

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., JANUARY 1, 1846.

NO. 1.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor.

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times

Mott's Corners, Nov. 27, 1845.

To Elder Gilbert Beebe,

DEAR BROTHER:—I take my pen in hand to make mention of the goodness of the Lord toward me; for of all the creatures he has made, I have the most reason to praise him. You will see from the enclosed letter, (sent me by Elder Lloyd,) that the Lord still remembers me, and has put in the hearts of his children thus to remember me. My flowing tears can better express my feelings than language; how often has my unbelieving heart been chided by my Father's kind hand being extended towards me; and this is a fresh manifestation of his love in chiding my unbelief. I have often been brought into strait places, but have always found the Lord to be a glorious deliverer; yet I am prone to forget the lessons I have learned, and have to be taught them over and over again. My mind, since I saw you, has been some of the time very much depressed; I have struggled hard with unbelief; but within a few days past I have realized some sweet composure of soul, in trusting in God, although the circumstances by which I am surrounded are none the less trying, but rather the reverse. But, dear brother, I think I can say in truth that I feel to praise God for every trial and affliction which he has and is sending me to pass through. They have tended to lead me to the Rock which is higher than I; and in him have I been made to rejoice with joy unspeakable. Truly "God is our refuge and strength, a very present help in trouble." "He only is my Rock, and my Salvation," and in him do I ever desire to trust. Trials and afflictions are the lot of the righteous, and they have beforehand been informed, that it must be through "much tribulation" they are to enter

the kingdom. And often are they led to exclaim, Blessed; yea, glorious portion! Not that trials in themselves are so pleasant, but it is in Christ's making them so by his glorious presence. I have often thought of the sermon I heard you preach when at your place, from Isaiah xliii. 12. It was very comforting to my mind; you spoke of the saints walking through the fire, in a manner that I shall not soon forget; and the rich consolation they derive from the presence of Christ being with them. Ah, truly his presence sweetens all our sorrows and lightens all our burdens. I have found it so, by happy experience; for often when I have been in the most adverse circumstances, I have been the most happy—realized the most of the presence of my adorable Redeemer, and could say with one of old, "It is good for me that I have been afflicted."

But, brother Beebe, if we had no afflictions, besides what is common to all men, we might set it down that we had not the mark of the flock belonging to that good Shepherd who laid down his life for the sheep. For what does the worldling know, though he may be tried and in great destitution, as to the things of this world; yet, what does he know of those afflictions and trials which the heaven-born soul experiences? The former is indeed a stranger to the trials of the latter, while the latter may not be a stranger to many of the trials of the former. Ah, the spiritual sorrows and conflicts which the child of God has to endure, are various and complicated. But they have a faithful "High Priest, who is passed into the heavens;" and he knows "how to succour them that are tempted." Our blessed Jesus felt the sting of affliction, the assaults of Satan, and the sorrows of spiritual desolation. Well may those rejoice who have been made the rich recipients of his grace, and in patience possess their souls. Though they be called to pass through the deep waters of afflictions, and be assailed with temptations and tribulations on every hand, yet in comparison with that eternal weight of glory which is in reserve, they are not worth a thought, are light, and *not worthy to be compared with that glory*. The Apostle has said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit." Ah yes, a foretaste the saints have by faith; yea, an earnest of their inheritance, which enables them to

endure all their tribulations as seeing Him who is invisible. My mind has often dwelt with enraptured wonder and delight on the vision of John, when he saw "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands;" and when he was asked, "What are these which are arrayed in white robes?" and whence came they? the answer was, "Thou knowest," to which it was replied, "They are they which have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Many of our dear brethren and friends, who were our companions but a short time since, have ended their pilgrimage—their warfare is accomplished, and they have reached (as we trust) the haven of eternal rest, there forever to dwell in the presence of their God and Savior, where the blissful beams of the Sun of Righteousness shine with resplendent glory on all the inhabitants of the celestial city. Could we for a moment behold their departed spirits as they are ranging the fields of immortal glory, and drinking full draughts of the water of life, and approaching the throne with the new and glorious notes of thanksgiving and praise unto Him who redeemed them to God by his precious blood;—could we see them there permitted to gaze on all the glories of the Lamb, rejoicing with joy unspeakable, and espying with wonder unutterable their own names written in the Lamb's book of life, and at every new discovery made ardent in praise to their God and our God;—think you, my brother, we should be very apt to repine at the Lord's taking them to himself? Ah no; methinks I hear you answer, we should rather rejoice and praise the Lord that he has taken them from the evil to come. But we can but mourn, yet not as those who have no hope; we miss their society and deeply feel their loss, and *tears unavoidably flow*, "and grace forbids it not."

Brother Beebe, I hope you will pardon me for my trespass upon your time to read my scribble, for when I took my pen in hand it was only to write a few lines, and acknowledge the Lord's goodness towards me, and at the same time to tender my thanks to those brethren, and to other brethren and sisters who have sent in to me, and who have aided me in my necessity. I know not what I should have done thus far, if it had not

been for their assistance. And may the Lord whom we serve, and whose we are, kindly reward them by his rich grace. I have several letters on hand which I intend to answer as soon as possible, and should have answered ere this, if it had not been for my late journey. As yet I have heard but from a few of my subscribers who are owing, but it may be that they have not yet found it convenient to remit. But I think if they did but realize my destitute situation, and the embarrassment hanging on me on account of the Monitor, they would make an extra effort to send in. I think I should feel thankful if they would pay up arrearages so that I could pay the debts, but if they do not, they cannot be met. Some may not be able to pay, and others may not know how their account stands. Mr. Jewett was very particular with his books, but should there be any mistake it can be rectified.

Brother Beebe, I have sent you the list of subscribers for the Monitor according to the arrangement we made when at your place. I sincerely hope that those who took the "Monitor" and did not take the "Signs," will now take the "Signs." My dear husband, with many others of the Lord's servants have quit the battle ground,—they have ceased from their labors, and their works do follow them, and how soon brother Beebe with many others will be called to quit the field, we know not. But I think it is our duty to seek to strengthen their hands whilst they remain. But it is a solemn truth that the servants of Jesus often have to go single handed as to the aid of their brethren. But the Lord sustains them, and blessed be his name.

Your sister in hope of eternal life,

MARIA M. JEWETT.

Wetumpka, Nov. 11, 1845.

Mrs. MARIA JEWETT, Mott's Corners, N. Y.

Dear Sister in the Lord:—May the Lord cause his blessings richly to abound to you and yours. Enclosed I send you \$10, from brethren John McQueen and Thomas W. Turner, (\$5, each,) of Loundsborough, Alabama, which they have kindly sent to you for your own use. Being prompted from a sense of your widowed state, the great respect they had for Elder Jewett, your departed husband, and a love for God, who appoints all our duties, and rewards all our acts of benevolence and kindness to his children. The brethren wish an acknowledgement of the receipt of the amounts respectively, not for it to appear that they have been thus liberal to you, but that they may know that you have received the amount. You will please therefore acknowledge the receipt of the amount through the Signs of the Times, or by an extract from this letter, (or through the Monitor, should you have another No. published, though that we do not expect,) or by a letter to me. You will please choose whichever method suits your feelings best.

I hope to be able to send you more in a short time, through the kindness and liberality of the brethren; there are some others who have expressed a wish to send through me some more soon.

I trust you have realized that gracious promise of our Heavenly Father, "That as thy days, so shall thy strength be." My dear sister, it would

afford me great pleasure to be able to comfort you by the solacing promises of the gospel, and I have often thought of you in your disconsolate state, and I trust if the Lord has given me a prayer for such as he has made it my duty to pray for, that you have shared in that prayer; but I am sure, according to the language of the following verses, that God alone is able to relieve the distressed.

No balm that earthly plants distil
Can soothe the mourner's smart,
No mortal hand with lenient skill
Bind up the broken heart.

But ONE alone who reigns above
Our wo to joy can turn,
And light the lamp of joy and love,
That long has ceased to burn.

May you realize all his gracious promises is my sincere prayer.

Yours in the bonds of christian regard, &c.
BENJAMIN LLOYD.

P. S. I hope my letter in answer to yours soon after the death of brother Jewett was received.

B. L.

It was.—M. M. J.

For the Signs of the Times.

Blenheim, Schoharie County,
N. Y., Dec. 5, 1845.

DEAR BROTHER BEEBE:—I have had the privilege for several years of reading in the Signs the religious views and feelings of many of my dear brethren in Christ, some of whose faces I have never seen, yet think I love them in the truth; I have been much delighted with many of their communications. But I am sorry to find a want of that oneness in judgement in some cases, that is becoming for the heavenly family. But I am aware that an enemy hath done this, who designs to divide and subdivide the royal family, whereby to foil them in their heavenly race. We see that Paul and Barnabas could endure great persecution from without, and still were fellow-laborers in the gospel; but as soon as divided in their own opinions, although about a small matter, which a little brotherly condescension would have healed, yet for want of that, they contended and parted. And in any case, if an army is divided it has a tendency to weaken its power and force against the enemy, and if subdivided, this continues to weaken, and the enemy will vaunt himself on this account. And this is something like the view that I have of the present state of Zion; for this my soul mourns. I am of the opinion that the present divided and unhappy state into which the heavenly warriors are fallen, is altogether owing to a want of a careful adherence to the laws and orders laid down by the great Captain of our salvation, who justly claims to be obeyed in all things. (See Eccl. xii. 13.) Let us hear the conclusion of the whole matter—*Fear God, and keep his commandments*, for this is the whole duty of man. And in Proverbs iii. 5, 6, to trust in the Lord with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. These directions of the wise man prohibit us from devising measures to further the cause of God, or to neglect those that are given by the great Head of the church. And as I can see but few of my Fa-

ther's family to speak to them, if these lines will not too much incumber your paper, I should be glad, if you think best, to insert them for their perusal.

With regard to the Constitution of an Association in distinction from the Constitution of the church. Paul to Timothy, (i. 3, 15,) speaks of the house of God, which is the church of the living God, the pillar and ground of the truth. I think that it is impossible to organize any body for religious worship in gospel order, that is not a component part of this body. The Presbytery—which is a religious council, to be convened by church order for special purposes—I do conceive to be a component part of church order. And this is the only organization that I know of in the Bible, authorized to manage in the concerns of Zion. To place a great variety of timbers or stones in such a manner as to compose a beautiful house, must be done by a rule of order. There is a rule of order by which our Creator has constituted our several members into a body, which is a figure of the church. (See Rom. xii.; also 1 Cor. xii.) Thus we see that one head and one mind governs all the body, and when this body acts, (as I understand Bible,) each member is under obligation to be subject to the body.—(See Eph. v. 21.) Submitting yourselves one to another in the fear of the Lord. And Heb. xiii. 17, Obey them that have the rule over you, and submit yourselves, &c. And Peter v. 5, Likewise ye younger submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, but giveth grace unto the humble. These are directions given to the church of God to be applied in each of her branches. And as I have understood the Baptists, their order is, to do all that God has commanded, and nothing else; and I think it is vain for us to profess to be governed by the word of God, and still depart from its plain precepts. There were seven churches in Asia, with a great many in other places, all in correspondence; the Apostles accompanied the brethren, visited them; they wrote letters, and heard of each other's state, and had a great care for each other; but we have no account of their meeting in a body, distinct from the church; for when the saints are united in that order which properly denominates them the house of God, the ground and the pillar of the truth, I should say that this house is a proper place for all religious worship. Why not then meet in church capacity with the church where we meet and attend to the concerns of our Father's house, in his house? I have been a professed Baptist more than forty years, and in the early part of my acquaintance with the order, we knew nothing of a constitution now called an association. But the Predestinarian Baptists, both in Europe and America, (as far as my knowledge extended,) were in corresponding union. A man recommended as a Baptist minister from London, was soon received into our pulpits and to our communion. I think that through grace, I am a living witness of the great happiness then enjoyed

by the Baptists; we were at home with each other wherever we met—we loved as brethren,—we had confidence in each other with very few exceptions. And when the order of association was introduced among us, a part of our old fathers objected, and said they feared the consequences, for they would bye-and-bye wear horns. But the counsel of the old men was not received, and those who advocated the cause, said the acts of the associations were not to govern the churches; but designed to enlarge acquaintance, preserve harmony, and guard against impostors, for if a minister should lose his standing he might be published in the minutes of many associations, and thus kept out of the Baptist order. And on account of the plausible appearance in the representation of the institution, the most of the churches in the region where I dwell, united in the associations. Then when we met, the church where we met was not in church capacity that day, but they appointed a few brethren as other churches to set with that religious body, whose acts were not to effect the churches which they represented. And thus we travelled for a number of years, aiming at this rule, enjoying much comfort in meeting the saints, heard much good preaching. But the association soon had much to do about the condition of churches; trials in churches were laid before the associations for advice, and when churches and councils did not agree with the associations and their councils, they were dropped from the association. And what next? those churches and councils that did not agree with the associations, were not in fellowship with those that did; and it soon became the case, that when one association voted non-fellowship with another, that this act divided the churches composing these associations. And when I saw this I thought that this was not the conduct of the church of the living God.

And now instead of preserving harmony and guarding against impostors, I think that twenty years past have produced the most confusion and disorder ever experienced by the Baptists since the setting up of the order by the great Head of the church. There are now within the circle of my acquaintance, a multitude of cases in which members have been excluded from one Baptist church, for different kinds of improper conduct, and without any retraction received into another in the same town, professing to be of the same order.— And further, I am acquainted with cases in which those with whom we have travelled, as fathers and mothers in Israel, have, in compliance with things originating in associations, after having left one church and united with another, in the same town, professing to be of the same order, now acting in receiving again to fellowship those whom they have before acted in excluding from the old church, without any retraction by either party.— Thus I think they build up Jerusalem with blood. And with regard to impostors, I am acquainted with the same line of conduct among ministers as above described respecting private members; and further, in many cases where churches have lived

together in brotherly love for years, one part has crowded the other from their seats in the meeting-house, and old fathers in the gospel have been locked out of their pulpits for no other cause than that of retaining their former sentiments. I then sought for gospel discipline to rectify these disorderly acts, but could find none; for the discipline of the church would not rectify the errors of associations, for that body is not found in the gospel. And a great share of those disorderly acts, either directly or indirectly, had their origin in the acts of associations.

I really think that a large body claiming to do great things, and not divinely authorized to govern its own members, nor any rule given whereby to govern it, (and that composed of fallen men,) must be a dangerous body among the saints. For if the constitution of associations is gospel order, no church can be in gospel order without it, and if not, no church can be in perfect gospel order with it. And to say that the Baptists were never in gospel order until constituted into associations is more than I am willing to do.*

And now with regard to the present condition of Licking and Warwick associations. Suppose the Licking discontinue their correspondence with the Warwick, what will be the consequence?— Will the several churches composing the two associations be at liberty to correspond as sister churches? If so, what is the use of discontinuing correspondence? But if not, we can see at once the unhappy effects of this kind of travel, for one act of one association, and that about the act of an association, (all aside from church government,) should destroy the christian fellowship of a large body of Baptist churches.

Dear brother, I do believe that the enemy, knowing that he would not be likely to gain an advantage against us while in the fold of Christ, devised a plan to entice us out of it, under the pretence of a well constructed plan to further the cause of truth, and we have found the unhappy effect of leaning to our own understanding. I believe that our brethren who continue in their associate connection are as candid as we were when with them, and I wish to correspond with them in all of the old paths, and wait for the Lord to convince them likewise.

Yours in the gospel,

WILLIAM CHOATE.

* And as I have spoken of the happiness enjoyed among the Baptists more than forty years ago, I would say that at that time we had no constitutions save the church, no theological schools among us to teach Baptist ministers how to preach, nor skeletons to aid them in the pulpit.— At that time our oxen were strong to labor, and but little breaking in or going out, and not much complaint in our streets. I really hope that all our deliberations will be fraught with wisdom from above, that we may endeavor to maintain the unity of the spirit in the bond of peace, for there is one body and one spirit, (see Eph. iv. 4.)—this passage alone proves our doctrine sufficiently.

For the Signs of the Times.

Near Sharpsburg, Bath Co.,
Ky., Dec. 6, 1845.

BROTHER BEEBE :—In looking over your paper I see a letter written by brother Trott in reference to the Response of the Licking Association to the Warwick Association, in which he places the former as making a direct attack on him.

As one of the members of the Licking Association, I feel it my duty, as well as a privilege, to inform brother Trott he has drawn a wrong conclusion; and I will say to brother Trott, and the brethren elsewhere who may have read the letter alluded to, that I am the person that made the motion to request the editor of the Signs to give the Response a place in his paper, and I testify that I did not think of anything being in the Response, neither did I know of anything, that would go to inflict a wound on brother Trott; I confess I did not think of him, nor do I know of any body else that did at the time it was adopted; but my mind was drawn to the members of Warwick Association, that they, and brethren elsewhere all would have a better opportunity of examining it in full.

As to the heated controversies spoken of in the Response, I understood the design was only to show how far Old School brethren might differ as to what the word of the Lord meant; and as to calling them heated controversies, I do not know why the brother should make so much objection, when he says that he had inconsiderately used the expressions (which I suppose the Response referred to) without reflecting on the construction which would naturally be put upon them. And shall we say these belong exclusively to those brethren? No; we may take a part to ourselves; for we have seen and felt some of the evils; and for this reason, I believe it right for us to have a written declaration of what our faith is; not that we do not believe the word of God contains the faith of God's elect, but there are so many faiths in the world, and all claim to be founded on the Bible, with all their inventions, to further the work of the Lord, as they say. And in this section, these very people are crying out against written confessions of faith, and saying, "Lay aside your creeds, or confessions, and we can live with you," even when we cannot agree on the first principles of doctrine. And many that profess to believe the doctrine of grace have gone after them; knowing the world would love its own; and our nature is inclined to go after the things of the world. *Is it any wonder then that we want to be preserved from a thirst for novelty, so that we may not be led from the simplicity of truth?*

Brother Trott asks the Licking Association, by what standard we are to test novelty in religion. For one, I say, *the word of the Lord*; but then it may be said, Why have your faith written? We answer, that it may be understood what it is, and that the Israel of the Lord may compare it with the word of God. Why there should be objections to a particularly described faith, I know not;

for surely the faith of God's elect is described in his word; and if described, and I write it, or preach it, or tell it, as my belief of the word of God, which is easiest for the inquirer to understand, I leave the reader to judge. But if our written faith is not according to the word of the Lord, then we ought to lay it aside; for it belongs to the *aliens*.

I, for one, must confess I cannot see how we are putting human composition in the place of the scriptures, as the test of soundness and gospel order, until it is made to appear that our written faith is not according to the Bible; and if according to the word of the Lord, why not object to a sermon that is according to the scriptures, or a hymn, or a song, that is composed according to the Bible? You may say, because the Lord has directed it; but, can truth be made a falsehood? "Can we do anything against the truth, but for the truth?" I must confess I could object as well to the faith preached, as to the faith that is written, upon which a church may be constituted; that is, the faith of God's elect, and live as the Psalmist said, "Behold how good and how pleasant it is for brethren to dwell together in unity." But, brethren, is there not, in our nature, a thirst for novelty? Is not our *old man* at war with the *new man*? This all heaven-born children admit; for they feel the warfare daily.

Again, brother T. asks, Do you not believe that all of Zion's heaven-born children are taught of the Lord, and that, so far as they are thus taught, they will all speak the same things, and be able to show a direct scriptural authority for what they thus believe? Do you not therefore believe that if the children of God would be satisfied with the knowledge of the things of God which the Spirit of God has taught them, that they would be found on the platform of the scriptures, to the exclusion of all other platforms? This we readily admit, with all our heart; but it appears to me that brother T. has his doubts whether the children of God might be satisfied; for he throws in the "if," "If the children of God would be satisfied," &c.

We must conclude from Paul's reproof to the Galatians, and John's, to the seven churches mentioned in the book of Revelations, as well as brother T., "If the children would be satisfied, they would be found on the platform of the scriptures." There would not then have been divisions in the church at Corinth; but there were divisions there, which goes to show us the imperfections of our nature, and that we should guard against innovations in our churches; and I know of no better way than to have a written declaration of our faith, as well as to have it preached. But, you are not to understand us, when we write down our faith, that we fix it as an appendix to the word of the Lord; but as setting forth a compendium of what we believe the word of God contains; for surely we believe what the word contains.

How any body of saints are to get along in unity, in the church or association, without an understanding of what the word of the Lord contains, I know not; and I know of no better way to let my belief be known, than to write it down.

Therefore, the brethren who have got out of the mist and fog, will please look over my faults, if they be such, knowing it is human to err, but divine to forgive; and I do not plead human perfection. Therefore I say to brother Trott, (for I regard him as a brother, having heard him preach,) there are no hard feelings towards him from myself, and he is to draw none from this, or any one else; though he seems to write somewhat with gall; but it probably would have been better to have been ink, and it would be well for us all to remember the directions that Jacob gave to his sons, not to fall out by the way, as also the commandment that we love one another for the truth's sake; for this is the message that we received from the beginning, that we should love one another. Love will hide a multitude of faults.

And now may the God of Israel deliver us all from all the traditions of men, and guide us all in the way of truth, is the prayer of, I hope, one in the Lord,

MATTHIAS GOSSETT.

For the Signs of the Times.

Fayette Co., Tenn., Nov. 24, 1845.

BROTHER BEEBE:—The time has arrived when I should remit to you for the Signs, and I have been reflecting for some time past whether it really was right for me to continue my subscription, for several reasons: you are apprized that I have patronized the Signs faithfully from my becoming a subscriber till the present; I also patronized the Primitive Baptist while it had one at the head to guard, in some good degree, imposition; but since, to my own knowledge, an individual is acting as agent who is really disorderly, and therefore I left off rather than complain. I have had, and do still have, the fullest confidence in you, both in your ability and soundness; yet I view with deep regret the course Warwick Association, and many Old School Baptists are pursuing at the North, that is, abandoning your constitutions, and associations, and churches still uniting without any government that I can see. It certainly is calculated to defeat good order, and scatter the Baptists like sheep having no shepherd here. Is there more confidence in professed Old Baptists now than there was years gone by? admit there is; but suppose there was to appear at your united meetings an imposor, who might preach the truth, who was truly disorderly in his manner of life; he might for a purpose constitute a church or churches of disorderly materials, and make their appearance at your meetings; and suppose some of the members present knew the fact, how would you manage, no rule to work by? I wish you would let us know if you have any safe-guards in such cases, for in this country, with a well defined constitution, such things have taken place; for instance, the constitution required two or more ministers to constitute a church.

A man who was smart came into the bounds of the association—constituted two churches, and himself into one as a member (not having even a letter of dismission from whence he came,)—brought them to the association, and so managed as to have them both received, which was the result of no little difficulty, and finally rent off part of the association, &c.

Brother Beebe, I am one that would rather dwell in a corner of the house top, than in a wide house with a brawling woman. Also, the missionaries in this region, in their session before last, introduced an article in their minutes, unanimously agreeing to dispense with any Articles of Faith, leaving all with the churches, and I was constrained to view it as a measure that would open a wide door for the introduction of heresy and disorder—a Campbellite movement;—and now do I entreat of you, let us know your views of propriety and safety, if you have any, or it will tend to the injury of your valuable paper hitherto. I have been jealous for some time that things would run into mistaken views among us. If you have proper safe-guards, don't be afraid of calling them so—we can understand them. New things the Old Baptists in this section are afraid of. I do desire the perpetuity of your paper as a medium of correspondence for the Baptists who are of the faith of God's elect. I shall say nothing in defence of constitutions, for I consider the Response of Licking Association to be a good one, &c.

I have enclosed two dollars, one of which you will credit me for the Signs the coming year—the other you will please send to that unfortunate brother who suffered by the storm.

I learn that Elder Leland's works are ready for distribution. If you or any authorized person will send a dozen copies to Memphis, Tenn., directed to R. A. Parker & Co., for me, I pledge myself that I will send you or them the money upon the reception thereof.

Yours in bonds of love,

PETER CULP.

For the Signs of the Times.

Strikersville, Pa., Nov. 5, 1845.

DEAR BROTHER:—I have just returned from the Salisbury Association, very much fatigued, but no cause of complaint, having had a very delightful time; but with the brethren at that place I was disappointed in not meeting with you, and unite with them in expressing a desire that you may be enabled to visit them at their next association, which will be held in the midst of their New School enemies, who have succeeded within a few years in taking two of their meeting houses; and the only preacher in that region is quite a young man, and young preacher. On my journey I received the following sums, put into my hands for you.

I regret very much the difficulty between the Warwick and Licking Associations, but hope it may be reconciled. I cannot think that the brethren of Licking Association are prepared to make constitutional formalities a test of associa-

EDITORIAL.

NEW VERNON, N. Y., JANUARY 1, 1846.

INTRODUCTION TO VOL. FOURTEEN.

Thirteen years incessant toil and labor in our connection with the Signs of the Times, has served to increase our conviction that, without Jesus, we can do nothing. All efforts to promote his cause—defend his truth—feed his flock—put to silence his enemies—or to proclaim his salvation with tongue, or pen, or press, are abortive and vain, if such efforts are not directed and attended by him who rideth upon the heavens: in the help of Israel, and in his excellency on the sky. A retrospect of the way in which the Lord has brought us, presents to our mind great cause for humiliation, devout gratitude, and unfeigned love to God, for his supporting grace; and, thanks to our brethren for their kind forbearance and for their reasonable aid from time to time, both pecuniary and co-operative.

Although with an honest heart we can affirm that we have discharged our duty as editor of this paper to the extent of our ability, and that we have labored hard and struggled long to sustain the publication, that we have met and overcome serious difficulties—encountered the disapprobation of friends as well as enemies—have borne reproach—incurrd responsibilities—and ceased not, by day or by night, so far as we were able, to exhibit truth and oppose error; yet we freely confess that “the best obedience of our hands, dares not appear before the throne” of God. Human weakness, depravity, and sin, mark and mar all that we have ever done. And if it were not for the encouraging reflection, that God has hitherto helped, sustained, and strengthened us, thus far, we should feel disposed to lay by our pen, and press, and leave the field which we have so poorly occupied for the last thirteen years. But how can we forbear to hope that God, who is rich in mercy, and whose mercy has been so abundantly bestowed on us, will continue to be propitious; to bear us up and lead us on, until he shall see fit to discharge us from the war. And may we not hope also that our brethren who have so kindly borne with our infirmities so long, will still continue to extend to us their wonted kindness, and continue to contribute to the support of the publication their epistles of correspondence, and their efforts to extend its circulation?

We never have, nor would we now pretend or intimate, that a periodical publication is indispensable to the cause of truth; our claims are humble; we regard such a medium of christian correspondence as well worth all that it costs, for the satisfaction afforded in speaking to, and hearing from one another. A paper of this description has its advantages and also its disadvantages; both should be duly considered. It makes the family of our Lord scattered abroad, familiar with each other's experience, travel, doctrine, order, conflicts, victories, fears, and encouragements; doubts and deliverances. It opens a convenient

medium for exhorting, admonishing, instructing, comforting, and edifying one another. Letters might indeed be written, and a correspondence maintained, without the use of a printing press; but not at so cheap a rate, and it would be circumscribed to a very limited extent.

Now a letter written on doctrine, order, experience, or exhortation, may be read and appreciated by thousands, and among them very many who could have no benefit from the private correspondence of individual brethren. We have many, very many brethren, located far remote from those they love in the Lord, and where the gospel is very seldom, and in some cases, never, preached; such have strong claims upon the sympathies of their more favored brethren. Could we present to all our brethren the numerous expressions of joy and gratitude made by those *hidden ones*, we feel a confidence that those who enjoy superior advantages would cheerfully sustain the paper for their sakes, even if it were of much less importance to themselves.

It is true, in a general correspondence, a discrepancy of sentiment on some particular subjects is made to appear, and brethren are wounded, and discords are exposed which otherwise might remain concealed; but does not the same consequences attend a correspondence conducted in any other way? If we may not write or correspond until we come so far into the unity of the spirit, as to be perfectly agreed on every point that interests us as brethren, lest we display the depravity of our old natures, should we not also forbear to speak often one to another from fear of similar consequences? It is not pleasant for brethren to disagree; but if their different views be not expressed, how are they to be benefited by the faithful admonitions of one another? Mortifying as it may be, let it come to the light, canvass every point, and settle every controversy by that standard which is infallible, the scriptures of truth. In the mean time, to be profitable to one another, we should learn to bear and forbear.—Let none assume that *they are the men, and wisdom will die with them*, but rather cherish that spirit which leads them to esteem others better than themselves. If any are more highly favored of God, in point of knowledge, wisdom, or discernment, or have been more deeply taught, in the things of the blessed kingdom, let such not be exalted, or make a brother an offender for a word, but rather consider that all the gifts which God has bestowed on them, are the property of the whole church, and to be employed for common edification. Let that meek and loving spirit pervade our hearts, and our humble sheet, bearing the numerous epistles of love from brethren of the household of faith from every part of our wide spread country, will not, we trust, be an unwelcome or useless visitor.

With this number we commence our labor under the new arrangement, and assume the name “*Signs of the Times, and Doctrinal Advocate and Monitor*,” having, as has been before announced, united the two papers. We can but feel, that an

tional fellowship and correspondence; and on the other hand, I cannot think that the Warwick had a design to inflict a wound on the feelings of their brethren who may still retain those formalities; and I have no doubt but that she will recall any expressions that may have been so construed.—Under this view of the subject, I would suggest to you, whether it would not be prudent to suspend any further discussion of the question until an opportunity shall have occurred to make an effort to remove the difficulty; but this I leave to your own judgement.

I should be very much pleased to be at your meeting, but it is impracticable. This leaves us all in usual health. I have nothing more at present, than to say that the family join me in christian love to you and yours.

That the God of Israel may be your shield, and the lifter up of your head, is the prayer of

Yours as ever,

THOMAS BARTON.

For the Signs of the Times.

Turin, N. Y., Dec. 12, 1845.

DEAR BROTHER BEEBE:—I am yet in the land of the living, although much reduced since you left last June. I am but a mere skeleton, and my cough much increasing, I deem I draw nigh to some country; yet I feel quite composed. My confidence is alone in him who was once crowned with thorns, but now dwelling in light, which no man can approach unto, and thus the light of the knowledge of the glory of God is seen by us, in the face of Jesus Christ.

Dear brother, I am sure that if ever saved, I shall reign in life by one Jesus Christ. I rejoice to learn that you are able to travel and preach—improve all the time, brother, you never will regret it in your last hours. Oh, how I feel sometimes when a subject occupies my mind! It is truly self-denying to be confined at home. Oh how I want to preach! I think sometimes I would be willing to be sick all the week, for years, if I could have strength to preach even but one day in seven.

Dec. 15. Having a little strength this morning, I will try to finish this letter, which no doubt will be the last you will ever receive from me. Nature is yielding fast to disease. I think the left lobe of my lungs is wasting daily. I am able to walk about the house. My disposition is to exercise, so I think to be confined to my bed will be calculated to soon carry me away.

Brother Beebe, the more I think of the other country, the less I seem to know of it. I think our best views of that world are very imperfect—all spirit, nothing physical, or tangible, or material. But it is enough to know that if we are Christ's we shall be made like him ultimately, and see him as he is. My love to yourself, sister Beebe, and all the faithful in Christ Jesus.

O that great grace may be with thy spirit to aid thee in thy endeavors and blessed labors of love to the churches and the saints. FAREWELL.

MARTIN SALMON.

additional responsibility is, by this arrangement, imposed on us. The talents of our departed and lamented brother must necessarily cease to shine forth as in former days. God has been pleased to beckon him away to fairer worlds on high, and in his absence, it has fallen to our lot to occupy, so far as God may give ability, the ground which is vacated by his departure from the field; but, as formerly, our dependence is in God; He alone can qualify us to serve his cause and to comfort his people. And, so long as it shall be his pleasure to incline our brethren to sustain the paper, and afford us strength, we desire to be found engaged as he shall direct.

ARRANGEMENT FOR 1846.

To the patrons of the Advocate and Monitor, who have not taken the Signs, it is proper that we explain the reason of our addressing to them the paper under the new arrangement.

The dispensation of divine Providence, by which our late cotemporary, brother Jewett, was called away from his labors, has rendered the continuance of that paper, as a separate journal, impracticable; as will be seen by the following "reasons," which were given in our prospectus for the new arrangement, viz:—

1. The entire subscription to the "Monitor" is not sufficient to indemnify sister Jewett for the heavy expenses she would have to incur in continuing its publication as a separate periodical.—Before the decease of our lamented brother, when all his talent and labor were devoted to the interest of the Monitor, it was with great difficulty it could be sustained, and after years of unremitting toil and embarrassment, the establishment is insolvent in the amount of some four or five hundred dollars. In a pecuniary point of view the publication has been a losing concern to the proprietor from the beginning, and sister Jewett does not think it prudent to go to the heavy expense to which she would now be subjected to continue the work. The unavoidable expense would be much greater than when brother Jewett was living and devoting his energies to it; and the prospect of a decreased, instead of an increasing patronage.

2. For all the purposes of correspondence, one periodical is much better than two, or any greater number. If the ground occupied by the Signs were divided to two or more publications, the extent of correspondence would be contracted in the same proportion; but if one paper can circulate to cover the whole ground, then a letter of correspondence inserted would reach the length and breadth of the field, and subscribers, by paying for one paper, would be put in possession of the whole correspondence.

3. The permanent establishment of a medium of general correspondence is jeopardized by attempting to crowd upon the public a greater number of periodicals than can be well sustained.

4. In the arrangement made, sister Jewett will be entitled to 20 per cent on every subscriber added to our list by her, who shall, in the

course of the ensuing year pay one dollar for the volume of our paper, which, while she will be subjected to no expense or risk, will secure to her, (if the subscribers which she shall transfer to our books are pleased with the arrangement,) a much better opportunity than she would have were she to publish the Monitor separately.

Several brethren have manifested a strong desire that the Monitor should be continued by sister Jewett, and some have tendered to her such aid as would be encouraging if she could feel safe in yielding to their solicitations; but after waiting from May until the present time to learn the amount of sympathy felt for her by the delinquent subscribers on her list, the very few who have been forthcoming with the amount due, has spread a gloom over prospects for the future. Some have stepped forward with becoming promptness and generosity, to whom our bereaved sister tenders her grateful acknowledgements, but there are many others who stand indebted from whom she has not heard.

The first number of the next volume will be issued on the first day of January, 1846, and will be issued semi-monthly, at \$1.50 per year, or if paid in advance, \$1. Five dollars will secure six copies for one year.

The paper will be devoted to the same objects to which the Signs of the Times and the Monitor were formerly pledged.

We shall send the new volume to such of the subscribers to the Monitor as are not on our old list; those of them who do not choose to take the volume, are requested to return the first number to us. Those who do not return the first number to us will be considered as subscribers to the "SIGNS OF THE TIMES AND MONITOR."

Brother Beebe.—I think it would be a stain on the O. S. cause to allow the estate of brother Jewett to remain insolvent. If five hundred brethren would come forward with one dollar each, that stain would be wiped away; and I stand ready to do my share. If you can enlarge the paper some, (I mean if you can do it without hurting yourself,) it appears to me to be the time to extend its circulation. Your brother,
JOSEPH HUGHES.

REMARKS.

In regard to the insolvency of the estate of br. Jewett, it may be proper for us to say, that, if all the delinquent subscribers would send in the payment of their several dues, the amount would be sufficient to meet the demands of creditors against the estate. It is the backwardness of non-paying subscribers that renders the estate insolvent. Br. Jewett, confiding in the virtue of those who would feel an interest in reading his paper, to pay up honorably their dues, ventured to become responsible for stock, and labor for their accommodation, and had his valuable life been spared, it is highly probable that, with the exception of a reasonable compensation for his own unremitting labor, he would in the course of a year or two have been able to meet and cancel all demands.

We have in a former number appealed to those indebted for the Monitor, and entreated them to

remit what is due to sister Jewett. Those who feel a sympathy for the bereaved, afflicted, and now greatly harassed and perplexed widow, will we confidently hope, be forthcoming with such aid as they may feel able and willing to render her. The proposition of brother Hughes is generous and noble, and added to what he has already advanced, will be duly appreciated by sister Jewett. Let it not be forgotten, that sister Jewett has with her own labors done much to sustain the publication,—that she is now left lonely and destitute,—that herself and fatherless children have strong and well founded claims upon our sympathy and liberality. By an examination of her subscription list, the comparatively small number of her paying subscribers, transferred to our list, after deducting those already on our list, does not warrant the belief that she will realize any considerable amount from the premium on those who pay.

Let none think us unreasonably importunate upon this subject. Our readers must remember that we are pleading for the "widow and the fatherless," not for unearned charity, but for unrequited labor and valuable services rendered to the brethren and lovers of the truth as it is in Jesus.

In regard to the enlargement of our paper, we would gladly extend its dimensions so as to meet the wishes of all our brethren; but such enlargement will be attended with extra expenses, corresponding with the amount of enlargement; and we do not feel indemnified at present to increase the expenses until we can see our way clear to meet them. The new arrangement is not likely to increase our means, or add to our profits on our labor. Unless the subscribers from the Monitor shall pay up in future better than they paid for that paper, the arrangement will be attended with loss instead of gain to us. We shall send the paper to all those who took the "Monitor," but a part of whom will be new subscribers, as many are already and have long been on our list. Of those added to our list, some will not be suited with the arrangement, and will decline taking our paper; others will take it and not pay; and of those who take and pay promptly we shall allow our sister Jewett a per centage amounting to all we shall make on them, while loss on those who do not pay will fall on us entirely. Should an increase of subscription, during the current year, warrant us, we will make arrangements for enlarging our sheet for the next year; but we find it absolutely necessary to keep our expenses within the amount of our receipts.

REPLY TO ELDER PETER CULP.

To us it is evident that brother Culp has misapprehended the views and action of Warwick Association in the abolition of her form of associational constitution. It is not with a design to throw off all restraint, and open the door or flood-gate to disorder, heresy, and jargon; nor was it done because we felt desirous to conceal our peculiar views of the doctrine of salvation by grave, or of the general import of the scriptures of truth. Every church within the bounds of Warwick Ass'n has declared, & still continues, in the most unequivocal language, to declare, openly and frankly, that their faith is in harmony with that of our O. S. Baptists generally, so far as we are aware.—

Our churches have a declaration of what they believe is the leading doctrine of the scriptures, recorded in their church books. None are, or can be received into union or correspondence with us, whose doctrinal sentiments are inharmonious with those held by us, and by the Old School Baptists generally. We doubt whether an association can be found, who has more openly, fully, or frequently, declared to all men her faith and order; no part or portion of which is now laid aside. It is her firm conviction, that to be in the Apostles' fellowship, requires that she shall be in the Apostles' doctrine; and that those who stand thus in the doctrine and fellowship of the Apostles, may be and continue in fellowship with us: as churches, we have agreed to meet for correspondence, and in our correspondence, design to explicitly declare what is our faith and order; and we do not feel willing to extend the expression of our fellowship to any who hesitate or refuse, or neglect to give us a plain declaration of what they believe the faith and order of the gospel to be.

The object of abolishing the constitution was because we conceived a constitution to imply a body, and as we know of no religious body but the church of God alone, we desired to retain no form, or forms, which imply the existence of any other religious body. That all God's people, who hold and love the truth, and walk as becometh the gospel, should, so far as practicable, associate together, and love as brethren, we fully believe; and this, with other expressions of our belief, we declare and publish, verbally, and in writing, and in print.

In reference to our having no government that our brother can see, we say to him, "Come and see" if we have none. Come, and behold our order; and if we are found to reject the government of Christ, or any part of it, then reject us. Brother Culp acknowledges that the constitutional barricade which compasses the churches of his vicinity round about, has utterly failed to keep out the alien; and yet, if we understand him, he would have us depend on a similar fortification! Ours has also failed to secure the objects for which it was originated, and we lost confidence in it. The truth is, "Unless the Lord keep the city, they watch in vain who keep it." If the New School Baptists, the Campbellites, &c., have taken ground against articles, or declarations of faith, the churches of Warwick Association have not; and if the former reject constitutional forms of associations, they do it upon very different grounds from that occupied by Warwick Association. As to the safe-guards, we confess we have nothing of our own make, that can be justly so denominated. All the safety we dare have confidence in is that hope, that blessed hope, which is as an anchor to our souls, both sure and steadfast, based upon the oath and promise of a God who cannot lie. Our brother tells us that the Old Baptists in his section are afraid of new things. So are they of this meridian, and therefore have laid some of them aside. And in all candor, we ask our brother Culp, which is the newest, constituted associational forms, for safe-guards, or churches in correspondence and fellowship, which have no other constitution than that which constitutes them the church, or branches of the church of Jesus Christ our Lord?

In reference to Leland's Works, we have so frequently been disappointed as to the time when they shall be ready for distribution that we feel delicate about giving any further encouragement until they shall be actually placed in our hands. We have received fifty copies, and distributed them in our immediate neighborhood; and as soon as the binder will furnish a sufficient number of them—which we hope will be soon—we will

without delay endeavor to send them to subscribers who have been long waiting,—and, among others we will remember the order of brother Culp.

TO CORRESPONDENTS.

We have received two communications from br. Thomas P. Dudley; one in reply to br. Trott, the other to "A Unit." They came too late for this number; they will appear or be commenced in our next. Those who feel disposed to write on the subject of constitutional formalities for associational correspondence, will do well to wait until they can peruse those letters, after which they can reply understandingly. We have also a communication in reply to br. Trott's objections to the Tri-personal doctrine. This last is submitted to our judgement, to publish or suppress; and as it is anonymously endorsed, we think it better, on subjects of such magnitude, that the real signature of the writer should appear. A communication from br. Broome, giving some account of the providential preservation from death of his family; in the late gale that demolished his buildings and destroyed his goods, will appear in the next number. Other communications are also on hand, and shall receive due attention soon.

The former subscribers to the Signs, and to the Monitor, who do not wish the paper continued, will please notice the note on the margin. Those who neglect to write their name, (if it be not already written,) and the name of the Post Office and State, where their papers are sent, on the margin, and inclose the paper, so endorsed, in a wrapper, directed to the "SIGNS OF THE TIMES, New Vernon, N. Y.," will be, according to law, accountable for the whole volume.

Agents and others who send us remittances, or new subscribers, or order the discontinuance of old ones, should be particular to write the names of persons, in a plain, legible hand, and in all cases, mention the Post Office and State where such names have been addressed, as we have in several instances more than one subscriber of the same name. It would be difficult to look over more than three thousand names to find the name to be credited, or discontinued.

Should we, in arranging our book for the New Year, omit any name which should be continued, our agents or subscribers should report such cases immediately, Post Paid, and they shall receive due attention.

Some from whom we have not heard for a long time, who are greatly in arrears, will, after this number, be stricken from our subscription list, until we can hear from them.

Those who are indebted, either to the Signs or the Monitor, would confer a special favor by remitting immediately, for the former, to us, and for the latter, to sister Jewett, or to us, as may best suit their convenience.

EXTRACT.

From the Buffalo Post.

PATRICK HENRY.

We find in the Baptist Register the following; and, to us, it is new. It appears that, soon after Henry's noted case of "Tobacco and the Preserves," as it was sometimes called, he heard of a case of oppression for conscience' sake. The English church, having been established by law in Virginia, became, as all such establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist Clergymen had been indicted at Fredericksburg, for preaching the gospel of God, contrary to the statute. Henry, hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all present save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished, and the king's attorney had concluded some remarks in defence of the prosecution, when he rose, reached out his hand for the paper, and, without more ceremony, proceeded with the following speech:

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men whom your worships are about to try for misdemeanor, are charged with—what?" and, continuing in a low, solemn, heavy tone, "preaching the gospel of the Son of God?" Pausing amidst the most profound silence and breathless astonishment, he slowly waved the paper three times around his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy he exclaimed, "GREAT GOD!" The exclamation—the burst of feeling from the audience—were all overpowering. Mr. Henry resumed:

"May it please your worships: In a day like this—when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural and unalienable rights—when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissevered—at such a period, when liberty—liberty of conscience—is about to awake from her slumberings, and to inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another long pause, while he again waved the indictment round his head—while a deeper impression was made on the auditory. Resuming his speech: "May it please your worships:—There are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the oppressor's hand—becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds—for liberty—for civil and religious liberty—for liberty of conscience to worship their Creator according to their own conceptions of heaven's revealed will—from the moment they placed their feet upon the American continent, and, in the deeply imbedded forest, sought an asylum from persecution and tyranny,—from that moment despotism was crushed—the fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain were all their sufferings and bloodshed to subjugate this New World, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to ask once more, For what are these men about to be tried? This paper says, for preaching the gospel of the Savior to Adam's fallen race." And, in tones of thunder, he exclaimed, "WHAT LAW HAVE THEY VIOLATED?" While the third time, in a low, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he seemed unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration—"Sheriff, discharge those men."

POETRY.

For the Signs of the Times.

DEAR BROTHER:—A mother in Israel handed me the following lines; if you think proper you will please give them an insertion in the Signs.

Yours, &c.,

JOSEPH HUGHES.

EXPERIENCE.

When God, the Spirit, from on high,
Did me convince of sin,
I thought that I must surely die;
A leper, all unclean.

For I had sinn'd against the Lord,
In thought, in word, and deed,
And often mock'd God's holy word,
And thought that I had pray'd.

I knew it would be just in God
To cast me down to hell,
(For in me there was nothing good,)
And I deserved it well.

I saw the awful billows roll
Just o'er my sinful head,
And felt they must o'erwhelm my soul,
And sink me with the dead.

No peace, no comfort could I find
Upon this earthly ball;
The bitter cup I fully drain'd,
The wormwood and the gall.

I tried to climb each mountain top,
And scan the valleys o'er,
To see if I could find some prop,
On which to rest secure.

But like the dove from Noah's ark,
No resting place I found;
For all to me was void and dark,
And tempests howl'd around.

My soul was in its bitterness,
As one for his first born;
I was devoid of righteousness,
All wretched and forlorn.

And when my cisterns all were dry,
I found each refuge fail;
Lord Jesus save! became my cry,
Oh, let thy blood prevail.

Then I was like a weaned child,
And lay at Jesus' feet;
Methought I heard him say, and smile,
"This is the mercy seat."

Here burden'd souls shall find release,
And taste my love divine;
Then in his rich and sovereign grace,
I saw his glory shine.

My soul was fill'd with love and peace,
A sacred, glowing flame;
And then I saw redeeming grace,
And bless'd my Savior's name.

The Sun of Righteousness did shine
With beams so radiant bright,
That I presum'd those rays divine
Would ever be in sight.

But days, and weeks, and months, and years,
Since then have pass'd away,
And often now with grief and tears
I, with the poet say,

"What peaceful hours I then enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill."

When light and comfort do appear,
'Tis but a transient scene,
And just like angels' visits, are
But a few, and far between."

M. M. ANDERSON.

AN ACROSTIC,

Written on the decease of JAMES P. HINKSON, son
of Isaac and sister Ellen Hinkson.

J ust are thy ways, thou King of saints;
A nd hush'd should be all our complaints;
M ysterious though thy dealings be,
E ach line is drawn in harmony.
S aints must confess through all their days
P erfect are all thy works and ways.
H owever dark the path appear
I n which thy children have to steer,
N umerous saints through faith can tell
K ing Jesus hath done all things well.
S o I for one, 'mongst those that sigh,
O Lord, thy goodness testify;
N ow on thy grace we still rely.

M. M. ANDERSON.

CHRIST, THE BELIEVER'S ALL.

That grace might reign in sov'reign sway,
And Jesus wear the crown;
God to the root the axe shall lay,
And cut the sinner down.

Strip'd of the rags of self-conceit,
He feels himself undone,
And stoops to kiss the Savior's feet;
Without a fig-leaf on.

His boasted pow'rs, to do and will,
Are now reduc'd by thee;
Devoid of good and full of ill
He feels himself to be.

In "Do and live," some vainly hope
To make their peace with God;
But naught his sinking soul can prop,
But Jesus and his blood.

His legal works, and deeds the best,
Are now in disesteem;
For he must naked come to Christ,
Or farewell heaven, to him.

MARRIED.

At Hamptonburg, on Wednesday evening, the 24th ult., by Eld. G. Beebe; Mr. JESSE S. McNISH, to Miss ADALINE, daughter of Mr. Philip Crist, all of Hamptonburg.

Old School Meeting.

The Old School Baptist church of Christ at Westmoreland, Oneida Co., New York, has appointed a meeting to commence on Friday before the 2d Sunday in January, 1846, (which will be on the 9th day of the month,) to continue until Sunday evening following. We invite as many of our Old School brethren to attend as can make it convenient; and we especially request our ministering brethren to attend. Brother Beebe, will you come?
Yours as ever, JAMES BICKNELL.

Receipts.

Virginia.—Elder S. Trott, \$4; Geo Gulick for Mon 1; J Darden 1.
New York.—A Abbott 1; Eld M Salmon 2; Eld A Calvert for Joel Mead 1; Geo A Chamberlain 1; Lewis Everett 1; Mrs Howell 1; Mrs Charlotte Terry 1; John McEwen 1.
Tennessee.—Eld Peter Culp 1; for Eld Broom 1; Elder J M Watson 5.
James Lownds, Md. for Signs 5, 50; for Leland's works 10, 63; Eld S Williams, O. 5; Alex. Mackintosh, D. C., 4; Miss Mary A Ashdown, 1; Calvin Morse, Pa. 1.
Total:—\$49 73

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.
GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, and George Leeves.

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In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post-Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV. NEW VERNON, ORANGE COUNTY, N. Y., JANUARY 15, 1846. NO. 2.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

Near Lexington, Ky., }
Dec. 8, 1845. }

DEAR BROTHER BEEBE:—The wise man informs us, "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." Prov. xviii. 17. The above text was suggested to my mind on reading Elder Trott's communication in the 21st number of the 'Signs,' which came to hand a few days past. It seems to me that the past, and present relations subsisting between Elder Trott and myself, cannot be matter of special interest to the readers of your paper; hence I conceive the *parade* Elder T. has made on that subject, is wholly uncalled for. Although I know of nothing *personal to myself*, which should induce me to withhold a full development of those relations, yet I most deeply regret the necessity he has imposed upon me, of making this expose, *on his account*. How far the text at the head of this communication is appropriate, or who may be considered in fault, is cheerfully submitted to the readers of your valuable paper.

It is true, that there was a time, when there existed a "degree of intimacy" between Elder T. and myself, and when I was accustomed to forward to his address annually, a copy, or copies of the minutes of "Licking Association;" but *it is not true* that the "controversy on justification, Associational Constitutions," or his views on the Sonship of Christ, or tri-personality in the Godhead, all, or either, has changed my course, as Elder Trott would have your readers believe.

I now assert positively, that I have been accustomed for more than twenty years, to forward to Elder T. a minute of our association; and I do not recollect *one year*, in which I have failed to do so, either before or since the controversy alluded to. Fortunately for me, especially as Elder T. has *so strongly questioned* the "candor and

honesty" of "Licking Association" and myself, I have unquestionable proof, that I have forwarded to Elder Trott's address, a minute of our Association several years within, and embracing the time stipulated by him. And, although he says he "was willing, at almost any time to have had our intercourse renewed," I now ask him, whether he has manifested that willingness, either by writing to me, or forwarding a copy of minutes to me, *or in any other way*, since the controversy on justification, through the "Signs," commenced? Whether he has not received minutes of Licking Association, annually, and whether he does, or does not know, my hand writing, *on the envelope*, which enclosed the minutes? as I most certainly know his.

Elder Trott has spoken of a letter written by me to some one, and I regret he has not been more specific, (which seems to have "stung" him, and caused "pain and swelling,") in which I am supposed to charge him with "Sabellianism." I am left totally to conjecture, as to the direction of that letter; nor do I wish to evade or equivocate with regard to it. I recollect to have received a letter from the late Elder Thomas Poteet, (with whom I formed a partial acquaintance at the Baltimore Association in 1834,) in which he alluded to the preaching at the association, held immediately antecedent to the date of his letter, and especially, something said with reference to the Sonship of Christ, and that *it was confidently asserted, that I had taken ground directly opposed to tri-personality in the Godhead*, (in substance) that *he had not so understood me when we were together*, and desiring my views on that subject. To that letter I most frankly and undisguisedly responded, "defining my position," as the advocate of tri-personality. I have no recollection that Eld. Trott's name was mentioned, either in the letter to me, or my reply. I am very certain, however, that his name being in the letter, would not have prevented me from responding; even though I had found myself constrained to differ from him. Shortly after the receipt of the letter from brother P., I received a letter from a highly esteemed br. in Illinois, (with whom Elder Trott was personally acquainted,) informing me that "Sabellianism" was creating some disturbance in the churches there; and that *he feared* one or more brethren I had baptized in Kentucky, and who were then members with him, had become entangled with that error. He further stated, that a letter from me through the "Signs," or to him directly, with the privilege of showing it, would (in his judgment) be productive of good. So soon as I had

opportunity, I wrote fully to him on the subject, but declined publishing my reply in the "Signs," stating, distinctly, that I was not envious of the distinction of being looked upon as a *controversialist, in a public journal*, especially with "Old School Baptists." But, as in the other case, I have no recollection that Elder Trott's name was mentioned in the letter to me, or my reply. I did not consider my opinions on that subject of sufficient importance even to retain copies of those letters. It may not be out of place to say here, that I subsequently received letters from each of those Elders, expressing the highest gratification with my communications.

I know not that the Sonship of Christ, personality in the Godhead, or Sabellianism, has been the topic of any other of my communications to correspondents.

I ask, are Elder Trott's views so sacred, that no one must dare to controvert them, on pain of being denounced by him as a "Gill-ite" or "Constantine-ite?" As Elder Trott has introduced a *private letter of mine*, into this controversy, I shall be pardoned for alluding to one, *written by him, to a member of one of the churches I supply*, some few years since, in which he is understood to say, in substance, if not in so many words, "Brother Dudley and his friends have fallen out with me, because I had to differ, conscientiously, with him on the subject of justification." Was Elder Trott's design to excite prejudice against me in the mind of a distant member? Whence the necessity of the assertion, when many of my friends, who differ from me on that very point, and others, will bear me witness, that our intercourse has not been interrupted by such difference?

If Elder T. is satisfied with the result of the controversy on justification, I am sure that Licking Association, nor the writer of this communication, have cause to be dissatisfied, so far as they are concerned.

The apology offered by Elder Trott, for assailing the "Licking association," and the writer of the "Response," and "Circular," (which compose a part of her last minutes,) is, that allusion was made to something contained in the "Signs" with which he stands connected. He is mistaken in supposing the writer of the "Response" was in "a cross mood," or that he *intended to assail him*; or that "*one or two strokes were aimed at him*, over the back of the Warwick Association," or that a "dab" was aimed at him. The writer states, emphatically, that in the references made to what Elder Trott has said in the "Signs,"

(although Elder T.'s name does not appear in the Response,) he did not intend the references in an offensive sense; but simply, to illustrate the point under investigation; and he flatters himself, that those who were not "stung," and were not suffering with "pain and swelling," and whose vision is not obscured by the "swelling," would never have thought of such an interpretation of the language used.

I beg to call Elder Trott's special attention again to the extract from the "Response," and that he will read, in its immediate connection this sentence, "Have we not seen heated controversy in the columns of the 'Signs,' between BRETHREN?" &c. Does that extract afford a semblance of proof, directly, or by fair implication, that I felt an objection to his addressing me as brother Dudley? I confess, brother Beebe, it seems to me that Elder Trott has sought occasion to assail me, and the "Licking Association" through me. Would it not seem more reasonable that I should be deterred from using the fraternal appellation towards him, when it is seen how directly and how frequently he questions the "candor and honesty" of the Association and myself? But, brother Beebe, what will you say? what will your readers say? what will Elder Trott, himself, say, when he, or they compare the following sentence in Elder Trott's communication, with the Response? "But I regret, that both in their Circular and Response, they should have indulged in giving such incorrect views of the sentiments they attack. Thus, for instance, in the 'Response,' instead of the formalities which the Warwick resolution and letter mentioned, they substitute formulas of faith, and adapt their arguments to that. I think there is nothing lost in a just cause by stating candidly and honestly the sentiments we oppose." I ask, what will all, or either of you say, when told, and when your own senses shall convince you, that the writer has done no such thing as substitute "formulas of faith" for "formalities," as charged by Elder T.? I invite all to read and compare, for their own information. Nor is Elder Trott more fortunate in his reference to the "Circular." I know, and there are very many others in this country, who know, that there are those in the West, who say emphatically, "The foreknowledge and decrees of God are synonymous." And that, they claim to be, and are recognized and beloved by many, as "Old School Baptists." I furthermore know, and it is known to others, that there are excellent brethren, who are recognized as "Old School Baptists," in the West, who "deny personality in the Godhead;" and I am authorized to say, it was with especial reference to our own interests, union and happiness, as an association, and churches; and to prevent our brethren from being entangled in those errors; that those and other points were introduced into the "Circular." How exceedingly modest and brotherly was it in Elder Trott to charge the association with *disingenuousness*? or rather, how *presuming* was it? Perhaps Elder Trott considers the Baptists in the West, too ig-

norant to understand themselves or others? He must charge the supposed misrepresentations in the "Licking Response, and Circular," either to ignorance or wickedness. Licking may with great propriety say, as it was once said, "What I have written, I have written."

That the dogmatism, manifested in Elder T.'s communications in the "Signs," has been considered unfortunate for the cause of truth, the interests of Zion, and of the "Signs of the Times," has been abundantly manifest in the West.—Whilst brethren accorded to him the right to think and speak for himself, they claimed the same right; the exercise of which, on their part, seems to have been offensive to him. They do not consider him entitled to appropriate to himself, exclusively, the favor of being taught his present opinions on several topics, "by the Spirit of God;" and to charge those who differ with him, with *plagiarism*, which he seems too wont to do. Brother Clark's communication in the "Signs," shortly after his return from his visit in the West, (a few years since) disclosed the feelings of many brethren.

Whilst I felt constrained both in matter and manner to differ from Elder Trott, in much he has written, and whilst I saw much obscurity in some of his writings, I have yet refrained from attempting to injure him in the estimation of brethren in this country, and many will say, I have apologized for things contained in his communications, which were calculated to give offence; and that it has not been without some persuasion, they have been induced to continue their patronage to the "Signs."

Brother Beebe, I have at all times (so far as I can recollect my opinions) felt opposed to exposing family or church dissensions. When truth has absolutely (in my judgement) required it, even then it gave me pain, as it now does.

Elder Trott says, "In noticing what is aimed at me in the Response, it is not my intention to intrude my services to defend the stand of the Warwick Association." I ask, is not four-fifths of his communication devoted to that defence? Yet, of this, I do not complain.

Brother Beebe, Do you not feel grateful for the advice he has given you, *not to use* your "keen and satirical pen" "to convince the Licking brethren of the false ground they occupy, without wounding them"? And should not these *deluded brethren* feel thankful for the sympathy he feels for them? Especially when he tells you and your readers, "There are excellent brethren there"?

Brother Beebe, there yet remains to be disclosed, some facts, which I am pained (when I look back to the former intimacy which existed between Elder Trott and myself) to expose. But duty to the memory of our departed fathers, and to ourselves, imperiously requires it of those who survive them. Elder Trott says, "But your fathers were not content with a simple declaration of what they then believed and practised; in constituting the Licking Association upon the formula

of faith and practice, THEY PLEDGED FOR THE CHURCHES TO ABIDE BY JUST THOSE VIEWS IN SUBSTANCE OF WHAT THEY THEN ENTERTAINED OF WHAT THE SCRIPTURES TAUGHT, WITHOUT MAKING ALLOWANCE FOR ANY DIFFERENT LIGHT WHICH MIGHT BE GIVEN TO ANY BROTHER OR CHURCH ON ANY POINT, BEING ENTERTAINED, UNLESS AT THE EXPENSE OF BEING REJECTED BY THE BODY." Had this charge proceeded from one who was ignorant of the constitution of Licking Association, and of the character of those who adopted that Constitution, I should have felt comparatively, little surprise; but, brother Beebe, when I consider the source whence it came, and that Elder Trott was himself once a member of Licking Association; when, too, she had the same identical Constitution she now has; and when I remember that Elder Trott was personally acquainted with these same fathers, I am utterly astounded. I ask Elder Trott, where is the pledge to be found, which he says our fathers have given? By way of refreshing his memory, I quote from the Constitution of "Licking Association" as follows: "The messengers of the churches chosen and convened in association, HAVE NO POWER TO LORD IT OVER GOD'S HERITAGE—they are nothing more than an advisory council, AND ANY CHURCH IN THE UNION HAS A RIGHT TO WITHHOLD HER CORRESPONDENCE AT HER DISCRETION." I again ask Elder Trott, where is the pledge to be found? Would not such a pledge have been perfectly nugatory, in view of the clauses in the Constitution? Would a sane body with three distinct ideas, presume to give a pledge so preposterous? I ask, how long are the churches composing the Corresponding Meeting, or Warwick Association, bound to abide by just the doctrine contained in their first Circular, or Corresponding Letter, published by either, "without making allowance for any different light which might be given to any brother or church, on any point"? I shall be told, just so long as she or they please, or until she is convinced there is error in the doctrine and practice, or either. Just so long, and no longer, is Licking Association and her churches bound. What then becomes of Elder Trott's charge, "they pledged for THE CHURCHES TO ABIDE BY JUST THOSE VIEWS IN SUBSTANCE"? If the Corresponding Meeting and Warwick Associations are honest, (and I do not question their honesty,) are they not as fully pledged to their principles, as Licking is? And yet, strange, passing strange, as it may appear, Elder Trott writes as follows: "Permit me to remark, that in your case, is illustrated one very serious objection I have to a CHURCH OR ASSOCIATION being constituted upon a particular formula of faith." At one time he seems to complain that our "Constitution" is too much like the "laws of the Medes and Persians." Then again, it would seem, it is too pliable for him. How are we to understand him? It seems, however, that Elder Trott reserves the special privilege to himself, to change his opinion; as, for instance, on Justification, Constituted Associations, Personality in the

Godhead, and I know not how many points; and yet denies that right to others. Verily, if there is consistency in this, I cannot perceive it. Is it possible that Elder Trott can *really* entertain such an opinion of those "eminent and excellent brethren," as he calls them; as that they would shut their eyes and ears, yea, and hearts too, against conviction of error, and if perchance they should at last be convinced, that they would still persist in error? still ABIDE by, and "pledge for the churches to ABIDE by JUST THOSE VIEWS in substance of what they THEN ENTERTAINED of what the scriptures taught"? If he does, then have Western Baptists entirely mistaken him. I rejoice that such is not the estimation in which the memory of Joseph Redding, John Price, Lewis Corbin, Ambrose Dudley, Absalom Bainbridge, and others of our fathers, is held by those who knew them better than Elder T. seems to have known them.

Elder Trott asks "Licking *candidly*." "What is the true standard of novelty in religion? Is it the Confession of Faith set forth by the Baptists in England two-hundred years ago? or that Confession as modified by the Virginia Baptists? or rather, is it not the scriptures of truth?" I answer, "candidly," the scriptures as I understand them. And that understanding I write down, that the correctness of my judgement may be tested. Will Elder Trott suffer me to ask him the same question? If he responds, the scriptures, without explanation, I would remind him, that is a point upon which he and a large majority (as I believe) of "Old School Baptists" are directly at issue. Not only on Justification, Constituted Associations, and tri-personality in the Godhead, but per possibility on some other points. Who is to decide? He may say, the scriptures. But we see they cannot decide between him and I, at least to our present conviction that both are right. Does he not at last, resort to his *understanding* of that precious volume?

What are all the essays Elder Trott has written in the "Signs," and other periodicals, but his *exposition* (or "Creed," so far,) of what those scriptures mean? It seems then, at last, he has a "Creed" as well as Licking Association. And if he does not make his "Creed" the test of fellowship and union, yea, and correspondence too, I should like to know what that test is.

But, by way of further illustration, I design calling up some reminiscences, which may not be so palatable to Elder Trott; but I hope he will pardon me for so doing. He is, confessedly, the author of a series of numbers, published in the "Signs," over the signature "A Waldensis." Elder Trott is fully aware, that that persecuted, and in many respects exemplary people, published in the twelfth century, a "formula," or "declaration of their faith," which gave great offence to their anti-christian neighbors; some of the more feeling and humane of whom, entreated them to "abolish their Confession" as a means of securing protection to their property and lives. Did they accede to the proposition? No; they rejected it

with disdain, and immediately published a second and a third declaration of faith, each of which, is still more explicit than the first. They braved all danger—suffered the confiscation of their property, and poured out their blood, rather than renounce their faith. Nothing earthly was comparable with them to the liberty of conscience. Nor have I any evidence that they would have met persecution from those "blood hounds" who pursued them like wild beasts of the forest, only with more deadly hate, at all, if they would only have "abolished" their "declaration of faith." Brother Beebe, am I mistaken in saying Elder Trott assumed their name a few years since? Have you seen any subsequent renunciation by him? Is it consistent to take their name, and yet repudiate their practice? When, too, that practice furnishes evidence of steadfastness in holding that which they conscientiously believed to be truth—Bible truth, worthy the imitation of christians, in all subsequent time? Again, what was it that rendered Luther, Melancthon, Zuinglius, Calvin, and others, so obnoxious to the "Old Lady" a few centuries after, but their writing and publishing their "Creed," and translating the sacred testimony, that others might understand and appreciate the justness of their cause? Here again, I am utterly at a loss to know for what they could have been persecuted, if they had not published their faith, and made war upon error. But, br. Beebe, you have given evidence of more recent persecutions of Baptists and Quakers, in our own country, for opinion's sake. Suppose you those persecutions would have taken place if Baptists and Quakers had held their peace? They were like some of old, of whom it was said, "If these should hold their peace, the very stones would cry out." But again, I would ask brother Beebe, Did the "aliens calling after the Waldensis, the Albigenes, Luther, Melancthon, Zuinglius, Calvin and others, exert so much influence as to cause them to 'abolish' their 'Confession of Faith'?" Now I ask, if the people's name, which Elder Trott has assumed, (the Waldenses,) had, and published a Confession of Faith—if the same is true of Luther and others—of the Baptists in England two hundred years ago—of the Virginia Baptists—and all sound Baptists down to a period, within the last six or eight years; is there not some "novelty" in Baptists calling themselves "Old School Baptists," now abolishing "Constitutions and all formalities"? Is there not something "novel" in Elder Trott's course towards those "eminent and excellent brethren," with whom he lived under a constitutional form, without once complaining of that form? That he should live under a Constitution which states, "and that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one," and now repudiate that sentiment? But enough of this for the present.

So long as the Licking Association believes her Constitution sets forth the truth, so long I feel confident, she will not suffer innovations on it with impunity, on the part of correspondents. But

convince her that it is erroneous, in all, or any of its parts, and at once, it ceases to be her Constitution. If, however, when thus convinced, she does not "retrace her steps," and go back to the truth, I, for one, will make war upon the Constitution, as I feel at perfect liberty to do, whenever I believe there is want of harmony between it and the Bible. What is more honorable than to confess one's fault, when convinced of it? But this, it seems, Elder Trott does not believe "Licking" prepared to do. I do not blame Elder Trott or any one else for a change of opinion, upon conviction of error; far otherwise. I hold that the fear of God in the heart, will prompt to an honest acknowledgement of our wrongs, when we are convinced; but the charge of wrong otherwise exerts little influence. Elder T. may have thought his essays on the various points upon which he and Licking Association were at issue, were sufficient to convince her of the "false ground" she occupies; but he should remember, she has to judge of those essays for herself.

Brother Beebe, I ask, whether Elder Trott and all those churches and associations which discard "Confessions of Faith," do not act upon the same principle, substantially, upon which we act? A man's simply telling me he takes the New Testament for his guide, is no satisfactory evidence to me that he is not a *deist* or *arminian*. What denomination is it, professing religion, which does not profess to take the New Testament for its guide? And yet, how little union and fellowship exists with many of those denominations! Indeed, what is it that gives each its denominational name, but a difference in faith or practice, or both? Mr. Campbell, when he came to the West, preaching the reformation, as he and his friends called it, denounced all "Creeds—Confessions of Faith, or formulas," and professed to take the New Testament, or "ancient gospel," as their guide; and yet they told their hearers that "Experimental religion was experimental nonsense"—"wild enthusiasm"—"a whim of the brain," &c. Need I ask, would Elder Trott, the Corresponding Meeting, or Warwick Association, correspond with him, or those who maintained the same theory? Methinks you would each answer, No! I ask, why? You will say, because we have not fellowship.—We are not agreed. What is it in the *letter* of the scriptures about which you disagree? I presume the disagreement is altogether referable to the spirit, meaning, or design, of the scriptures. Do you not see that you necessarily involve a "Creed"? The terms "formula of faith," "Confession of Faith," "Constitution," in their common acceptance among Baptists, & "Creed," are synonymous, and are derived from the Latin verb *credo*—to credit, to believe. When we say then, that we have no "Creed," we say we have no belief. Permit me to ask, if a candidate shall apply for baptism, and tell you, I take the New Testament for my guide; I believe in immersion; will you upon that declaration admit him to the ordinance? I think Elder Trott, and the rest of you will say, "Give us a reason of the hope

For the Signs of the Times.

Fallsburg, Sullivan Co., N. Y.,
December 10, 1845.

that is in you." Do you not make your own experience, agreeing, as you believe, with the word of God, the test of fellowship with such applicant? Again, suppose a church to apply for correspondence with the Corresponding Meeting, or the Warwick Association, and shall tell you, "We have abolished all Creeds and formalities," would you not be slow to agree to such correspondence, until you found an agreement *in faith and practice*? Whenever you interrogate them with regard to their views on any point, either in doctrine or practice, you *necessarily involve a "Creed."* What is then the difference between requiring a church to subscribe to certain principles you prescribe, orally, and requiring them to subscribe to the same, when written or printed? To be consistent, those who have "abolished Creeds or Confessions of Faith," should content themselves by reading a part of the word of God to their hearers, and dismiss the assembly. Whenever the preacher attempts to *expound the sacred testimony, he necessarily involves a "Creed."* My Creed delivered orally, is as emphatically my "Creed," as though it were written or printed. Do we not all believe in some system whereby men are saved? I believe sinners are saved by free, sovereign, and unfrustrable grace alone, in a word, that "salvation is of the Lord." Another believes that man's salvation depends exclusively upon himself; a third, that "the Lord has done his part, and now if the sinner will do his part," he will be saved.—I ask, are not each of the two latter, "Creed men," as emphatically as I am? But can the three, with their several views, harmonize as members of the "one body," over which Christ is the head? Is not a declaration of our "Creed" indispensable to fellowship?

The foregoing propositions are so plain that I think Elder Trott will not controvert them. I would affectionately ask him, to look at the dilemma into which he and the Warwick Association have thrown themselves! And whether they are not chargeable with the grossest inconsistency? Let us look a little further into the absurdity involved in Elder Trott's theory. He goes into the pulpit—takes his text, and then proclaims, "I am a no creed man," like the Campbellites. He immediately undertakes to illustrate the truth contained in his text, (as I have often heard him do, much to my edification and comfort, if I am not mistaken in myself,) he shows the connection and elucidates (not mystifies, as I am sorry to say, many brethren in the West, and I of the number, have had occasion too often to think he did, in his writings in the "Signs") his subject forcibly. What will he say, who has been attending closely to all that has been said? Why, truly, he has been very forcible and clear in his arguments, but there is an awful contrast between his professions and practice—he has been preaching a "Creed" all the while, and told us at the outset that he had no creed, which is, no belief!! Is there not something "novel" in all this? Elder Trott will pardon me for retorting his question with a modification. Why will not Elder T. be

satisfied with the practice of sound Baptists, for six or seven centuries, who have distinguished themselves for ages by their sound "Creed," and their faithfulness in maintaining it even at the hazard of their lives; when from the very nature of things (keeping in view the declaration "Can two walk together except they be agreed?") a *Creed is necessarily involved* in our union, fellowship and correspondence with each other? To confess the ground of our hope, or tell our experience to the church, is emphatically, so far, our "Creed." But I will not enlarge on a point which is as clear to my mind as the noon-day sun. In answer to another of Elder Trott's questions; I believe that all of Zion's heaven-born children are taught of the Lord—that so far as they are thus taught, they will speak the same things; and that were it not for the circumstances by which they are surrounded, having "the world, the flesh, and the devil," to contend with; in a word, if they were "clothed upon with our house which is from heaven," then indeed would they be "perfectly joined together in the same mind and in the same judgement," as we have said in our Response. For the very reason that, "they are all taught of the Lord," when any apply to us for membership, we ask them (figuratively) to "say now Shibboleth." In other words, "give us the reason of your hope," or to vary the language, "give us your Creed," as union of sentiment is indispensable to fellowship. Would Eld. Trott act otherwise in the premises? If he would, he has most certainly changed; radically, since he left the Licking Association, and Kentucky.

In conclusion, I will say, I have "candidly and honestly" endeavored to answer Elder Trott's "queries," in the foregoing pages, and if I have failed to satisfy him in those answers, I can only say, it was not because I did not most ardently desire to do so.

The circumstances under which I am placed, having to write hurriedly, and the occasion requiring plainness and faithfulness, it may be thought there is some severity in this communication; I can only say, I designed no more than to set forth facts as I understand them; and set myself right before the community to whose bar Elder Trott has forced me, by his (I shall be excused for saying) unprovoked attack.

Brother Beebe, if your readers experience as much fatigue in reading this communication, as I have in writing it, since ten o'clock this morning, I do not envy them their task.

To do anything like justice to all concerned, I have necessarily, brother Beebe, to draw more heavily upon your columns than I could wish; and you may think that more than my full share is devoted to its publication.

I propose paying my respects to "A Unit" in a day or two.

I am, very truly, as heretofore, your friend and companion in tribulation,

THOMAS P. DUDLEY.

BROTHER BEEBE:—Through the goodness of God, we still survive the dead, and are under every obligation to praise the Great Jehovah for his preserving goodness. It is pleasant and delightful to praise him, although it has pleased him as Sovereign of heaven and earth to take away our dwelling house by a whirlwind. Still we have abundant reason, with the prophet, to say, "The Lord is good; a strong hold in the day of trouble, and he knoweth them that trust in him." It is unspeakably more blessed to have God for our Sun and our Shield, than all the friends that can be bought with money. We are called, in the kingdom of his providence, to "Come, behold the works of the Lord; what desolations he hath made in the earth," and to see that the Lord hath his way in the whirlwind and storm, and the clouds are the dust of his feet: In writing to you, my desire is that God may be exalted; not that we poor worms can place him upon a higher throne than that on which he sits, for his throne is above all thrones, and can be raised no higher;—but I would give to him the glory which is due to his great name. When I, on returning home, saw the danger to which my family had been exposed, and the salvation which God had extended to them in preserving their lives, I thought it would have pleased me to see them bow down at his feet and praise his holy name for such goodness and mercy. But we know that without a new heart and a new spirit they will not do so. The doctrine of God's sovereignty is an instructing doctrine; may his children be ever learning and treasuring up instruction from it. Let us unite with those who have gone before us, in praising his name.—"Bless the Lord, O my soul;" "O Lord, my God, thou art very great; thou art clothed with honor and majesty; who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot, and rideth upon the wings of the wind." The mercy of God is so great that it furnishes a stopper for every mouth, so that we should not murmur. "Be thou exalted, O Lord, in thine own strength; so will we sing and praise thy power," of which we have seen a demonstration, in the astonishing preservation of my family from death, and in the destruction in the midst of which this preserving goodness was displayed. This dispensation seems to say, "Be still and know that I am God—I will be exalted." May his holy Spirit lead us, from day to day, to praise him. It is a sweet work for the children of God. "Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercy. May Zion say, I will praise thee, O Lord, among the people; I will sing unto thee, among the nations; for thy mercy is great, unto the heavens; let thy glory be above all the earth." How blessed and secure must be the church of our Lord Jesus Christ, unto whom is given such great and precious promises! let the

wind blow which way it may, it always blows right. I mean the storms of temptation and afflictions which God sees fit that his church shall encounter. Although she may cry out, "The Lord hath forsaken me, and, my Lord hath forgotten me," still her language expresses that she has an interest in him. This she knows from her past experience, which she cannot forget. Although the church cannot always be in a joyful frame, still she has abundant reason and cause always to confide in him. Many things may interrupt her joys; yet nothing can remove the foundation of her comfort, which is God's everlasting love towards her. John xvii. 23. This is secured to her by his great and immutable oath, (Heb. vi. 17, 18,) "Wherein God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us; which hope we have, as an anchor of the soul, both sure and steadfast." Every blessing is secured to her. "O thou of little faith, wherefore didst thou doubt?" Is it because he leadeth thee in the children's path, and has chosen thee in the furnace of afflictions? This is indeed crossing to our natures, but we have the promise, and we know that all things work together for good to them that love God; to them who are the called according to his purpose. How often is it the case when in distress, that despairing thoughts hover around them, and they cry out as David did, "I shall one day fall by the hand of Saul." But hear ye the word of the Lord, ye despairing children, hearken to the cheering voice of Jesus; "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands." What language can be sweeter? Well may the church say, "His mouth is most sweet!" He has declared to his bride that his love to her is unchangeable. He calls her his "dove;" she is his heart's delight. He carries her upon his heart, and he speaks of her beauty, "Thou art beautiful, O my love, as Tirzah." She is his love, his dove, and his undefiled. The Lord Jehovah is her Refuge, and underneath her are his everlasting arms. And is it so, that Almighty Power is her protection? then may she defy the powers of earth and hell. "Why art thou cast down, O my soul? 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." Truly he is her God, and he will perform all that he has promised. He was bruised for her sins; he was made sin for us, who knew no sin, that we may be made the righteousness of God through him. This is love; may it fill our hearts with joy unspeakable and full of glory. Zion shall outride every storm, and overcome every enemy, and be brought safely through every trial, and landed in the haven of rest; in the mansions of glory; and all this will

be accomplished in God's own time. "Blessed is the people whose God is the Lord." "Let Mount Zion rejoice, let the daughter of Judah be glad." "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following." "This God is our God, for ever and ever; he will be our guide, even unto death."

P. C. BRÖOME.

For the Signs of the Times.

DEAR BROTHER BEEBE:—As Joseph and Benjamin have each read to us, as churches and ministers, a homily upon our respective duties, I have concluded, with your consent, to occupy a small space in the Signs upon the subject of the

CALL TO THE MINISTRY.

I believe it is pretty generally conceded by all the religionists of our day, that a *Call* to the ministry, or to some particular place to preach, in some shape or form, is indispensable; but when they attempt an explanation, they are found to mean anything except that God calls whom he will, and qualifies them for the work. They all, however, seem to agree, with singular coincidence, that *dollars and cents* is the most effective and efficacious *call* that can be given; and so just in proportion to the *strength* of that call, they conclude that the Lord hath need of them. When we were in close alliance with the *State*, and when *Protestantism* was the *Law Religion* of the colonies, 16,000 lbs. of tobacco was considered the *call*, which each parish gave; and it was remarkable with what acute sensibility this *call* was heard and obeyed by the (pious?) clergy!

Recently, there has been a very *loud* and *strong* call in the capitol of the United States, for some one to come and say prayers for our law makers, [and they, (conscientious souls!) after having taken the solemn oath to support the Constitution, agree in their *call* to draw money from the national treasury, and thus tax the community for the support of their priest,] and it is wonderful how this call was heard in all parts of our wide extended Union. For on the day of the *race*, we find the following *Reverends* in person, or by proxy, in attendance, having heard the sound of the *change* as it rattled in the national exchequer, at least, and were *panting for the work*, viz:—Rev. Mr. Bailey, Rev. A. A. Muller, Rev. Mr. Sprole, Rev. Wm. H. Milburne, Rev. Mr. Gurvey, Rev. Mr. Connor, Rev. Mr. Tuston, Rev. Mr. Stockton, Rev. Cyrus Dickson, Rev. Orville Dewey, Rev. George W. Maley, Rev. Mr. Matthews, Rev. Mr. Hovey, Rev. Mr. Dix!! What an array of *Reverends* is here! This combination of fourteen would certainly make a "Bank of piety," as rich and as efficacious as any "Holy Mother" ever could boast of. But, behold! they all heard the *call*; they all ran in the race, but only one obtained the prize!

"Rev. Wm. H. Milburne, of Illinois, of the Methodist Church, having received a majority of all the votes cast, was duly elected Chaplain to

the House of Representatives for the 29th Congress."

Well, now Mr. Milburne has received a call from Illinois to come to Washington, D. C. The H. of R. spent in all nearly two days upon the question of the call, at about \$2,500 per day, and they will draw from the treasury about \$1,500 to pay the Rev. gentleman for his prayers, and thus the people will be taxed six or seven thousand dollars to support a religious establishment in the capitol of the nation. But the design in referring to this case, was not so much to discuss the question of the Chaplaincy—that we may do hereafter—as to show the nature of the call by which all the anti-christian parties of our day are governed.

On the other hand, however, we find the doctrine of a divine call to the ministry sustained in the scriptures by abundant testimony.

First. In the promises of God to his ancient people—which were all fulfilled in due time—that he would give them "Pastors after his own heart," &c. Jer. iii. 15. Also the re-assertion of this by the Apostle, Eph. iv. 11. It is also set forth by the various figures of speech employed by the Holy Spirit to represent the body of Christ and the members in particular. See Rom. xii. 4—8, inclusive; 1 Cor. xii. 4, to the end of the chapter. It is further corroborated by the fact that the Lord Jesus Christ when he was upon earth, called, in a free and sovereign way, his primitive ministers and Apostles. Matt. iv. 18—22; x. 1—5, inclusive; and that the Holy Ghost, after the ascension of Christ to the right hand of God, chose and separated to the work those whom he had called; Acts xiii. 2. The Apostle affirms in Rom. x. 15, that they *cannot preach, except they be sent*. The interrogatory form of expression is here used, it is true; but the Apostle did not thereby intend to express or imply a *doubt*, but it is to be understood *affirmatively*.

In perfect accordance with this view of the subject—the sovereign control over the whole matter by Christ the Head of the church—the Lord instructs his disciples to pray the Lord of the harvest that he would *SEND FORTH* more laborers into his harvest, &c.; see Matt. ix. 38; and Luke x. 2. And it is very remarkable that the original word here rendered *send forth*, is altogether different from the verb used in Matt. xiii. 14, where the Lord is said to *send forth* his angels, &c.; and differs also from the word as it is used in the past tense, *sent forth*, in Matt. ii. 16; and x. 5; and xxii. 3; Mark vi. 16; Luke xx. 20; Acts ix. 30; and xi. 22.

There is but one place in the New Testament the same word is used, and that is in Matthew xii. 20; where Christ makes a quotation from Isaiah xxii; or rather, the Evangelist shows the fulfillment of this scripture in the person and work of Christ, in which it is said that he shall "*SEND FORTH* judgement unto victory." The meaning of the word is not merely to *issue and order*, or to *give a command*, but it is to *thrust out*, to send *with*, or *by power*; which implies the existence

and exercise of power in the one that *sends*, and also *reluctance and backwardness* in the one *sent*. The word is compounded or made up of two words, one of which means *out*, and the other *to throw*; and is defined thus; *to cast, turn, or drive out; expel, to send off, to bring on, to produce, &c.*

In the same way, then, that "judgement is sent forth unto victory," in the case of every poor, trembling, heart-broken sinner, who is comparable to the bruised reed, and the smoking flax, so does God *send forth* his ministers to preach; and although they become like Jonah, and attempt to fly from the presence of the Lord, yet he will *lead* or *drive* them on until they shall have preached the preaching which the Lord bid them.

How striking and forcible is the Divine arrangement presented to us here! and how different from the modern or anti-christian device of training up young men in the schools for ministers. Instead of making a mathematical estimate of the number of souls to be converted, the number of ministers required to accomplish the work, the length of time necessary to perform it in, and the number of dollars needed to defray all the expenses of the enterprise, &c. &c., the disciples of the Lord are simply commanded to pray to him to thrust out into his harvest laborers, men who will work in the field, and not employ all their time in begging; and in the same Divine economy we see provision made for their temporal support.

We see also the literal fulfilment of this *sending forth*, or this doctrine verified, in the case of every minister whom God calls to the work. Let us briefly glance at some of those whose history is given us in the scriptures. When the Lord communicated to Moses his purpose to make him a minister, he exclaims, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." But when the Lord challenged him upon the question of Power, of *who had made man's mouth, the dumb, deaf, the seeing, or hearing, &c.*, and then bid him go and he would be with his mouth and teach him what he should say, he then submits to the Divine arrangement, and says, "O my Lord, send I pray thee by the hand of him whom thou wilt send." Exodus iv. 10-12. When the prophet Isaiah was called to behold the Lord of Hosts, upon a throne, high and lifted up, under a sense of his own imperfections, when brought before the matchless purity of the Lord, he cried out, "Who is me! for I am undone, because I am a man of unclean lips," &c. But when his lips were touched with a live coal from off the altar, and when he heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Then he said, "Here am I; send me." Isa. vi. 1-8.

Again, When the word of the Lord came to Jeremiah, or when he was *cast forth*, or *thrust out*; when the Lord said to him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I

ordained thee a prophet unto the nations." Then said Jeremiah, "Ah, Lord God, Behold, I cannot speak for I am a child." But the Lord said unto him, "Say not that I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. i. 4-7.

This fear and trembling on the part of these distinguished ministers of God did not arise from the want of an education simply. They were well educated; were learned men of those times.—Moses was brought up in the king's court, and educated in all the wisdom of the Egyptians. It was a sense of their own insufficiency for the great work to which God had called them; this coupled with a zeal for the honor of God, and a desire to display his glory, they were afraid lest something should be said or done by them which would tend to dishonor his name or reproach his cause, and therefore they could not venture alone in this work, but would say to the Lord, "If thy presence go not with me, carry us up not hence." Exodus xxxiii. 15.

When we turn to the New Testament, and the gospel dispensation, we find there the same glorious plan revealed, and sovereign grace displayed, in not only calling the Lord's ministers to the work, but in *leading* and *driving* them wherever he would have them go. And on their part, the same kind of self-distrust, and fear and trembling that characterized those under the former dispensation.

Instead of having Peter, *President*, and James, *Vice-President*, and Paul, *Corresponding Secretary*, and John, *Treasurer, &c. &c.*, with the hosts of *directors, and life-directors*, which we might fancy were sitting in conclave as a "Committee of Ways and Means," for the church in general, and passing resolutions that the gospel ought to be preached in Jerusalem, throughout Judea, Samaria, Damascus, Gaza, and in the desert, Antotas, Phenice, Cyprus and Cyrene, Sarsus, Antioch and Macedonia, &c., and then appointing Barnabas, Silas, Timothy, Titus, Philip and others, to their respective fields, at so much *per diem*, or *per annum*, and others put upon begging excursions through the land to support these *missions, &c.*; and sometimes calling in their hirelings for the want of funds; instead, I say, of this kind of arrangement, we see that when the Lord had need of his ministers in any place, that they were either *led* thither by his outstretched hand, and unerring word, or *driven* by persecution. As it is written, "Therefore they that were scattered abroad, went everywhere preaching the word."—Acts viii. 4-26; xi. 19.

We may safely affirm, then, that the gospel was spread in primitive times mainly by, or under persecution, and that, from the best evidence furnished us in ecclesiastical history, it has been spread pretty much upon the same principle, and in the same way, in every age since those days. And let no one imagine that because we live under what we call a free government, there is no such thing as persecution now, and that the Lord's ministers are not *now* driven by persecution as in

former days. There are a variety of ways to persecute. Churches sometimes persecute the Lord's ministers! You are startled at this declaration, but let me explain. The minister finds himself settled in connection with several churches, and he feels comfortably situated, and his interviews with the brethren are pleasant, and he would be pleased to remain in this connection during his sojourn upon earth; but the Lord has need of him elsewhere, and those churches with which he is now connected, apparently in concert, put the muzzle on him, and in a year or two he is *starved out*, so that when the time fully comes for him to "go into Macedonia," the way and duty is made manifest, and he goes, "nothing doubting," "that the Lord has called him for to preach the gospel unto them."

Again, the minister's wife sometimes becomes a *Michal* unto him. See 2 Samuel vi. 16-23, inclusive. "We are naturally fond of ease and the comforts of life, and the minister, being a man of like passions with the rest of us, would rest in the bosom of his family, and loiter away his time from the ministry, if all things in the domestic circle were agreeable; but he soon finds his pillow made of thorns instead of down. Envy, jealousy, the green eyed monster, that creates the food upon which it lives, and which is "cruel as the grave," with other kindred spirits, stir up the elements, and set the "unruly evil" in motion, so that the poor preacher finds that the only way of escape is in flight, and forthwith a list of appointments is sent out. His "Michal" will sometimes attempt to force him to do things, and to a course, or change in his concerns, which would render him obnoxious to the charge of injustice, and because he maintains his integrity, and is unyielding, he becomes heir to many a heavy broad-side from the "course of nature!" and which is "set on fire of hell!" James iii. 6. This state of things is not confined to those ministers who have unbelieving or non-professing wives. For many of such are more respectful to their husbands than professors; but those who have made and stand in a profession of religion, in some instances, are to be found the persecutors, in this way, of the ministers of Christ.

All admit that Paul was well educated; was a learned man; and also that he had the gift of utterance, that he was able simply to *speak* upon any subject that occupied his attention. But did he find himself always ready and well furnished to the work of the ministry? Is he independent of any and from every source, now that he has received his education and his diploma? Certainly, according to the received notion generally about preaching, Paul, who could stand before the kings and rulers of the earth upon any subject, never felt himself weak and deficient, never would so far condescend as to consider the "lady" to be of any service to him. But let him answer for himself, which he was well able to do when he was upon earth, and is still able from the testimony which he has left on record. Upon the score of his fleshly attainments read what he says to the Phil.

lippians, third chapter, where he enumerates the many advantages he possessed above even many of his countrymen. "But what things were gain to me, those I count loss for Christ." "Yea, doubtless, and I count all things loss 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." Verses 7 and 8. In addressing his Corinthian brethren, instead of pluming himself upon his great learning, he says, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." 1 Cor. ii. 1—4. To the BRETHREN also he addresses himself in terms of strong regard and of dependence even upon them in a certain sense. "Withal, praying also for us, that God would open unto us a door of utterance." "Brethren, pray for us." "Finally, brethren, pray for us, that the word of the Lord may have free course," &c. "Brethren, pray for us." 1 Thes. iv. 3; 2 Thes. v. 25; Heb. xiii. 18.

JUDAH.

EDITORIAL.

NEW VERNON, N. Y., JANUARY 15, 1846.

PARABLE OF THE MARRIAGE FEAST.

Brother William Smith, of Lewis County, N. Y., has desired our views on the parable of the Marriage feast, Matthew xxii. 1—14. The repeated calls of brethren and friends, for our views on numerous portions of the scriptures, have certainly had a tendency to make us feel how little we know of divine things; nothing, indeed, only as the Lord by his gracious Spirit is pleased to give us light from time to time, as he is wont to bestow it upon all the subjects of his grace. In view of our own insufficiency to expound the deep and delightful mysteries of the book of God, we feel ready to decline offering our thoughts upon those passages, even when called on by brethren and friends, and to leave the exposition of difficult subjects to those who are far more competent than ourself. But still we do not feel altogether satisfied to withhold such views as we have, and if we err, let those who are spiritually taught correct us. The parable in question was spoken by our Lord to certain Jews, who were taking counsel together how they might entangle him in his talk. This parable and those preceding it evidently has allusion to them. By "The kingdom of heaven" spoken of, we think was intended the elements of that kingdom, as existing throughout the old dispensation among the children of Israel, and afterwards brought to light among the gen-

tiles. The marriage supper we understand to mean the gospel. The preparation of that feast required the slaughter of oxen and fatlings, or the sacrifice of bullocks and lambs, &c., as appointed in the law. The supper could not be announced as ready until the blood of Jewish sacrifices, as required by the law, should cease to flow. Predictions had been made by the prophets of the Lord, that such a feast should be made on that mountain—a feast of fat things, full of marrow, of wines on the lees, and well refined; but the time of it should not be until the veil of the covering which was over all flesh should be taken away, or until the handwriting of ordinances should be nailed to the cross. The Jews are represented in this figure as having been bidden to the feast, and so they were. All the types and figures of the good things to come pointed to it. All the Jewish festivals were typical of it; and the voice of all the prophets speaking to the house of Israel, bade them be in readiness to receive the Messiah at his advent, and enter into the marriage chamber, &c. So distinctly were the words of the prophets spoken, and so clearly were they understood, that the Jews were looking for a time to come when they should realize a fulfilment of the words of the Lord; but still they were not able to discern the signs of the times, when these things were actually fulfilled.

This kingdom of heaven is compared to a certain king. It held dominion over the destinies of the house of Israel. And in the figure this king had a son. So is Christ regarded as the seed of the woman. "Unto us a child is born; unto us a son is given." The marriage was made for this son, even as all the rites and sacrifices of the old dispensation were preparatory to the marriage festival of Christ, with that body which should become dead to the law, and married unto Christ.

At the time appointed, when all the fatlings were killed, and the time for the feast had arrived, the king, to whom the kingdom is likened, sent forth his servants to call them that were bidden to the wedding, and they would not come. The law and the prophets were until John, and when he came he proclaimed to the Jews who had been bidden, in the sense implied, that the time was at hand. Other servants were also sent out, and commanded to go not into Samaria, nor among the gentiles, but rather to cities of Judah; and these also proclaimed that the kingdom of heaven was at hand, that the oxen and the fatlings were killed, and all things were ready for the assembling of the guests who were to witness the nuptial rites of this illustrious marriage. In both instances, the Jews were reprov'd, for in the first, they rejected the counsel of God, not being baptized with the baptism of John, and when the seventy were sent out, they also made light of it; they had unfinished business of their own to do, and were by no means ready to leave the drudgery of the worldly sanctuary for the banqueting house of the King. Some among the Jews betrayed their enmity by raising persecution against, and even slaying the servants which were sent

unto them. But when the king heard thereof, he was wroth, and sent forth his armies and destroyed those murderers, and burnt up their cities. All this was eventually accomplished; as a nation they were destroyed, and the cities of Judah were literally destroyed in an awful manner.

Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy: Go ye therefore into the highways, &c.—This accords with the Apostle's words, when he asserted. It was necessary that the gospel should be first preached to you; but seeing ye count yourselves unworthy of eternal life, lo, we turn unto the Gentiles, for so hath God commanded, &c. This stone must be first refused by the builders, and God would make it the head of the corner, and a stone of stumbling, and a rock of offence to them that stumbled at the word, being disobedient; whereunto also they were appointed. After the Jews had fulfilled what was written of them in relation to Christ, and stoning and slaying his disciples, and the messengers which were sent unto them, the great commission was given to the Apostles, by our Lord Jesus Christ, to go to other people, among the gentiles; into the highways, and as many as ye find (they that believe and are baptized,) bid to the marriage. The Jews as a people were utterly rejected, and gentile sinners are *compelled* to come in, that his house may be full.

This parable, as we understand it, was designed to set forth what those in the preceding chapter were employed to do, namely, that the kingdom was about to be taken away from the Jews and given to a nation, (the gentiles,) bringing forth the fruit thereof. See chap. xxi. 43.

That part of the parable which relates to the king's surveying his guests, and the detection, arrest and punishment of him who had not the wedding garment, we defer for want of time and space for another number.

DREADFUL CASUALTY.

On Friday the 9th inst. we attended the funeral of Miss HARRIET ABBOTT, daughter of Ammi Abbott, Esq., of Burlingham, a few miles north of this place, whose death was occasioned by the accidental discharge of a rifle, in the hand of a youth of about 15 or 16 years of age. The rifle, we understand, had just been set down in the passage, by a stranger, who had been hunting, and was taken up by the boy alluded to above, and while in his hands exploded, the contents, a ball, passed through a partition dividing the passage from the office of Mr. Abbott. At that instant a shriek was heard from Miss Harriet, who had just opened the door of the office to speak with her father—she exclaimed, "I AM SHOT!" and fell into the arms of her father. She lingered in great agony just thirty hours and then expired. She received the contents of the gun at 4 o'clock, P. M., of the 6th inst., and died at 10 P. M. of the 7th, aged 19 years, 2 months, and 5 days. Surgical aid was immediately in requisition, but all efforts for her recovery were abortive. A *post mortem* examination showed, that the ball which had passed through the partition, struck and passed through her left arm, entered her left side, struck a rib, glanced in a downward direction, and lodged in her right thigh, passing through her liver. Miss Abbott was a remarkably amiable young lady, highly esteemed and beloved by all her acquaintance. A melancholy gloom pervades the neighborhood and deep affliction and sorrow wring the hearts of her distressed parents and surviving brothers, sisters, and relatives, with whom we sincerely sympathize.

May the Lord sustain them in their severe affliction, and teach us all to realize the frail tenure by which we hold our mortal existence.

POETRY.

Thy generous love, thou sinners friend,
That beams with matchless rays,
Knows not beginning or an end,
Demands my highest praise.
Before creation was begun,
Or time commenced his race,
Redemption's most stupendous plan
Employ'd the God of grace.

Thy purpose, Lord, to man disclos'd,
Was by a promis'd seed,
That he should bruise the serpent's head,
As was of old decreed.
By prophecy and many types,
The time was long foretold;
At length the Savior's glorious reign
Thou didst to man unfold.

The Savior came! his power display'd,
He bid the dead arise!
The lame to walk, the dumb to talk,
And opened blind men's eyes.
His Father's will he first fulfill'd,
Then mounted up to heaven.
His intercession must prevail
For whom his life was given.

Have I, O Lord, been made to see?
My lost, my sinful state?
And did thy Spirit by thy word
My soul in Christ create?
Decide for me this trying point,
That I may know my case,
If I am thine, O Lord anoint
My soul with thy rich grace.

If yet I'm dead in sin and guilt,
No voice but thine can raise
Me from that state of dying death,
Thy sovereign grace to praise.
The work and glory all are thine,
If saved at all, I know;
But doubts and fears distress my mind,
And threaten me with wo.

Dear Savior, Jesus, dissipate
Those clouds of dark despair,
Low may I worship at thy feet,
And feel thy gracious care.
If e'er I'm brought to see thy face
In realms of bliss above,
'Twill be a miracle of grace,
Wrought through redeeming love.

There when I rise, I'll praise thy name,
And worship as I ought,
Prostrate before the Holy One,
Count all past suffering naught.

MARRIED.

In Walkill, on the 1st inst., by Elder G. Beebe, Mr. ALFRED HORTON, to Miss CATHARINE UPTON GROVE, both of Walkill.

In Walkill, on the 8th inst., by the same, Mr. HARRISON WILKIN, to Miss EMELINE HORTON, both of Walkill.

Near New Vernon, on the 3d inst., by the same, Mr. JAMES BELL, to Miss CATHARINE HULSOPP, both of New Vernon.

OBITUARY.

BROTHER BEEBE—The circumstances connected with this obituary, are, to me, of a most trying and heart-rending character. On the 18th day of December last, ANDREW JACKSON QUINT, my younger brother, and myself, after dining together, went in company to the woods, for a load of wood; and, while in the act of falling a tree, another small tree, which had lodged, started in an opposite direction from what we anticipated, and struck him on the head with such violence that he was never conscious of what had befallen him. I ran and pulled him out of the snow, while the blood poured from his nose; but he never afterward opened his eyes. As help was near, a horse and sleigh were soon procured; but before we could convey him to the house his spirit had departed from him. He breathed his last in my arms. Brothers, sisters, and friends were sent for, and oh! what a house of mourning there was!

It seems that the Lord, in this dispensation, has taken from me the one that was nearest me of any person on

earth. I was born in Berwick, Me., and, when but one year old my parents moved to Anson, where I now live, a distance of 100 miles; leaving me, on account of sickness, with my grand-parents. My parents visited me when I was three years old; and from that time until I was nineteen years of age I saw none of my father's family. I then went and lived in my father's family, which consisted of, besides my parents, four brothers and two sisters. My eldest two brothers soon married and moved away, and arrangements were made for me to remain at home with my parents and this youngest brother, and as I have remained single, this brother was my constant companion for almost fourteen years. When I have been in the field he has always been with me, and on all occasions ready to assist me, and be my companion. But now, what a change! when I go to my work he is not with me, and when I sit down at the table, or go to my bed, he is no longer with me, and I am constrained to say, "Have pity upon me, O ye my friends, for the hand of the Lord hath touched me." And yet I am constrained to say, the Lord is a just God; all his ways are right; although he cuts off the expectation of the sons of men.

On account of some of the relatives and friends, it is requested that "Zion's Advocate," of Portland-Maine, copy this notice. My brother was in the 16th year of his age. Your brother in tribulation.

WILLIAM QUINT, Jr.

Dear brother Beebe:—Having been requested by a member of his family to furnish a notice of the death of brother BRYANT O'BANNON, to the papers of this place, I have thought it would be proper also for his death to be noticed in the Signs, as he was a substantial O. S. Baptist. Should no notice, therefore, be sent to you by those immediately in his neighborhood, the members of the family, or church, you will please give this place in the Signs when convenient. Brother O'Bannon died at his residence in Rappahannock County, Va., on the 15th of December, 1845, in the 73 year of his age. He was a member, I think, of Battle Run Church, br. Buck, Pastor, or of Thornton's Gap church, br. Booton, Pastor. I had not the pleasure of a very intimate acquaintance with the deceased, but had known him for several years, having met with him on several occasions at meetings in his neighborhood, and believe he knew and loved the truth, and had a good report and standing as a firm and steadfast christian; and as he lived, so his end was peace.—Several of his children are Old School Baptists. May the Lord sustain them.

It appears, br. Beebe, from the number of deaths that you have recorded in the Signs recently, that the Lord is indeed thinning his little army here below. In a few more years we shall have a new race in Israel. May we be admonished to walk in the old paths, and may it be His pleasure to prepare us for his approach, to make us ready, that we may have it in our hearts to say, "Come Lord Jesus." JOHN CLARK, Fredericksburg, Va., 26th Dec., 1845.

Receipts.

New York.—Benson Tuthill \$1; N P Rhodes 3; John Burroughs 1; Eld Wm Sharp 1; Wm Ayers 3; Harvey R Cadwell 1; Dea C Harding 1; Horace Vail 1; Orin Shepherd 1; P West 3; Elder R Burrill 10; W Smith 5; A Richardson 5; also in July 2; A J Horton 1; A Winans 1.

Ohio.—J Osborn \$1; B D Dubois 8; Dea I T Saunders 4; John Heaton 3.

Missouri.—Eld T Boulware 2. Maine, Eld J L Purington 5; Indiana, D F Thomas 6; J Stevens, Esq 4.

Virginia.—A L Gardner 2; Eld T Buck 5; M P Lee Esq 6; E Patton 1; P McInturff 5; Eld E Hansbrough 1.

Maryland, J Montgomery 2; Pennsylvania, Wm H Crawford 6; M Glasgow 1; Eld H Rowland 4; Executor of Frederick Cooper 3; Wilmot Vail 5.

Illinois.—R Manning Esq, 1; Wm J Fellingham 1. Kentucky.—J Martin 1; J Debell 3; Elder Lewis Campbell 10; Eld T P Dudley 20; J G Duval 10.

Georgia.—Eld J J Battle 5; T Davis 2; W H Deupea 2.

Connecticut.—Gen Wm C Stanton 2; J Gay, M. D. 1; Watts Comstock 1. Dist of Columbia, J H Broders 1. New Hampshire, W C Hadley 5. New Jersey, Dewitt Slawson, 1.

Total, —\$180 00

New Agents—Elder Theo. Boulware, Fulton, Mo.

Philip McInturff, Woodstock, Va.

James H. Snow, Caroline Centre, Tompkins Co., N. Y.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 1, 1846.

NO. 3.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

Near Lexington, Ky., Dec. 15, 1845.

MY DEAR BR. BEEBE:—The 21st number, Vol. XIII., of the Signs of the Times, is now before me; in which I have read with care and attention, a communication over the signature, "A Unit," in reply to the "Response of the Licking Association," published in a preceding number of your paper. I confess I am at a loss to conceive, how the writer of that article has arrived at the conclusion, that the Licking Association makes her "Constitution" (to the exclusion of the scriptures) the test of fellowship.

I must be pardoned for saying, I think, if the writer will read again, *coolly and dispassionately*, the Response, in its connection, he must be convinced, that the construction he has put upon its language, is anything else than just or legitimate. That the language of an instrument is to be taken together, is one of the soundest "maxims of law." To take detached sentences, wrested from their legitimate connection, we may make the sacred volume itself appear to convey an idea directly the reverse of that which is designed by the inspired writer. Will "A Unit" deny, that it is to this source, *mainly*, we may trace the many heterodox opinions which are afloat in the world, and the many denominations, each claiming to be the church of the living God?

I have wholly mistaken the Response, if its whole tenor, does not convey the idea clearly, and distinctly, that the scriptures *alone*, are the only certain and infallible guide, to an understanding of truth.

I fully appreciate the motive which influenced him to take up his pen—the text he has quoted, and the necessity of "digging deep" to ascertain the true import of the sacred writings, and by way of simplifying the position, I respectfully put it to him, and to all others who deny the utility of

Creeds, Constitutions, or Confessions of Faith, whether he or they do not require of candidates for baptism and church membership, "a reason of the hope that is in them"? whether he, or they, will extend the hand of fellowship to any, who do not give satisfactory evidence that they are taught of the Lord? and whether you do not necessarily make your own understanding of the Spirit's work in the hearts of sinners, the test of fellowship? In answering these questions affirmatively, as I think you, and all other sound Baptists must answer them, Do you not see, that you as emphatically make your views the standard of christian fellowship, as the Licking Association does her Constitution? and that you as substantially reject the scriptures, as you charge her with doing?

"A Unit" is not aware, I presume, that of the many churches in the West, which formerly held sound Constitutions, and subsequently abolished them, not one, it is confidently believed, continues to maintain sound doctrine, either in the pulpit or elsewhere. It is known to the writer of this communication, that when Mr. Campbell came to the West, denouncing "Creeds, Confessions of Faith, and Constitutions," and representing "experimental religion to be experimental nonsense," "wild enthusiasm," "a whim of the brain," &c., that several of those (so called) churches, went off *bodily* with him. Should it be matter of astonishment, then, with "A Unit," the "Warwick Association," or any other sound Baptists, that Licking Association, with these facts fresh in her recollection, should have her jealousies aroused, even so far as to "stand in doubt" of associations with which she has no personal acquaintance, when they publicly proclaim they have abolished their Constitution and all formalities? Would A Unit, Warwick Association, or the Meeting for Correspondence, enter into correspondence with these Campbellite congregations, speaking thus of the Spirit's work in regeneration? If they would, then indeed, do they and us, belong to different tribes, as antagonistical to each other, as were the Gileadites and Ephraimites of old. I however do not, and cannot suppose, that he or either of the bodies alluded to, would pollute the sanctuary of our God so far as to admit to their communion, fellowship or correspondence, these uncircumcised Ishmaelites. And yet, how are you to reject them, when they tell you they have abolished all Creeds, Constitutions, and Confessions of Faith, and recognize the New Testament as their only guide? that they adhere alone to the "ancient gospel"? Should they make application for cor-

respondence with you, (and many of them have professed much gratification at your "following in their wake," in abolishing your Constitution and all formalities,) and you inquire for their belief of what the holy scriptures teach, they meet you with the disclaimer against Creeds, and retort that your inquiry necessarily involves a Creed, what will you do? They may tell you, truly, that to question us orally as to our faith in the scriptures, is as obnoxious to the act of Warwick Association as to present the same in writing or print, for them to submit to. Do you not see inextricable difficulties involved in the stand you have taken? You must admit that my Creed, delivered orally from the pulpit, or written in a circular or corresponding letter, is no less my Creed, than if penned down in certain articles, called a Constitution.

Licking has said in her Response, that "the faith of God's elect" has its seat in the heart, and confession with the mouth, or made known in some other intelligible way, is indispensable to gospel fellowship. Will A Unit controvert the correctness of this position? I presume not. What is the difference in communicating it with the mouth, the pen, or type? Does either mode make it more or less true? I leave this branch of the subject for the present, for the purpose of examining the question, What is an Association, as understood in its common acceptation among Baptists? And of what materials is it composed? What are its powers? In answer to the first of the foregoing interrogatories, I answer, a body without a soul, or, life, independently of the churches. It derives its very existence from the churches. It is, *the church met in council*, by their appointed messengers, to look to their interests and welfare, to promote christian union, love, fellowship, edification, and instruction in righteousness. The assemblage of a number of the disciples of the Lord Jesus, where "the multitude of them that believe are of one heart and of one soul;" (Acts iv. 32;) and where they engage to "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 4. To extend religious intercourse and acquaintance. To "Study the things that make for peace; and things wherewith one may edify another." The multitude of the disciples having thus met, an Apostle exhorts them thus, "Let all things be done decently and in order." With a view to this end, a moderator and clerk are chosen. But A Unit may say, expediency, not a positive law of Christ, has given rise to those appointments; granted. But will A Unit be kind

enough to show more direct scriptural authority for appointing a moderator or clerk in a church? or for churches meeting on certain given days for business or worship? or prescribing the order of business in her church capacity? or what other officers she shall have? and what duties shall be assigned to those officers? on what days the church shall commemorate the sufferings and death of the Lord Jesus? whether this ordinance shall be attended to "after supper" at night, or in the day time? Possibly A Unit is not aware that there are some disciples so conscientious, that they cannot leave the pattern "after supper;" whilst others say, to confine it to the night, would virtually exclude many from the privilege, because of the scattered location of the members. Now, what are we to do? Is not the exercise of a sound discretion on these subjects, necessary? But to the second interrogatory.

The messengers composing the body, are presumed to be chosen, because of their soundness in faith and practice, and consequent capability of *faithfully reflecting* the faith and order of the church. The third question remains to be answered, "What are its powers?" To appoint its officers, to receive communications from, and write communications to the churches and associations, advise, or suggest such measures as they may think will further the interests of society, and promote the declarative glory of the King of Zion, to determine who are, and who are not worthy the fellowship of saints. Will A Unit inform me why it is more unscriptural for the churches thus associated, to declare, orally, or in writing, what they understand the scriptures to teach or inculcate, than for a *single church* to put forth such declaration? I would further ask A Unit, would it not be as inconsistent in the churches thus associated, to receive an *unsound member into their body*, as for a church to receive such a member into its body? If Declarations of Faith are found to be serviceable in a church, whence is it concluded they are less serviceable in an association of churches? Again, I ask A Unit, What is the difference between an association with, and one without a written Constitution? Is the "organic form" of Warwick destroyed by abolishing her constitution and all formalities? If so, whence do we see published in-pamphlet form, and through the columns of the "Signs," "*Minutes of the Warwick Baptist Association*"? Names, of themselves, are nothing; when used to represent substances, or things, then are they appropriate.

I would furthermore ask, is not Warwick Association as fully pledged to the principles of faith and practice she professed to hold, subsequently, as she was antecedently to the abolition of her constitution and all formalities? What, then, has she gained by her late action? If she is the same body, and maintains the same system of faith and practice she has heretofore maintained, and withal, transacts the same business since, as before her abolishing her constitution and all formalities, I should be gratified to know, why it is, that her present standing as an association, is *more consis-*

tent with the Bible, or less obnoxious to its holy precepts than before?

But there is another view of the subject, to which I wish to invite the attention of A Unit, and, too, with special reference to the following extract from his communication: "And if they will give us as good authority for holding these forms which we have abolished, I, for one, shall contend for the re-adoption of them." A Unit reminds me a little of Nebuchadnezzar's course with Daniel. Daniel was required to *tell the king's dream; and afterwards to give the interpretation thereof*; and A Unit has not told us what it was Warwick abolished! We learn, however, that it was her constitution and all formalities. Query, Do the churches of that Association still intend to send messengers to future Associations, according to the adjourning order of that association? Does the association contemplate an introductory sermon at her next meeting? appointing a moderator and clerk, and committees for various purposes—adopting a Circular and Corresponding letter—printing her minutes—meeting adjourning, &c.? If she does, has she indeed abolished all formalities? Again, according to the understanding of the term "Constitution" among Western Baptists, Warwick has abolished her declaration of faith and practice. But, brother Beebe informs us, she has not given up one article of her faith or practice. How is this mystery then, to be explained? I should guess, that she retains her faith, but *only abolishes a declaration of it*; that she abolishes the name, but practices the usual forms *observed* in associate bodies of Christians. Brother Beebe, if you Yankees are permitted to guess, I am sure you will not censure me for guessing too. But to the point directly. My Faith, or Creed, existed in my heart before it was ever published by me. Its publication, therefore, is *an effect*, and in no sense, the cause of its existence. I ask A Unit, what he would ever have known of me, had I not disclosed my views of Bible truth? Had each church in Warwick Association, withheld a declaration of their faith, (although that faith might have been as sound as the Apostle Paul's,) what knowledge would the churches have had of each other, as churches of Christ; or how, if each individual had observed silence with regard to his faith, or Creed, would those churches have existed, as such, at all? Now the scriptures inform us, "He fashioneth their hearts alike." Psalm xxxiii. 15.—Again, "As in water face answereth to face, so the heart of man to man." Prov. xxvii. 19.—"And all thy children shall be taught of the Lord." Isa. liv. 13. I presume A Unit will admit that evidence, *in some way or other*, must be given by one to another, in order to their knowledge of each other, as members of the same family. We recollect that it was by the exhibition of the "sign of circumcision," by one of the Jews, anciently, that he made himself known to another Jew—that the Gentiles were entirely excluded from a knowledge of this sign, *as Gentiles*. So, the circumcision of the heart, is peculiar to the

regenerate, and each has a right to require its development. Indeed, in its absence, the Israelite can never find out his brother. Hence the Psalmist said, "Come and hear *all ye that fear God*, and I will declare what he hath done for my soul." Psalm lxxvi. 16. And the Apostle Peter, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii. 13. Will A Unit be kind enough to inform me, where he gets his authority for confining those evidences of regeneration to oral declarations, if indeed he shall so confine them? The Apostle Paul informs us, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 10. The Apostle enforces the same truths both in his preaching and writing, to the churches. And A Unit will admit he has fellowship for those whose writings alone he has seen; and yet refuse to afford the same opportunity of fellowship with him!!

The next thing I desire he shall understand is, that according to our understanding of the terms, *Creed, Confession of Faith, Formula*, are synonymous, and are, or, at least, the first term used, is derived from the Latin verb, *credo*, to credit, to believe. It will not be controverted by A Unit, that a declaration of my Creed, so far as my hope of salvation is concerned, is indispensable to admission to the ordinance of baptism and church membership—that a declaration of my Creed is as indispensable to the admission in a church, as a member of the Warwick Association—and that satisfactory evidence of the soundness of her Creed, is indispensable on the part of another association, to her being received into correspondence with the Warwick Baptist Association.—What better evidence could a church or association afford Warwick of their worthiness of her correspondence, than an honest and faithful declaration of what *she understands the holy scriptures to teach*, both in regard to faith and practice? But how can you ask such declaration, if you yourselves, have abolished your Creed or Constitution? Are you not more liable to imposition without, than with such a one as informs all those who hear it read, what the principles of faith and practice are, upon which you are united? If you obtain fellowship at all, must it not be done by communications from one to another, of what you understand the scriptures to teach? I again ask, is A Unit's Creed, or that of the Warwick Association, less his, or its, Creed, when expressed with the lips, than with a pen or types? A Unit says, "Warwick holds those very scriptures of which they (the Licking Association) hold a compendium, as her only rule of faith and practice." *I do not question his honesty, in the above declaration; but, is he, or are they who agree with him, *entitled to credit for more honesty* than the Episcopalians, Presbyterians, Methodists, Campbellites, Fullerites, or New School Baptists, and Old School Baptists, who may honestly differ from him, or them?—They all profess to take these *same scriptures* as

their guide. How is this matter to be consistently explained? It is hardly presumable that there is a difference with regard to the *letter* of the scriptures. What, then, is it, which causes the difference with these various denominations? I answer, (and it must be perfectly obvious to all,) that *it is the interpretation, or exposition, which each gives of the doctrine and practice held forth in the sacred volume.* That is the point in controversy. A Unit differs from others in his understanding of the import of the scriptures. His interpretation of them is to all intents and purposes his Creed, and that by which, as an honest disciple, he is governed in his intercourse with others. I again ask him, Do you hold that *interpretation* more sacred than the scriptures themselves? If not, whence your understanding Licking Association thus to do? If A Unit is not yet satisfied, he may now understand, that Licking Association firmly and unshakably believes her Compendium to hold forth the great leading and fundamental principles of the gospel—that there is perfect harmony in what is contained in that ‘Compendium,’ and all the other scriptures. Hence she takes the scriptures, emphatically, *as she understands their spiritual import, as her only rule of faith and practice.* I now ask, Does the Warwick Association differ with Licking, except that the latter “defines her position,” and the former, (so far at least as regards her Constitution, or formula of faith,) leaves hers undefined?

A Unit will now perceive, that Warwick, and not Licking, has caused the interruption in our christian intercourse, so far as the correspondence is concerned, by taking ground, *wholly untenable*, and which she, herself, will repudiate, when referred to other denominations. I once more ask A Unit, where is the evidence that Licking Association holds her understanding of the doctrine and practice taught in the holy scriptures, “*more sacred than the inspired word of God?*” Does he not do the very thing he charges Licking with doing? The readers of the “Signs” are left to determine between us.

Suppose a body of Methodists, Presbyterians, Episcopalians, Campbellites, or Roman Catholics, come to you and ask correspondence, saying, “We take the New Testament for our guide,” will you open correspondence with all, or either? I apprehend not; and if asked your reason, you will reply, there is a radical difference between our views of the lessons taught in the New Testament. Do you not see that you resort to your understanding of the Bible? Do you make that Creed of yours, or your understanding of the scriptures, *paramount* to the scriptures themselves? With what justice or propriety, then, can A Unit charge the Licking Association with “holding her articles more sacred than the word of God”? Whenever you shall leave the Bible, “*verbatim et liberatim,*” and require others to subscribe to your exposition of the sacred testimony, in order to union and correspondence with your body, remember your charge against Licking: lies as heavily against you, *without a written formula*, or declar-

ation of faith, as it possibly can against those who hold such confession. The truth is, you, and all others who know anything of gospel fellowship, make *your own views of Bible truth the test of your fellowship for others*; and it is necessarily so. Fellowship is based upon principle. You confidently believe, you are correct in principle, or your interpretation of the scriptures, and as conscientiously believe all who differ from you to be wrong. So you see, *at last, you hold your Creed in quite as high esteem as Licking Association holds hers.* Why, then, be so inconsistent, as to complain of her for doing that which you do yourselves? An example or two, drawn from the standard of our faith and practice, may not be lost on A Unit; I therefore give them. “And the Gileadites took the passages of Jordan before the Ephraimites; and it was so, that when those Ephraimites that were escaped, said, Let me go over, that the men of Gilead said unto him, Art thou an Ephraimite? If he said nay, then said they unto him, *Say now Shibboleth*; and he said, *Sibboleth*, for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan.” Judges xii. 5, 6. Again, “But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, (the adversaries of Judah and Benjamin,) Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia hath commanded us.” Ezra iv. 3.

Hence we see that the type of the church of Christ was disposed to avail herself of the means afforded of detecting her enemies and separating them from her company. Should not the church avail herself of the means afforded her of detecting and exposing her enemies? A Unit may ask, how can we rid ourselves of enemies to truth, who are found in our midst? I answer, so soon as they are made manifest, *we cast them overboard*, that they may go to *their own company*. But I ask A Unit, how will you rid yourselves of them, so long as they are moral in their deportment, and *profess to take the New Testament for their guide?*

God punished National Israel severely for introducing strangers into the congregation of the Lord, as we learn from the prophet, who said, “In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the language of Ashdod, and could not speak the Jews’ language, but according to the language of each people.” Nehemiah xiii. 23, 24. There are many of this description of professors in this country, who would willingly *intermarry* with “Old School Baptists” if they were permitted; but, we say to them, as the Jews said to Peter, “for thy speech betrayeth thee.” The fearful responsibility resting on gospel ministers, and gospel churches, should admonish them to a strict adherence to the commands of their King, who said, “And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all

your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary; to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, BECAUSE OF ALL YOUR ABOMINATIONS.” Ezekiel xlv. 6, 7. With all the precaution we can use, we are liable to be imposed upon by the uncircumcised, even with the “door enclosed with boards of cedar;” but how much more liable, when *one side of the house is taken out*, or no regard is paid to gospel rule or order?

In conclusion, if I have given as good authority for adhering to what we *understand the scriptures to teach*, in the estimation of A Unit, as we have for the Association of the disciples for the purposes of worship, and encouraging each other on their pilgrimage in this wilderness of sorrow, and to exhort each other, “that ye should earnestly contend for the FAITH which was once delivered unto the saints,” (Jude iii.) I shall expect him to *redeem his pledge to “contend for the re-adoption of their constitution and all formalities,”* which Warwick has “abolished.”

I am very truly your friend and companion in tribulation,
THOMAS P. DUDLEY.

For the Signs of the Times.

Near Taylorsville, Ky., Jan. 1, '46.

DEAR BROTHER BEEBE:—A friend of mine lately sent me by mail the “Boston Investigator,” devoted entirely to the dissemination of Infidel principles. In looking over its pages, I find war is regularly waged against the priesthood of the present day; and while correctly opposing and exposing Arminianism, it wages war also against Christianity.

My mind was led, while reading this paper, to contemplate for a little while the whinings, the teazings, and urgent appeals of the different branches of anti-christ, for UNION, to form, as they say, “an impenetrable phalanx against Infidelity.” While they are thus anxious to throw around them this fortification, they are themselves furnishing Infidels the strongest weapons against Christianity. Arminians of every grade, from the Roman Catholic to the Missionary Baptist, admit that men are sinners, and need salvation; but *the sinner has to do his part* to make salvation possible. The missionary arminians generally recommend prayer, repentance, and faith, together with the giving of alms, as the sinner’s part; and I am told that some have gone so far as to hold out an inducement to good works, by fixing high and low seats in heaven; so if, according to their own showing, nipe and a half dollars given by each citizen of the United States for fifteen years, would evangelize the world; Is there not an inducement to be before others in this glorious work; to give liberally of their goods, *not to the poor, truly*, but a growing moneyed institution, and pampered priesthood, which feed their vanity with high hopes of exalted seats in heaven. Thus by depriving their own families of their just rights, they have to adopt a system of screwing and grind-

ing the face of the poor; their own avarice keeps even pace with the loud calls of the clergy until the last drop of the milk of human kindness is driven from their bosoms; and in them we see none of that benevolence which is recommended in the Bible; such as "patience of hope, and labors of love in the Lord," and not in themselves. Labors of love never yet allowed the robbing of our own families of the last milch cow to throw into the Lord's treasury, or grinding the face of the poor. Infidels can see the difference between this boasted benevolence and that enjoined by the adorable Savior, who said, "When thou doest alms, let not thy left hand know what thy right hand doeth." Matt. vi. 3.

But again; these means users pretend to ascribe all the glory of the salvation of sinners to God: in doing this, part of the time in each discourse they tell the sinner, that he is incapable of doing anything good to recommend him to the favor of God, without the aid of the Holy Spirit which simply means God's Spirit must aid them in giving their money to the preacher, and to the different missionary institutions; while the gospel system presents the whole human family as "dead in trespasses and sins," and that God begins, carries on, and ends the work of regeneration, in the hearts of sinners. Yet, that these very sinners who can do nothing meritorious in a spiritual sense, can do a great many things in what is called a moral sense—they can make good husbands, and wives; good parents, good children, and good citizens; and by using the temporal means a benificent Providence has put in their hands, do a great deal towards relieving suffering humanity. These moral good works are so far meritorious, that even the unregenerate will realize an approving conscience, and drive away to some extent that sordid avarice which is so blunting to every moral feeling.

Arminians and Infidels, neither knowing the depravity of their own natures, cannot understand the true nature of Christianity. Arminians urge upon their congregations the importance of good works to get religion, and a continuance of the same to keep it. Infidels who suppose, or pretend to suppose that this is all the christianity there is, believe the whole to be a mere *humbug*, altogether inconsistent with that book from which they pretend to derive their system of religion. That divine revelation to God's people, presents Jesus as being "exalted with God's right hand, to be a Prince and Savior, to give repentance to Israel, with the forgiveness of sins."

Having proceeded thus far with this subject, if, brother Beebe, you can have patience to read, and think I am not too severe, I will venture to say, and prove, that Arminians of every grade are the worst infidels we have. By Arminians, I mean every one who makes salvation depend upon contingencies of any kind.

In the first place I will present to your readers what arminianism is, and this I know no Arminian will deny. If you ask, then, did not Jesus come and die to make a way possible that sinners

can be saved if they will use the means and accept the terms of the gospel? this they will admit. Again; ask them, is not the atonement universal in its nature for all the human family, and the benefit of this atonement suspended upon certain conditions to be performed by the sinner? to this they will all agree; and this is the quintessence of arminianism, though divided into different and conflicting interests according to the different fancies of the file leaders, by whom they are led. Now let me ask, What is Infidelity? is it not a denial of the existence of a God, and his holy religion? This is precisely what Arminians are doing; for if the God of the Bible is not the true God, there is no God; and if salvation is not by grace, there is no such thing as salvation at all.

I shall now attempt to show that they deny the God of the Bible, and God's system of salvation as revealed in the Bible, and thus prove themselves Infidels, who "have stolen the livery of heaven to serve the devil in."

The God of the Bible says, "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." The Arminians say, God cannot do all his pleasure, owing to the rebellious nature of man, so rebellious, indeed, that the Holy Spirit is striving with every body, and would be glad to convert them if they would only yield. Ah! and would convert the heathen, too, if the people were not so parsimonious in withholding their dimes; they prevent God's will being done, for they say, "It is his will that the heathen should be converted." Again; Jesus is said to be God's salvation. Is there not a manifest difference between God's salvation as presented in the Bible, and the salvation of the heathen? One is to save sinners, first, from the curse of the law, then from the love and practice of sin, and finally from corruption and the grave; while the salvation of the heathen is to save an immense amount of money into the coffers of a pharasaical priesthood.

I will next show that these workmongers deny the system of salvation as revealed in the Bible, and if that is not true, then infidelity is true, and religion of every kind a farce. The religion of the Bible presents a system, in which the sinner is truly, as God said he should be, in the day his first parent eat of the forbidden fruit, dead! and dead he will remain until the spirit of life by Christ Jesus enters his soul, and quickens him into life and activity. Arminianism denies the assertion of Jehovah, and virtually confirms what the devil said when he told Eve, "Ye shall not surely die." Will any one deny this? If so, let us look to their preaching and writing, and we shall see whether this be true or not. Do they not all tender some kind of conditions to be performed by the sinner? If so, does not the very idea of offering conditions to any one, on any subject, suppose that person capable of complying with

those conditions? or, is it not an insult to common sense to offer conditions to a dead man? Then the very fact of preachers' presenting a system of salvation that has conditions connected with it, says, You are not dead, you are alive, which the devil said God knew would be the case. The Bible presents saints as having been quickened (by God) who were dead in trespasses and sins, and that, too, as having taken place sometime after the death and resurrection of the Savior. Arminianism represents the atonement as doing away original sins, thus balancing the scale with original sin in one end, and the atonement in the other, while their salvation now depends upon an equal poising of the scales, with their actual sins in one end, and good works in the other, such as faith, repentance, and prayer; but more particularly a large amount of cash paid to the preacher, and all they can get, whether honest or dishonest, to "throw into the Lord's treasury." This will not only secure seats in heaven, but the very best ones.

Thus I have attempted to draw a parallel between open, undisguised infidelity, and that hypocritical infidelity palmed off on the people as pure, evangelical christianity.

You have these lines at your disposal—do as you please with them.

Yours truly, in gospel bonds,

B. B. PIPER.

For the Signs of the Times.

Washington, Va., Jan. 5, 1846.

BROTHER BEEBE—

Dear Sir:—As the Old School Baptists are a feeble band in point of numerical strength, and dispersed over a wide extent of country, and everywhere surrounded by enemies, I presume that information of new recruits coming into their ranks will be universally received by the churches with pleasure, and will tend to encourage and strengthen the brethren on their pilgrimage in these low grounds of sin and sorrow. I therefore take upon myself to tell you, that Mount Carmel church, at Luray, where my membership is, has within the last year experienced a considerable revival. About twenty-three persons have been added upon profession of faith in the Redeemer, and having been baptized. Somewhere about a dozen of these have come in since our last Association. There have likewise additions been made to the other churches in the vicinity of Luray; but to what extent I am not particularly informed.

It is hoped that the present is the beginning of a brighter day in our section of country, and that our hearts will be gladdened by the coming in of many more precious souls to praise the Savior for redeeming love. May it please the Almighty, who does all things according to the counsel of his own will, to so order that our anticipations may be realized; and that his love and power may be felt by his people everywhere, cheering and guiding them in the ways of truth and peace.

I remain your unworthy brother in the faith of the gospel,

WM. R. ALMOND.

For the Signs of the Times.

Criglarville, Va., Jan. 3, 1945.

BROTHER BEEBE :—Having given the Signs of the Times a steady, constant, unwavering support, from the commencement of the first volume to the close of the thirteenth, you will not, I am persuaded, censure me, in any wise, if I now withhold my support from you, the entire Signs, and extend it to you, the Signs, and to her, the Doctrinal Advocate and Monitor, as you now stand connected, and merged together in one; and I will here take occasion to felicitate you, the Signs, and her, the Monitor, upon the happy and auspicious event of marriage, and do most sincerely wish you a "Happy New Year," and a long, prosperous, and felicitous life; may you both pull together with an eye single to the glory of God, and be abundantly fruitful in all good works—works that shall redound to the glory and honor of your divine Lord, who alone is worthy to receive glory, and honor, and praise, for ever and ever, Amen.

Two are better than one, saith the preacher, my brother and sister, because, saith he, they have a good reward for their labor, for if they fall, the one will lift up his fellow. You have my prayers that this truth may be verified in you, and that your united efforts to disseminate truth, dispel darkness, glorify God, and comfort Zion, may be abundantly blessed of the Lord.

Through the tender mercies of the Lord, I have been enabled to extricate myself from those pecuniary embarrassments which for a time so harassed my mind, that I could take very little pleasure in my social intercourse with my friends, and was compelled, from intense anxiety to honorably liquidate every claim, and satisfy every claimant, to drop almost all written correspondence, and devote myself almost wholly and exclusively to the liquidation of my debts; and, thanks be to God for the strength and ability that have been afforded me to accomplish my object, and obtain the end which I had in view, and so ardently desired.

I have obtained two new subscribers for the Signs and Monitor, viz: sister Elizabeth C. Bates and sister Judith Clore, who have been influenced to become subscribers from a spirit of sympathy for sister Jewett, and from a desire to aid in the dissemination of gospel truth, and to avail themselves of all the advantages to be derived from the perusal of your paper, which, from what they have seen and read, does, in their estimation, ably defend that doctrine and those principles in which they have long been fully confirmed, and in which they, with all other well instructed christians, I am persuaded, desire to live and die. I flatter myself that other good sisters, as well as brethren, will follow their worthy example, and that your list of subscribers may so increase, that you may feel encouraged to persevere more and more in the good work in which you have long been engaged, and in which a covenant keeping God has, in mercy to his suffering Zion, graciously sustained you, and in which, I am fully persuaded, he will continue to sustain you till the end in view,

to be accomplished through you, shall be fully attained. I am indeed pleased, my brother, with the prospect before us. The effeminacy, softness, sweetness, grace, and beauty of the Monitor will, we may imagine, serve as a counterpart to the bold, rough, masculine asperities of the Signs, and each partaking in some degree of the spirit and quality of the other, both may be improved, and your affinity prove a blessing to yourselves, and the delight of your friends. You will now visit your patrons and friends in your associate capacity, and, coming in company, we whom you visit may reasonably anticipate a much higher degree of enjoyment in your company, than formerly we had when each came alone.

May the Lord bless and prosper you in all your lawful pursuits and laudable enterpreses. Farewell.

WM. W. COVINGTON.

For the Signs of the Times.

Wardensville, Va., Jan. 11, 1846.

BROTHER BEEBE :—Having to make a remittance to you, I thought I would drop you a line for your perusal. I often think of the many pleasant and refreshing seasons we enjoyed when we met with our brethren and sisters in August last at the several associations in Virginia. Since then I have seen but few of the ministering brethren, as we are located some distance apart, and each has his field of labor assigned him. But when I reflect for a moment that we are all placed just where our Heavenly Father has been pleased in his wisdom to station us, I endeavor to be resigned to my lot. Knowing "That he worketh all things after the counsel of his own will." And though we are geographically separated one from another, and cannot, consequently, have personal intercourse, yet I humbly believe that at all times we are together in secret and sacred communion with him who overshadows and protects his people; and as his public servants, we are, upon all suitable occasions, engaged in pointing quickened sinners to Christ, "The Lamb of God, who taketh away the sins of the world."

Could we, with the assurance of an Apostle, say that a dispensation of the gospel is committed unto me, then might we also say and feel, "Who is me if I preach not the gospel." I honestly acknowledge that I often doubt whether I was ever called of God to this work, and consequently have my faith tried upon the point. Nevertheless, to hold still I cannot. There is one thing clear and evident to my mind, that the position I now occupy as a minister of my Lord and Master, was not of my own seeking. For had I been left to myself in nature, I would have preferred almost any other calling and name to the one I now professedly bear—and now as a religionist "I am what I am," because I could be nothing else. I chose not my own religion—I got not my own religion—but just as God was pleased to choose for me and bestow upon me, that was I made willing in the day of his power to choose and to receive. And the same lesson of the creature's impotency I was then taught by experience, I have ever

found to be so since; and the same Almighty power that then, as I believe, interposed in my behalf, (which is mighty, and able to save,) must now interpose in behalf of every perishing sinner that is saved by grace. And why do the believers in Christ differ from the *professed* believers? Because by grace they have been made acquainted with the depravity of their hearts and nature, by which they have been taught their liability to law and justice; they fled to the law for refuge, and there found they were subjects of just condemnation, and felt as though "the pangs of hell got hold of me," yet the law was made their school-master to bring them to Christ. They then found that Christ was the end of the law to every one that believeth, and by virtue of this revelation being made to them, they were enabled to believe and say, "My Lord and my God." Not so with those who have a bare profession of faith, while they are slaves to lust, and have a name to live, and yet are dead. They can boast of their gifts and qualifications, powers and abilities to attain to a state of perfection. Seeking it under the law, not knowing the spirituality of the law. "For we know that the law is spiritual: but I am carnal, sold under sin." This principle manifesting itself among this class of professors, should not astonish the true believer in Christ. It only enables him more clearly to see the effects of that distinguishing grace of God as exemplified in the character of his children. Under a sense of their unworthiness, they have nothing in or of themselves to boast of. They base their hopes of divine acceptance, upon the merit of that blood that cleanses from all sin.

That it may be our happy lot to be found numbered with the ransomed of the Lord that shall return to Zion, is the sincere prayer of your friend and I hope brother in Christ,

J. DUVAL.

For the Signs of the Times.

Fredericksburg, Va., 9th Jan., 1846.

DEAR BROTHER BEEBE :—This day I intended to have written a communication for the Signs, and also a word or two to you upon business, &c., but I have just received a letter from Orange County, informing me of the severe indisposition of my dear old mother, and as I am upon the eve of starting to see her, I can only send you the name, address, &c., of a new subscriber, which I obtained for the Signs a few days since.

I will take a moment longer to express my hearty concurrence in the proposition of brother Hughes in relation to sister Jewett, and offer the following as an amendment, which if you think proper you may publish in the Signs:

That you, (sister Jewett consenting,) give one or two months' notice in the Signs to all delinquent subscribers to the late Monitor, who shall not be forthcoming in payment, or *promise to pay*, or some kind of explanation that shall be honorable and satisfactory, by the expiration of the time specified, that a full list of all their names,

Post Office address, &c., shall be published in the Signs, in order that we all may know who they are; as I freely confess, that if such who are able to pay, refuse, I can have no fellowship for them, and therefore I want to know who they are.

And secondly, I *move*, in addition to this, that after this effort shall have been made to induce the subscribers to pay, whatever may be found lacking to pay the debts of the Monitor, that we will then make up the deficiency by the dollar subscription, as proposed by brother Hughes, of which number I will be one. Or, if any brother or sister shall prefer to have the honor and reap the *whole benefit* of doing this *alone*, let them be accommodated.

In great haste, yours in Christ,

JOHN CLARK.

For the Signs of the Times.

Newark, Del., Jan. 15, 1846.

DEAR BR. BEEBE:—How pleasant it is for christians to think and talk of the blessed Redeemer, who has done great things for us, whereof we are glad. For the love he had for his chosen people, he left his throne in glory, and took upon him the form of a servant; paid all the debt which justice required at their hand, and hath redeemed them from under the curse of the law, being made a curse for them, and hath wrought out a robe of righteousness, in which to clothe them, that he might present them faultless before his Father's throne in glory. How happy are they who have a manifest interest in these things! they who were enemies to God, and wanderers in a foreign land, are brought nigh by the blood of atonement, and have a right to all the privileges and blessings of the new covenant of grace;—hence the love and gratitude of heaven-born souls will be manifested by their walking in humble obedience to the commands of their Lord and Master; they love him because he first loved them. Who can comprehend the wonders of redeeming love? The angels that stand near his throne, and fly at his command to do his will, may wonder and be amazed at the glorious plan of redemption. But the glory of sovereign and distinguishing grace, as it shines forth in the salvation of sinners, will be made more clearly manifest in heaven; there the redeemed soul will have untold to his vision the wonders of redeeming love; there the ransomed throng will surround the throne, saying, Worthy is the Lamb that was slain, and hath redeemed us to God by his precious blood. The child of grace can look forward with pleasing anticipation to that great, that awful day, when the Lord will descend to judge the world, when he shall have gathered the slumbering dust of all his redeemed ones from their long, long sleep of death, and clothed them in garments of immortal glory, and enter with all the ransomed church into the heavenly land; there they shall be free, forever free from all sickness, sorrow and sin, and safely removed far beyond the reach of all their enemies, and so shall be ever with the Lord. And they that were ready went in with him to

the marriage, and the door was shut. This will be an awful scene to poor deceived mortals who have the lamp of profession without the oil of grace in the heart, and to men who were sent to preach, but not of the Lord. But it will be a pleasing scene to all the people of God, who can there sing the song of redemption on the banks of eternal deliverance, with the happy prospect of spending a long eternity in the presence of their dear Redeemer, who will make them welcome to those blissful mansions prepared for them.

Break sacred morning through the skies,
Bring that delightful, dreadful day;
Cut short the hours, dear Lord, and come;
Thy lingering wheels, how long they stay.

I was very much pleased with brother Trott's letter on the subject of Sovereign Grace and Good Works. May we often get such good things from the pen of that highly esteemed brother:—it would be pleasant to hear from brother Barton on that subject. A. COULTER.

EDITORIAL.

NEW VERNON, N. Y., FEBRUARY 1, 1846.

THE DISCUSSION

Of the question of Constitutional Formalities.

In our last we published brother Dudley's reply to brother Trott, without any comment, and in this we present our readers with his reply to "A Unit," and we have been very forcibly reminded of the exclamation of our late venerable brother Leland:

"The great and wise cannot agree;
Great God, what will become of me!"

We doubt not that brother Trott and "A Unit" will rejoice, and we sincerely hope they may use their mildest and most argumentative pens, carefully avoiding personal reflections and retorts. The discussion can only be edifying so far as it is conducted in a spirit of kindness. We have several communications on hand from various sources, upon the same subject, some highly approving and others strongly censuring the course of Warwick Association; but we regret to find the greater portion of them rather too acrimonious to do good. Two or three have withdrawn their subscription to our paper on account of the action of Warwick Association, and we take this opportunity to thank them for their former patronage. We are sorry to lose the esteem and co-operation of brethren with whom we have enjoyed sweet communion; but we have no right to complain of their withdrawal, when the paper is not conducted to suit them.

BROTHER CLARK'S PROPOSITION, offered, in his note, in another part of this sheet, as an amendment to that made in a previous number by br. Joseph Hughes of Pennsylvania, we think, will hardly answer. There are no doubt many, who remain indebted to the estate of brother Jewett, who are worthy of censure; but if such as have the means to liquidate the balances which are

due, can find it in their hearts to rob the widow and the fatherless of their just due, it will better suit the feelings of sister Jewett to leave them to what their own consciences must & will inflict, & without taking any vindictive measures, look up to God for succor and support, knowing that he will take care for the oppressed, the widow and the orphan.

The original proposition of brother Hughes, we think much the best, and we will be happy to join our brethren in the execution of it. Those who will join us in the undertaking will send on their contribution, be the same much or little, to sister Jewett, or to us, for her. In the mean time, we sincerely hope that those indebted will promptly forward the amount immediately.

GOSPEL AID.

A petition was presented in the Assembly on the 23d inst., from A. H. Dennis and others of Cayuga County, asking for an appropriation to aid the preaching of the gospel at Sandy Hill, Washington County. This is the first time that we recollect, of the Legislature of this State, being called upon directly for an appropriation to aid the preaching of the gospel, although it is done annually in an indirect way. We suppose that the Legislature will have in the first place, to ascertain whether it is the gospel or law, that is preached at Sandy Hill, before they make an appropriation for that purpose. On this subject we opine there will be a difference of opinion among the members. We would like to know on what page of the Bible it is recorded, that Christ or his Apostles, ever called upon the rulers of state to make an appropriation to aid the preaching of the gospel? If it is necessary to raise money for that purpose, it must be done by moral obedience, and not by legal force.—*Goshen Clarion, of Jan. 29.*

We are inclined to regard the above application to the Legislature by citizens of Cayuga Co. to make an appropriation to aid the preaching of the gospel in a sister County, as intended for an experiment, to see how far our *pious* Legislature will go in mingling church and state affairs by legal enactments. Our state Legislature was engaged a considerable portion of the preceding session in the discussion of, and legislation upon subjects of a religious character, and generally of a sectarian bearing. Fifty-nine thousand, six hundred dollars were appropriated for religionizing our common schools, by and through the establishment of a *monster* State Normal School, after the most approved Prussian model, and in placing that school under the semi-supervision of grave Doctors of Divinity. Much time and treasure were expended, in long and grave debate by that session, on the subject of revising, improving, and enforcing the Mosaic law upon the gentile sinners of the State of New York.

Now if our Legislature have the right and competency to define, revise, amend, and enforce the law, of God abolish the right which our Creator has vested in parents to direct in the education of their own children, to settle by legal en-

actment the long controverted question in regard to a legal sabbath, we see not why they may not determine what is, and what is not gospel, and make appropriations of the people's money to sustain the one, and use their legislative authority to suppress the other. As a bold attempt was made last winter, and a bill came well nigh passing, after much debate, to proscribe a certain religious sect called *Shakers*, and strong efforts were made to deprive the Catholics of their constitutional rights, and to lavish charters and special privileges upon the unobjectionable sects of our State, why not carry out the policy to its legitimate extent and bearing, and determine by legislative dictation what sects shall be tolerated—what doctrine in religion shall be regarded as sound and orthodox—what days we shall worship our Creator, and how, and at what hour in the morning and evening we may pray?

The *Clarion*, in the above extract, remarks, that appropriations to aid the preaching of the gospel, have been asked for, in an *indirect* manner, before. Although nothing can be done by any Legislature, to aid in the preaching of the gospel of the Son of God, either directly or indirectly, farther than to protect all classes, sects and descriptions of our citizens, in the uninterrupted enjoyment of their civil, social, and religious rights: yet it is notoriously true, that thousands of the funds of this State have been appropriated for Chaplains, Colleges, Theological Schools, and in special privileges to chartered religious institutions, for the indirect aid of the preaching of what is profanely called gospel; and if the memorial from Cayuga will have the effect to open the eyes of the public to this encroachment upon the constitutional rights of the people, we shall rejoice. We have reason to hope that the present Legislature of this State is not so fully under the dictation of a clerical power which has formerly lurked behind the throne, as the preceding; but a vigilant watch should be maintained, and every innovation upon the equal and unalienable rights of all classes of citizens should receive an early and effectual rebuke.

BROTHER BEEBE:—Please give your views, through the Signs of the Times, on Exodus xx. 25; "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it."

All the institutions for the religious service of Israel under the old dispensation presented a shadow of things to come, the substance or body of which is Christ, and the altar was among the provisions under the law for the sacrificial service of the children of Israel, and in which they were to be distinguished from all other nations and people. Nothing was valid in their religious exercises which God had not himself appointed; and every attempt on the part of Israel to improve upon what God had authorized, was regarded as a pollution. The altars of Israel, in general, seemed typically to allude to the great sacrifice which should be offered up for the sins of the spiritual

Israel of our God; but there were other things also to be set forth by the patterns of the things in heaven, as is evident; for although there now remaineth no more sacrifice for sin, since Christ was offered up, yet we find there are sacrifices figuratively so called, to be perpetuated in the gospel church, by those whom our Lord has made kings and priests unto God, and destined to reign on the earth. The precise figurative import of the altar alluded to in the text under consideration, is not altogether clear in our mind; but the manner of building, and the materials of which this altar is to be composed, seems to agree with the gospel order of building up the church. The Apostle says, (Heb. xiii. 10,) "We have an altar, whereof they have no right to eat, which serve the tabernacle." Peter, in his first Epistle, (ii. 15,) says to the saints, "Ye also, as lively stones, are built up a spiritual house, AN HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ," and in verse ninth, "But ye are a chosen generation, a royal priesthood," &c. As priests unto God, we certainly are not to offer sacrifices in atonement for sin, as there remaineth no more sacrifice for sin, since Christ by one offering has perfected forever them that are sanctified, or set apart unto salvation. Heb. x. 14.—But the scriptures speak of spiritual sacrifices, anti-typical of those carnal sacrifices which were offered under the old covenant, and upon Jewish altars. But, the text under consideration forbids that the stones for the altar should be hewn. No improvement is to be made on what God has instituted. The materials for building up a church are not to be fitted for stations in a gospel church by human instruments or tools: like the temple, the church must come together without the sound of tools—without the polishing touch of human art or enterprise. No front bench tinkering—no protracted meeting efforts—no moral suasion exploits—no missionary, Tract, Sunday School or other humanly devised instruments are to touch the work of building up the kingdom of God.—The sons and daughters of the Lord Almighty must come in as the men, women, and animals came into Noah's ark, just as God by his Holy Spirit shall teach, guide, and direct them.

Again; the effect of lifting up human tools upon the lively stones of which the church is built up, has been sensibly felt in many places where we had hoped the Lord had graciously recorded his name; for instance, a young brother manifests a disposition to preach the gospel—he is thought by the sagacious to have rather a rough appearance—he is unlearned—his manners and language too rude for the polished age in which he must figure,—yet he is a good brother, very zealous, and—and what? with a little hewing, and squaring, and polishing, in one of our theological seminaries, he would be better qualified to do credit to the altar. With such, and similar reasonings, modern religionists, like Israel of old, have "provoked the Lord, and sacrificed in gardens, and burned incense on altars of brick, or hewn stone, or in some way in which their own handiwork is used to set off and improve upon the Lord's work and the Lord's appointments. Not only in convert, or proselyte making, do we see human instruments employed; but also in regard

to all institutions connected with the order of the church. Baptism administered in Apostolic simplicity, has become quite too vulgar for the refined taste of many who claim to be Baptists at this day. They are shocked at the idea of men—and especially delicate females—going down into the river, to be immersed in the presence of the gazing multitude, and they are tired of the scandal and reproaches which have been heaped on the Baptists by their anti-Baptist neighbors, and finally they have set their wits at work to hew down the institution, and throw off the offences of the cross; and in this work they have succeeded admirably, so that the *Rantizers*, of Roman Catholic emanation, have even laid aside their quart basins, and come over to immerse their converts in the splendid cisterns fixed in the basements of Baptist meeting-houses, where an apparatus is ingeniously contrived to warm the water in the tub, so as not to chill the zeal of their candidates.

The Lord's Supper has also been hewn down, in many instances the wine is omitted, and water—or water in which dried raisins have been soaked—is substituted.

The laws for the government of the members of the church, have not escaped the human appliances for modification. The New Testament is not sufficiently clear and explicit to answer as an *only rule* for the faith and practice of the saints, without some of the ingenuity of human invention.

In short, there is nothing connected with the faith or practice of the church of Christ, that is suffered to remain precisely as Christ has given authority; some improvement has been attempted, and all such improvements are regarded as a pollution of the altar of the Lord. Let us then be admonished to adhere strictly to the law and the testimony, and turn not aside to the right hand or the left.

Brother Livesay and all others are welcome to our views, such as they are, and any brother who can give a more scriptural comment on the subject, will be greeted by us with a hearty welcome.

We have sent the first and second numbers of this volume to nearly all the former patrons of the Monitor; some of whom have sent on their remittances, others have returned the first number, and thus ordered them to be discontinued. As we do not design to urge the paper on those who do not appear to desire it, after issuing this number, we shall drop from the list many names until we shall hear from them. The former subscribers to the Monitor have now had a sufficient opportunity to know the present arrangement, and if any, whose names are, or shall be dropped, wish them re-inserted, they can easily order it, and we trust they will write us immediately, and not forget to enclose the money, that we may know how many to strike off. We cannot afford to print a thousand extra copies for any great length of time, without knowing whether they will be wanted. Some of our old subscribers to the Signs, from whom we have not heard for years, we shall conclude are dead, or moved away, and their names will also be dropped, unless we hear from them soon. Those who really desire to read our paper, and are too poor to pay for it, if we can be informed of the fact, shall be supplied gratuitously, as formerly, to the extent of our ability. But it is desired that all such will make us acquainted with the manner in which they take the paper, that we may not rely on them to enable us to meet responsibilities, and then be disappointed. Those who have been supplied free, need not write—but those who are taking the paper, and do not design to pay for it, should advise us of the same.

POETRY.

For the Signs of the Times.
AN EVENING'S MEDITATION.

Arise, my thoughts, and meditate on heaven;
That city bright beyond the etherial blue;
That paradise to saints and angels given,
No mortal eye hath ever seen, or known;
Whose streets are pav'd and laid with virgin gold,
Whose walls are built of adamantine stone,
Whose gates are pearl, most beautiful to behold!
Such glorious splendor not to mortals known!
This glorious Zion, city of our God,
The saints' sure rest from all that's wild and vain,
To all the purchase of a Savior's blood,
Within these blazon walls shall have a name,—
And meet their smiling God in glory crown'd,
From every sin and every sorrow free,
In royal trim, as kings and priests are found,
To live and reign throughout eternity.
No sorrow, pain, or wo, no sickness there;
No languid wasting of the frame away;
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray,
No anxious thoughts, no weary, hidden grief,
No wild and cheerless visions of despair,
No vain petitions for a swift relief,
No tearful eye, no broken hearts are there.
Pale sorrow has no place, and care no home,
In all the realms of ceaseless pray'r and song;
Their billows melt away, and break in foam,
Far from the mansions of the spirit throng.
Foreboding clouds, the raging storm's black wing,
Is now spread to obscure celestial skies;
Its wallings blend not with the voice of song,
As some too tender flowers oft fade and die.
No darkness there—no gloomy night distills
Its chilling dew upon the tender frame.
No moon is needed there; the light that fills
That land of glory, from its Maker came.
No separation there, or parting friends
O'er mournful recollections have to weep;
No bed of death, (enduring love attends,)
To watch the coming of a pulseless sleep.
No bleak or scorching wind, or blighted flow'r,
Or withered bud, celestial gardens know;
No chilling blast, or fierce descending shower
Scatters destruction like a ruthless foe.
No pestilence of war, or battle word,
Scatters the sacred host with fear and dread;
The song of peace creation's morning heard,
Is sung wherever angel minstrels tread.
Why tarry here in grief? let us depart
If home like this awaits the weary soul.
Look up, thou stricken one! thy wounded heart
Shall bleed no more at sorrow's stern control.
This heavenly land in view, with faith our guide,
White rob'd, and innocence to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

DAVID T. FOSTER.

Sharpsburgh, Ky., Dec. 25, 1845.

SPEAK IT BOLDLY.

Be thou like the first Apostles—
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly—speak it all!

Face thine enemies—accusers,
Scorn the prison, rack, or rod!
And if thou hast the truth to offer,
Speak! and leave the rest to God.

For the Signs of the Times.

Each day new disappointment brings,
To vex us and annoy,
Like poison insects with their stings,
Our comforts to destroy.

But there's a place beyond the grave
Where nothing can molest;
A place prepar'd the saints shall have—
There I do hope to rest.

And daily wait with strong desire
For my release to come,
When I shall join the happy choir
In full redemption's song.

Why should I murmur or despair,
While in this world I roam,
For angel bands will soon appear,
And waft my spirit home.

There I shall dwell and view my King,
While ceaseless ages roll,
Eternal hallelujahs sing,
While rapture fills the soul.

O happy day! O glorious hour!
When all the saints shall join;
Raise'd soul and body by his power,
And in his likeness to shine.

Then on the highest key we'll sing
The song of sovereign grace,
And view the beauties of our King,
And rest in his embrace.

While the angelic host around
Shall sing the song of old—
Glory to God on high resound,
From all their harps of gold.

M. M. ANDERSON.

MARRIED.

At Warwick, on Tuesday the 6th ult., by Elder Philander Hartwell, Mr. JOHN DURYEA, of Bloomingdale, to Miss CAROLINE BRADNER, of Warwick.

At Sugar Loaf, on the 15th ult., by the same, Mr. WILLIAM B. KING, of Chester, to Miss EMILY KNAPP, of the former place.

Receipts.

New York.—C Curtis \$1; for Mrs Jewett 1; Elder Wm Sharp 1; C Smith 1; J Coleman 1; A Hoyt 1; A Bunnell 10; A Grant Esq 1; G Lobdell 4; Eld D Blakeslee 10; A M Williams for H King 1; A Vanbuskirk 1; Stephen Webb 1; L Boughton 1; Mrs W Peck 1; Doct C C Vail 1; Mrs Seymour 1; Eld Wm Sharp 2; Eld Amos Harding 1; T Pottor 1; Dea J Burt 1; A McBride 5; Mrs Mahala Wheat 1; J Dewey 1; J Kirkman 2; Mrs Mary Bloom 1.

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Virginia.—Eld S Trott 7; M Van Cleve 2; for Mrs Jewett 3; J R Burner 3; J H Ensor 1; Eld J Duval 10.

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Total, \$228 00

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LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 15, 1846.

NO. 4.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

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

COMMUNICATIONS.

For the Signs of the Times.

CONSTITUTIONAL FORMALITIES, &c.

Strickersville, Pa., Jan. 28, '46.

DEAR BROTHER:—I find that the subject of *Constitutional Formalities* is to be discussed.

I had suggested the idea of suspending the matter till an opportunity should occur between the Warwick and Licking Associations to attempt a reconciliation. In this suggestion I did not intend to question the propriety of such a discussion; for I think it desirable that we should have a fair understanding among us, as well in matters of order as of the faith of the gospel. I hope, however, that in conducting it, we shall be enabled to keep under the *old man*, who is too apt to share an undue portion in these things. The object of the *new man* in all things is the glory of God in the triumphs of truth; while that of the old is victory and self-applause; from which may the God of truth and righteousness deliver us. I hope if in the few remarks I may make, the old man should show himself, it will be put to his account, and treated according to its deserts; for I can assure you, that he has been such a torment to me for between thirty and forty years, that I don't want any others to be pestered with him, and would advise all to beware of him, and if he should attempt to intrude himself upon you, to give him no countenance whatever.

One thing we should try to keep in view, and that is, that in this case we are dealing with brethren, and not with open enemies; and that consequently a different mode of treatment should be observed. When contending with the open enemy of the cross of Christ, we are to consider ourselves as engaged in an exterminating war, in which we can neither give nor ask quarters; but when differing with brethren we should view them as aiming at the glory of God, as well as ourselves, and entitled to a different mode of treatment.

But to the subject, in reflecting on which, two questions have suggested themselves. And the first is, Does the New Testament recognize any other religious body than a simple church, organized on gospel principles? The second is, Does the adoption of a Constitution create a distinct organization, or does it not?

In reference to the first question, if I am not mistaken in my view of one distinctive characteristic of Old School Baptists, they will to a man answer No; and on this presumption I shall say nothing on it now.

But what is the ostensible meaning of a Constitution? The definition that applies directly to the case is, an *established form of government*, and accordingly is a distinct and permanent organization, differing from a mere conventional meeting, the latter being an occasional assembling of persons on some particular emergency. Thus a convention of delegates was once called to form a basis for our political government. That convention formed a Constitution, which, when adopted, formed the basis of our general government. The convention that framed this form of government, expired; but the government thus formed exists as a distinct and permanent organization, and will, we hope, while the sun and moon endure.

Not only have we a general government, but each State has a constitutional form of government, distinguishing it from the general government, as well as from all the other States, as a distinct and independent organization; and though the general government and the States are united on certain general principles, this does not effect their separate and distinct organizations.

Now let us suppose that ten churches meet by messengers, and those messengers while together frame and adopt a Constitution; in so doing they form an eleventh organization, distinct from all other bodies, and however pure they may be in their motives, and cautious in avoiding an interference with the independence of the churches, it is to all intents and purposes a distinct organization.

It is from this view of the subject that I have objected to constitutional formalities in Associations, and I believe this is the case with the brethren of the Warwick, and others who have objected. We consider every church a distinct and independent body, governed by fixed principles of faith and order, derived from the word of God, dependent alone on the Head (which is Christ) for its existence, and accountable alone to him for a proper observance of those principles.

But this cannot be the case with our Western brethren, if the conclusion to which at least one of them has arrived, conveys a correct expression of their views on this point.

Brother Culp says, "Yet I regret the course the Warwick and many Old School Baptists at the North are pursuing; that is, abolishing your Constitutions and Associations, and churches still uniting without any order that I can see." Now if the abandonment of Constitutional Formalities in associations (which is all that Warwick has done) does necessarily prostrate all order in individual churches, then those individual churches must have derived their order, and consequently their existence, from that source; for if the Warwick churches are left without any order, they must be dead carcasses, for a church without order is an anomaly.

I would ask our Western brethren if each church in their associations is not considered a distinct and independent body, having adopted at its formation a summary of faith and order, mutually subscribing thereto, and agreeing to walk accordingly, and do not your associations require this of churches applying for admission? If so, then it is not those Constitutional Formalities that gives existence to those churches; they having existed as regularly organized churches before they placed themselves under those formalities; and this being the case, how can the abandonment of them prostrate the order of those churches, or strip them of that faith which they have adopted, and recorded in their church books?

Those Constitutionalities appear to be regarded as safe-guards to the churches; but I believe that a large majority, if not all of our associations, have adopted them, and whether or not they have guarded us against innovations I leave facts to answer.

But let us suppose that a number of churches meet by messengers for mutual intercourse and edification, without any Constitutional Formalities, would not common prudence dictate certain rules of decorum while together, whether written or not? and would they not have the same right to say who should and who should not enjoy the benefit of their society, as if they were under a written Constitution? True they might be imposed upon; but is any one prepared to say that Constitutional Formalities have been an effectual barrier against imposition?

It is admitted by all reasonable men, that all bodies meeting for mutual intercourse and advantage, have a natural and unalienable right to say

who shall enjoy the benefit of their society. In a word, if constitutional associations are part of the gospel order established by Christ, then they are necessary to carry out that order: but if not, they must be classed with human inventions; for they must belong to the one or the other: and although we presume our brethren of the West are not prepared to class them with the latter, I cannot think they are so fully prepared to class them with the former as to make it a test of fellowship. At least before they take that position, I would earnestly ask them to reconsider the matter, and if they can, furnish us with scriptural evidence that gospel order cannot be maintained without them, and if we should then prove incorrigible, discard us.

If anything has appeared in these remarks, that has the appearance of unkind feelings towards those brethren, I can assure them that it is unintentional, for I do not entertain anything of the kind, but all to the reverse. I love them as brethren, and entertain for them the most cordial feelings of fellowship, believing them to be as honest in their views as I am in mine.

Whatever view our brethren may take of these remarks, I wish them not to consider the Delaware Association, or any member of it, as sharing in the responsibility, as she still adheres to her Constitutional Formalities.

I remain, as ever,

Yours in the best of bonds,

THOMAS BARTON.

For the Signs of the Times.

Mount Hope, N. Y., Feb. 4, 1846.

DEAR BROTHER:—When it pleased the Lord, as I trust and hope, to call me from nature's darkness, and deliver my poor sinking soul from the curse of Mount Sinai's law, and reveal Christ as my great law fulfiller, and give me a name among the sons of God, I then thought that my winged soul was only to mount aloft upon the pinions of his everlasting love until it should land upon the shores of immortal bliss; so ignorant was I that I supposed the Canaanites were all driven out of the land, and not an enemy left in the camp.—And when I saw such coldness manifested by old christians in the cause of Christ, I often felt as though I could say, "Stand by, for I am holier than thou." How beautiful did the words of the Apostle James appear to me—"Pure religion and undefiled before God & the Father, is to visit the fatherless and widow, in their affliction, and to keep himself unspotted from the world," for I thought I should never sin any more. But when I saw that nature which was yet unchanged, and seemed to lie dormant for a season, make an open and bold attack upon that principle of holiness that was planted within, (for it pleased the Lord not to keep me long in this heavenly frame of mind,) and when I saw that golden beauty recede that had appeared to me in my earliest love, in following the commandments of Christ, and attending to the ordinances of his house, I began to doubt the reality of my hope; and my "soul be-

came like a wilderness where beasts of midnight howl;" for, says the Lord by the prophet, "I will allure her" (the church) "and bring her into the wilderness." And again, he says by the Psalmist, "He maketh darkness, and it is night; wherein all the beasts of the forest do creep forth," and truly an horror of great darkness fell on me; for I supposed that none of the children of the kingdom could have such trials, temptations, doubts, and fears, as I was surrounded with; I felt in my mind that I was deceived, that I had run before I was sent; that I had taken up with something short of that hope which is like the anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner for us has entered; that it was not founded upon the Rock Christ Jesus; and sometimes, feeling it to be my duty to unfold the exercises of my mind to the church, and then again, fearing they would cast me off if I did, truly my soul was brought into a great strait, for if my brethren should withdraw themselves from me then I should have none to associate with on earth. Truly I could adopt the language of Jeremiah when he said, "He hath turned aside my ways, and pulled me in pieces; he hath made me desolate; he hath bent his bow and set me as a mark for his arrow; he caused the arrow of his quiver to enter my reins. I was a derision to all my people, and their song all the day; and thou hast removed my soul far off from peace; I forget prosperity; and I said my strength and hope had perished from the Lord." Or at other times I felt as though I might say with Jonah, "The waters compassed me about, even to the soul; the depths closed me round about; the weeds were wrapped about my head; I went down to the bottom of the mountains; the earth with her bars was about me forever; and I was made to cry by reason of my affliction." For "as the hart panteth for the water brook, so did my soul pant for thee, O Lord." While thus situated, I trust it has been the pleasure of the Lord in his great mercy to cheer my desponding mind, by causing me to lay hold of his precious promise in his word, for I trust he led me by his Holy Spirit, to realize that he had chosen his people in a furnace of affliction, and that the trial of the faith of God's elect is more precious than gold that perisheth; for even hereunto (says the Apostle) were ye also called: because Christ also suffered, leaving us an example that we should follow his steps: and says Christ, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" and they said unto him, "We can;" and Jesus said unto them, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized." Again, he says, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." "Draw us and we will run after thee," is the language of the spouse, and I find there is no following Christ without this drawing, for it is my nature to look to the earth that has been cursed for the transgressions of man, so that it bringeth forth nothing but thorns and thistles.

But, dear brother, among all the doubts I have been called to pass through in regard to my adoption into the family of God, I have had no serious doubts but that Christ has and ever had a people, that were created in him, chosen in him, predestinated to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; and that in the day of his power they shall all be made willing subjects of his kingdom, for says Christ, "All that the Father hath given me shall come unto me, and he that cometh unto me I will in no wise cast out." And while the powers of anti-christ are busily engaged in collecting money to expend (as they say) as Christ did the rich treasure of his blood for the salvation of sinners, may we rejoice that our God is not like their god, our enemies themselves being judges: that the God of Jeshurun is our God, that he rideth upon the heavens in our help, and in his excellency on the skies! That he works and none shall let or hinder, in the ingathering of his elect. And may you at all times be able to speak comfortably to Jerusalem, declare unto her that God hath appointed salvation for walls and for bulwarks: "Walk about Zion; go ye round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces:" for "as the mountains were round about Jerusalem for a defence, so the Lord is round about his people for evermore." Tell them, that David shall never want a man to sit upon the throne of the house of Israel, neither shall the priest of the Levites want a man before the Lord to offer burnt offering and to kindle meat offerings, and to do sacrifice continually; for thus saith the Lord, "If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and the Levites, the priests, my ministers. And as the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me, for Christ is King and Priest forever after the order of Melchisedek, that he by the one offering hath forever perfected all them that are sanctified; that their life is hid with Christ in God, and when he who is their life shall appear, they shall also appear with him in glory." Yea, in a word, to trust in the Lord Jehovah; for in him is everlasting strength.

Yours, &c.,

A BRUISED REED.

For the Signs of the Times.

Montville, Ct., Dec. 25, 1845.

DEAR BR. BEEBE:—Having now to remit to you through the post office a dollar in advance for your Signs of the Times, for the next volume, it becomes a pleasant matter for me to say a few words to you, if it were only to bid you "God speed." I am but a child in the things of the spiritual kingdom, and being a stranger to you, I am at a loss to know how to make an apology for the liberty I have taken. I have read the Signs

of the Times for the last two years, and be assured, my dear brother, I feel more than merely an acquaintance with you, and the rest of your correspondents. The relation subsisting between an editor of a religious journal and its readers, (especially where both have kindred feelings and learned of the same Teacher,) is a source of no inconsiderable degree of happiness. We meet and cordially greet each other. The editor, whom we have never seen (with the natural eye) we know just about as well as though we had chatted with him by our fireside, and mingled together in our family devotions.

Some sixteen years ago, when but fourteen years old, I had a desire to be a christian. I thought that praying once a day was all that I could think necessary, as I was not a very great sinner. Thus I commenced; and instead of praying making me better, it made me worse;—the more I tried, the farther off from Christ I was—the dark and turbid waters of sin heaved their waves more furiously—the black, fathomless gulf of despair yawned beneath my little bark—my little oars did ply with all the strength I possessed, to evade my impending ruin; but all, all in vain: each exertion brought me nearer the awful and unregainable cataract. In this dilemma I viewed all as lost, and further exertions useless. 'Twas then I saw Christ by an eye of faith—then I could see the all-sufficiency of Christ to save sinners, and the weakness and folly of my attempting to work my passage to heaven. This, brother Beebe, is the way I have learned Christ.

I then united with the second Baptist Church in Stonington, (Ct.,) under the pastoral charge of Elder Asher Miner—then practically an Old School Baptist church. Old father Miner has long since fallen asleep, and is now enjoying full fruition of his labors, the result of saving faith. In about four years from that time I commenced the study of medicine in Preston, (Ct.,) and in three years more I graduated at Pittsfield, (Mass.,) the Berkshire Medical College. I then commenced the practice of Physic and Surgery in Montville, (Ct.,) some ten years ago, and here I now find myself. I have experienced on my short pilgrimage occasional refreshing from the presence of the Lord—but I have to regret that I have followed too much like Peter, "afar off." But since I have been a reader of the Signs I have been comforted, and my drooping and almost desponding spirit has been refreshed, and my experience has been strengthened by its communications, and I feel to rejoice that there are a few at the present day willing to contend earnestly for the faith once delivered to the saints, and fight manfully the battles of the Lord; for when I compare the popular religion of the day, with that of the ancient Pharisees, when they made a place of merchandise of the house of God—when they encompassed sea and land to make proselytes—when the disciples of Christ were persecuted for putting their whole trust and confidence in God, I am constrained, by the word of God and my own experience, to class them together.

But I must close, and not trespass any longer upon your patience at present. One word, however, brother Beebe, in reference to two communications in the Signs, in relation to *Ministerial Support*, by Joseph and Benjamin. They take wrong and inconsistent ground for Old School Baptists. It savors of a hankering after the flesh pots of Egypt. But I must close for the present, praying that God would increase our faith and thereby our obedience.

Your unworthy brother in Christ,
JEDEDIAH R. GAY.

For the Signs of the Times.

Fulton, Mo., Dec. 10, 1845.

BROTHER BEEBE:—I send two dollars, wishing two numbers of the Signs, one for myself, the other, for Patrick Ewing, both directed to the same office, Fulton, Mo.

The Old School Baptists are sorry that the editor of the Signs of the Times ever sent abroad objections to written professions of faith, and we of Missouri were more sorry when we read the Circular of Warwick Association; and we are made to feel a little more sorry, finding our old acquaintance and beloved brother, S. Trott, tolerably ready for the battle.

After all that has been said, Old School Baptists in Missouri are in fellowship with Old School Baptists, and we intend to keep our church and association written confessions and constitutions of faith. We do hope this matter will cease to be discussed in the Signs, as enough has been said; our minds have been made up some time past. We feel willing that communications in the Signs, from preaching brethren, be a little shorter, even "if they have to preach longer sermons at home." I have been striving many years to be a little preacher and a little writer, and am not quite willing yet! You will oblige me, and likely no body else, by giving the above a place in the Signs.

Yours in the gospel of Christ,
THOMAS BOULWARE.

For the Signs of the Times.

Mount Pleasant, Dec. 26, 1845.

DEAR BR. BEEBE:—I regret the importance that the subject of *Associational Constitutions* has assumed. I think the Warwick Association cannot feel towards associations having a written Constitution, as she has expressed herself, or she would not correspond with them, for she does certainly recognize the constituted associations as scriptural assemblies by her corresponding and seeking correspondence with them; and if the practice of associations meeting under constitutional form is a matter of so little importance in the fellowship of Warwick Association, why trouble other associations with their mode? Why not go on in the way she believes best, and let other associations adopt the mode they think best, and if associations do adopt a Constitution that is offensive to the Warwick, and others of their view, and is unscriptural; why, they had better with-

draw their correspondence from such associations in quietness, than to produce an unprofitable and heated controversy, and at last eventuate in the breaking up of the correspondence. I do not know what practice the Warwick has determined on for their future associations, but I suppose something like the Corresponding Meeting (or Association) of Virginia; and if so, I do not see what they are contending for. I have attended several of the meetings of the Corresponding Association, and I can fellowship them, dear brother, with all my heart; and as for their rules and regulations, I cannot see that they have any more scripture for their rules than the Ketocton has for hers; and I came to the conclusion in my mind to still visit my good brethren of the Corresponding Association, for I thought they had only turned over, but they had carried the pain with them, for where they were deficient in dancing they made up in turning around. My eyes are so affected with inflammation I can scarcely trace the lines as I write, but perhaps I have written enough on this subject.

We are in common health. My respects to your family, and my christian love to my dear brother Gilbert. Farewell.

THOMAS BUCK.

For the Signs of the Times.

Mt. Gilead, Ky.

To Elder Gilbert Beebe—

VERY DEAR BROTHER:—I have for some time had a desire to write to you and inform you of the condition of a few of the Old School (or Predestinarian) Baptist churches in these parts; but before I begin, (as it is the first time I have written to you,) it may be necessary for me to give a short sketch of my own history, commencing with my connexion with the Baptists, which took place in my twentieth year, uniting with the Bullitsburg church, in the North Bend Association. Shortly afterwards I moved my membership to Mt. Gilead, one of the churches in the Licking Association, and for a few years enjoyed myself well, under the pastoral charge of our highly esteemed and talented brother, that now sleeps in the tomb, Joel Morehead, together with the occasional visits of other ministers of the above named association. T. P. Dunley among the rest. Under the preaching of such men we were blessed indeed. To hear them all, as with one voice, proclaiming the glorious news of salvation by grace with all that flow of eloquence that characterized the disciples of Jesus when men were constrained to cry, Whence hath these men all these things? But notwithstanding my religious advantages were great, I was not satisfied. I thought I could advance my pecuniary interest by moving farther West, and did so, (as I now had a family,) leaving the church at Gilead with a hundred or more members in perfect peace.—Now as my limits will not admit of my enlarging, I will simply remark, that at the end of four years I returned, about which time I became much concerned relative to exercising a gift in the ministry.

I might here consume much time in relating the many conflicts and sore trials I had to undergo, before I was made willing to commence the important work, but must pass them by for the present, as a history of myself was not the design of this letter. Suffice it to say, I have been trying to preach Jesus and him crucified to four churches for nearly five years, during which time I have had the pleasure of baptizing between thirty and forty persons upon profession of their faith in Christ, as a whole, a complete Savior, who have thus far proved themselves to be highly interesting and useful members.

I shall now commence with the history of the churches, eleven in number, who have for some years been tired of the formalities, or rather, the practices of associations. It is probable that if associations had never transcended the limits of their Constitutions or rules, that we should, with many others, remained satisfied with them, without having our attention particularly invited to the word of God for their authority. That question appears now to be (to my great gratification) properly before the Baptists for investigation; and I hope that it may continue with christian meekness and forbearance, until all the light on the subject that can be found in scripture may be produced, and that Old School Baptists universally might be willing to abide the result. However, I shall leave this matter for abler pens, and pursue my history. After we had left the association, (for the causes that led to the act will hereafter be hinted at,) we concluded that a christian correspondence was scriptural, and being so, would conduce to the happiness of the scattered flock of Zion; and after properly maturing the matter, we agreed to meet in social correspondence semi-annually, commencing with one of the churches at the time of her church meeting—continuing regularly in this manner until all the churches in the correspondence should have a meeting that wished one—the churches writing or not, as they chose; no delegates appointed or voted in, as formerly, but simply a request for all to attend that can, both male and female, as the worship of God is our only object. At the commencement of the meeting there is a sermon preached by some minister present, after which the letters present are read by the bearers, or some other one of the members, that they may request to read in their place. After the reading of the letters, the Moderator and Clerk of the church where the meeting is held, take their seats, as at their stated meetings, and after inviting the brethren present to take their seats with the church, they proceed through the business, no part of it particularly belonging to the correspondence, only to say which of the churches applying is entitled to the next meeting—the proceedings of the meeting are transferred to the church book. Now, we have corresponded steadily twice a year for six or eight years, as above, and there has not to my knowledge been a wound inflicted, (and I have attended every meeting,) but all apparently happy at the conclusion of each meeting, and anxiously await

the coming of the next, not at all willing to confine the meeting to once a year, although it has been proposed that we should do so.

During all of this time, brother Beebe, we have never once felt the necessity of a written constitution, or the usual formalities of associations, so that their expediency need no longer be contended for according to the experience we have had, and so far from its proving anything like a compromise with the enemies of Old School Baptist sentiments, that I think we have received a full share of their hatred and revenge, as much so at least, as before we dropped them. The truth is, my brethren, our faith is better known by the course we pursue, either as public or private members of society, than it ever is when written out in a book that is exhibited only once a year; and we are always persecuted in proportion to our zeal for the truth. The truth of which your unworthy brother, (the writer of this epistle,) thinks he has felt, as his life has been threatened for the same, and that, too, by a member of that people that you (the Warwick Association) are asked if you do not wish to bundle with; and that hails with triumph your proceedings.

I must acknowledge that I was surprised when I discovered that Elder Dudley had introduced the gratification of the Campbellites as a reason why you should not have dropped your Constitution. His reason for this I suppose is, that he has no fellowship for them as christians. True, yet he surely would not have us lay aside our faith in Christ because he is believed to be the Holy One of God by the enemies of all truth? The argument reminds me further, of being accused a few days since of being a Campbellite, myself, simply for quoting the 38th verse of the second chapter of the Acts of the Apostles!

But we remarked that we intended to hint at some of the causes that led to our separation with the Licking Association; yet it is with some degree of reluctance that we do it, for two reasons: the first is, because we entertain the kindest feeling toward, and sweetest fellowship for, many of the members of that body. The second is, that a considerable time has elapsed since it took place, and I shall have to depend mostly on my recollection, as I have none of the records by me. Suffice it to say, the first wound was the alteration of a Circular Letter, (written by br. Morehead,) by an Elder, after it had passed the association. Brother Morehead, with many others, were much hurt at this act, and instead of visiting the offender as should have been done, (as I wish to state things as they took place,) Elder M. wrote to him, and I think passed the letter through other brethren's hands before it reached him, and received an answer that augmented the wound, and from this circumstance different meetings took place between the two Elders, effecting nothing, only to cause a greater separation, until it crept into the church at Mt. Gilead, of which Elder M. was a member, and ultimately caused a division in that once happy body. Up to this time I was a resident of the State of Indiana, from its com-

mencement, and therefore have run over in haste what transpired before my return, but shall if called upon in future endeavor to give a full history. Holding a letter from the church that I left, and being desirous to lay it in again at Mt. Gilead, I was anxious to know for myself how matters stood. I hope I endeavored to examine with prayer and supplication. They had held a Committee Meeting at Mt. Gilead,—this Committee I think was appointed by the Association, both the Elders concurring in the appointment. I had noticed the record of this appointment on the Minutes of the Association, and was much pleased with it. The business of that Committee was to visit the parties at Gilead—inquire into the nature of their difficulties, and try and reconcile them. This looked like an advisory counsel indeed. I learned as soon as I returned that they had failed to accomplish that object. I therefore resolved not to offer my letter until after the next association, and attend it myself for further information. I wish to be particular in consequence of the difficulty having originated between two favorite preachers, and destroyed the happiness of a favorite church.

The time came for the association to meet, and I attended. When the report of the Committee was called for, it was found that it had been misplaced in consequence of the derangement of the clerk of the Committee. The inquiry was then made of the Association to know whether they would receive a verbal report. A minority objecting, in consequence of having learned that this Committee had transcended the limits prescribed to them by the Association, and was going to report which party was the church; yet they withdrew their objection upon a promise from the Moderator, that it would not affect the final vote; that was not allowed, however, and after much contention they made it a point of order, and the Moderator, T. P. Dudley, decided with the Committee against the majority.

This, my dear brother, together with some other things transpiring at the same time equally contrary (according to my view) of God's manner of governing his children, settled my mind that I would sooner withdraw from society than countenance such a course. Oh the pangs of that moment! to be thus severed from brethren that I loved better than myself. I wish it to be distinctly understood, that I do not justify the other party in all their proceedings, but under the circumstances they could not well have acted otherwise, consistently with their views of right and wrong. I would here mention, that I believe; that if the association had not acknowledged either party, (and that is precisely what I would have advised,) that they would long since have been together.

I returned home and cast my lot with the brethren that were cast off, and soon after commenced laboring among them, and the spring after we met in social correspondence with some of the churches of which we have spoken, that had dropped correspondence with the Licking Association, the others coming in afterwards. Three of our churches were never members of that body. The

harmony that was now witnessed among us would have induced us in some degree to have forgiven our once highly esteemed brethren, and perhaps caused us to have sought a christian correspondence with them, though as separate bodies, for we had not any desire left that I know of, ever again to belong to an association as they now existed; but I suppose they thought they had got us down and intended to kill us. Two years afterwards they brought us up before them again, and dropped us from their communion, assigning as their reason for this act, that we had not corresponded with them for two years. Now, who ever heard before that the churches of Christ were amenable to an association for the course they pursue? Yet, if this does not look like it, I miss my judgment. Well, we were now left as our dear Lord was on a former occasion, denied by our brethren and spurned by the world, for not being willing to submit to the decrees of what they called the high court. As I was one day in conversation with quite an intelligent lady, when I asked her opinion on the subject of our separation, she replied that it would be useless for her to offer an opinion now, as the high court had decided against us. And in fact, my brethren, as the power of appealing from the decision of the church is common with other denominations, it is thought by many to be so with us. I must close for the want of room, while I subscribe myself yours in the bonds of love,

L. CAMPBELL.

For the Signs of the Times.

To Elder Thomas P. Dudley—

DEAR BROTHER:—I have attentively read and considered the reply of Elder Dudley to my communication, and am pleased with the frankness and brotherly spirit which he has manifested, and also that he has duly appreciated my motives for writing on the subject; and as he has been frank and unreserved in his reply, I feel a confidence to imitate that frankness in my rejoinder. The hope of contributing in some degree to a clearer and more friendly understanding between the two associations involved in the discussion led me to write my first letter; and the same desire is my only incentive in rejoicing at this time. I am still apprehensive that the position of Warwick Association is not correctly understood by our brethren of Licking; and my apprehensions are increased from the consideration that the greater part of the arguments employed by them in the discussion of the subject, are directed to the establishment of what is not disputed by Warwick. I am aware that I should occupy too much space, were I to repeat in this letter, all the arguments, questions, &c., which brother D. has made use of. I shall therefore request the reader to turn to his reply to my former letter, which they will find in the third number of the current volume of the Signs, and read it in connexion with this, and with as much brevity as possible, I will reply to the several items, in their order.

He cannot conceive how I arrived at the conclusion that Licking makes her Constitution, &c.,

in the absence of the scriptures, the test of fellowship. If he will admit that an expulsion of Warwick from the correspondence of Licking, is an indication of non-fellowship, I shall be equally at loss to see how he can possibly avoid the same conclusion. He will recollect, Licking has charged Warwick with no departure from the scriptures as her rule, but simply with abolishing a certain uninspired document, because she could find no scripture for its support; and yet Licking holds this emphatic language in her "Response:" "Unless Warwick shall recede from the ground taken against 'constitutional forms,' our correspondence with that body cannot proceed further." Now which horn of the dilemma our brother will take, I do not know; but if the former, I hope he will be very particular in pointing out the chapter and verse where scriptural support for those things which Warwick has laid aside may be found. And he will also please tell me, upon what principle he can fellowship any unassociated church. He thinks my construction of the language of the Response neither *just* or *legitimate*. I am willing to abide by the maxim which he has employed, and if he can give a fair construction of the whole Response, which shall show that that document does not mean what is implied in the last sentence, as quoted in the foregoing, I will then admit that my conclusion was not well founded.

Brother Dudley says he "has wholly mistaken the Response, if its whole tenor does not convey the idea clearly, and distinctly, that the scriptures alone are the only *certain* and *infallible* guide to an understanding of truth." However clearly that may appear to his mind, I must confess, the grand tenor of that document seems to me to set forth the objection of Licking to the abolition of human rules, which in the judgment of Warwick are in conflict with the scriptures. It is true, the "Response," and also brother Dudley's reasoning, assume that the Constitution of Licking is in harmony with, and that their articles are an expression of their understanding of the scriptures. Now if the Response only contended that the scriptures are the *only* and *infallible* rule, when opened to the understanding by the Holy Spirit, wherein would they differ from Warwick? This is precisely the ground we occupy. Why, then, do they threaten us with expulsion from their correspondence if we do not recede from that ground? If the scriptures are an only rule, Why urge on us another rule? And if they be an infallible rule, Why urge us to re-adopt a rule which in our judgment might lead us astray?

To several questions which next follow in brother Dudley's reply to me, I present the following answers:—

We do require candidates for baptism and church membership to make a profession of their faith in Christ, to relate their experience, &c., which must be in harmony with what the scriptures, in our understanding of them, require, in order to secure our fellowship. This I understand to be what the divine and *infallible* rule re-

quires. There must be a unity of faith, and conformity to that faith in practice, in complying with the order of the gospel. Hence, candidates coming to our baptism, must come professing faith in Jesus as their only Savior, and they must also bring forth fruits meet for repentance, or we cannot receive them. Should they come to us bringing their creed in their pocket, or hat, and demand a place with us, we would tell them, that "With the heart (not pen) man believeth unto righteousness, and with the mouth confession is made unto salvation." If they read to us the soundest articles which were ever written by uninspired men, and signify their readiness to subscribe them with their hand, and to sur-name themselves by the name of Israel, it would no more satisfy us that they were born of God, than though they were to come claiming that they had Abraham to their father.

I have failed to discover any fitness in the allusion made by brother Dudley to A. Campbell and his followers. I see neither affinity nor analogy between that people and Warwick Association. They, as brother D. informs us, deny the Spirit's work in regeneration, and ridicule the idea of christian experience. Such is far from the position occupied by Warwick. And brother D. admits that he does not even *suppose* that myself, the Warwick, or Corresponding Association, would pollute the sanctuary of our God by admitting to our communion, fellowship or correspondence, the uncircumcised Ishmaelites. And yet, astonishing as it may be, he inquires how we are to reject them if they apply, saying to us, that they hold the scriptures as their only rule, &c.? If we cannot find in those very scriptures which they profess to hold, a sufficient reason for rejecting them, for one I should feel a delicacy in rejecting them by any other rule. It is not enough that they merely *say* they take the scriptures as their rule, but they must demonstrate the same by their faith and practice. Did it never occur to brother D. that hypocrites might come to Licking Association, *saying* that they believed the faith and order of that association was according to truth and godliness, and in such cases would they feel bound to receive them without satisfactory evidence of the sincerity of their professions? I cannot see after all wherein the uninspired rules have advantage over the inspired. So far am I from seeing inextricable difficulties in the case supposed, I see no difficulty at all. Let the people of God adhere closely to the scriptures of truth, and the Campbellites and all other *ites* who are not of us, will have no inducement to mingle with us.

Brother Dudley's definition of an association, that it is a *body*, without either *life* or *soul*, independently of the churches, leads to the following reflections.

If it be a body without life, it is dead, and why not bury it, before it, like the dead body of Moses, becomes a matter of disputation; or before it so corrupts the atmosphere which the living inhale, as to produce disease and pestilence? And if it be a body inspired with life from the church,

whose *creature* brother D. says it is, still, as it has no soul, it must be a beast, whether with or without a plurality of *heads, horns, claws, teeth, &c.*; and, for aught I know to the contrary, the beasts with which Paul fought at Ephesus may have been *soulless creatures of the churches*. But as I fully agree with brother D. in this definition, I will no longer detain the reader on this point.—But, if this definition be correct, the next definition cannot be, (to wit :) “It is the church met in council.” Because, the church of Christ is not a soulless body, having no life which she has not derived from herself. Christ is the Life and Immortality of His church, and her life is derived from no other source.

The various objects for which churches are formed into *bodies* which have neither *soul* nor *life*, excepting what the churches give them, comes next under consideration; and as there is no difference between brother D. and myself in regard to them, except the last one, which was named by him; on that item I will offer a remark or two. *The last object named by my brother, is, “To determine who are, and who are not worthy of the fellowship of the saints.”* Truly this is a responsible business for a *soulless body* to be engaged in, and we may no longer be in doubt why an extra code, or distinct set of rules, from those by which the churches are to be governed, are required.—And only think what a relief such an ecclesiastical council as this, must be to the churches. No longer will it be necessary for them as churches to try causes and suffer extreme anxiety, in proving by the scriptures who are, and who are not worthy of their fellowship; they can simply refer the matter to the association, and judgment shall be declared by the council. But before we can feel safe in adopting this view, it will not be improper to inquire for divine authority for such councils, for such purposes. And, brother Dudley, will not Catholics, Episcopalians, Presbyterians, and Methodists, as greatly rejoice to see themselves sustained in this view by Old School Baptists, as the Campbellites did when they heard that Warwick Association had abolished her old constitutional forms? The Warwick Association has laid aside no such power as this, for she never had any to lay aside. Nor can I think that brother D. or Licking, or any other Old School Baptist association, on reflection, would allow any association to possess any such prerogative.

Neither myself, or Warwick Association, have contended that it is unscriptural or improper for churches or individual christians, whether associated or individually, to openly declare, on all suitable occasions, orally, in writing, or in print, what they understand the scriptures to teach.—This is the order and the practice of all the churches of Warwick Association, and of all the corresponding meetings of churches of whom I have been informed. From the pulpit, and in our conversation we declare orally, in our Circular and Corresponding letters we declare in writing, and in various ways we declare in printed publications what we understand the scriptures teach. Our

brethren have misapprehended us, if they think we wish to disguise or keep back our views of the doctrine of salvation, or of the order of the house of God.

Brother D. requires me to tell why articles of faith are less serviceable to an association, than to churches. To apply the faith of the gospel to such *creatures* as brother D. defines associations to be, would be, in my estimation, like attaching “jewels of gold to a swine’s snout.” If they are creatures having neither life or soul, I know not what they have to do with faith. He defines a *creed* to mean the faith of God’s living children, believed in the heart unto righteousness. Why, then, adorn a dead or soulless body with jewels, as though it were the living bride and wife of the Lamb?

To another inquiry I reply, I consider Warwick Association as fully pledged to the principles of faith and practice which she formerly professed to hold subsequently, as she was antecedently to the abolition of her Constitution. And by her late action she has gained a release from the formalities of a Constitution, by which she was regarded as a distinct body from the church. She has, as I conceive, gained a position for which she can show a “thus saith the Lord.” She has retained all of association which she regards as valuable and scriptural, and laid aside that which she had no further use for: and this is, in her estimation, great gain.

In answer to brother Dudley, concerning the future intentions of the association, I doubt not that the churches, or the greater portion of them, intend to meet at the next meeting of the association, according to the order of her last adjournment. True, she has made no arrangement for an introductory sermon, as our brethren are not so fond of having their food cooked a year before they eat it; but we hope, if the Lord please, to hear some good preaching at that meeting; and for one, I should be extremely pleased if our brother Dudley could be with us, and give us one of his best sermons. My impression is, that she will appoint a Moderator and Clerk—publish a Circular and Corresponding letter—and have the Minutes of her proceedings printed, as formerly—that absent brethren may know how we have passed the time. But, “If she does,” brother D. demands, “has she indeed abolished all formalities?” By no means, I reply; neither has she pretended to do so. We cannot meet together for social worship without some *form*. She desires to hold fast the *form* of sound words, and all such forms as are warranted in the New Testament. If our br. will look over our Minutes again, he will find that all the forms which she has abolished are included in these words, viz:—

“You will see by our Minutes that the churches of this association have agreed to abolish the constitution and all formalities *which in any wise implied that as an association, we are, or claim to be, a body, or standing organization, independently of, or aside from the churches of which we are composed.*”

Brother D. says, according to the understanding of the term *Constitution*, among Western Baptists, Warwick has abolished her declaration of faith and practice; and asks, “How is this mystery, then, to be explained?” In the order taken by Warwick, nothing was said about abolishing either her faith, or any declaration of it: she held a certain set of articles of constitutional compact, in which was embraced a set of rules and regulations by which associational meetings, as such, were to be regulated: this was called a Constitution; and besides that, she held a copy of the declaration of faith which was held by her constituent churches; this was denominated, in distinction from the Constitution, her *articles of faith*. The former of these she has abolished; leaving the latter where it belongs, if any where, with the churches. Br. Dudley’s statement, that his faith first existed in his heart, and its existence there led to his declaration of it, on which he received the fellowship of the saints, is in perfect harmony with the views entertained by us; and his allusion to the ancient use of circumcision, by way of illustration, accords with our view of the subject.

Brother D. considers the terms—*Creed, Confession of Faith, and Formula*, synonymous; and that they signify, *to credit, to believe*; and yet he can hardly imagine how Warwick can abolish her Constitution, and still retain her creed. With his definition it will be very difficult to imagine how a creed may be abolished.

Without claiming for myself or Warwick more honesty than we are entitled to, I will return the question to brother D., Are the Episcopalians, Presbyterians, &c., entitled to more credit, in regard to the sincerity of their belief, because they all hold written articles? For instance, they profess in their written creed to believe that the disciples of Christ ought to be baptized; but in their practice they deny the faith. The Ethiopian eunuch presented no written creed to Philip, but orally, and practically, declared his faith in the ordinance. I have no objection to a full, candid, and explicit declaration of any ones faith, in writing or otherwise: but the settlement of a form of articles, to be regarded as a *standard* of faith, I must, for myself, be allowed to repudiate. For example; the views which I have expressed in this communication, I now honestly hold to be the truth; but they are no standard of truth; should they, or any part of them, be found not to harmonize with the scriptures, I shall consider myself bound to renounce them. But, if I do not hold my opinion to be more sacred than the scriptures, *whence do I understand Licking thus to do?* I only infer it from her language, which to me fully implies it; although I do believe that her language implies more than she intends. While from her own words, I should infer, that without regard to the scriptural ground occupied by Warwick, she would refuse an expression of fellowship to us, unless we re-adopt a form of associational constitution, I fully believe, that could she be convinced that her position was in conflict with the word, she would renounce it forthwith. But again; brother

D. demands, "Where is the evidence that Licking holds her understanding of the holy scriptures more sacred than the inspired word?" And again I reply, the evidence lies in the fact, that while she does not, cannot charge us with any departure from the sacred word, she threatens to expel us from her correspondence if we do not recede from the ground we have taken. And what is the ground we have taken? Simply that the scriptures are a sufficient rule of faith and practice for the children of God. So long as we adhere faithfully to the scriptures as our rule, (not merely professing to do so, like those denominations to whom he has referred,) if they can reject us for laying aside all other rules, they must thereby make their rules more sacred than they allow the word itself to be. Brother D. supposes our requiring as a ground of fellowship, a unity in the faith and understanding of what the scriptures teach, to be inconsistent with the position which we occupy; but if it be so, I must confess that I have not sufficient sagacity to perceive wherein. But after all, brother D. sums up thus: "So you see, at least, you hold your creed in quite as high esteem as Licking Association holds hers." "Why, then," he adds, "be so inconsistent as to complain of her for doing that which you do yourselves?" Now if we do hold our creed in as high esteem as Licking holds hers, what are we to recede from? Will Licking dictate to Warwick that she must surpass her in esteem for creeds? I am not aware that Warwick has been so inconsistent as to complain of Licking for holding such written documents, for the purpose of setting forth her understanding of the scriptures as she deems to be necessary. She simply authorized the writer of her corresponding letter to append to that letter the reasons which led her to drop her Constitution, as a body distinct from, and independent of the churches of which she is composed, and to request them to consider the subject seriously for themselves. She made no threat; but as formerly, directed her correspondence to those with whom she formerly enjoyed a correspondence, though they were known to retain their forms.

In his concluding paragraph brother D. says, "If I have given as good authority for adhering to what we understand the scriptures to teach," &c., he will expect me to redeem my pledge. Now, brother Dudley, were those my words? Did I make such a pledge? My words were these: "And if they" (Licking) "will give as good authority for holding those forms which we have abolished," &c. I ask no authority further than what I have, for their "adhering strictly to what they understand the scriptures to teach." I regard it as their duty and privilege so to do; and I ask them, in turn, to allow us to do the same.

I now close this lengthy communication. If I have incautiously used any expressions which may seem to have been written with the *wrong pen*, or which shall have a tendency to wound the feelings of brother Dudley, or of any of the brethren of the Licking, or of any other Association, I have not designed to do so; for I do sincerely entertain for

him and them a very high esteem. Brother D. has used plainness of speech, but it has not wounded me: I have too strong a sense of his value as an able and beloved minister of Jesus, either to willingly hurl a dart to wound him, or allow myself to think him influenced by any other than the best of motives.

A UNIT.

EDITORIAL.

NEW VERNON, N. Y., FEBRUARY 15, 1846.

EDITORIAL RESPONSIBILITIES.

A considerable dissatisfaction is manifested by many of the patrons of this paper, that so large a portion of its pages are occupied with the discussion of subjects of so very little vital interest to the sheep and lambs of the flock; and some have signified their determination of withdrawing their support if the course is persisted in. A due share of the responsibility rests on the editor, for having incautiously used expressions in the discharge of a duty devolved on him by the Warwick Association, which gave offence to some associations with in the scope of her correspondence. But if the fault were wholly our own, it would easily be obviated by an apology, or confession as large as the wound; but such is not the case. Instead of a dispassionate discussion of the real merits of the subject, in a meek and brotherly way, the subject assumes the appearance of controversy instead of friendly discussion, and seems likely to betray more of human weakness and liability to err, than it savors of a disposition to keep the unity of the Spirit in the bonds of peace.

The unpleasantness of our own position would be easily estimated by our brethren, could they imagine the contents of almost every mail that arrives. Some letters are warmly in favor of constitutions, formalities, &c.; others as strongly averse to them. Some are pleased that the discussion is in progress, and others threaten to withdraw their support from the paper if it be not arrested. Others, again, and not a few, would prefer that the discussion should go on, provided no unkind allusions or irritable expressions be employed. Every opinion has claims on the editor; all are to be respected; and nothing to be done by partiality. There are, and have been for years, a number of Old School Associations without any constitutional formalities; and the first objection to a friendly correspondence with such associations we heard of, was contained in the Response of Licking Association. And even that objection, as we conceived, was based more upon the supposition that we had abolished the declaration of our faith, and an implied censure of those associations that hold on to their constitutional forms, than the simple fact that we were resolved to meet in association, without a constitutional formality. The Warwick Association designed no unkind reflection on constituted associations, and that she still retains and contends for the same faith that she has hitherto held, has been clearly and repeatedly stated through the Signs.

If under these circumstances, with these explanations, &c.; any of the constituted associations are disposed to withdraw their friendly correspondence from her, it can avail nothing to worry the minds of the readers of the Signs, with an unfriendly controversy on the subject. We have inserted the letter of brother Barton, and "A Unit," also those of br'n. Buck, Boulware, and Campbell, in this number. The views of brother Barton are in perfect harmony with our own. Brethren who may wish, hereafter, to write on the subject, (excepting those who are already engaged in the discussion,) must observe two things, viz: first, their communications must be short, and, secondly, they must contain no unkind personal allusions to those with whom they differ. If there be personal differences, the better way will be to correspond privately. The usefulness of brethren will suffer, by holding up what each may deem the other's imperfections or folly, in a public periodical. And, so far as we are concerned, it is our intention to close our columns against such communications as go into personal reflections, in all cases, unless such personal allusions are intended to point out some fault of our own. In our editorial capacity we are peculiarly the servant of our patrons; those who sustain the paper have a right to express freely to us any objection they may have to our course. Discussions of all subjects of interest to the saints are desirable, in which, however, *soft words and hard arguments are always best*. Let error also be boldly attacked, and thoroughly exposed, always discriminating between the error itself, and those who hold it: fight the error; exhibit the truth, and let the scriptures of truth be the standard of our faith, the man of our counsel, and the rule of our practice in all things relating to truth and godliness.

It is by no means remarkable that brethren should differ in regard to many points connected with their faith and practice, nor are such differences peculiar to any particular period in the history of the christian church; and, while an agreement in the cardinal doctrine of the cross, salvation by grace alone, through the Savior's blood, Election, Predestination, Regeneration, Preservation of all the saints in grace to eternal glory, the resurrection of the dead, and final destiny of saints and sinners, together with all the scriptures, testify of the being and perfections of God; are indispensable to christian fellowship; a thousand questions may arise in connexion with these cardinal principles, in which those who know and love the truth may honestly differ.

SCHOOL REFORM.—Several Mass Meetings have recently been held in this part of the State on the subject of popular education, which have resulted, in every instance, in the unanimous sentiment, that the present system is unequal, unjust, and oppressive; that it gives more dollars to the wealthy than it gives cents to the poor; that it takes from the parent and guardian the right of dictating and superintending the education of their own children—violates the unchanging law of our nature, and infringes the inalienable rights of all parents. It is the firm conviction of those who have investigated the subject, that the connexion of our Schools and the Legislature should be dissolved—all existing laws on the subject repealed—the present army of School officers disbanded—the right of directing the education of children restored to parents and guardians, and all the educational funds of the State consolidated into one common School Fund, the avails of which to be distributed annually, *per capita*, to all the children of the State between the ages of five and sixteen years, to be applied exclusively to their education.

POETRY.

AN ENIGMA SOLVED.

How is it professors appear
So happy, contented, and gay,
Not burden'd with sorrow or care,
But cheerfully move on their way,
While God's living people are so
Perplexed, and tried, and dismayed,
And have, while in this world of wo,
Through floods of deep waters to wade?

How is it professors can hear,
At all times, with joy and delight,
And not have a doubt or a fear,
But think their religion is right,
While christians so often complain
Of deadness, when hearing the word,
And sometimes they think 'tis in vain
To go to the house of the Lord?

How is it professors can pray,
And always are ready to ask,
Are never at loss what to say,
Nor find it a load nor a task;
When others are often so shy,
And timid, and feeble, and weak;
Unless they are help'd from on high,
They scarcely seem able to speak?

How is it professors can read,
And have so much light in the word,
And on the bare letter can feed,
And always call Jesus their Lord,
While others oft find to their grief,
Until by the Spirit reveal'd,
They read, but can find no relief,
The Bible appears to be seal'd?

How is it professors can talk,
Of Jesus, his work, and his blood,
And how with delight they can walk
In all the commandments of God,
No murmur'ing, nor groaning, nor sighs,
Nor bondage, nor darkness, nor pain,
All frames and all feelings despise,
And call them delusive and vain?

How is it? The reason is plain
To those who have discerning eyes,
That sure they were ne'er born again,
Nor unto salvation made wise;
For do not the scriptures say true,
That all for whom Christ shed his blood,
Must much tribulation go through,
To enter the kingdom of God?

Mere form and mere notion won't do
For him that is taught from on high;
'Tis power, and unction, and dew,
And nothing less will satisfy.
To talk of religion, alas!
Without any feeling or frame,
It is but a cymbal of brass,
And only a noise and a name.

In reading, and hearing, and prayer,
The soul that has life wants to feel
That Jesus his Savior is near,
In mercy himself to reveal.
The doctrine—what is it, unless
The Holy Ghost does it apply?
It neither brings comfort nor rest,
But leaves the soul barren and dry.

A POOR THING.

May 19, 1845.

MARRIED.

At Shawangunk, Ulster County, on Saturday, the 31st ult., by Elder G. Beebe, Mr. NELSON HAZEN, of Bloomingburg, to Miss ELSY, daughter of Thomas Rinehart, of the former place.

In Mamakating, on the same day, by the same, Mr. TIMOTHY HORTON, of Walkill, to Miss SALLY ANN, daughter of Peter Beyea, of the former place.

At Pine Log, on Monday evening the 26th ult., by Elder Joseph G. Woodfin, Mr. JAMES S. BASS, to Miss REBECCA ARCHE, daughter of John Goode, Sen., all of Chesterfield County, Virginia.

OBITUARY.

Lynchburg, Va., Jan. 30, 1846.

BROTHER BEEBE:—This will inform you of the death of Deacon FREDERICK BASS, who departed this life on the 18th inst., after a severe illness of about twenty-four hours. His disease was the *cholera*. He suffered violent bodily pain, but manifested very little fear of death. In his last hours, his mind was taken away from the things of earth, and seemed engaged in adoring and praising his Savior God. He frequently repeated these words of the poet—

"My God, my Life, my Love,
To Thee, to THEE I call
I cannot live if Thou remove,
For thou art All in All!"

In connexion with which, he would speak of the doctrine of *Election*; of a *finished salvation*, and of the grace of God, which was given us in Christ before the world began.

Sometimes he would sing—

"Jerusalem, my happy home,
O, how I long for thee;
When will my sorrows have an end,
Thy Joys, when shall I see?" &c.

After which, in a few hours, he fell asleep in Jesus. It is written, "Them that sleep in Jesus will God bring with him."

Brother Bass was 72 years, and about 10 months of age; about half of which time was spent in following his divine Redeemer, through evil and through good report. He died as he had lived, an Old School Baptist. Truly we may say, "Our loss is his eternal gain."

"Write, Blessed are the dead that die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv. 13.

STERLING S. HILLSMAN.

Receipts.

New York.—Capt T Denton \$2; Mrs J Harding 1; Eld Wm Sharp 1; C Woodward 3; J Osborn 1; J Vaughn 5; S Clark 1; J H Snow 4; Eld D Blakeslee 3; P Freeman 1; G Demeral 1; S A Burt 1; J Coon 1; Eld R Burritt 2; H Horton 1; Wm Smith 4; T Wetmore 1; Mrs Bailey 2; Wm Carpenter 1.

Illinois.—N Wren 10. Tennessee, Eld J Cox 5. Ohio, Eld L Seitz 3; for Mrs Jewett 2; B Green 2; M Potter 1; R A Morton Esq 2; J Jones 2; J Humphrey 2.

Massachusetts.—A Ingraham 5; E Cole 1; E Kingsley 1; I Loomis 1. Indiana, Eld J W Thomas 7; A Houser 2; Wm W Huston 2. Pennsylvania, J Carson 5.

Virginia. Miss S E Luckett 1; C Bowers 5; S Settle Esq 2; Eld D T Crawford 3; Eld J G Woodfin 10; R N Duke Esq 2; S Hillsman 3. Georgia, D E Davis 2; G Leeves 5; J M Holly 2. Mississippi, Capt A Eastland 5.

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Total, —\$184 00

New Agents.—D C Davis, Pine Hill, Ga.

Wm. H. Johnson, Union, Essex County, N. J.

Eld. H. Cox, Port Royal, Ky.

Deacon Thomas Barnes, Cincinnati, Ohio.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

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DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

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MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

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MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders James P. Howell, E. G. Terry, Hon. A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, C. Kaufman, S. Williams, and Joseph Tapscoot, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, Wm. Stroud, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia]

SOUTH CAROLINA.—T. Earle, and B. Lawrence.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 1, 1846.

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Gilbert Beebe, Editor,

To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

REPLY TO SOME THINGS IN ELDER DUDLEY'S COMMUNICATION.

BROTHER BEEBE:—The communications of Elders Dudley and Gossett, in the first and second numbers of the Signs and Advocate, are before me. I contemplate in this communication to notice some things in Elder Dudley's remarks, which a respect due to him, and the brethren of the Licking Association, require of me to reply to:

First. The statement of not having failed in any one year to send me a copy of the Licking Minutes. Minutes used to come to me endorsed from T. P. Dudley. Minutes thus endorsed I feel confident I have not received for several years, until the one the past fall. Minutes of that association I had received, down as late as 1843, the last I know of having received, but not having Elder D.'s name attached, I had supposed they came from another brother, with whom I occasionally corresponded. But from what Elder D. says, I presume it was to him I was indebted for those favors. I therefore acknowledge my wrong in supposing it a new thing to receive a Minute from him.

Second. The letter I spoke of as having been written by Elder Dudley. The letter I referred to, was one written to Elder Poteet. I never saw the letter, neither did I understand that my name was mentioned in it. A brother whom I do not consider capable of designedly misrepresenting things, stated to me that Elder P. had showed him a letter from Elder Dudley; that he was with Elders Poteet and Osbourn on the subject of the Trinity, and that he represented me as a Sabellian, and then quoted the sentence on which he founded that last remark, and which, as high as I can recollect, was this: "Was not Sabellianism the occasion of those new views on justification published through the Signs?" This I am confi-

dent was the substance, though I may not have given the precise words. When it is considered who first broached those new ideas, as they were considered, on justification, and who principally advocated them, I think it will be admitted, that the application of the intimation would not have been more definite, if the names of Elders Beebe and Trott had been used in the connexion. It was probably within the previous year that I had published how I understood the revelation which God had made of himself as existing as *Three and One*, and had called upon those who were disposed to hold me as a Sabellian, to show a single point in my views as published, as favoring Sabellianism. Hence when, instead of thus openly meeting my views, Elder D. had thrown out this insinuation in this manner, I thought it implied, rather, a *would have* me be a Sabellian, than a consciousness of being able to show me to be such. Besides, I could not view his scattering those insinuations in that private manner, in a very favorable light. I will now say, that if I was wrongly informed, and his letter contained no such insinuation, I have done him injustice in harboring such an opinion of him, and so speaking of him, and shall be ready to express my regret for it when he convinces me that such is the case. Elder D. asks, "Are Elder T.'s views so sacred that no one must dare to controvert them?" I answer, that as Elder D. certainly would not have asked that question either in candor or kindness, I think it better not to answer it. But this I will say, I hold my views so sacred, having a character and standing to maintain among Old School Baptists, that I am apt to be fretted when they are falsely represented by those from whom I had a right to expect better things.

Third. I now will notice a part of what Elder D. says in relation to the reference to me, in the Response, viz: "The writer states emphatically, that in the reference made to what Elder Trott has said in the Signs, he did not intend the reference in an offensive sense; but simply to illustrate the point under investigation." In reference to the latter idea expressed, I will say, that when I first read the Response, I thought, and I still think, the sentence, *Have we not seen heated controversies, &c.*; quite sufficient to illustrate the idea of difference of opinion among brethren without descending to single out one individual, and quote an expression of his, which he had recalled. Hence the natural inference was, that there was a design to drag those expressions again into notice. In referring to the declaration as a whole, I am

led back to a very painful period in my life as a writer,—a period when I received several wounds painful to the mind. The expressions referred to in the Response, occurred in the controversy on the resurrection. In the course of that controversy I was repeatedly charged with a wrong construction of Elder Goldsmith's sentiments, and with falsely accusing him of denying the resurrection of these bodies we now inhabit, and with writing under the influence of passion, &c.; and those sentiments referred to in the Response, were adduced as evidences of excitement. I then did, and still do, deny the correctness of the charges, believing that I was only zealous for defending the truth and exposing error. Yet these charges were never by any one recalled. Again; it seemed a natural conclusion that he who retained in memory two such isolated expressions, must also have recollected those they were, and the circumstances connected with them, and therefore that they were referred to as passionate expressions. Elder D. says they were not referred to in an offensive sense. I am not disposed to dispute his word. But still I think on a calm review of the circumstances as thus detailed, Elder D. and other Licking brethren will see that I had reason to believe they were referred to in an offensive sense, and therefore that he is not justified in saying, that my reference to the thing was an *unprovoked attack*; or that *I have sought occasion to assail him, and through him the Licking Association.*

Fourth. I will now review my former remarks concerning giving incorrect views, &c. Elder Dudley's remarks upon it, I will leave to him to dispose of as he pleases. What I said was this, "But I regret that both in their Circular and Response, they should have indulged in giving such incorrect views of the sentiments they opposed. Thus, for instance, in the Response, instead of formalities which the Warwick Association and letter mention, they substitute formulas of faith, and adapt their arguments to that. I think there is nothing lost in a just cause by stating candidly and honestly the sentiments we oppose." Was there anything harsh or inconsistent with a christian spirit in this caution, if it were admitted that generally incorrect views had been given? I think the spirit of candor will say no. Let us then see how things are. First, it may well be supposed that I had in mind the instance of their quoting my expression not only wrong, but as a designed expression in its harsh form; whereas it was not designed, and therefore had been recalled. Was

this representing things correctly? Second, The Warwick churches had not said they had given up their articles of faith; neither had they. They had abolished their associational *constitution and all formalities*.^{*} In evident reference to this the Response says, "It is objected that we have a *constitution and formalities*," and adds, "We ask, have not those associations and corresponding meetings faith in some system?" &c., and from that it goes on to argue the utility of Confessions of Faith, as though the Warwick churches had abolished theirs. The Response therefore clearly represents the Warwick churches as having declared the abolition of their Articles of Faith by one of those terms, *constitution* or *formalities*. In either case there was a like incorrect representation. Thinking it far more probable that the inference was, that Articles of Faith were included in the *formalities*, than that the term *constitution* had been mistaken for a *confession of faith*, I concluded and said that *formalities* was the word from which they drew their misrepresentation. I did not then know that Eld. Dudley held the term *Constitution* to be synonymous with the terms *formula of faith*, *confession of faith*, and *creed*.—Neither did I know that all these terms are derived from the Latin verb *credo*, till Elder D.'s communication informed me. (See Signs, present Vol., No. 2, p. 11, column 3.) I think, however, Eld. D. must have misrepresented his own sentiments in this thing. *Constitution* is not synonymous with *confession of faith*, *creed*, &c., according to any standard or usage I am acquainted with.—Hence we so often find *Constitution*, and *articles of faith* coupled together in speaking of churches and associations.

Third, In coming to the Circular, I admitted in my explanation of certain points touched in the Licking Circular, that there might be those who hold that the *decrees and fore-knowledge of God* are synonymous. But fourthly, in reference to denying *personality in the Godhead*, I now say, as I said before, that the expressions imply atheism, for it is denying to the Godhead individuality, or distinct existence. The Circular, however, goes further, and represents those whose sentiments they oppose as saying *the Son is not a person*.—Certainly, this must be a misrepresentation.—Fifth, The Circular represents the *Two Seed* system as holding that the non-elect are actually the production of the devil, and argue against that idea, as in the argument drawn from *every seed's producing its kind*, and that from *Adam's knowing Eve his wife*. But any one who will examine Elder Parker's writings will find that he denies such position. Thus out of five positions, four are misrepresented. By referring to the sixth and seventh volumes of the Signs, I might show that this is not the first instance of my having had to call to Elder D.'s notice his wrong representations of the declarations and sentiments of others. And indeed, it seems he is not disposed to reform; for in his communication now under consideration, he represents me as *charging those who differ with me with plagiarism!* An accusa-

^{*} Only such formalities as implied the standing organization, independent of the churches, &c.—Ed.

tion which I deny, and he, I think, cannot prove, though he, I presume, has reference to what I have written on the subject of eternal justification, representing Doct. Gill as the father of that system among the Baptists. I will add upon this point, that misquotations and misrepresentations of other's sentiments, frequently arise, not from ignorance, nor from wickedness, but from a habit contracted of quoting and stating from former impressions, without taking the trouble to examine whether those impressions are correct. Although the design in the case is not so bad, the effect is about the same. Hence if I were in the habit of doing it, I should not think it unkind in another to admonish me concerning it. But as my having taken such liberty in this case appears to have been so offensive; I had perhaps better have omitted it.

Fifth, Elder Dudley's charge against me of *dogmatizing* and *mystifying* in what I have written in the Signs, I will now notice. To this I may probably as well plead *guilty*; for I have been so often charged with seeking for the mastery, and to impose my opinions upon others, and where so much smoke is, it is said, there must be fire, that I conclude there must be something wrong, somewhere. It is indeed somewhat mortifying to find that, whilst I have been peculiarly solicitous to show scriptural authority for every thing I advanced as religious truth and order, I have in the estimation of my brethren been dogmatizing; and that, whilst I have sought to *reason out of the scripture*, and to show what the scriptures taught, I have been mystifying my subjects, *have been darkening counsel by words without knowledge*. Such representations of my labors make me feel pleased, at times, according to a hope I have in Christ, that I shall probably shortly go where all imperfections will be left behind. But it may not be amiss to inquire what it is to dogmatize. The word is formed from the Latin word *dogma*, which signifies a *decree*, a *fixed opinion*. *Dogmatize* and *dogmatical*, &c., seem formerly used to denote a positive manner of asserting truth; but more recently they appear to be understood as denoting a positive assertion of one's own opinions as truth. In this latter sense I presume Elder Dudley uses the phrase. Believing as I do that the scriptures are of themselves a *perfect standard* of truth in religion, I have felt no hesitancy in asserting positive as truth what I knew was plainly declared therein. So on the other hand when I know a thing is not declared in the scriptures, I feel I am not assuming in saying there is not scriptural authority for it; as I have said in reference to the idea of the elect having been actually justified in eternity, and concerning tri-personality in the Godhead, and infant baptism, and constituted religious bodies other than gospel churches. These all stand upon exactly the same footing; not the plain declarations of scripture, but upon inferential reasonings therefrom. If this is good authority for one, why not for all? Again; when I have been satisfied of a thing being historically, a fact,

I have not hesitated to assert it, as, that Doctor Gill's writings were the means of disseminating the idea of eternal justification, and therefore that he was the father of it among the Baptists; and, that the tri-personal system grew out of the contest between Athanasius and Arius. If my positions were incorrect, Elder D., if he would have taken the trouble to have showed them so, and thus showed I had been dogmatizing, would perhaps have showed quite as much regard to the cause of truth thereby, as by simply denouncing me as dogmatical. But Elder Dudley views the scriptures in a very different light from what I do as the standard of truth. In answer to my inquiry, "What is the true standard for testing novelty in religion?" he says, "The scriptures, as I UNDERSTAND them." Again; in retorting the same question to me, and supposing my answer, he says, "If he responds, the scriptures *without explanation*, I would remind him, that is a point on which he and a large majority (I believe) of Old School Baptists are directly at issue." I hope he is not correct on this point. But I do most conscientiously differ from such a view of the scriptures. Shall I believe that God has made a revelation of his will, and after all left it to human *understanding*, and men's explanations, to decide what is his will! But I rejoice, not to so believe, though I may be alone. I wish to know that there is some certainty in religion, some perfect standard of religious truth. Elder D. believes according to his understanding of the scriptures, and so I believe according to my understanding; but that is another thing. Elder D. says *he writes down his understanding that the correctness of his judgment may be tested*. How is it to be tested without a true standard? Will he test it by the scriptures alone? No; for *without explanation* he does not admit them a standard. Will he consent to be tested by the expositions or creeds of other men? I think not. What rule, then, has he for testing it? Why, his own understanding of the scriptures must be tested by his own understanding of them. Hence there is no established standard by which any other person can call in question the correctness of his opinions. He is certain to be correct according to his admitted standard. If Elder D. be correct on this point, it would certainly be dogmatical in me, to assert almost any point in religion to be positively true; though I might produce a plain thus saith the Lord for it. For Campbellites, Arminians, Universalists, Unitarians, &c. &c., all have their understanding of the scriptures, and their opinions are according thereto. They have as good a right to set up their understanding as the standard, as I have to set up mine. I do not wonder that those who thus believe, are advocates for setting up general confessions of faith, which the body will agree to receive as their understanding of the scriptures, without inquiring for themselves, in order to secure union in the body. I hope Elder D. will be led to review his position, though I may have mystified it.

Elder Dudley represents me as treating with

great disrespect those eminent and excellent men who first constituted the Licking Association. Far be it from me to design showing disrespect to them; but if ascribing fallibility and imperfection to them, is so viewed, so it must be; I can ascribe infallibility to no mere man. The high standing of those brethren, as men of enlarged minds in the knowledge of gospel truth and gospel liberty, together with what I saw in the Response and Circular of the late association, was what led me to make the remark, and the illustration which followed, viz: "That in your case is illustrated one very serious objection I have to a church or association being constituted upon a particular *formula of faith*." Those brethren went farther in guarding against the association's assuming a power over the churches, than perhaps any association constituted, in that day of darkness over Israel. And yet I feel that I was justified in saying that "They pledged for the churches to abide by just those views," &c. How did I say they thus pledged for the churches? "In constituting the association upon that formula of faith and practice." I ask Elder D. in return, was there not a *pledge* in that thing—an *agreement* for the churches to correspond and meet upon just that prescribed platform of doctrine, and practice? And did I not see a disposition to carry out that pledge in this declaration in the Circular, "Innovations on which, and departures from which, we cannot tolerate on the part of correspondents," and in the declaration of the Response, of stopping correspondence with the Warwick Association? As to the discrepancies which appeared in the Licking Circular in relation to this formula of faith, I cannot think it incumbent on me to attempt to reconcile them. It was enough for me to point them out for their consideration.

As to the subject of CONFESIONS OF FAITH, I feel willing to discuss it. But I prefer doing it in reply to Elder Gossett rather than to Elder Dudley. There is so much of personal reflections intermixed, and the subject in my estimation not being fairly represented, that under the excitement which such things are apt to produce on me, I might be led to use more harshness than I would wish to. I have of late concluded it best for me to back out from a discussion when I discover the opponent disposed to impugn my motives, misrepresent my sentiments, &c. &c. It was this same thing, which a few years since prevented my replying to Elder Dudley on the subject of justification, except by a note in the Signs calling upon him to explain certain insinuations he made; and not that I was offended because he differed from me.

In treating on the subject of Confessions of Faith, I shall probably notice some things Elder Dudley has said on the subject; and I do not wish by this move, to call him off from replying either to this, or that, as he may think proper.

Affectionately, yours,

S. TROTT.

Centreville, Va., Feb. 5, 1846.

For the Signs of the Times.

Mt. Gilead, Ky., Feb., 1846.

DEAR BR. BEEBE:—I have to write to you again on business, and I thought I would take time to notice some things over the signature of Matthias Gossett, published in the first number of the present volume of the Signs. The main, or most prominent thing, and that appears marvelous to me, is this, that he should substitute a written declaration of faith; and that (as I understand him) as the faith of the church, upon which it may be constituted, in the place of a constitution to an association of churches, that affords a pretext at least to an assumption of power that belongs (as I think) exclusively to the churches. Now it is not for me to say what the design of Elder Gossett was, to change the subject now before the Baptists for investigation, so materially. He surely could not have misunderstood you, br. Beebe, in your repeated assertions that the churches of Warwick, as far as you know, all had written declarations of faith; and I am sure that I know of no Old School Baptist church any where, but what have their faith written out, not only on paper, but I hope upon the fleshy tables of the heart; which alone enables them to publish the faith of God's elect either orally or written.

Whatever may have been his design I know not, but I think I know something of the effect.—There are a number of new subscribers that have not had an opportunity of examining for themselves what gave rise to the letter referred to, and the bare idea with them, that the Old School Baptists refuse to publish their faith, would be death to their feelings, and cause them to stand amazed, and cry, "How are the mighty fallen!" Indeed, it is bad enough as it really is, that there should be a difference of opinion at all among a people all learned in the same school, and taught by the same unerring Teacher, having the same book. But it is a most striking evidence of the fallibility of our natures, and our too great inclination to incline to the bent of human reasoning; to the neglect of a thorough and prayerful examination of the infallible and unerring word of God. Now, that it is right that we should publish our faith we candidly admit, and we think no one has denied it, and to be ready at all times to give a reason of the hope that is within us, the faith and hope of the christian being inseparably connected. But that it is taught in God's word, that it is equally right, or indeed right at all, to have a constitution or form of government to an association of churches, by no means appears clear to us. But I would here remark, with all candor, that nothing has been of greater moment to me, since, I trust, that it was my privilege to enjoy faith in Christ as my Friend and Savior, than a clear and comprehensive understanding of the word of God. Some christians may stagger at this remark, and may conclude that a freedom from the corruptions of nature is of still greater moment to them. But when we see that an understanding of God's word is sensibly connected with a change of heart, the difficulty is removed, and we can together ex-

claim with the Apostle, 'That I might know him and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto his death. Then I could wish for my own instruction and that of others, that brethren who write on this subject, and especially those that contend that a constitution to an association is no departure from the word of God, would confine themselves closely to it, and bring forth from that word every thing that favors it, and not fly off to another subject altogether, as is the case in the letter referred to. And indeed, as I conceive, is too much the case in the Response of Licking to Warwick. Now, I acknowledge myself incapable of finding any authority for it, and if there is any, I think, if I know my poor heart; I would like to see it. I think I have seen the evil that has grown out of constituted associations, but if they are authorized by God's word, the evil must be attributed to something else; but if not, I for one will have to class them with all the other institutions of man: such as Temperance, Tract, Sabbath School, Bible, Missionary, &c., societies, together with the establishing of schools for the purpose of educating young men for the ministry. I now say to my brethren at large, on the subject of constituted associations, as I have often said to the friends of the above named institution, that I for one, so soon as convinced that they are authorized by the word of God, will subscribe to them, and not a bit sooner to the one than the other, if the same cause exists; that is, if proper authority be found for either, or both; but human weakness concluding that it is expedient, I think should not be sufficient for any Old School Baptist. What a great evil has grown out of the adoption of the various institutions (referred to) among the Baptists of the separate order, as they were then called, will not I think be denied. A christian correspondence was kept up at that time between them and the Regular Baptists, and so far as I can judge from the information received, to the mutual satisfaction of both; but so soon as the *Separates* began their Babel building, the line was drawn, and a separation took place. Well, this is as it should be, some are ready to say, and I cordially admit that it is, for how can two walk together except they be agreed? But, my brethren, it is not so easy to admit that many of the children of the Lord are not with them. Now, with the admission that the Lord has children there, we at once see that man has torn asunder what God has joined together, and O, how inestimably glorious it is that man's work extends not beyond time! Then, if the inventions of men caused a division, may not the inventions of man subdivide? It may be argued that a doctrinal division already existed between the Regular and Separate Baptists, and that it does not argue soundness to the writer thus to draw the contrast. And so it may appear to some, but as I am not writing to please man, it is of but little consequence to me what opinions may be formed, so that I may be but in the fear and service of the Lord. Any and every thing that is anti-scriptural is unsound with me, if

I can but know it to be so; and here again I am reminded of what I have before mentioned, a desire of a comprehensive understanding of his word, so that I might declare his whole counsel. I do hope that I comprehend God's plan of saving sinners, that it is alone of grace, free and unmerited grace, and that all the inventions of men on earth never has, and never will add one to, or take one from the church, or kingdom of Christ—that it is the work of God alone to quicken or regenerate poor sinners, with no other agency than the ever blessed Spirit of God, appears to me to be clearly taught; and for this reason I subscribe to the propriety as well as necessity of withdrawing from every humanly devised institution that is got up for the advancement of the Redeemer's kingdom, and that differences of opinion in reference to the great work of making or constituting an individual a child of God, will operate to a greater or less degree on christian fellowship, does also appear clear; but that a difference of opinion in relation to the government of that kingdom should or could operate upon the same, is a matter of doubt, as I believe christian fellowship is an involuntary passion, and can only act where there is an object; but its not operating upon the love or fellowship of the kingdom or church of God, does not license her or any part thereof to adopt a form of government unauthorized by his word. Indeed, I think we should be the more particular to engage in nothing that would mar or in any way wound the Lord in the house of his friends, and that constituted associations have been instrumental in the destruction of the peace and harmony of the children of God, is clear, as we learn through the letter of brother Choate, and as many here have experienced, the particulars of which might be given; but as it would only be a repetition of the same things pointed out by that brother, I shall pass them, at least for the present, and forever, if it should be the will of the Lord that the investigation of the associational question may so far terminate in good as to bring the Old School Baptists to the standard of eternal truth for their practice as well as faith; and that we may all be led fully to an understanding of what that teaches, is my prayer for the Redeemer's sake.

Brother Beebe, you can do as you please with this; publish the whole, or any part thereof, if you think it will be productive of good, but not without.

L onely and wretched have I been;
E nthral'd in guilt, beset with sin;
W hile on poor self I did rely;
I saw I was condemned to die;
S o I did mourn, and weep, and cry.

C onstant and firm I cried to God,
A wake, asleep, at home, abroad;
'M id troubles, and 'mid trials too;
P oor man, I cried, what will you do?
B ut then it was unto me said,
E nough, enough, I've for you bled!
E quid then I cried with ecstasy,
L o, I have found in him *The Way!*

For the Signs of the Times.

Lebanon, Ohio, Jan. 8, 1846.

DEAR BROTHER:—"A prudent man foreseeth the evil and hideth himself." I cannot lay claim to the character in this part of the text, for had I been possessed of a moiety of that grace I would not have been under the necessity of making this explanation; so I will have to personify that character in the latter part of the text, "go on and be punished." I am not accustomed to writing for the press, having never written an article intended for publication in my life, and was not a little surprised to see my letter that I only intended as a private communication, in the Signs of the Times, of the fifteenth of May. But editors will do as they please with our communications, let the punishment to us be ever so severe.

Brother Beebe regrets that I was not more definite in pointing out the particulars wherein I thought he had departed from the right way. I had no idea of finding fault with his general course as an editor of an evangelical sheet; I only took exception to the discussion of the School Laws of the State of New York, in the Signs of the Times. You will forgive me, if I cannot see where any good can arise to the church of Christ by the discussion of any system of State policy in a paper devoted to the interests of Zion. Does brother Beebe suppose that he can shield the church from trials, tribulations, and persecutions, by showing how political and clerical demagogues usurped the reins of government in former times, and then persecuted the church? This is the analogy that I thought I discovered between you and Peter:—Peter said his Lord and Master should not be crucified, and brother Beebe seemed to be anxious to interpose his shield between the church and persecution. Christ has told his disciples that in the world tribulation and persecution await them, and by the mouths of all the Apostles has reiterated the same things. I have not been able to discover any plan laid down whereby the church could escape persecution when in the world. Paul testifies that amidst perils, stripes, and persecutions, he preached the gospel of Christ, and determined to know nothing among them but Jesus and him crucified.

Brother P. West appears to be pained that I should tell all the readers of the Signs that you had done wrong in opposing the Prussian School System in the State of New York. I wish now to be distinctly understood. I charge no wrong on brother Beebe for opposing that, or any other system of State or National policy that does not meet his approbation; but I do object to a discussion of the merits of the system in the Signs of the Times. If my communication does violence to the feelings of any of my brethren, brother Beebe will have to take the responsibility, for I assure them that brother Beebe nor any of them would have seen it if I had known that he would have published it.

If brother Beebe is acquainted with the corruptions of human nature, he knows how to feel for one who has felt his immeasurable distance behind

the pure and holy law of Jehovah, and so corrupt that truly nothing but the voice of inspiration could point out his situation, full of wounds, and bruises, and putrifying sores, from the sole of the foot even to the head, no soundness in him; with the cover on his lips, crying, unclean! unclean! and from that low state of degradation and misery be brought nigh by the blood of the covenant to have a hope of being an heir of God, and joint heir with Christ. Is this not, brother Beebe, a consolation sufficient to satisfy us for all the miseries, perplexities, and persecutions, that we have to endure in this vale of sorrow?

Brother Beebe wishes to know my precise meaning with respect to opposing the "institutions, show, and pageantry of the world." I did not say opposing, but said the evangelical preachers had nothing to do with them, and this is my meaning precisely in that sentence. If they are commissioned of God to preach the gospel of Christ, they have as much as they can turn their hands to, and a faithful performance of their duties in that office is a higher honor, in my opinion, than can be conferred by any earthly prince or potentate, and all the honors of generals, legislators, statesmen, presidents, secretaries, and directors, of all the military, civil, and benevolent institutions of the day, will be as dross and filth compared to that crown that awaits the faithful in Christ Jesus.

I wish you to correct one word in another sentence that you wish me to explain; and you ask me the question, How the Western preachers manage to avoid (if they do) the secular concerns of the world? For *secular* read *political*, and then it has the meaning I intended to convey, and will willingly portray the Western preachers as near as my ability will allow; and you may draw the contrast between the Eastern and Western, and see how far they agree, and see whether they belong to the same family, and are all the children of a king. I am personally acquainted with a great many of them.

The Western Baptist preachers are generally laborious men; if they do not live by, or support themselves, and those that are with them, by tent making, they gain their livelihood by the sweat of the brow. They are almost all farmers; they work at their avocations; preach to their churches, and many of them find time to travel hundreds of miles through the year and preach to the destitute without any aid from the Home Missionary Societies.

I have seen between twenty and thirty of them collected at an association; all of them hearty, robust looking men, with perhaps one or two exceptions, with lungs capable of holding forth to a congregation of two or three thousand people in open air, and commanding the attention of the vast concourse of people, so that not a sound arrests the ear save that of the preacher. This does not look as though the Old School Baptists were nearly at an end. They are not all, perhaps, able to educate their sons in colleges, and their daughters in high schools; but all get a good common

education, and industrious habits, and they all are more or less assisted by the churches. I have not known any of them to suffer for the necessaries of life, nor burdened with too much luxury, and here the testimony of the Psalmist is to their comfort, "I have not seen the righteous want, or their seed begging bread."

We disagree with respect to prayer and supplication, and intercession being made for those in authority, that we may lead peaceable and quiet lives. If it was right in the days of the Apostles, it is right in this day. The testimony of God as regards the natural man is the same in all ages of the world. In the time of Hazael, who was so struck at the picture that the prophet drew of him that he spurned him indignantly, and said, Is thy servant a dog that he should do this evil? But when God raised him to the throne of Syria, as a scourge to that people and the children of Israel, he could commit all the enormities that were predicted of him, without the least remorse. Julius Cæsar, when he had the power to enslave his country, let not the opportunity slip; and does Brother Beebe suppose that the people of the United States have better natures than all the rest of the people of the globe, and their excellent republican institutions, to be preserved through all time to come, or does he suppose the government of the United States under the control of the church? But I think all earthly governments under God, for the purpose of scourging the nations, and when the people of the United States become luxurious and corrupt, oppress the poor, and disregard justice, they will go the way of all the earth; their institutions broken up, and they mourn under despotic rulers. Not so with the kingdom of Christ; that will have no end.

I remain yours in the bonds of love,

SAMUEL DRAKE.

For the Signs of the Times.

Stockton, N. Y., Jan. 11, 1846.

TO THE BRETHREN AND SISTERS SCATTERED UP AND DOWN IN THE WORLD, WHO READ THE SIGNS OF THE TIMES.

We are taught by our divine Master, that we are not of the world, because he has chosen us out of the world: that we are strangers and pilgrims here, on a short journey, hastening to our home in a better country, even an heavenly: that he hath chosen the poor of this world, rich in faith, and heirs of the kingdom. He hath commanded us not to lay up treasures on earth, but to lay up our treasures in heaven: to take no thought for the morrow, what we shall eat, or what we shall drink, or wherewithal we shall be clothed: and assures us that our heavenly Father, who feedeth the raven, and clothes the lillies, will supply all our wants through his abundant goodness. He hath told us that in the world we shall have persecutions, trials, and afflictions; but hath assured us that all these things shall work together for our good.

This train of thought was suggested to my mind on reading the communications of Joseph and

Benjamin, in the eighteenth and twenty-second numbers of the last volume of the Signs. I fully agree with Joseph, that it is the duty of him that is taught, to communicate to him that teacheth; but I think it should not be done on the principle of debt and credit. Because, if it is a debt, it should not be contracted; for we are commanded to "owe no man anything," and because it leads directly to making merchandise of the gospel. For if it is a debt, the debtor has a right, and it would be his duty, before contracting it, to ascertain the amount; so as to know whether there would be a probability of his being able to pay. Hence the necessity of fixing on the salary beforehand. This done, the door is opened wide enough to tempt the cupidity of wolves in sheeps' clothing, who will not fail to disguise themselves sufficiently to monopolize all the places where large salaries can be obtained; and with them will enter all that flood of corruption and error which has so polluted the New-School-Baptist churches. This done, we shall soon want colleges to educate pious young men for the ministry, and a fountain of money to support them when educated. From such a catastrophe may God in infinite mercy preserve his little chosen flock.

We as Old School Baptists, believe that it is the work of God to call and qualify his preachers, and by his Spirit direct them to the field of their labors. But Joseph tells us it is the duty of a preacher to leave a field of labor if the people neglect to support him as he thinks they ought. What more do the New-School hirelings ask of the churches than this? They must have a salary paid to them as a debt, and if they cannot get as much as they want to spend in one place, it is a sufficient reason for them to leave it, and go where they can get more. Are they servants of Jesus Christ? And is it not enough that the servant should be as his master? When did the Master leave a people because they did not pay him enough? When did Peter, or John, or Paul, or any of the Apostles leave a field of labor for this cause? Peter, though he said that silver and gold he had none, yet refused to receive money when offered by Simon Magus. Those who are called of God to preach the gospel should teach by their example as well as precept, that they are crucified to the world and the world to them. What christian would not rather be a follower of the cloud of witnesses, who wandered about, being destitute, afflicted, tormented, and eventually join the company of those that come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, than to be of that number who in their life time have their good things? The riches and honors of the world are satan's baits to draw christians from the path of duty, for

"The Devil now is wiser than of yore,
And tempts by making rich, not making poor."

That the churches, many of them, are remiss in their duty to their pastors, may be true; yet the remedies proposed by Joseph and Benjamin, I think, are worse than the disease. For it is far

better that the servants of the Lord should be as poor as their Master, than to have the churches filled with ungodly men, who are looking every one for his gain from his quarter. But is there not a gospel remedy for the evil, which will not be attended with any bad consequences?

I would respectfully request every Old School Baptist church to take the following into consideration:—

Let every member of the churches on every first day of the week lay by in store as God hath prospered him. Let what is so laid by be placed in the hands of the deacons or brethren appointed for the purpose, to be by the laid out by direction of the church, in supplying the wants of the pastor, or any brother or sister who may stand in need of help. Let the pastor faithfully exhort the church to liberality and cheerfulness in giving, and the rather, as there would be no one but what might himself want help from the fund thus raised. Thus the church need not be in debt to the minister,—the minister's necessities can always be promptly supplied, so that he need not get in debt for a living, and the sound of axe or hammer need not be heard in the business.

I have thrown out these few hints, for the consideration of brethren; with a request, that if I am in error, some brother will set me right in the matter, either through the Signs, or by private communication, directed to Stockton, Chautauque County, N. Y. I must conclude, praying God to prepare us for a happy meeting in that world above, where sin and sorrow can never enter.

CALVIN SMITH.

Brother Beebe, please give us a short sermon from Revelations iii. 20. "Behold I stand at the door and knock," &c. C. S.

For the Signs of the Times.

"By whom shall Jacob arise? for he is small."

The prophet Amos twice uttered these words. In the seventh chapter, second and fifth verses of his prophecy they are written. Amos was at a time no prophet, neither was he a prophet's son, but a herdsman, and a gatherer of Sycamore fruit in Tekoa. Two years before the earthquake, in the days of Uzziah, king of Judah, the visions of the Lord were upon him. His testimonies were not very agreeable to the feelings of Amaziah, the priest of Bethel, who requested him to flee away into the land of Judah, and there eat bread, and prophecy there. But Amos simply told him the Lord took him and said, Go prophecy unto my people Israel. A very small part of the prophesy, or of the things written in the book, can we notice in this. When the grasshoppers had made an end of eating the grass of the land, the following prayer was uttered, "O, Lord God, forgive I beseech thee." Then the interrogatory, "By whom shall Jacob arise?" followed by the assertion, "for he is small."

To touch the character, present condition, and destination of Jacob, is the principal thing intended by this letter.

Jacob was the youngest son of Isaac by Rebec-

ca. He was born, and died, under peculiar circumstances. Many things deeply interesting are related of him, between those periods. The change of his name, the vision of the ladder, &c. When Jacob was dying, he blessed both the sons of Joseph, and worshipped, leaning on the top of his staff, or bed's head. This peculiar blessing was pronounced by faith. The *literal* person of Jacob is not the subject matter before us. Previous to this prophecy the man Jacob was entombed. The men of Israel were only *representatives* of the church of God; as expressed by Paul, Romans xi. 20: "And so all Israel shall be saved, as it is written, there shall come out of of Sion the Deliverer, and shall turn away ungodliness from Jacob." The true Jacob, or Israel of God, is all the heaven-born family. Small, in their own estimation; small, in the estimation of others; small in power, compared with their enemies; small in every particular, in themselves.—Oppressed, and depressed; exposed, and opposed;—but a worm, feeble and fearful.

From an ungodly, low, poor, dead, lost, and ruined condition, Jacob must arise. "By whom?" and to what? Not by self. Not by any means devised by man. Not by money, by kings, by priests, by moral suasion, or by any means, might, or power, aside from the power of God. Who has chosen our inheritance for us, the excellency of Jacob whom he loved. The God of Jacob is a great and dreadful God. Who is like unto him? His eternal excellency is on the sky. Jacob is the lot of his inheritance, and must dwell in safety alone. The fountain of Jacob is upon a land of corn and wine; also his heavens drop down dew. The grasshoppers cannot eat up our substance, for we inherit substance, and God fills our treasures. Though the beginning of Jacob was small, his latter end shall be greatly increased. "Who can count the dust of Jacob, and the number of the fourth part of Israel?" They are a multitude in the midst of the earth, even a multitude of nations. The great Deliverer came out of Zion to turn away ungodliness from Jacob. In one day he removed the iniquity of the land, and being once removed, their sins and iniquities are remembered no more. There is no more offering for sin, for by one offering he forever perfected the sanctified, and obtained eternal redemption for us, and sent judgment unto victory.

The present condition of the church is a subject which has caused great searchings of heart. Anxious inquiries arise in the minds of God's people, relative to the present state of the church. What scriptures are now fulfilling? I have but a little wisdom on the subject. But some things have been shown me, as, we are not under the law, but under grace. Not under Moses, but under Christ. Not under the ministration of death, but under the ministration of the Spirit.

No charge can be substantiated against Jacob. The Deliverer has come, and died; yea, rather, risen again, and is on the right hand of God. Angels, authorities, principalities, and powers, being made subject unto him. From the former op-

pressed state the church has been delivered. On the side of the would-be oppressors, there is no power to destroy; for we have a Comforter that does not speak of himself, but takes of the things of Christ, and shows them unto us. Individuals may be afflicted, and many of the saints are compassed with infirmity; but the state of the church is not as it was during the lifetime of the first husband. The priesthood being changed, there is made of necessity a change also of the law. The destination of the royal family is indescribably glorious! A kingdom of kings—a kingdom of priests! All immortal, victorious, with Christ, and like him! The flesh of kings, captains, and mighty men will be destroyed. Public opinion, (arising from internal, written law,) God's great army, will eat up oppressors, and the servant will be free from his master, and the weary be at rest. The kingdom of Israel is an everlasting kingdom, and all dominions shall serve and obey him.

No language can describe the glory and greatness of the kingdom. The Lord thy everlasting light, and thy God thy glory, the days of thy mourning ended. The great host of the redeemed from under the whole heaven, congregated in the celestial world, all immortal, all satisfied; each and every one full, filled with all the fulness of God; and God delights to exercise living kindness to them for ever and for evermore. Surely there is no enchantment against Jacob, neither is their any divination against Israel,—according to this time it shall be said of Jacob, and of Israel, What hath God wrought? How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes, which the Lord hath planted. Our Jacob, the origin, present condition, and destination! It is a subject too mighty for me. How could small Jacob arise to such a glorious kingdom without omnipotent aid? Not unto us, but to thy name be glory for evermore.

E. S. RAYMOND.

For the Signs of the Times.

Meadow Grove, Ten., Feb. 3, 1846.

DEAR BR. BEEBE:—Having a small remittance to make you for money collected, I thought I would make my dime, as postage, go as far as I could. I will therefore reply to some of your remarks on my letter in the Signs for August 1845, and I hope without any offence to you. I perhaps owe you, my brother, and the readers of the Signs, an apology, for intruding on your rules, in saying I believed in two seeds, and the reason why.—Now, brother Beebe, I did it under the best of motives, without being desirous at all of calling up the exciting question of Two Seeds, or of violating your rules. My only motive was to show what I believed, as there was so much said in opposition to it, and copied in the Signs. Yet in the Red River Association, and every association we are in correspondence with, some believe it, and some believe it not. Notwithstanding, it is no bar to fellowship, and is scarcely ever spoken of by any of the brethren, and occasionally barely

touched on by the preacher when treating on the subject of election; and as far as I can learn, the sweetest fellowship reigns among them, and as they view it not of faith, but opinion founded on certain portions of scripture, they not only live together in peace, but preach together, contending for the same doctrine of salvation by grace, &c. And this is what I thought should be the case with other brethren who don't see alike on that subject.

I hope, brother Beebe, you and other brethren will receive this apology for my violating your rules, and I will not intrude again by saying or naming Two Seeds, or writing in justification.—And if the brethren in the church at Meadow Grove, view me as a heretic, (for saying none other things than what the Lord Jesus saith to the Jews,) let them throw me overboard;—if I am a child of God, I have no doubt but a fish will be provided to save me; and if I am not, I have no business in the church. Please send me one of your *pamphlets*, or refutation on that subject, and I will endeavor to send you the money. I want all the light that can be shed on that subject.

With great regard, your unworthy brother in much affliction,
PETER C. BUCK.

EDITORIAL.

NEW VERNON, N. Y., MARCH 1, 1846.

BROTHER DRAKE'S COMMUNICATION, commenced on the 36th page, contains some inquiries and remarks which a due respect for him as a brother, a correspondent, and a patron of our labor, requires that we should reply to. He has reduced the general exception which he took in number ten, of volume thirteen, to our editorial course, to our allowing the discussion of the School Question a place in our columns, for this reason, he "cannot see where any good can arise to the Church of Christ by the discussion of any system of State policy in a paper devoted to the interests of Zion."

Does brother Drake therefore arrive at the conclusion that the Zion of God has no interests in the policy which may be adopted by the Legislature of the State? Is it a matter of small moment with the sons of Zion, whether we be allowed the free enjoyment of our religious rights, or be proscribed? whether the responsibility which our Creator has imposed on parents to educate their own offspring, be left where God has placed it, or we quietly submit to the usurpation of it by legal enactments? If so, we shall certainly differ widely upon the subject. If we have no interest in the policy of state government, it then is no matter of joy and gratitude to God, that we are allowed to worship God according to our own sense of propriety, or that we are not now wandering about in sheep skins, and in goat skins, in dens and caverns of the earth, to evade the merciless persecution of the enemies of God and truth.

Brother Drake dissents from our understanding of Paul's exhortation, that *prayer and intercession*

&c., be made for those in authority, for "if it was right in the days of the apostles, it is right in this day." It is rather remarkable that our brother should contend that an exhortation to pray for kings and monarchical rulers, is as obligatory on christians of America, as it was on the saints who lived under such constituted authorities. By reference to our remarks in the 10th. No. of Vol. XIII., the reader will find our position to be thus stated.

"The condition of the primitive disciples under monarchical governments was by no means similar to ours; the responsibility of a monarchical government naturally rests upon the monarch; and hence Paul exhorted that prayer &c. be made by the saints for them, that their laws should not oppress the saints; this was the only alternative for the saints so situated. But with us, we have not to pray God to so control the reign of some proud and haughty earthly potentate as to permit us to lead peaceable lives in honesty and godliness. But in our country, every individual Old School Baptist, who enjoys the right of citizenship, is responsible for those rights and privileges which a bountiful God has favored us with; for us, therefore, passively to suffer the blighting mildew of an anti-christian clergy or laity to entwine its serpentine folds around our government, without an effort to expose their guilty fraud and hypocrisy, is, in our judgement, to treat with criminal disregard the apostolic injunction. "But if thou mayest be free use it rather." (1 Cor. vii. 21.) It is for the people of this country to decide whether they will be free in the sense of this text, and so far as religious liberty is concerned, none have more at stake than the Old School Baptists; and it is only where our religious liberty is, or is likely to be encroached upon, that we have sounded, or intend to sound, an alarm through the columns of the Signs."

This is the position which we took, and from which our esteemed brother dissents, and as a reason why he dissents, he mentions the case of Hazael and of Cæsar, and speaks of the common depravity and tendency of human nature to corruption &c. It hardly seems to require serious argument to show that a republican form of government is very different from a regal form, as to the responsibility they impose on christians living under them. The primitive christians had nothing to do in the election or appointment of kings to rule over them; but they were released from bearing the responsibility of misrule; and their only appeal was to be made to heaven,—to pray for them, that they may be so directed in divine providence as not to infringe the peaceable enjoyment of the religious rights of the saints. But in a republican government the sovereign power is with the people, and the people are responsible for the use or abuse of that power. Christians are citizens equally with others, and are as responsible for every corruption of government as any other class.

It is not sufficient that we endure persecution which we cannot avert, but it is imperiously our duty as christians to cast our suffrage against every system of proscription and persecution. And the minister of the gospel or the private christian who shrinks back from his duty, and because he cannot shield the church of God, refuses to take any part in the affairs of state, when corruptions are evidently gathering thick, and systems of persecution are maturing, becomes himself a persecutor of the saints. To illustrate: Suppose a project is on foot by certain clerical interests of our country, to bring about a union of church and state, their movements are at first slow and insidious, but gathering strength and confidence, they press

on with bolder and more rapid strides; we as christians, see the sword coming, but fold our hands, and say we have nothing to do with the policy of the state, and by reason of this pretended neutrality, persecution actually breaks out, and the blood of the saints is made to flow, those christians who refused to use their suffrage to prevent it, are as guilty of the persecution as those who projected the design. In the providence of God, we are now allowed to vote for magistrates and legislators, and when our public representatives, do not legislate righteously, we have the constitutional right to address them with our remonstrances, and petitions, and if we find no redress we may appeal to the ballot-box; and if after having done our duty in what God has placed in our power, we fail to defend and secure our rights, we are released from the responsibility, but not otherwise. Should brother Drake see his neighbor's house on fire, having power to put out the fire, and refuse to do so, he is as guilty as though he had himself applied the match. Should he see his child which God had committed to his parental charge, exposed to the fangs of a deadly viper, and through his neglect to secure the child, it is bitten, poisoned and dies, who will fail to call him the murderer? If persecution arises in our country, to whom shall it be charged? Brother D. may say, to the legislature, who pass the oppressive laws. Who are responsible for the character of our legislators? In all republican governments the people are responsible, and christians, are a part of the people. Let brother Drake, and let those western ministers, who stand neutral in regard to the policy of state beware that they do not incur the guilt of persecution. We assure them it will be poor comfort to the saints when thrust into prison, or led out to the stake, to be informed, that their brethren, when having the power and right, refused to lift a finger to prevent their persecution. We will suppose three or more individuals enter into partnership in mercantile business, we will call the firm "Shem, Ham & Japheth. Shem is a christian, his partners make no profession, Ham and Japheth form a scheme to defraud the public, and communicate their plan to Shem, for his concurrence, but Shem replies, Gentlemen, do as you please in this matter, I will not oppose you, for as a christian I do not feel at liberty to attempt to arrest the tide of iniquity which prevails. If you succeed, I will share with you the plunder, I will remain in the firm, and I will consent to whatever you do, for I am a christian, and I trust in God alone, &c. Will Brother Drake step forth and justify the conduct of Shem? We think not. As a community or commonwealth, we form but one general firm, and although as christians we may be in the minority, like Shem, in the supposed firm; yet if we act as we have supposed him to have acted, shall we be less guilty? We leave brother Drake to determine.

Brother Drake inquires, "Does Brother Beebe suppose that he can shield the church from trials, tribulation, and persecution, by showing how political demagogues usurped the reigns of government

in former times, and then persecuted the church?" By no means. But does it therefore follow that we may lay aside our armor, and forbear to expose the hidden things of dishonesty? We think not. We are commanded in the word to resist evil, but we are no where in the scriptures encouraged to believe that we can exterminate it from the world, or from our own nature. If brother Drake has discovered in us that amount of vain confidence in our ability to shield the church of God, he has seen what we have never felt. So far from it, we have felt conscious of our inability to shield ourselves, and that if left unshielded by him, who is known in Zion as a strong tower, we must be forever lost. Yet in this very thing brother Drake, thought he saw analogy between us and Peter, when he said that his Lord and master should not be crucified. "And brother Beebe seemed to be anxious to interpose his shield between the church and persecution." We were unconscious of having any other shield than "the shield of faith," with which the apostle says we shall be able to quench the fiery darts of Satan, and so far as we know our own heart, our faith in Christ has never led us to contemplate a release of the church of God from persecution. That God has chosen his people in a furnace of affliction we firmly believe, and he has also said, "In the world ye shall have tribulation," therefore we look for tribulation, and that as many as will live godly in Christ Jesus, shall suffer persecution. So firmly do we believe this, that we deem it inexpedient to court persecution, or to become, directly or indirectly the persecutors of one another. Brother Drake says to brother West, that he charges no wrong on us for opposing the Prussian School System of this state, but he does object to a discussion of that system in the Signs.

Where shall the line be drawn for us to be regulated by in our editorial course? One brother objects to our publishing articles in which the evidence of an approaching connection of the civil and ecclesiastical powers of our country seems inevitable, because we cannot prevent it with our shield, another wishes to exclude every thing from our columns in which all do not perfectly agree in judgment. Some wish for short articles and some for long ones. Some are partial to doctrinal subjects, others would prefer less matter of a doctrinal character. It is, on the whole, not exactly the pleasantest thing in the world to be an editor. If we be required to sheath our sword, muffle our drum, ground our arms, and cease to expose anti-christ, because we have not power to sink her like the mill stone to rise no more, to gratify such of our friends, we should violate the pledge, we gave in our prospectus, and render our periodical an unwelcome visitor to more than nine tenths of our subscribers.

It is painful to be compelled to differ from our brethren but, it is not to be expected that in every thing we shall be perfectly agreed in our judgment. The School system of our state, has become abominably corrupt, and is seized on by anti-christ as a convenient engine for the execution of their wicked designs against the church of God, and the equal rights of mankind, and we feel as imperiously called on to hunt out and expose the man of sin, when taking shelter here as when in the prosecution of any other of the works of darkness.

Brother Drake we trust will take what we have written in kindness, as we have no other design than to bring the subject fairly and in its true light before our brethren. We are by no means hurt with what he has written, and we as confidently rely alone on God to give victory to the people of the saints, and as fully discard all confidence in the flesh as he appears to. In regard to the general strife of party politics, we say as we said before to brother Drake, we will have nothing to do with the discussion of them in our paper; but the subjects which we give place to the discussion of in our columns are those in which our Old School brethren, of all political party distinctions are agreed and in which they have but one interest.

POETRY.

For the Signs of the Times.

Washington City, Feb. 8, 1846.

DEAR BR. BEEBE:—Having to write you a few lines on business, I send you the following LOVE SONG for publication in the Signs, if you think fit.

The tune I will bring
When I come in the spring.

R. C. LEACHMAN.

"The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—JEREMIAH.

I loved thee e'er the earth was born,
Or mountains met the blushing dawn;
Or e'er I bid the sun to rise,
And take his station in the skies,
And when old nature's heavy womb,
Was big with wonders yet unknown,
I knew the object of my love,
'Twas you, my fair, my gentle dove.

Now though your feet have gone astray,
In following the forbidden way;
Your garments all defil'd with sin,
And all your duties are unclean:
Corruption dwells in every part,
You have a false, deceitful heart;
But still I cannot thee forget,
I love thee; O I love thee yet.

'Twas for this love I form'd the scheme
To save your soul from death and sin,
And sent my Son to bleed and die,
To bring your wandering spirit nigh:
He paid the debt you justly owed,
When from his side the torrent flow'd;
And now he lives at my right hand,
And has all worlds at his command.

Dear Lord, I own my guilt and shame,
But bless and praise thy gracious name,
Which draws me with such cords divine,
And says, I ever shall be thine.
My soul is ravish'd with thy charms,
Oh, let me fly into thine arms,
And sing and praise for evermore,
That love that brought me safely through.

OBITUARY.

DEAR BR. BEEBE:—While informing you and the readers of the Signs of the death of our much esteemed brother, JOHN SUTCH, my heart is sad with the loss the church, his family, and the neighborhood in which he resided, have sustained. He was a quiet, meek, and lowly man. He was an uncompromising advocate of the truth and order of the church of Christ; mild in his manners, yet decided and firm in his principles. He lived beloved, and died lamented. For a considerable time previous to his death, he labored, dear man, under sore temptations; but God forsook him not. His sufferings of body were severe, in consequence of a tedious consumption; but while he suffered and lingered on the shores of mortality, his only complaint was the darkness of his mind; and as his weakness of body increased, his fears seemed to grow apace, until a few weeks before his death, his confidence in the everlasting, unchanging love of God gradually brightened, until near his exit, when the God of salvation revealed to him more clearly his interest in the redemption of Christ. So that he could earnestly desire to depart, and be with him, which is far better. Thus he fell asleep in Jesus on the 21st of December, 1845.

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

Bless'd souls redeemed by Christ the Lord,
And call'd by grace to know his power,
While resting on his faithful word,
Can triumph in their dying hour!

The chosen people of our God,
Are call'd to wade through billows deep;

But the sure promise of his word
Is, *Christ will save his ransom'd sheep!*

The gloomy prison of the grave,
Oft makes their trembling flesh afraid;
But he who came the lost to save,
Has, by his friends, in the tomb laid.

O! the sweet song the saints now sing,
Say, grave, where is thy victory?
Our Jesus felt the monster's sting;
Thus through his love he makes us free,

From condemnation, sin, and death,
And makes us kings and priests to God;
And thus they with their latest breath,
Admire the mysteries of his blood.

Thus in the glorious world above,
Their ransom'd souls with heavenly joy,
Will shout and praise redeeming love;
My God, may this be my employ.

JAMES B. BOWEN.

Southampton, Pa., Feb. 10, 1846.

DIED, on Tuesday evening, Feb. 3d, in Brooklyn, at the house of her son-in-law, Mr. F. T. Peet, Mrs. ELIZABETH LOCKWOOD, aged 76 years, widow of Lambert Lockwood, late of Bridgeport, Connecticut.

Griffin, Ga., Feb. 4, 1846.

To the editor of the Signs of the Times—

DEAR SIR:—At the last session of the Towaliga Primitive Baptist Association, we altered the time of our annual session from Saturday before the Second Sunday in October, to Thursday before the first Sunday in September. The association instructed me to request you to give the alteration a few insertions in your paper for the benefit of our corresponding brethren.

S. W. BLOODWORTH, Clerk.

MARRIED.

On the 25th ult., by Elder A. Blakeslee, Mr. NUMAN BLOWER, of Pompey, to Miss MARY JANE INGRAM, of Cazanovia.

At New Vernon, on Thursday evening the 26th ult., by Elder Gilbert Beebe, Mr. JOHN J. McNALLY, (printer of the Signs of the Times and Monitor,) to Miss PHEBE ADALINE, daughter of the late Elder Thomas P. Terry, all of this place.

Receipts.

Missouri.—J. Thorp \$4; M. G. Turner 1; Wm. Arnold 1.
Maine.—Eld. J. L. Parington 2; Wm. Quint Jr 1; Luke Houghton 1.

Kentucky.—Eld. P. S. Nance 7; & previously 1; J. R. Jones 1; S. Eckler 1; J. D. Conner 1; J. G. Duval 1; J. Larew 5; E. Mason & S. Courtney 2; Eld. H. Cox 5; J. Gouge 1; E. S. Brown Esq 1; Eld. M. Gossett 2; Eld. S. Jones 5.*

Alabama.—Eld. B. Lloyd 4.—Virginia, W. C. Walt-hall 3; G. O'dear 8; Eld. Wm. W. Covington 5; Eld. John Clark 2; also from sisters of Chappawamsic church, for sister Jewett 3; J. Fishback 1.

New York.—J. R. Williams 3; C. Shons 1; M. Johnston 2; C. B. Fuller 8; Eld. Wm. Choate 1; J. Birdsall 2; H. Corwin Esq. 1; A. Mapes 1; Jos. Harding 1; Eld. E. S. Raymond 2; H. Chadwick 1; Mrs. M. M. Jewett 9; T. Brown 1; Eld. R. Burritt 2; Mrs. S. Gillet 1.

Dist. of Columbia.—Hon. Wm. Sawyer 1; for Mrs. Jewett 4.—Indiana, Eld. M. W. Sellers 2; J. Reeve (for Mrs. Jewett) 5; Eld. M. W. Sellers 1; T. D. Clarkson 1.

Illinois.—Eld. Tho. Threlkeld 5; J. Stip 5; J. W. Singleton 2; S. P. Ferguson 1.—North Carolina, N. G. Jones 1.—Mississippi, Eld. H. Robertson 1.—Pennsylvania, J. Hughes Esq 7; B. Vanhorn 5.—Massachusetts, David Cole 3.—Ohio, Wm. Sims 1; J. Allen 3; E. Miller 6; J. Wilson Esq 2.—Tennessee, A. Moore 5; M. B. Winchester 3; P. C. Buck 3; Eld. J. M. Watson M. D. 2.

Connecticut.—Gen. Wm. C. Stanton, (for Eld. B. Lloyd) 10; Hamden, 1.—Georgia, Elder C. A. Parker 2.

Total, \$191 00

*Eld. Jones' remittance of last year was also duly received.

New Agents.—Cyrus B. Fuller, Stratton's Falls, N. Y.; Geo. O'dear, Sea View, Virginia; John Stip, Danville, Illinois.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST. OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, and George Leever.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, J. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright.

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MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders James P. Howell, E. G. Terry, Hon. A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

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NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street, John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hagesboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchell, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 15, 1846.

NO. 6.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor.

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

REPLY TO BROTHER GOSSETT.

BROTHER GOSSETT:—In reference to your thinking that I write *with gall*, it seems not necessary for me to say much, after what I have written in reply to Elder Dudley. I will only say, I was not aware of thus dipping my pen in it, though I may have written in the *gall of bitterness and in the bond of iniquity*, as I often fear that is my state, and therefore, that I have no right either to write or speak on religious subjects. I am pleased with your answer to my inquiry as to the true standard for detecting *novelty* in religion, viz: "The word of the Lord." That is perfect and unchangeable, and the opinions and devices of men, though hundreds of years old, are novelty in comparison with it. Why then not be satisfied just to believe and practice what our Lord and his apostles taught, seeing they had the word of the Lord? You speak of the divisions at the church at Corinth, which you say "Goes to show the imperfections of our nature, and that we should guard against innovations in our churches."—Innovations upon what? upon our opinions or upon the word of the Lord? You add "I know of no better way than to have a written declaration of our faith." Now my Brother, I know you do not think yourself as capable of judging what is best, as was the apostle Paul. Why not then take his plan? He did not direct them to draw up and subscribe certain articles of faith, as a preventative to divisions. He taught them "To be perfectly joined together in the same mind and the same judgment." Ah, such is a lively union. Can you believe where a church is thus united there can be any necessity for a formula of faith to keep them together? Or, on the other hand where such joining together is not, the subscribing to any formula of faith, will constitute such union? You may say that this written faith is necessary to

show that the members are *in the same mind*. Was not Paul's plan better, *Their all speaking the same things?* 1 Cor. i. 11. So in another place he says "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 10. Not—*with the pen confession is made and then with the heart they will believe*. No, no, this confessing with the pen never changed the heart nor the judgment. Have there not been abundant instances in Kentucky as well as elsewhere, that persons have subscribed to the soundest articles of faith, and made it a cloak to cover their errors until they could form a party in opposition to those very principles they had professed and thus rent churches to pieces? Does not Bryan's know something of this? So that Paul's plan of persons voluntarily confessing what they believe is still the best. Those who *speak the same things* will be likely to feel a heart union, as brethren taught by the same spirit, and being joined in the same mind. There appears to me just that difference between Paul's plan, and yours of written articles of faith, as there is between a candidate for baptism, being examined by being asked to relate the dealings of God with him, and his going on to state how he had been led step by step in *paths which he had not known*; and that of ones being examined by the preachers asking him, did you not feel so and so, &c., and his merely answering, yes. I would here remark that when a young believer offers himself for baptism, and relates an experience which gives me clear evidence of his having been taught of the Lord, and been brought entirely off from the conditional scheme of salvation, to depend alone on the grace of God in Christ Jesus, I want no further pledge that he will walk with us in doctrine and order as his understanding is enlarged in the knowledge of the Scriptures. But where a number of members are about to be constituted into a church, I think it important they should know, for themselves, their agreement in doctrine and order, by freely conversing on those things, and noting how such and such preaching is received by them. *The Lord will judge the people with his truth*, Psal. xvi. 13. Hence gospel preaching has much more efficacy in making manifest those who know the truth, than the presenting to them a formula of faith for their acceptance. My Brother, I make not the remark I am about to make, to treat with lightness your views, but merely as expressive of my own views. And I do say, that from upwards of thirty years experience in the history of the baptists both in the Middle and Western States, I would just as soon depend on the Catholic relics as a guard

against maladies, as I would upon a confession of faith, as a guard against divisions in churches and associations. It is intimated, if not said, that churches, if not constituted upon particular articles of faith, must be, upon the Bible or New Testament. I have no idea of gospel churches standing upon any such foundations as those, of articles of faith, or the Bible, or New Testament, being received as the rule or standard of their faith. They are constituted or built, "Upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "For other foundation can no man lay than that is laid, which is Jesus Christ." They came together as believers in Christ, and as fellow disciples, to unite in observing his institutions; being prepared by grace to *seek the law at his mouth*. But there seems to have been an entire mixing up of what no child of grace can object to, with those things to which some of us do seriously object; both in the response and in your and Eld. Dudley's communications. That we may understand what is the matter in dispute, let us try to define our positions. That we should be *ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear*; that is, by declaring what is our faith in Christ, I presume we are agreed on. That we should bear as faithful and unequivocal testimony to the truth as it is in Jesus, and to gospel order, as well as against error, whether as churches, as ministers, and as private members, as occasion may require, whether by letter, by word of mouth, or by bearing reproach and persecution, we I presume are also agreed in. But some of us object to any man or set of men drawing up articles, or a formula of faith, and establishing it as a standard of faith, and making an assent to it, a test of fellowship, whether by a single church, or from that on to its being established by them as the religion of the State. Eld. Dudley in replying to me refers to the confessions of faith, of the Waldenses, of Zuinglins, Calvin, Luther &c., and speaks of them all as alike commendable, and of a piece; you will therefore allow me so to notice them, because the distinction in my estimation between those of the Waldenses, and those of the others, is exactly the distinction between those which I approve of, and those I oppose. You will also please to excuse the lengthy review I am constrained to take of Waldensean Confessions of faith, owing to the remarks of Eld. D. on the subject. He, speaking of the Waldenses, said they, "Published in the twelfth century a formula or declaration of their faith which gave great offence to their anti-christian neighbors, some of the more feeling and

humane of whom entreated them to abolish their confessions, as a means of securing protection to their property and lives. Did they accede to the proposition? No; they rejected it with disdain, and immediately published a second and a third each of which is more explicit than the first." Eld. D. has here given us a piece of history, with which I am unacquainted in the shape here presented, and for which I know of no authority; though he probably may have good authority; as I presume he would not *dogmatize*. But as Jones' history of the Waldenses has been considered the best history of that people I will note in part the account he gives of their confessions of faith, and beg it may be compared with Eld. D.'s statement above. If, as Eld. D. seems to imply, it was only the published formula of their faith that the Waldenses were required to abolish, as the means of securing them from persecution, whilst they might still enjoy their religion and distinct forms of worship unmolested, I think I should be ashamed of having classed myself as one of them, as I should consider it mere obstinacy in them, and that upon a point of human expediency. But if they thus consider the first as the sum and test of their religion, why publish a second, and third? Were they going to have three faiths; three religions? But to come to Jones' history of the subject; he gives first, what he calls a confession of their faith, which I think any unprejudiced person on reading it, will pronounce it to have been evidently written for the information of others, as to what they believe; rather than as a standard of faith among themselves. He gives, as the date of this 1120: He then gives another of the same century which is styled "An Epitomy of the opinions of the Waldenses of that age." From this very description of it, we see it was not written as a standard, and rule of their faith. Again he informs us, that in 1540, the judicature of the province of Ain, in the south of France, passed a law that the Waldenses residing in that province, should *all of them be destroyed*, their houses pulled down &c., that this people terrified at the sentence, sent a deputation to the Bishop, who procured a suspension of the decree, though it was put into execution in 1545. He further states that in 1544 this people, to remove the prejudices that were entertained against them, and to manifest innocency, transmitted to the king, in writing, a confession of their faith; and which he gives, containing the same sound views, though differing in form, from the others. Here is to be noticed that instead of this confession being the ground of the persecutions against them it was drawn up for the express purpose of removing prejudices, and obviating persecution; as also that instead of their having a standing confession of faith among them, these several confessions were but the spontaneous effusions of their hearts, each drawn forth by its occasion. Mr. Jones next gives an ancient writing of the Waldenses entitled a "Treatise concerning Anti-christ," in which the Romish church is distinctly marked as the anti-christ of the Scrip-

tures. He gives the date of this as the same with the first confession of faith, given above, *viz.* 1120. He says of it, that it *bears internal evidence of having been written for the express purpose of exhibiting a public declaration of their reasons for separating from the Romish church.* So I think, and taking this in connection with the confession of faith of the same date, I am satisfied they were published, as their assigned reasons for standing separate from the church of Rome; as we a few years since, published our Old School-Declaration. He also states that in the year 1508, a severe persecution broke out against the Waldenses residing in Hungary, under the reign of Ladislaus, to justify themselves from several charges erroneously imputed to them, and which appears to have been the alleged cause for their persecution, they drew up an apology addressed to the king. Here again persecution was the occasion of their apology, and not their apology the occasion of the persecution.

Once more, he states that Raymond, sixth Count of Toulous, was so favorable to the Albigenses, another name for Waldenses, that many of them were settled in Beziers the capitol of his dominions in common with the catholics. The Pope determined to punish him for thus favoring that hated people, and had an army of crusaders, of a hundred thousand men raised, and marched against Beziers, with his legate at their head, and with the evident determination to entirely destroy the city and its inhabitants. The Count's nephew, seeing the fate of the city, went out to the Pope's Legate and besought him to spare the city for the sake of the catholics in it, but finding him obstinate he returned into the city, called together the inhabitants and informed them, that *the only condition on which the city could be spared was that the Albigenses, should abjure their religion and promise to live according to the laws of the Roman church.* Upon this the Catholic inhabitants used every entreaty with the Albigenses to comply, and not be the means of their death. The Albigenses among other things in refusal said "That they were fully persuaded God could if he pleased protect and defend them; but they were as fully persuaded that if it were his good pleasure to be glorified by the *confession of their faith*, it would be a high honor conferred on them to *sacrifice their lives for righteousness sake.*" This was very different from entreating this people merely to "abolish their confession of faith;" it was to *abjure their religion and embrace the Catholic.* They also use the phrase, the *confession of their faith*, very differently from conveying the idea of a written creed, it was that they were to make this *confession by sacrificing their lives for righteousness sake*; a sense in which these terms were more generally used in the early ages of the church. Other cases might be quoted confirming these views of their confessions of faith. But enough has been noted to show that their Confessions of faith were not established standards of faith and fellowship among themselves, but of that kind, and put forth on occasions which I approve. Hence I see no occasion for being ashamed of classing my-

self among that people, excepting from what may arise from my own unworthiness of such honor. If Eld. D. has occasion again to refer to this subject, I hope he will give his authority for his statement. The confessions of faith of Zuingle, Luther and Calvin were each made the standing rule and order of religion in their respective state establishments, were required to be professed by the people at large, and taught to children in catechisms. This system of confession of faith, is what I oppose whether carried out to the extent these great leaders of these sects carried theirs, or merely established by tacit consent as the standard of the faith of a denomination, as was the Philadelphia Confession of faith in this country until almost all the associations professing it as their faith, had under that profession gone over the faith of the General or Arminian Baptists; and still further down to the case of a single church being instituted upon a certain formula of faith furnished to their hands by the helps, and that by their mere assent to it.

You say, you cannot see how, "We are putting human composition in the place of the Scriptures as the test of soundness and gospel order, until it is made to appear that our written faith is not according to the Bible." Has God given any thing less than the whole revelation contained in the Bible as the object of faith, or word to be believed, and therefore as the standard or test of faith? Has not the Holy Ghost in inditing the scriptures given the doctrine thereof in its branches, in peculiar forms relations and connexions and that in wisdom? Has he any where given a synopsis of certain branches of this revelation, and taught us that these branches were more important than the rest, and that they are by themselves to be taken, or that we are to add something to them and take them as a test of the faith of God's elect? When therefore you form a plan of composing a synopsis or formula of doctrine, is not the plan yours? When in composing this formula, although the ideas, and perhaps the words selected for the composition may be scriptural, yet is not the selection yours, and is there not a separation from the original relations and connexions in which God gave them, and is not the form therefore of this new combination yours? And when you have composed your formula and establish it as the test of the faith of God's elect, do you not of your own choice substitute it as such, for that full revelation which God has given? Is it not then from first to last a human production? The plan is yours, and not God's, the composition is yours though the materials may have been God's production; and then, unauthorised by any declaration of God's word, you set your composition up as a test of faith. And thus, permit me to remark, in effect say you can produce on a better plan, a test and rule of faith and practice, than that which God has given.

But let us take another view of the subject. God is the author of the faith of his people, it is therefore his province to give them the standard by which their faith is to be tested. But whilst it is

his, also to appoint the various trials and other occasions for manifesting faith, he has given to his people the high privilege, under the influence and assistance of his grace, to manifest this faith, and thus bear testimony to its heavenly origin. Now I contend that it is the *manifestation* of faith, and not any mere subscribing or assenting to a *formula of faith* that gives real heart fellowship to and for the children of God. The latter may be arbitrarily made the ground for church fellowship, but it is a *cold lifeless thing*. This manifestation of faith is made, in the bearing of trials and persecutions; if we preach in preaching; if we converse on religion in our conversation; if we hear, in the reception of truth and rejecting of errors; if we write, in our writings as well as in our lives and love to the brethren. Will not your own experience in the case testify that the fellowship alone produced by this manifestation of faith, has life and comfort? Take one or two cases for illustration. Would the authentic information that Gadsby and Rushton had subscribed to the particular baptist confession of faith, have given you the same lively fellowship for them that you have felt from reading their writings? Should a preacher come to you and signify his entire assent to your formula of faith, you might invite him into your pulpit. But if his preaching was not a manifestation of experimental faith, but the reverse, you would hardly invite him again. Or, if this preacher when he went into your pulpit, instead of preaching took from his pocket one of Doctor Gill's sermons, which he had written off, and read it; & on your questioning him why he pursued that course, he should reply, Those sermons when published were considered the very standard of orthodoxy, and as I do not like *novelty*, I therefore prefer reading them to delivering any thing the Spirit might enable me to bring forth from my own experience of truth; I think you would not like going into the pulpit with him again. Like you in this case, I prefer a declaration of one's faith that comes right fresh from the Spirit's laboratory in the heart, to those old rusty confessions of faith written 100 or 200 years ago. I bring forward this last supposition, not because I consider confessions of faith and preaching to stand on equal ground, but because you and Eld. D. have both so spoken of them.

It is asked by some, May not a summary of our faith be written? I answer, yes, on any and every occasion which calls for it, in like manner as the Waldenses were called for, according to Jones' history of the matter. Also as a matter of historical record, I think it well for a church when constituted, to enter on record the stand they unitedly occupy in reference to the prominent points of doctrine and order on which the religious community may be divided. I hope, Brother Gossett, I may have succeeded in so defining my position, that you will be able to understand it, and see that when objecting to confessions of faith and creeds, I speak of them in the senses in which these terms are more generally used, and not of every idea which might be drawn from the origin of the words. I remain yours &c. S. TROTT.
Centreville, Va., Feb., 11, 1846.

For the Signs of the Times.

THE CHAPLAINCY.

DEAR BROTHER:—The subject at the head of this article, or a kind of Law-Religion which has been established in this country, in our boasted land of freedom—(not *constitutionally* or by *express law*, but by *precedent* and for the *General Welfare*, I suppose, as all such innovations are!) has been more than once alluded to in the Signs, but whether those in whose hands is the corrective the great body of the people, have made any decided demonstration against it I have not been advised, or whether the *Baptists* proper, who must mainly be the sufferers should this scheme be worked out to its legitimate issue have united in a stand against it or not does not appear.

But I imagine that few comparatively of the people of these United States have any knowledge or belief of the extent of this evil. They have not been aroused to reflect upon this subject. They will be slow to believe that they are taxed annually *sixty or seventy thousand dollars* to support an **ESTABLISHED RELIGION** in the Army, Navy and in the U. S. Congress. And what is a matter of equal astonishment, this is brought about and mainly sustained by the immediate Representatives of the people—the lower house of Congress. They hold the *purse strings* of the nation, and at every session of Congress we witness the humiliating spectacle of 240 or 50 members with the Constitution of the United States in their hands, and the solemn oath to support it still on their lips, *voting to appropriate 60 or 70 thousand dollars for an object which that instrument prohibits them from legislating upon!*

Religion is a subject the control of which was not given to Congress by the Constitution, nor have, or can they acquire such control by other means on the contrary, Congress is expressly prohibited from legislating on the subject, and I maintain that Congress cannot appropriate money for any object upon which they cannot Legislate. It is true the President of the United States appoints chaplains in the Army and Navy, but if the House of Representatives were to refuse appropriations for such purposes, which they have the right to do, there would be no more *calls* in the direction of the Army and Navy! O no. The soldiers and Marines would have to shift for themselves in the business of **GETTING RELIGION** and going to heaven for all those **PIOUS PRIESTS** would care. And this is precisely what we want, and would have for the benefit of all concerned. John the Baptist told the soldiers in his day to be content with their wages, but said nothing about being chaplain for them. And I hold that no minister of Christ can accept any office **AS A MINISTER** under the civil government, for there is no such rule of office existing according to the Constitution. He cannot come down from the eminence to which God has raised him to take any office **AS A MINISTER OF THE GOSPEL** under Cæsar. Nor has Cæsar any authority in this country, constitutionally, to employ him as a Gospel Minister. It is clear, there-

fore, in the present position of preachers in connection with the government, that the former is upon anti-christian ground, and the latter have violated the constitution which they have sworn to support. Congress has no power to **Collect Money** from all, religious and irreligious, and pay it out to such denominations as they see fit. Better would it be to support the ministers of every denomination by law, as in Holland and some other countries, than to tax all denominations for the benefit of one. The members of Congress, it is true, whenever they proceed to the election of chaplain, make a parade about "different denominations," which is all humbuggery and a farce. They never have, and they never can scatter these crumbs from the National board equally among the "different denominations." Hitherto the Presbyterians and Methodists have enjoyed the royal bounty almost invariably. They had in a New School Baptist a year or two since, but I believe no Episcopalian has been in since the late War, or since John Randolph was a member of the lower house of Congress, who said, in reference to their manner of praying out of a book "That an episcopal clergyman ought to have a head like a goose—an eye on each side—so that he could look up to heaven with one eye and down upon his prayers with the others." But there are other denominations in the union whose privileges and rights are as sacred as those of the four that I have named, and indeed there are two orders belonging to, or under the name of each of them respectively, viz: Presbyterians, O. & N. School; Methodists, Wesleyans & Radicals; Baptists, O & N. School, Episcopals, high & low church, Quakers, Old School and Hicksites, Lutherans, Congregationalists, Dutch Reformed church; Universalists, Catholics, Jews &c. &c. There are many, it is perceived at once, in this catalogue, which only embraces the most prominent orders, who have never been embraced in the "different denomination" policy, and yet they have been taxed constantly to support the favored sects. If Congress has the right to **ELECT A CHAPLAIN AT ALL**, they have the right to **SELECT THE DENOMINATION** most agreeable to them. But the very flourishes which they make about "different denominations" are an acknowledgment on their part that they act without authority.

I will admit that they have the right to elect a man to say prayers for them, provided they pay his wages out of their own pockets, and charge nothing for their services during the time they consume in discussing and voting upon the question. No one, I presume, would care if each member had a priest of his own, provided he would not draw money from the National Treasury for his support.

At the session before the present a member from Indiana, Mr. John Pettit, introduced a resolution to this amount that if they elected a chaplain the members should pay his wages out of their own funds. This very reasonable common sense view of the matter, and which was backed by the mover with a subscription of \$5 on his part, was **LAUGHED** out and voted out in a hurry, Mr. P. only finding 19 to vote with him. The "dear people"

when they want to establish churches and have preaching have to pay their own way, but these "servants" in election times, and "masters" when in power, can't do as the rest of the people in this country have to do, but must tax us for the support of their anti-christian priests.

But I do not object to being taxed for the support of a chaplain simply because he is not of my order or denomination: I object to being taxed for the support even of the truth. The objection is of course stronger against taxation for the support of the anti-christian kingdom.

There seems to be a great reluctance on the part of every branch of the government to give information on this subject, but the following summary may be relied upon as strictly true, as far as it goes, as they are facts from the records.

1st. There are two chaplains to Congress; one elected in each House, and they interchange weekly.

One of them opens each day's business by prayer about one minute in duration. It is no part of their duty to preach to the members, though they sometimes do so in the House of Representatives on Sunday. They each receive FIVE HUNDRED dollars for this service each session of Congress. The Chaplain to the senate is a Presbyterian, and the one to the House of Representatives is a Methodist.

The expenses of each day's session of Congress is not less than \$4,000; the House of Representatives \$2,500; and the Senate \$1,500; and as about one day by each house was consumed upon the subject, the cost therefore to the country of the two chaplains this session was, at the lowest estimate \$5,000.

2nd. In the NAVY, there are twenty-three chaplains. They are appointed by nomination by the President to, and confirmation by the Senate, and hold their office during the PLEASURE of the President. They are commissioned by the President as other United States officers are! They are tried and punished for a violation of duty, by a Court Martial, as other officers are!! Suspended, dismissed, fined, &c. When on board or at Navy Yards, they receive \$1200 per year, and 20 cents per day in lieu of a ration, making about \$73 per year more.

In addition to this, Chaplains receive a portion of the prizes that may be taken in time of War from the enemy, and a portion of the bounty paid by the United States of ten dollars for every man that may be on an enemy's vessel which may be sunk or destroyed, by one of our vessels.

When travelling under orders, they are allowed ten cents per mile. When they are on leave or furlough, they receive a less salary than that above stated. They, however, generally manage to get full pay the year round, which makes the cost of the chaplains in the Navy \$3,000 or upward, per year, besides the expense of appointing, confirming, and commissioning them. They have no relation or associated rank. They mess with the Lieutenants and other wardroom officers. Of these 23 chaplains in the Navy, 13 are Episcopali-

ans, 4 Presbyterians, 2 Methodists, 2 Baptists, 1 is a Congregationalist, and to what denomination the other belongs I cannot learn.

It is the duty of all officers, sailors and marines to attend divine service under penalty of being tried by court martial, CASHIERED, IRONED and FLOGGED as such court shall direct! See the act of Congress for the better government of the Navy, approved April 23d, 1800.

3rd. In the Army PROPER there are at this time 13 chaplains, but as the War department pretends not to know what their denominations are, I am not able to say to a certainty, but it is generally believed and understood that they are nearly if not all Episcopalians. They are appointed and continued in like manner as those in the Navy, and are subject to the like trial and punishment. Their salaries are from \$800 to \$1,200 per year, and in addition, they have fuel, lights, quarters, travelling expenses, &c., and a horse, and one or two servants each furnished them. In a word, their compensation though not uniformly the same, is generally the full rates allowed to a captain; which will make the cost of "DIVINE SERVICES" in this department between 16 and 1800 dollars per annum, besides the expense of appointing &c., as in the case of those to the Navy.

What is called "THE LAW" in the case, allows 20 chaplains in the army, but only 13 are now employed. The whole list will speedily be filled up, I presume, if we get into a war with England, as it will be important to the success of our arms that these pious gentlemen should be under commission to pray that we may kill as many of the enemy as possible &c.

There is also one chaplain and professor of Ethics at West Point New York. I suppose he is to teach the Cadets and young officers how to kill our enemies after the most approved ethical manner; that is, to hit them square on the head or directly through the heart! He is appointed and continued in office as those in the Navy and army. He has \$720 per year, four rations per day, equal to \$292 more per year, one horse and two servants. He is also furnished quarters, lights, fuel &c, and his whole expense to the government cannot be less than \$2000 per year.

In fine, I think the estimate that I have given of the cost of this POLITICO-RELIGIOUS ESTABLISHMENT is under the mark. Though the principle is the same whether the amount be large or small. Having protracted this communication already to an unusual length, I cannot now indulge in many additional remarks; but one important inquiry presents itself, is there no REMEDY? I think there is. Let the PEOPLE, in whose hands is the political power in this country, take the matter in hand, and send no man to Congress who will not vote against this wanton and wicked violation of that sacred instrument, the constitution, given us by our ancestors to preserve equality both civil and religious.

In all time to come, that is MY time upon Earth I am resolved upon this never to record my suffrage for any man for Congress who will not give

me a clear unequivocal pledge that he will oppose and vote against this iniquitous system. And I suggest to our brethren through all the width and breadth of the land, whether we ought not to petition Congress and otherwise in a formal way remonstrate against this abominable anti-christian system. Let us act in concert. It is not, and cannot be made, a PARTY QUESTION, in the common acceptance of that phrase. We see that the same system is continued no matter which political party is in power. The mere POLITICIANS of either party think more of PLACE than the CONSTITUTION or the PEOPLE, only when he wants their votes, and the Priests take advantage of this feeling to secure support for the chaplaincy by giving them support upon the hustlings. As Old School Baptists, as CHRISTIANS, we cannot "come into their secrets." We cannot sell our birthright for this mess of pottage—this TREASURY PAP. I would be glad to hear from brethren Dudley, Trott, Barton, Conklin, with any and all the rest of your correspondents, upon this subject.

If agreeable to the Old School papers with which you exchange, I will be glad if they would publish this article. Yours in Christ.

JOHN CLARK.

FREDERICKSBURG, Va. Feb. 26, 1846.

For the Signs of the Times.

NINEVEH, Ia., February 20, 1846.

BROTHER BEEBE:—I have delayed writing this article longer than I had calculated, partly on account of some afflictions which I have passed through this winter, and partly on account of your advice given in the 1st. No. present volume, to wait until Brother Dudley's letters were published. Much has been written on the subject of written formalities for associations, declarations of faith, &c., and while several of our brethren have given their views on this subject through the Signs, some other subjects have been introduced rather irrelevant or aside from the one above mentioned, which I think have not been of so great importance. I feel no disposition to write anything on this subject that would have a tendency to wound the feelings of one of the heirs of promise; yet I have felt inclined to give my opinion, having learned, I think, that it is natural for mankind, in avoiding one extreme, to run into the opposite.

I received two copies of the minutes of the Licking association, (forwarded by Brother Dudley) prior to the response to the Warwick Association appearing in the signs, and I regretted that the closing sentence in the response had not been omitted, at least for the present, yet I cannot say as Brother Christman has said, that it is a "poor thing." When I read the corresponding letter from the Warwick Association, I looked for a reply from some quarter, as it was an uncommon course for the Old School Baptists to pursue, which no doubt caused many to examine the subject with a desire to be right. The question at issue appears to be, whether written formalities and declarations of faith in associations are right or wrong. That it is right for churches to associate

together and meet annually for worship, edification, and correspondence, (I think has been admitted on both sides in this discussion, yet Brother Choate seems to lament the present state of Zion, and speaks of some members (in the circle of his acquaintance,) who have been excluded from one church and received into another without retraction. Has this evil grown out of associations, or does it prove a lack of discipline in churches, we think the latter must be the conclusion. Brother C. says that he has been among the Baptists more than forty years, and I doubt not the sincerity of the old soldiers of the cross, who call to mind the enjoyments of former days, and then look with regret on the evils now afloat among those called Baptists. I have not been in the field as long as Brother C., yet I have had a name among the Baptists near thirty years, during which time I have passed through many trials.

The first Association I ever attended was the Genesee Baptist (N. Y.) in 1820, this body received donations, and made disbursements, and the general Association in this state keep a Treasury, buy or sell lands, build seminaries &c., also in Michigan, (we learned during our late visit there) the New School call themselves the Baptist Convention of the State of Michigan. But we disclaim all connection with institutions of this kind, having no fellowship with the unfruitful works of darkness. The Associations in our correspondence are based upon different premises; we meet as an advisory council and not as a court of appeals,—I have been in this state near twenty three years, and do not recollect of any advantage being sought in an Association on account of proper rules, but generally for the want of them.

But the question is, is it according to scripture for Associations to have any written rules or declaration of faith? To this we answer when there is no departure from the true import of the scripture there can be no injury done to the cause we profess, by adopting rules for the benefit of the church, or branches of the same at home or abroad, nothing can be transacted in order without some rule whether written or not, and the recording of Rules or confessions of faith never can change the sense, they remain to be the same. Then if it is necessary that churches have rules and a confession of faith written to show their understanding of the scriptures, can it be wrong for a number of churches or different branches of Zion when associated together by mutual consent to record the same faith and such rules as they may deem necessary to answer the end designed. Can the same confession of faith that is harmless in the churches, put on the ferocity of the tiger when brought to the Association? Certainly not. The Apostles, elders, and brethren in council at Jerusalem (on account of some requiring circumcision of believing gentiles) declared their faith, and sent a letter with corresponding messengers to accompany Paul and Barnabas to the brethren at Antioch, Syria, and Cœlicia. Well, the Warwick Association says, "we have been refreshed by the coming of your messengers and the reading of

your letters, and desire a continuance of christian correspondence" &c. And you say now Brother Beebe that she designs to explicitly declare what is her faith and order, and do not feel willing to extend fellowship to any who hesitate or refuse to give a plain declaration of what they believe, &c., how can this be done without a record of the faith of your correspondent as a personal acquaintance with all cannot be expected. What then is gained by the abolition? The corresponding letter says "churches the most corrupt and unsound have frequently sent in the soundest kind of letters, and have generally managed so as to retain their standing &c.," if this imposition is practiced under proper rules, what can we look for when they are laid aside. We have found it expedient in the west, (and I think it is so in the east,) to have rules and a declaration of faith to guard against innovation, there are many saying "Let us build with you, for we seek your God as ye do," Ezra iv. 2. "The seven women are inclined to take hold of one man, and be called by his name, only to take away the reproach." Isa. iv. 1. The Missionaries, Separates, 7th day Baptists, Campbellites, New Lights, Parkerites, and Millerites, would doubtless triumph to see the Old School Baptists hold a slack rein, for they have but few rules and them poorly attended to. This scribble Brother Beebe is submitted to your disposal in any way you may think best. I have not written to encourage controversy, (for I find this question has caused some excitement,) but simply to give my views among others on this subject, with a desire that our Brethren who have or may discuss this matter, may let their conversation be as it becometh the gospel of Christ: Philip I. 27., and may we all bear in mind the admonition of the Apostle in Ephesians iv. 32." And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. As ever, your Brother in sincerity.

RANSOM RIGGS.

ZANESFIELD, Ohio, Feb. 19, 1846.

DEAR BROTHER, if so I may be allowed to call the children of the Lord; whether I am one or not, I have a very tender feeling for those that I believe are. I have been very much comforted in reading the Monitor, and felt quite lonesome when I found it was the order of the Most High that it should stop, not knowing where to send for your paper, but was well pleased when I found there was still a way for me to hear from those I love, whether I am one of them or not. I sometimes feel as if my hope were so small that I hardly know whether it is anything more than mere imagination or not; but when I reflect that Jesus died for sinners, I am led to believe that he has died for me. Then, O how all my fears vanish! and I feel as if I were no longer tied to this earth; but I soon have to return again and bear my share of the troubles of this life, though they draw me far from the enjoyment of my Lord and Master. But if I am his, I know that he will bring me off safe at last.

We have all kinds of religion here—plenty of preaching of some sort. I hardly know what they call their preaching, for instead of having Jesus do all the work, they do it nearly all themselves. The preacher calls the people and the people call the Lord. But there are a few left who depend wholly on the God of Israel—they are thought to be very hard, to think that God has not called all the world; but if we be of his elect we shall surely suffer persecution. The church here has had to suffer much from the Missionaries, and from others introducing new doctrines, which they do not feel willing to receive. Perhaps when the matter is fully settled I may try to give you some idea of the present scheme to lead the church astray, if I feel as if I could do justice to the subject. I now send you a little money, in expectation of having the paper sent on. Perhaps I might have sent it sooner, but there is some difficulty in getting so small a sum here that will pass in New York without too much discount; but I have done the best I could. I was not in arrears to the Monitor. If I had been, I hope I have feeling enough for sister Jewett to pay up, if I have not honesty enough to do it without. Respectfully, yours,
PAULINA EASTON.

SING SING, N. Y., February 14, 1846.

Brother Beebe:—If the following thoughts on a portion of the word of God are worthy of a place in the "Signs," you will please to give them an insertion.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah xxvi. 2.

In making a few remarks on this passage we will notice 1st the nation, 2nd its character, A righteous nation, 3rd what it is that constitutes it righteous, 4th, the truth spoken of in the text, 5th, the keeping of the truth, 6th, the gates, and lastly, the opening of the gates, that the righteous nation which keepeth the truth may enter in.

FIRST then, the nation spoken of. Much of the writings of the Old Testament had reference particularly to the children of Israel, as a nation, as the chosen, peculiar people of God, who were blessed above all the nations of the earth, beside in being delivered from their enemies, and established in a land of promise to their fathers, and in being protected, governed, and upheld by the hand of God himself. From the chosen people also sprang the prophets, those holy men of God who spake and wrote as they were moved by the Holy Ghost, and though the veil still remains on the hearts of the Jewish people that they cannot see the promised Messiah in Jesus Christ, yet those enlightened by the Spirit of God, can perceive many glorious things spoken by the prophets, not having reference to the Jews as a nation, but to the church of God, whether Jew or gentile. Hence we conclude that the nation spoken of by Isaiah, does not intend the Jewish people as a nation, they were not a righteous nation, but had become a wicked and idolatrous nation, and threatened with the judgment of an offended God. This nation then is that chosen

people of God, whom John in the Revelations saw before the throne, "who were redeemed to God, by the blood of Jesus, out of every kindred, and tongue, and people, and nation." Revelations v. 9. "They are a chosen generation, a royal priesthood," 1 Peter ii. 9. They are the nations of them which are saved, Revelations xxi. 24., by the blood of Christ, from every clime, of every character, from the whole habitable earth, from the creation of Adam up to the period when time shall be no longer. But we pass to notice,

2nd, the character of this nation, the righteous nation, an Apostle calls it a holy nation, a peculiar people. 1 Peter ii. 9. To this end they were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love, Epesians i. 4. This people are also foreknown of God, and predestinated to be conformed to the image of his Son, Romans viii. 29. For God hath not called us unto uncleanness, but unto holiness 1 Thessalonians iv. 7. They are called with a 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. 2 Timothy. i. 9. Thus they become holy and unblameable, and unreprieveable in his sight. Col i. 22. And it is their desire to live serving God in holiness and righteousness all the days of their life. Luke i. 75. Thus Christ presents to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Eph. 5. 27. It is therefore a righteous nation. Which leads us to inquire, thirdly, what it is that constitutes them righteous. We hear much in our day of what is called inherent holiness, personal righteousness and human perfection, while the imputed righteousness of the Lord Jesus Christ above, is cried down as imputed nonsense. But let God be true and every man a liar. Let us look for a moment into the word of God, and see if we can find anything of creature righteousness there. We read of a generation that are pure in their own eyes, and yet, not washed from their filthiness. Prov. xxx. 12. But, this is not that righteous nation. Job knew not this creature righteousness when taught of God. His cry was, Lord behold, I am vile. Isaiah knew nothing of it; for when his eyes beheld the Lord of Hosts, he cried woe is me, I am undone, for I am a man of unclean lips. David could say; "Enter not into judgment with thy servant O Lord;" but he could say nothing of creature righteousness, or of human perfection. This is the language of all the children of God; they have nothing of their own to plead, and no hope but in the blood and righteousness of the Lord Jesus Christ. But though they have no righteousness of their own, yet the Lord promised to raise up a righteous Branch, in whose days Judah should be saved, and Israel should dwell safely, and this is his name whereby he shall be called the Lord our Righteousness. Jeremiah, xxiii. 6. We are therefore justified freely by his grace, through the redemption that is in Christ Jesus. Romans 3 24. And this is by faith

without the deeds of the law. 28. Again, believers are said to be justified by his blood. Romans, v. 9. As the sins of Christ's people were laid on, and imputed to him, and he bare them in his own body on the tree, and rendered all that satisfaction, which the law required, so the righteousness of Christ, which he brought in by the death and sacrifice of himself, is imputed and put to the account of his people, and thus the righteousness of Christ becomes the righteousness of believers, and they become a "righteous nation." But to be brief, we come, fourthly, to the truth spoken of. The righteous nation which keepeth the truth. When Christ was questioned by Pilate as to his being a king, his answer was that he came into the world to bear witness unto the truth, every one that is of the truth heareth my voice. Pilate said unto him what is truth. John, xviii. 38. We answer that the truth spoken of by Christ, and the truth which the "righteous nation" is said to keep, is beyond the comprehension of the natural man. There are many truths demonstrated, and established among men, truths which are self-evident, and truths that are established by the research and penetration of the human mind. But the truth spoken of by the Prophet, is altogether of a different character from these, it is the truth made known by the Spirit of God in his word, and revealed by the same Spirit on the hearts of his children.

Thus the word of God shows the lost and ruined condition of man, their guilt and pollution, and their alienation and departure from God. Now behold the guilty sinner quickened by the Spirit of God, and made to see all his deformity, his rebellion and enmity against God, his iniquity, depravity, and guilt. And when in this condition he finds the word of God and his own experience perfectly coincide, it is truth, he knows it, and he feels it, and he is led to exclaim like one of old, Lord, behold I am vile, God be merciful to me a sinner. Again, the word of God reveals a plan of salvation, a refuge from the storm, a covert from the tempest, a fountain open for sin and uncleanness. And redemption through the blood of Jesus Christ. And here to this very point the enlightened sinner is led, the scales fall from his eyes, the darkness is removed from his mind he sees how God can be just, and yet justify the ungodly, he flies to Jesus for refuge, he repairs to the fountain of his blood, to be cleansed and washed from his iniquities he pleads the blood and righteousness of Christ, and he is not disappointed, the word of God is truth, he knows it for himself, thy word is truth he exclaims, I will rejoice in thy salvation, I have found him of whom Moses and the prophets did write, come all ye that fear God, and I will tell you what he hath done for my soul. Thus believers know the truth, and the truth makes them free. John viii. 32. We find in our day numerous denominations of what are called christians, while every sect denies some part or other of the truth of God; and thus among them all the whole truth as it is in Jesus, is endeavored to be swept away and trampled under foot. But of

Zion it is written, all thy children shall be taught of the Lord. And God hath chosen them from the beginning to salvation, through sanctification of the Spirit and belief of the truth. 2 Thes. ii. 13. Thus we see a belief of the truth is, as necessary to constitute a child of God, as being chosen of God from the beginning, and sanctified by the Spirit.

What shall we say, then, to these things? Are those who, though professing the name of Jesus, yet deny the truth, and hate those who advocate it, and contend for it, that righteous nation which keepeth the truth? No, verily. When the child of God reads in his word his everlasting love to his church, that he has chosen them from before the foundation of the world, and predestinated them to be conformed to the image of his Son; that he freely pardons those whom he reserves, and calls them by his Spirit from nature's darkness into his marvellous light; justifies them freely by his grace; that he sanctifies and sets them apart to show forth his praise; that he has committed unto them great and precious promises; gives them rich supplies of grace; and finally, enables them to persevere, and finish their course with joy, and enter into everlasting glory. All these truths he finds in the Bible, and finding they correspond with his experience, he believes and rejoices in them, and has within himself the witness of the Spirit of the living God, witnessing with his spirit, that this is the truth, whatever men or devils may say to the contrary. But we proceed to notice in the next place, the keeping of the truth. The righteous nations which keepeth the truth. Christ, in his parable of the sower and the seed, speaks of some seed falling on stony places, and having no deepness of earth; when the sun was up they were scorched, and having no root they withered away; which he applies to those who hear the word with joy: yet hath he not root in himself; for when tribulation or persecution arise because of the word, by-and-by he is offended. So in our day, how many do we see who appear to receive the truth, yet, let the day of trial come, and where are they? They are found the enemies of the cross of Christ. Many go further than this; they perhaps come out and take a decided stand for truth for a while, and yet after all, turn their backs upon the cause of Christ and his truth, and those whom they once walked with as brethren; and are found in the ranks with their enemies. Thus we see there are many who, though they may have a head knowledge of the truth, and may profess the truth for a while; yet, they do not belong to the righteous nation, which not only know the truth, but keep it. So we read of those who draw back. We see the dog may return to his vomit, and the sow to her wallowing in the mire. But the Apostle says, in speaking of the children of God, We are not of them who draw back unto perdition, but of them that believe to the saving of the soul. They are found in the midst of error, and every false way, and in spite of all opposition, earnestly contending for the faith once delivered to the

saints. They are chosen to a belief of the truth. 2 Thes. ii. 13. They, like the Apostle, finish their course with joy, having kept the faith; they being faithful unto death, will receive a crown of life. Rev. ii. 10. They keep the truth, for it is God who worketh in them both to will and to do. He has formed them for himself, that they may show forth his praise, in bringing them off more than conquerors through the blood of the Lamb.

Having spoken of this righteous nation, and the truth they keep, let us inquire what we are to understand by the gates which are opened. Open ye the gates, that the righteous nation which keepeth the truth may enter in. We read of the straight gate, and of entering in thereat. Christ is called the door, or gate of the sheepfold, by which believers enter in and are saved. But the gates spoken of by the prophet do not seem to refer to these, for the gates here spoken of are opened to them after knowing the truth, and having kept it. It seems to refer more particularly to the gates of everlasting glory. John, in his vision, had shown to him the holy Jerusalem, descending out of heaven from God. This city had a wall, great and high, and had twelve gates, and the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. The nations of them that are saved shall walk in the light of it, and the gates of it shall not be shut at all by day, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. Rev. xxi. 10, 12, 27. Here I think we have the prophet and the Apostle referring to the same gates of the holy city which all the righteous enter. The prophet calls them a righteous nation. John calls them the nations of them which are saved. The prophet says those who keep the truth are to enter in, while the Apostle declares that nothing which defileth, or maketh a lie, shall enter, but those whose names are in the lamb's book of life. But we proceed to notice, lastly. The opening of the gates.

As Christ is the author and finisher of his people's salvation, so it is he who has opened the gates of glory for his people, after he had finished the work of redemption, and arisen from the dead a mighty conqueror over all his foes, and ascended upon high, the psalmist David by the spirit of prophecy, saw Christ about to enter in the gates of glory, and open them for his people. Lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. Who is this king of Glory? (enquire the heavenly hosts.) The answer is, the Lord strong and mighty, the Lord mighty in battle. Psalms, xxiv. 7. 8. Thus Christ entered as a conqueror the gates of everlasting glory, and obtained for all his followers the right to enter in through the gates into the holy city, where they will go no more out forever. And the throne of God and the Lamb shall be in it, and his servants shall serve him. O what a glorious prospect the dear children of God have in view, all the crosses, trials, disappointments

and persecutions they may meet with here, is as nothing, when compared with the glory which will follow, may it be our happy lot to have a part in the book of life. Amen.

JAMES MANSER Jr.

EDITORIAL.

NEW VERNON, N. Y., MARCH 15, 1846.

BROTHER R. RIGGS.

As this brother is a new correspondent, on the agitated and agitating subject of constitutions, we wish to notice one or two things in his letter.

He had expected some reply would be made to the corresponding letter of Warwick association, when he saw that letter in the Signs, because it was an uncommon course for the Old School Baptists to pursue, (ie.,) that pursued by the Warwick Association. The brethren of Warwick Association did not regard their course as an uncommon course, they were aware that perhaps a majority of all the Old School Baptists east of the Alleghany Mountains, and north of Virginia, occupied the same ground she has taken, besides some two or more Associations in Virginia, one at least in Kentucky, and how many in Ohio, Michigan, Indiana and Illinois, we cannot say. We regret to find Brother R. falling into the same error, which has been so repeatedly refuted, that Warwick Association, or any of the churches of that correspondence had taken ground against the written declaration of faith, or Bible rules for decorum. Whatever the churches implicated may hereafter do, in regard to written confessions, they certainly have done nothing on that subject as yet.

If Brother Riggs intends to present the council at Jerusalem, as a pattern for modern Associations, we would be pleased to have him furnish for the Signs, a copy of its constitution and the precise set of constitutional articles of order, that we may be able to imitate the example. In that case, as we have regarded it, the whole church came together the Apostles of the Lamb, baptised as they had been with the Holy Ghost and with power officially to BIND and to LOOSE, and the Holy Ghost was also there. Thus organized, instead of being merely an Associational Advisory Council, the Church of Christ in full organization appeared, and the decisions which were there made are binding on all the people of God throughout all time. And we suggest, while on this subject, that we imitate the action of the church at Antioch, and lay all our matters of difficulty before that same council at Jerusalem, for a final and everlasting decision.

Warwick, did not say that she had been imposed on, when having PROPER RULES, but when relying on those rules which we have laid aside. We consider it improper to have any RULES other than those laid down in the book of God. If our brethren have use for others, we do not interfere with their privileges; but we desire they will not condemn us for preferring the rule made ready to our hand by the Apostles.

THE CHAPLAINCY.

On this subject, Brother Clark has presented some startling facts. It is certainly a question whether we are at liberty as American citizens, to tacitly subscribe to this abomination without an effort to expose it. As a part of the sovereign people of America, we are in common with our fellows, responsible for this abomination if we consent to it, and we do consent if we protest not against it.

Brother P. C. BUCK'S APOLOGY, in the last number, if needed at all, was satisfactory, so far as we are concerned. And if he says "none other things than those which our Lord Jesus said unto the Jews," and repeats those sayings as the sayings of Jesus to the Jews, we conclude that Meadow Grove Church will find no just cause to regard him as a heretic. But there were things said to the Jews by our Lord, which we are not warranted to say, but perhaps the subject had better rest.

☞ SUBSCRIBERS, who design a discontinuance of their papers, should endeavor to let us know before they run half the distance through the new Volume, for which they do not intend to pay. This number, makes the compliment for the first quarter of the volume, and those who were requested to signify their wish to discontinue, are sending back first numbers, as thickly as they did three months ago. Is it honorable?

☞ Several communications have recently appeared in our columns, on which we had intended to make some remarks. In our last, we were unable, for want of room, to published a brief review of Brother Smith's pain for classing the servants of the churches who labor in the gospel, with the paupers, to be supported by contributions of the saints. From the same cause, our remarks on that subject must still be deferred until the next number.

☞ Our subscribers of the state of New York, who are in favor of a thorough reform of the school system, are informed that the subject is now before the Legislature, and has been referred to a select committee. The energetic co-operation of the friends of the proposed reformation is all that is wanted to secure an equal distribution of all the moneys appropriated by the state for educational purposes, to all the children of the state between the ages of five and sixteen years, the abolition of the Normal School and the office of county Superintendents, the laws by which the people of this state are required to pay for the support of Colleges and Academies, which cannot be accessible to all classes alike. Petitions having the above change of the system in view, are now in active circulation in many counties of the state, and all who feel the importance of the subject are earnestly requested to assist in the work.

☞ KETOCTON MINUTES.—These Minutes have been printed and laying in our office ever since last September, waiting for the works of Leland, as we had arranged to box them up together. They will be sent on now in a few days.

OBITUARY.

ANDERSON Co., Ky., Feb. 25, 1846.

BROTHER BEEBE :—Please give the following obituary notice of my brother, **SAMUEL HAWKINS**, a place in your paper. He died on Monday, August 18th, 1845, aged 21 years, 4 months, and 11 days. He did not live to make a profession publicly, but his conversation was in heaven, and he chose the ways that once he abhorred.—Previous to his death, he and myself were setting together talking about attending church meetings. I asked him if he did not desire to offer himself to the church. He answered me, "I don't know what I might do if I were there; but oh, my pains will not let me go." Again I asked him (the question being raised) if he had, or had not, received the evidence of the pardon of his sins. He answered, "I believe that I have, and I feel reconciled to die at the command of the Lord. But at other times dark clouds fly over my sight, and I cannot see. Then I fear that I am deceived." Then my mother replied, "My son, go to a throne of grace, and ask the Lord to remove your doubts." He said, "I do. Feeling that the Lord has every thing in store; that such sinners as we are should be profited; but at the same time I feel that I am too unworthy a creature to receive the promises; yet I thank the Lord that I am what I am," &c. His disease was slow. It proceeded from a violent cold which had settled on his lungs; which, together with other causes, produced a discharge of blood from his lungs, after a long and afflicting illness, which he endured with great submission and composure, and which reduced his strength and wore away his life by slow degrees. A few moments before he departed he asked for a little water to wash his mouth, and it was administered to him, and he washed his mouth. He then told us to lay him down, and he raised his hands and exclaimed, "I am going! I am going! O Jesus! O Jesus! (folding his hands.) His language was, Come and take me home to rest, then as a bubble on the stream of time he fled and is no more. Our much beloved and highly esteemed Elder, Jordan H. Walker, preached on the occasion from *Philippians iii., 20, 21*, as follows:—"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." It was truly consoling to us, the bereaved ones. So I shall cease to complain any more, for death is in the land—we feel it sensibly in our nature—it has come so close to me (by divine permission previous to this) as to take a kind father, who died in the triumphs of faith, and a small brother and sister in their infancies. My brother has left numerous relatives to mourn his loss, but we mourn (we trust) not as those who have no hope. We trust he is gone from the evil to come, and that he has met in heaven those dear kindred and friends that have gone before him. Yes, we were bound together with strong ties of this earth. But, death has parted us.

O lead me to the Rock that is higher than I. From him cometh my salvation, he only is my Rock and my Salvation; he is my defence, &c., according to the working whereby he is able even to subdue all things unto himself. And who by his strength setteth fast the mountains, being girded with power; and stilleth the noise of the seas, the noise of their waves, and the tumult of the people. 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 dis-

cerner of the thoughts and intents of the heart. Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, &c. Well, brother Beebe, we can come to this conclusion, if we are what we profess to be, the time is coming when we shall all meet on that happy shore to part no more. O what a happy meeting that will be to the christians!

When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise,
Than when we first begun.

Truly, your friend, WM. HAWKINS.

DIED, in the city of New York, May the 28th. 1845., **CHARLES LEONARD**, aged 2 years, 2 months, and 14 days; and August 3d., **ROSEALIA BLIVEN**, aged 3 years and 11 months; and October 10th., **WILLIAM DAVID**; all children of **PETER** and **ELIZA LEONARD**.

"They sleep! But where? Beneath the sod;
Their bed is in the mouldering ground,
Whose stilly shade by thousands trod,
To them have no disturbing sound.
The winding sheet about them spread,
Their little hands together twined,
They pillow there their slumbering heads
And leave a vacant home behind.

And can it be? so early doomed,
To share thy coffin and thy shroud;
And leave the home thy lives illumed,
O'erhung with sorrow's darkening cloud?
'Twas all of thee the world could know,
'Twas all of thee our love could share,
To taste of life, and feel its wo,
Of death, and seek a refuge there."

DIED, Near Phillipsburg, on the 27th ult., of consumption, brother **AMBROSE HULSE**. He was for many years a highly esteemed and worthy member of the New Vernon Church; and throughout his protracted illness, displayed a spirit of christian resignation and fortitude which could leave no doubt but that he was sustained by that God who is a very present help in time of trouble.

MARRIED.

At New Vernon, on the 5th inst., by Elder G. Beebe, Mr. **LEVI HANNES**, of Goshen, to Miss **RUTH JENNETTE BROWN**, of Middletown.

At New York, on Sunday evening, March 8th, by Eld. James C. Goble, Mr. **NELSON B. CARPENTER**, of Orange County, to Miss **CAROLINE J. COREY**, of New York.

Orange County papers will please copy.

Receipts.

Virginia.—J Eubank \$3; Eld J Clark 2; Eld S Trott 7; Eld T Buck 5.

Georgia.—Eld B May 1; G Lecves 1; Eld T Guice 5; E Britain 1.—Michigan, A Ranny 1.—Iowa Territory, A E Holgate 6.

New York.—Mrs M M Jewett 2; T Humphrey 1; L Garrett 1; J Gilding 1; D Grodavant 1; Wm Olmstead 2; S B Corbett 1; Eld R Burritt 1; J Trenton 2; J Manser Jr 1; J Squires 1; Miss S Bennett 1; T Moore 1.

Kentucky.—J Rouse 2; J M Teague 5.—Ohio, T Barnes 5; Eld S Williams 7; P Easton 1.—Indiana, Wm T Harding 1; C Johnson 5; Elder R Riggs 10.

District of Columbia.—J Grimes 5.

Tennessee, Eld P Culp 2; also for sister Jewett 1.

Missouri.—T C Harrison P M 3.

Alabama.—Eld B Lloyd 1; also for Jas H Rumsey 1.

Illinois, A Sanford 5.—Maryland, John Kean 1.

Pennsylvania.—Wm Crawford 3; H Rowland 1.

New Jersey.—Jonas Lake 5. Total.—\$112 00

New Agent.—Jas. W. Crow, Standardville, Virginia.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, I have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 1, 1846.

NO. 7.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

Sunday, March 8, 1846.

DEAR BROTHER BEEBE:—Being prevented by the inclemency of the weather from going to my meeting to-day and enjoying the privilege of seeing my brethren, I will, with your permission, communicate with the household of faith at large: in doing which I feel disposed to present some thoughts upon an antiquated christian virtue, known in the Scriptures and among the ancient disciples, as

FORBEARANCE.

Though I have termed it antiquated it may still be found to exist, to some extent, in theory; but very little more of it in practice among the saints than in the world; and when found inculcated from the pulpit, as it occasionally is, it might well have appended to it the remark of the drunken preacher who said to his hearers, "Don't do as I do, but do as I tell you." That we are disposed by nature to resent insults, to render railing for railing, to do evil for evil, and (as the school boys say) have the last tag, in every encounter with an adversary, is so apparent as to need no further proof than the fact that all such conduct is everywhere denounced by the great Teacher in Israel, and his disciples admonished to pursue an opposite course. I know it is not unfrequently the case that some tenebrious cloud hovers around them, and for a time obscures that light which is necessary to lead them in the way they should go; but this is seldom, if ever, offered as an excuse for that want of forbearance which is so frequently manifested. It was once said of the disciples, *See how these men love one another*, but now it may be more properly said, *See how these men bite and devour one another*. Paul admonishes the saints to forbear one another, to forgive one another, and if any man have a quarrel against any, even as Christ did, so do ye. Now, can I, by cal-

ling up REMINISCENCES, and urging them to the prejudice of a brother, be giving heed to this admonition? I think not. Or can I, by yielding to the base and sordid desire for emulation and strife, show any admiration for the forbearance of God? Surely not.

This, like every other christian virtue, has its example in the conduct, as well as its precept in teachings of Christ; and, as we are apt to imitate those we love best, and follow examples we admire most, to neglect the practice of this or any other virtue taught or practiced by him, is to say, in effect, we do not love him or admire his example. The practice of forbearance is not only an evidence of our love to our great Exemplar but of love to his members. For what, let me ask, do christians love one another? If I love my brother because of his conformity to any line of duty, or course of conduct marked out by me, then a departure from that course might well provoke my displeasure and quench the fires of love that burned in my bosom towards him. If I love him because he loves me, what do I more than the world? and my love will die when it is known that his has even abated.

But the question returns, For what do christians love one another? Surely it is for the evidence they give of being born of God notwithstanding all their failings and imperfections; which, when we see them, are only motes, while our own are beams: and this evidence must all be obliterated before we cease to love. When engaged in controversy, and harsh and bitter expressions are employed, shall we talk like children, and say, *he hit me first?* or shall we by meekness and kindness endeavor to reclaim our brother from the error of his ways? Solomon tells us that a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle.—Prov. xviii. 19. We should, therefore, be very careful that we hurt not the oil and the wine. Whether I whisper about to my confidential friends, or spread abroad as upon the wings of the wind, any little failure or imperfection I may see in a brother, I am pursuing a course calculated to wake up the GREEN EYED MONSTER, which is said to be cruel as the grave. (See Cant. viii. 6.) If whispered, a bird of the air shall tell the tale; and if proclaimed abroad, I tell it myself, but not in that way that Christ directs, *between him and me alone*. I hope none will understand me as inculcating the idea that we are required to wink at error and immorality in our brethren: far from it. Such a course

would as much manifest a want of love as if we approach them in a wrong spirit. The Scriptures teach, and love prompts us not to suffer sin upon a brother; but neither the one teaches, nor the other prompts us to approach that brother as we would an enemy. Grievous words and sarcastic cuts are not calculated to convince men of error, and if ever convinced in that way they are too proud to acknowledge it. Sound, solid, scriptural, COMMON SENSE arguments, sweetened with love, will seldom, if ever, fail to reclaim an erring brother. It is no doubt the case frequently that some of your correspondents when about to enlist in a controversy upon any subject that may be stirred in your paper, feel disposed to use all the forbearance and mild temperament that is required of them; but before they proceed far they seem to remember that they are addressing thro' you a great many minds, and a great variety of intellect. Their pride becomes enlisted, and they begin to display old Adam; and when they are done they have turned out or sent abroad as rancorous a production as is common to be seen from men making no professions of godliness. It would be well in my weak judgment, if before they send them abroad they would read them carefully over and measure them by what is called the golden rule, "As ye would that others should do to you, do ye even so to them;" and try to anticipate how they would feel were such a communication addressed to them through a public channel.

I design these remarks for no particular individual; to do so, would be to be guilty of the very practice I am here denouncing. Having written this much, as some of your subscribers are fond of short communications, I bid you farewell for the present.

ROBERT.

For the Signs of the Times.

BROTHER BEEBE:—I see by Signs for Dec. 15, 1845, that brother Mitchell of Alabama requests my views of 1 Timothy iii. 6; "Not a novice; lest being lifted up with pride he fall into the condemnation of the devil." I have never had any special light on this text; my views must therefore be such as arise from a comparison of this with other scriptures according to my understanding of them. Sickness in my family with my being much from home, prevented for a time my attending to this request.

The subject of which the Apostle is here treating, as seen by the context, is that of the qualifications for the office of bishop or elder; among other disqualifications which he mentions, is that

of being a NOVICE, and the reason for its being such, is assigned in the text proposed for consideration. A NOVICE, properly signifies, one *new-made* a disciple, or *new born* into the gospel faith. Such persons have not experienced enough of the warfare within, nor of the *wiles of the devil*, to serve as a proper ballast and to prevent them, if too much prompted and flattered in the church, from becoming inflated and top-heavy.

But brother Mitchell more particularly inquires about falling into the *condemnation of the devil*. 1st. What is intended by the *condemnation of the devil*? I presume no one will seriously entertain the idea, that condemnation here as referring to the devil is to be taken in an active sense; that is, the devil sitting as judge will condemn him for being lifted up with pride. Neither do I think it will be supposed, that the devil will comparatively condemn him, as being worse than himself; as our Lord said the *Ninevites should condemn that generation*. Luke xi. 32. How else then can we understand this than in a passive sense; that is, than as the condemnation into which the devil is fallen, or to which he is adjudged? This therefore necessarily involves in it the idea that the devil, like Adam and his posterity, is under condemnation; hence also it involves the idea that the devil was originally under the law, and therefore a creature of God.

Again; the Apostle speaks of this condemnation of the devil as a something known. He may have referred to some particular sentence of condemnation passed upon the devil and handed down by tradition, and now first confirmed by the spirit of inspiration in Paul; as was the case about *Michael and the Devil's disputing about the body of Moses*, as recorded by Jude, verse 9. But I am inclined to the belief that this relates to the state of the devil as understood among the disciples, and as referred to in a different form in other portions of scripture. Thus Jude refers to the angels which *kept not their first estate*, as being *reserved in everlasting chains under darkness, &c.* I with some others, understand these angels to be those evil spirits called devils. So our Lord spake of the devil not as having never been in any other state; but, as having *not abode in the truth*, as though that was the first estate in which he was created; and why? because *there is no truth in him*; Christ, or the Truth having been no more implanted in him, by the Spirit, than he was in Adam in his first creation. Christ says further of him, "When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." John viii. 44. Such appears manifestly to be the condemnation into which multitudes of young upstarts have fallen, having been lifted up with pride and self-conceit; their minds evidently are *chained down under darkness* as to the truth revealed in the scriptures and are retailers, if not manufacturers, of false systems of religion, or lies. And even there are persons whom some of us have known, who, when they first commenced preaching, appeared to know something of the truth experimentally, but being much flattered

and caressed, began to go off into the popular current; and now their minds seem entirely dark as to the authority and import of God's revelation, and are the strenuous advocates for what we understand to be doctrines of devils, or false doctrines, of which the devil is the father. Now, in my opinion, these have fallen into the condemnation of the devil; how long they will remain there is not for me to say. Such, therefore, I give as my opinion of this text in connexion with those others; and I give it only as my opinion, though the text, (1 Tim. iv. 1 & 2,) "Now the Spirit speaketh expressly, that in the last times some shall depart from the faith giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy," &c., I think tends to confirm the correctness of this opinion. When they depart from the faith they give heed to seducing spirits, as in themselves or in others, and to the doctrines of devils, and, of course, they fall into the same condemnation, under darkness and falsehood.

My brother, if we have been kept from this condemnation, may the same grace continue thus to keep us.

Yours, &c.,

S. TROTT.

Centreville, Va., Feb. 13, 1846.

For the Signs of the Times.

BROTHER BEEBE:—The subject of the communications that have recently appeared in your paper purporting to be written by "Joseph, Benjamin, and Judah," I consider to be very important for the Old School Baptist to reflect upon at the present time, and therefore, I had concluded to write a few things in connection with the same subject.

It is evidently clear in my mind that there is a scriptural medium between the wild and speculative extravagances of the Missionary Baptists and some other denominations, and the course now pursued by many Old School Baptists relative to the duty of Ministers and churches. It is beyond doubt that many denominations have carried the subject of supporting the ministry and administering to their temporal wants beyond any thing that is authorized in the word of God, and the Primitive Baptists on the other hand in their contending against those hirelings and money beggars have left the impression on the minds of many, that they think it criminal and unscriptural to give any thing for the support of a gospel minister.

If an individual is truly called of God to preach the gospel of the kingdom, his gifts are to be used for the "perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ," (Eph. 4.) and in his practical exercise of his gifts that God has thus bestowed upon him, it is compared to a warfare, therefore the Apostle says to Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ." "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (1 Tim ii.) The minister then, is a chosen soldier, called forth to

leave his own domestic concerns and engage in fighting and warfare against the world, the flesh and satan, on the part of the church, and under the banner of King Jesus; and, "*who goeth a warfare at any time at his own charges?*" 1 Cor. 9, 7. The chosen soldiers of any government, when called out in defence of their country, are principally armed and equipped at the expense of that government, and for the supplies of the staff of life, he is by no means at his own charges, and all the subjects of that government or kingdom are required to pay something to the support and pay of the "good soldier" who has endured hardness, fatigue and suffering for his country's sake. So in the case of the minister, God sends him forth armed and equipped with the armour of righteousness, and the weapons of his warfare are not carnal, but mighty through God to the pulling down strong holds, and gives him such supplies of grace as will enable him to endure hardness and contend earnestly for the faith. All these things the King of kings bestows upon his ministers at his own cost, and has never required that the subjects of his spiritual kingdom, should contribute any part or portion of their carnal things in order to procure the necessary armour and weapons for his chosen ministers to fight with, for their best and surest weapon is the "sword of the Spirit;" and there is none other than the Spirit of God that can enable an individual to use this sword effectually; but he has made it the duty of his subjects to give of their carnal things for the temporal wants of his ministers, nothing more than this is required in the scripture, nor anything less. Listen now to what Paul says. "Have we not power to eat and to drink?" Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare at any time at his own charges? For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "Doth God take care for oxen? Or saith he it altogether for our sakes? "For our sakes no doubt, this is written."

The Apostle here shows something of the extent of power, that he and Barnabas as ministers of Christ had to eat and drink free of charge, and even to forbear working, but this power that is thus guaranteed by the scripture to all of God's chosen ministers like many other things is capable of being most wretchedly abused and perverted, and therefore the Apostle shortly adds, "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." Verse 12. Again, "That when I preach, that I may make the gospel of Christ without charge, that I abuse not my power in the gospel, (18). A similar situation to that in which the Apostle was placed with the Corinthian brethren, is perhaps, partly what has driven the Old School preachers to be silent on the subject of ministerial support, and notwithstanding they have the power to eat and drink and forbear working, they like Paul, have not used this power, that they might cut off occasion from others who de-

sire to make a gain of Godliness, and who have been partakers of this power over the churches, even to the abuse thereof; and I infer from the Apostle's language, that the church at Corinth had felt the effects of such abuse by those greedy hirelings, and had fallen into the opposite extreme and concluded they would give nothing to the preacher. He says, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?" I robbed other churches, taking wages of them to do you service." And when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia, supplied." 2 Cor. xi. 7—9. Paul well knew that all things which were lawful for him were not expedient; and knowing also the situation of the church at Corinth at that time, he was disposed, and thought it expedient for him not to be chargeable to them, though he had power, yet he wished to cut off occasion from those that desired a gift; in order, as he says, that they may be found even as we.—The Apostle shows that he did take wages of other churches to enable him to do service to the church at Corinth; this, he calls robbery, because it was the duty of Corinth alone to administer to his temporal wants while he preached the gospel among them, and fed them with the milk of the word. The flock that I feed is the flock that I should expect this fruit to abound from, not grudgingly or of necessity, for God loveth a cheerful giver. 2 Cor. ix. 7. The language is, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." Paul thought it better to work in the humble calling of a tent-maker, than to abuse his power in the gospel. Acts xviii. 3, & xx. 32. We hear him saying on another occasion, "Neither did we eat any man's bread for nought, but wrought with labor and travail, night and day, that we might not become chargeable to any of you; not because we have not the power, but to make ourselves an ensample to you, to follow us." 2 Thess. iii. 8, 9. Remember that it is before said, "Have not we power to forbear working?" and if the minister does forbear to work, it is very plain that he must be chargeable to somebody for his support; and the Apostle shows that he has the power to be chargeable, but that it is not expedient under all circumstances to be so. No minister of the gospel should think himself above working if his needs require it, and if the churches cannot bear the practical use of this power, as authorised in the scriptures. It would be better for him to labor night and day, and beg supplies of grace from God, than to give offence to one weak brother, and through thy knowledge cause him to stumble and offend, for whom Christ died. But endeavor to tell the churches, as a good minister of Christ, what is their duty, and keep back no part of the counsel of God; and if they fail to comply with their duty, do not say, like a hireling, that you will not preach unless you are paid; for I am persuaded that no true minis-

ter desires a gift, but he does desire gospel fruit to abound among the churches in the sense the Apostle refers to in Phil. iv. 17; and when this fruit does abound, and he that giveth does it with simplicity, it is received as an *odor of a sweet smell, a sacrifice acceptable, well pleasing to God.* Verse 18.

I will now conclude by giving a few scriptures. "But I rejoiced in the Lord, greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Now, ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." "Charge them that are rich in in this world, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. vi. 18.

If the mind of brother "Judah" should be so led, I hope he will give us an essay through the "Signs, on the duty of christians to the poor saints."

L E V I.

Feb. 20, 1846.

For the Signs of the Times.

Blenheim, Schoharie Co., N. Y., }
Feb. 13, 1846. }

DEAR BROTHER BEEBE:—I have a few thoughts that I wish to communicate to my dear Brethren. I have understood that a distinguishing trait of the Old School Baptists is, that we are to be governed exclusively by the laws of the Great Head of the church. And I remember that in the 18th of Matthew, the Savior said—"If thy brother trespass against thee, go and tell him his fault between him and thee alone," &c., thus requiring a course of private labor, to reclaim a wandering Brother. But to speak to him by means of a public paper, thereby to publish his error to the world, (or if it were already public, this would still be holding it up to public view,) I think must be a deviation from that rule. We will suppose a case. If in my judgment, brother A., being a minister of Jesus, has injured me, or has published something which I think is wrong, and I, to vindicate my own character, or to prevent the spread of error, according to my understanding, should speak to him in a public paper, and not only address him, but appeal to others, and endeavor to make it appear that brother A. has conducted towards me and the cause of truth in a manner that does not become a minister of Jesus Christ; (which may be the case among the best of men, at times;) and suppose that I have plainly proved that brother A. is wrong, what are the consequences? It is possible that he may see his error, if he is wrong, and rectify the matter. But if this should not be the case, brother A.'s feelings would be likely to be wounded with my doings; and in proportion as my language has taken effect in the public mind, so much I have done to sink and destroy the usefulness of a fellow servant in the gospel. When brother A. rides the streets they that

see him will think of what I have laid to his charge, and when he shall rise up before the congregation to speak in Christ's name, both himself and the people will be likely to think of what I have said about him. How this would hurt the oil and the wine, which is that which strengthens and animates in divine things. But should I write brother A. a private letter, or make him a visit, and lay down my life for his, and thus pursue the path marked by the Head of the church, as long as br. A. retains the standing of a Brother, would not this be better? I think that any true minister of Jesus would rather lay down his mortal tenement in the dust, than forfeit his ministerial character; and we are to love our neighbor as ourselves. This must include a fellow laborer in the gospel. If this idea be right, we should take every possible measure in righteousness to preserve the public standing of all that Jesus has sent to preach the gospel.

Yours in the gospel,

WM. CHOATE.

A few MORNING THOUGHTS from the following passages, addressed to those that rule over men.

2 Samuel, xxiii. 3 & 4—The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God; And he shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth, by clear shining after rain.

We will consider the subject in the following order:—

- 1st. The character and dignity of him that spake.
- 2d. The person and character of him spoken to.
- 3d. The character spoken of.
- 4th. The message sent to those spoken of.
- 5th. The happy and glorious effect of their complying with the directions given.

FIRST. The God of Israel said, The Rock of Israel spake to me, saith David, the king of Israel. Israel was a nation distinguished from other nations, on account of the intercourse that existed between them and the God of Heaven, who made the sea, and whose hands formed the dry land; who spread abroad the earth, and that which cometh out of it; who giveth breath to the people upon it, and spirit to them that walk therein; whose foundation is in the holy mountains, and whose ways are equal. And of them it is said by way of comparison, that all nations are as nothing; yea, less than nothing, and vanity. Who will bring every work into judgment, with every secret thing, and who will render unto every man according as his work shall be; whose kingdom is an everlasting kingdom, and of his dominion there is no end; whose eyes are in every place, beholding the evil and the good; who spake and it was done, who commanded, and it stood fast. He is the God of Israel, because he is their highest object: he is the Rock of Israel, because he is their safe abode. This is the character that spake; and who is he, either ruler or ruled, that should not fear?

SECOND. The person and character of him spoken to. This was David, the king of Israel, who is said to be a man after God's own heart: who in his official capacity figuratively represented the Savior of lost men. Of course, he was a man of truth. This was the person spoken to, who well knew by happy experience the good effects of ruling God's creatures in the fear of him who made both the ruler and the people.

THIRD. The character spoken of. Which is he that ruleth over men; that is, the God and Rock of Israel, spake to David, king of Israel, and handed, through him, a message to all that rule over men. This is the character called upon to hear.

FOURTH. The message sent to those who are called upon to hear, is, He that ruleth over men must be just. Then Justice, in all its numerous branches, with all its peaceful qualities, should be the leading object of every ruler among men.—And further, ruling in the fear of God. This term is big with meaning, for that God in whose hand is the breath of both ruler and people, weighs the spirits of men, and well understands the motive of every ruler. Therefore, above all other characters, he should fear to offend, and seek to please the King of kings and Lord of lords. None are too high to be governed by this sacred rule, and those who are so low as to disregard it, are disqualified for an office. Then Justice, and the fear of God, are the principles which ought to govern all that rule over men.

FIFTH. What remains, is, to speak a few words of the good and happy condition of that people, whose rulers unite their efforts to promote the cause of justice in the fear of God among all their subjects.

The God and Rock of Israel said, That such rulers shall be as the light of the morning when the sun riseth; even a morning without clouds. Hence the Savior saith, (see Matthew vi. 22.) The light of the body is the eye. If, therefore, thine eye be single, thy whole body shall be full of light. This not only refers to an individual, but to a body corporate, for every community must have some to see, or look out for, or lead that body, or they will cease to be a community. And if a body corporate, (either civil or religious,) be well founded, and be favored with wise leaders, who honestly seek the well being of their people, that body will be full of light, and to appreciate the value of that condition, we may consider the distinction between night and day; for the wise ruler is as the light of the morning, which shows the true state of things. In a morning without clouds, darkness flies before the rising sun. So in a body corporate, darkness, confusion, and ruin flee before the rising of wise and wholesome rulers. The people in such a case move forward into action with joy, with safety, and to purpose. But there is another clause in our text, which proceeded from the mouth of the Almighty, which is, As the tender grass springing out of the earth by clear shining after rain. Which goes to say, that the government of just and wise rulers will be conducive to the best and most flourishing

state of agriculture in that soil over which they rule.

I hope it will be remembered, that this is the word of him that made men.

I think that America has in a good degree realized the truth of our text, for since our Revolution for many years both ruler and people were united in a good degree to promote the well being of the nation. Our condition then resembled a morning without clouds; love and friendship abounded both among ruler and people, and our prosperity has been beyond calculation. But should our rulers reverse their object, and seek their own private interest, and the promotion and private interest of their special friends, our pleasant morning sun would soon decline in the West, and a selfish spirit in both ruler and people would prove to our peaceful banner, like the worm at the root of Jonah's gourd. Then our pleasant morning without clouds would be lost in a night of darkness, confusion, and wo. But may the God of heaven preside over our beloved nation, and give us just men to rule, who shall rule in the fear of God, and we long enjoy the happiness of a free, united, independent people, is the prayer of your humble servant,
WM. CHOATE.

For the Signs of the Times.

Near Lexington, Ky., 4th March, 1846.

DEAR BROTHER BEEBE:—I should have written you immediately after receiving the third no. "Signs," in which I discovered several errors in my reply to "A Unit," but concluded I would wait until I made a remittance. Whether the errors occurred with me in copying, or with your compositor, I am unable to say. The first will be found in the following sentence, second page, first column, about half way down; and reads as follows: "to determine who are, and who are not worthy the fellowship of saints." The original, which I retained, reads, "to determine who are, and who are not worthy of THEIR fellowship as saints." By referring to an article in the Constitution of Licking Association, which you will find in my reply to Elder Trott, you will discover direct conflict between the sentence as printed, and that article. It reads as follows: "*The messengers of the churches chosen and convened in association, HAVE NO POWER TO LORD IT OVER GOD'S HERITAGE—they are nothing more than AN ADVISORY COUNCIL; and any church in the union has a right to withhold her correspondence at her discretion.*" Hence, whilst the association has a perfect right to determine who is worthy her fellowship, she cannot determine, and does not attempt to determine, for others.

The correction is due alike to the association, and to myself, forasmuch as it places each in a false position.

The next error is found in the third column, second page, about half way down, and reads, "that a declaration of my creed is as indispensable to the admission in a church, as a member of the Warwick Baptist Association." It should read, "that a declaration of HER creed is as indispensa-

ble to HER admission, as a church, to membership in the Warwick Baptist Association." The third is found on the third page, second column, near half way down, where "Joshua" is printed instead of "Jeshua."

Brother Beebe will oblige me by giving this note a place in the next succeeding number of the "Signs" to its reception.

Very truly, as ever, your friend and brother in tribulation,
THOMAS P. DUDLEY.

For the Signs of the Times.

Harford, Md., March 13, 1846.

DEAR BROTHER BEEBE:—I take my pen to inform you and the brethren of the household of faith, of our sad calamity.

What a portion God has provided for his chosen ones, when floods of sorrow encompass them! The Lord is their Refuge! while David could sing, The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. Psalm xcvi., 1, 2.

This, saints in all ages can say, Lord, thou hast been our dwelling-place in all generations. Psal. xc. 1.

About the nineteenth of January, I left my home on a preaching tour. My first interview was with brother Barton's family, and neighbors. We had a pleasant, social meeting. From thence I journeyed to Philadelphia, where I found the brethren of the Salem church, like the disciples of old, gathered in an upper room, for fear of modern Pharisees. From there, attended the funeral of an old friend, whom I had buried in Baptism, some ten years previously at Southampton, a most solemn and profitable time it was. I returned to Philadelphia, and preached for the little band of brethren at Salem on the first Sunday in February. While remaining in the city I had a small work published. Then commenced a journey, with my pamphlets to distribute. Preached first in Newtown, Pa. Nothing will pass there but Arminianism. Preached at Richborough; then at our late lamented brother Helling's residence; thence crossed the river Delaware; reached Eld. Suydam's—had a delightful interview with the brethren of Second Hopewell; the church is standing fast, continuing in the Apostles' doctrine and fellowship. From thence went to Elder Boggs'; found the venerable old man feeble, tottering under the infirmities of age, his head completely blossomed, and he cheerful, in view of his release from these lower grounds. We had a blessed meeting with the First Hopewell Church, which has been for more than a century, and continues, steadfast in the faith. On Monday following, went to Kingwood, a church admirably preserved in unity, and actively engaged in the good works of gospel obedience—opposed to modern improvements. May God send them a pastor in His time—a devoted servant of Jesus. After preaching for them twice, went to our dear brother Jonas Lake's, where we had a very interesting

meeting: from thence went to Doylestown, Pa., but, alas! no ear for the Old Fashioned Gospel there. From thence went to New Britain; here met a New School preacher, who ran directly foul of my preaching; but, thank the Lord, he enabled me to bear a faithful testimony against anti-christ, who is strong there. From thence, preached at Montgomery; here are brethren who love the truth, but remain connected with the Philadelphia Association, yet not united; thence to Hatborough; thence to Richborough, near Southampton; but there I preached not, only at the funeral spoken of; from there returned to the city of Brotherly Love. On my homeward journey, visited brother Joseph Smart, and brother Thomas Barton—preached at Rock Springs three times. After an absence of seven weeks, returned. But oh, alas! the next day after seeing my family, (which God had preserved in safety in my absence,) I had called to see a neighbor's family, when one of my sons came and informed me my house was on fire! On hastening home, oh the painful sight! My weak and feeble wife stood with her infant in her arms, but a few months old, calmly looking on, with six other children, at our dwelling enveloped in flames! My feelings were, it is the Lord, let him do what seemeth him good. Dear brethren, I sometimes have thought, my path was a thorny one, but never did I know what sorrow was like this. Four of our children away from us, seven are now scattered around the neighborhood, no where to lay our heads, only as kind friends take us in, our dwelling consumed, with the principal part of our beds and bedding, all our wearing apparel, except what we had on, the most of our goods consumed. He has blasted my gourd and laid me low.

"Sees every day new straits attend,
And wonders where the scene will end."

My dear Brethren, I am, with my afflicted wife and seven children, like my Divine Master, not having where to lay my head.

"Behind a frowning providence
He hides a smiling face."

But this is for some wise purpose, the Lord knows what. May God bless you and yours, and all who love Jesus.

Your brother in deep affliction,
JAMES B. BOWEN.

For the Signs of the Times.

Strickersville, Pa., Feb. 4, 1846.

DEAR BROTHER:—I have been reading the communication of brother Dudley; and while I have no objection to a frank and brotherly discussion of questions that may arise among us, I do most sincerely regret the course the present discussion seems likely to take. Is it possible that we cannot express our difference of views without descending to aggravating personalities? We should leave such things to heated and aspiring politicians; they do not belong to us and I hope the *Signs* will not become a vehicle through which to vent them. I have felt much pleasure in perusing those brotherly communications, in which

the Spirit of Christ has so eminently manifested itself to the comfort and edification of each other in our pilgrimage through this *Bochim*—this land of weeping. But if crimination and recrimination are to be indulged in, brother is to be arrayed in hostility against brother, instead of being a source of comfort, the *Signs* will become a fountain of bitter waters.

Though we must contend that in relation to those points which involve the fundamental principles of gospel truth, there is an agreement among the children of God, yet they are not absolutely exempt from taking different views on matters of minor importance; among which I think we are bound to rank the question of constitutional formalities; for I think none of us are prepared to say that there are not real and honest christians on both sides of this question; and therefore we should not be dogmatical, but should be willing to bear and forbear so long as we believe the root of the matter is in those with whom we may differ in such things. For my own part, I find such a proneness in me to err from the truth, that I wonder that I should be right in anything; and I am satisfied if in anything I should be right and my brother wrong, I must say, Not unto me, not unto me, O Lord, but unto thy name give glory, for thy mercy and for thy truth's sake. I do not mean to attach lightness to anything connected with the order of Christ's house; nothing is farther from my intention. I view everything belonging thereto of importance; and that every attempt to mend will mar its beauty; and I do believe that those constitutional formalities are void of scripture sanction, and that they are in no sense necessary to protect the order of churches, or strengthen the union of brethren, for if so we should have either precept or example for them; but in the absence of both I cannot believe that the Head of the church designed them as a branch of gospel order,—which certainly must be the case if an abandonment of them must necessarily issue in the prostration of the order of the church and of the union of brethren. But with this view of the subject, I do not think it of such magnitude as to break in upon our union, while in reference to the fundamental principles of truth there is an agreement. I have acted upon this principle for the last twenty years of my life; for it is at least that length of time since, in my mind, I abandoned constitutionalities, yet I have enjoyed uninterrupted fellowship with brethren on the other side. But if, in conducting the discussion, unkind personalities are to be indulged in, a dissolution of union will no doubt be the result; and if the *Signs* are to be the medium through which they are to be conveyed its days will soon be numbered.

I hope, my dear brother Beebe, you will not view me as aiming a reflection at you. I am aware of the critical position you occupy; but I do hope you will be enabled to put your veto upon it and thus save the *Signs* from death, and their readers from the pain that such communications cannot fail to produce.

With a perfect freedom to dispose of these lines according to your own discretion, I remain, with unabating esteem, yours,
THOMAS BARTON.

For the Signs of the Times.

Brown County, Ill., Feb. 2, 1846.

BROTHER BEEBE:—Although I am a stranger in name and character to you, I trust that we are brethren in Christ. For all of God's children are of the same family; chosen in Christ Jesus before the foundation of the world, &c.; that we should be to the praise of the glory of him that first trusted in Christ. We read that God giveth not his children the spirit of fear, but of power, of love, and of sound mind. Again; the fruit of the Spirit is love, joy, peace, &c. Thus, though we be widely separated and scattered in this world, if we have received a manifestation of these things by the appearing of our Lord Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel, we are one in mind and love in Christ.

I have been favored by brother Richard W. Riggs, who has been taking the *Signs* of the Times, with the reading of them, and find comfort and instruction therein. * * *

As we hope we are among the Lord's little ones, we would be glad to see your views on the fifth verse of the sixty-third chapter of Isaiah. Yours as a stranger in the flesh, but I hope as a brother in love in Christ, JAMES W. SINGLETON, Sr.

For the Signs of the Times.

Darbyville, Ohio, Jan. 9, 1846.

DEAR BROTHER BEEBE:—From my short letter to you of the 17th ult., you have given an extract in the last *Signs*, in which there is an error of my own make. Instead of Pleasant Run Church, the Scioto Association meet with the *Turkey Run Church*, on the road from Lancaster to Circleville, about ten miles from each place, and well pleased should we be to meet you there on Saturday before the 3d Lord's day in August, next. Nothing more, but remain yours as ever, for the truth's sake, GEORGE AMBROSE.

For the Signs of the Times.

Enfield, N. Y., Jan. 17, 1846.

BROTHER BEEBE:—If you or brother Trott will give your views through the *Signs*, of Revelations xiii. 11, to the end of the chapter, you will greatly oblige an unworthy brother in the love of a blessed Jesus, and yours in the best of bonds,
CHARLES WOODWARD.

☞ The above request is referred respectfully to our brother Trott.—Ed. *Signs*.

For the Signs of the Times.

Columbus, Ga., Feb. 15, 1846.

DEAR BROTHER:—I again take up my pen to drop you a few lines, and to send you a small remittance, and having to write you, I wish to ask brother S. Trott a few questions, not for the purpose of entering into controversy with him, but to

cause him to examine his communication minutely; and if he is in an error, I am certain he will acknowledge it; if not, I hope he may be enabled to show me the consistency of his remarks.

The views of brother Trott that I have reference to, may be found in the 23d number of the thirteenth volume, wherein he is treating on the doctrine of Sovereign Grace and Good Works; and with most of brother Trott's views on that subject I am well pleased, but in the fourth column he says, "Again; a belief in this doctrine, by giving us a deep sense of the deceitfulness of our hearts, and the depravity of our natures." The question I wish to ask brother Trott on this subject is, Can human nature undergo any change? If so, when such change is or was effected, would the character on whom such change was effected be in possession of human nature? Again; in the sixth column he says, "The position that I have above laid down, that there is no change in nature, is correct," to which I cheerfully agree: but if nature is depraved, would it not be necessary for it to be changed in regeneration? Also in the same column as above, he says, "How are we to account for the failure? I might briefly answer, from the weakness of our faith, and the prevelancy of that sin which so easily besets us, viz: UNBELIEF." I would ask brother Trott if the absence of faith is not unbelief? and if so, and unbelief is sin, would not God's having created man without faith be equivalent to his having created a sinner? Again, in the latter part of the seventh column, br. Trott quotes Romans viii. 20, "For the creature was made subject to vanity;" which br. T. says was the new creature. I ask br. T., if that be the fact, if John was not deceived when he said, "He that is born of God sinneth not, for his seed remaineth in him and he cannot sin, because he is born of God."

Brother Beebe, I wish brother Trott to answer the above inquiries in a plain and concise manner for some of them are subjects which I have thought the brethren did not examine minutely.—Though I do not wish to enter into a controversy with br. Trott, or any other brother, yet on the above subjects I have my views; though perhaps I might be convinced that I am wrong, and if convinced, I believe that I am willing to give them up.

Yours, in the bonds of the gospel,

THOMAS GUICE.

For the Signs of the Times.

BROTHER BEEBE:—The church in Phelps, Ontario co., N. Y., to which I belong, remains steadfast in the faith and in union, and are occasionally visited by ministering brethren; and as we live quite remote from Old School Baptist churches, we should be glad to receive calls from the ministers of Jesus, that our minds may be stirred up by way of remembrance. Eld. Wm. Brown, who formerly preached with us was called to preach with a church about twenty-five miles North-East of us, and the Lord, it seems has

blessed his labors, in uniting together about thirty or forty members, who are contending, I believe, earnestly for the faith once delivered to the saints, and we rejoice that the Lord reigns and his counsel stands, and he will do all his pleasure, and that,

Before the Day-star knew its place,
Or planets went their round,
The church, in bonds of sov'reign grace,
Was one in Jesus found.

In all that Jesus did on earth
His saints an interest have;
Go trace him from his humble birth
Down to the silent grave.

'Twas for his saints he tasted death,
All glory to his name!
And when he yielded up his breath
With him his saints o'ercame.

With him his members on the tree
Fulfilled the law's demands;
'Tis I in them and they in me,
For thus the union stands.

Since Jesus slept among the dead
His saints have nought to fear,
For with their glorious, suffering Head
His members sojourned there.

When from the tomb we saw him rise
Triumphant o'er his foes,
He bore his members to the skies,
For with him they arose.

Ye saints, this union can't dissolve,
By which all things are yours,
Long as eternal years revolve
Or God himself endures.

JOHN STORMS.

EDITORIAL.

NEW VERNON, N. Y., APRIL 1, 1846.

SUPPORT OF THOSE WHO PREACH THE GOSPEL.

Are those who enjoy the services of the ministers of Christ bound to minister to them of their carnal things, or are the ministers to be regarded as paupers, and only receive relief as poor members of the church? There seems to be some difference of opinion on this subject. Joseph and Benjamin have called up the subject, and expressed their opinion that the church is solemnly bound to communicate, according to the ability wherewith the Lord has blessed them, to the support of their servants who labor for them in the ministration of the word. To their views, however, several brethren have expressed a dissent. Brother Smith, whose letter will be found in a preceding number, (page 37,) takes the ground, if we comprehend his meaning, that the minister is only to be relieved from pressing necessity, as any other brother who may be cast upon the liberality of the church.

While we agree with brother Smith, that the gospel is not to be made an article of merchandise for religious *stock jobbers*, we cannot see with him the necessity of classing the ministers of the gospel with the poor of the church, as the cases are very dissimilar. The poor of the church, who become so poor as to require the assistance of the church, are not supposed to be entitled to such assistance for services rendered, or for money advanced; but simply because they are in need, and the Spirit and doctrine of Christ requires that those who have ability shall contribute to their re-

lief. The minister is required to serve the church, and is subjected to more than an equal share of labor and actual expense, from the position he is called to occupy. His duties to his family are the same as those of other brethren, and if the church has a righteous claim on him for labor and expenditures of time and money, he has as righteous a claim on them for reimbursement, or else he must be in duty bound to rob his family of their means of support to apply to the enrichment of his brethren. We will state a case which is not unusual among the servants of the churches. A man who is a mechanic is called to preach; his business is established and affords an ample support for his family where he resides, but, as a prophet, he has no honor where he resides,—a church in a distant neighborhood requires his labors—gives him a call, which he feels bound to accept; in doing which, he breaks up his business, and can no longer depend on it for the support of his family: his whole time is now occupied in doing the service that his brethren require of him, and in addition he is required to keep a horse, and an open house to entertain company who may call on him as a minister—he sacrifices say \$500 yearly by retiring from his worldly business—incur an additional expense of \$500, or more or less, (as the principle is the same,) by accepting the call. Now is it the duty of this minister to bear all this burden, or should his brethren, according to their ability, share it with him? If they are bound to share the burden with him, is he to be regarded as a pauper, because his brethren refund to him a part or the whole of the amount that he has expended in labor, sacrifice, or money, in doing them service? Or, shall he be doomed to plead with, and beg of, the brethren, on every Sunday to throw a few cents into the hat or plate, to be divided between him and the suffering members of the church, and encourage them to do so from the cheering prospect that they who contribute may become poor enough by-and-by to share with their devoted pastor in the product of these weekly gatherings of crumbs?

We do not see wherein brother Smith's proposed mode of raising funds for the support of poor ministers and poor brethren, has less of the sound of axe or hammer than the mode generally pursued by the churches. The rattling of a few coppers in the hat once a week has but little charm for devotional ears; and the zealous appeals of the pastor to the liberality of the saints, would not enrapture the penurious and miserly members of the congregation.

Our view of the subject, is that the churches are bound by the order of the gospel to contribute to the support of those who labor among them in the gospel ministry; and we know of no particular form of raising that support. The churches are themselves most competent to judge in what manner the contributions of the saints shall be collected, and how disbursed,—whether by weekly contributions, by subscriptions, or by each one carrying to the pastor or to the indigent brethren what they feel able or willing to give. But we do

protest that it is unequal and unjust for any church to exact the labors of a minister of the gospel, and then withhold from him that support which, according to their ability, they are required by the gospel to render.

It cannot well be denied that ministers have, in many cases, been themselves greatly in fault, in misleading their brethren either to make merchandise of the gospel, by offering their services in the market to the highest bidder, as a farmer would sell the product of his farm, or, on the other hand, they have protested against ministers' receiving any remuneration from their brethren for actual services rendered them. While, on the one hand, God's ministers do not preach for hire, but because they are constrained by the love of God; and if all the fountains of human kindness were dried up among those to whom they minister, yet there being a necessity laid upon them, they would still preach; they are divinely authorized to expect their brethren to bear an equal share of the burden, according to their several abilities.

Since preparing this article, which was intended for a former number, we have received several communications on the subject; among others, from brethren D. Forshee and A. Y. Murray, and a reply from Joseph.

BROTHER SINGLETON requests our views on Isaiah lxiii. 5:—

"And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me."

We have not time, space, nor ability, to do justice to the subject embraced in the text; but, at the request of our brother, we will submit a few general remarks.

We understand that Christ is set forth in this text and its connexion, and the words of the text were used prophetically as his language, whether in relation to the work and sufferings he was appointed to perform, redeeming his people from sin death and hell, or to some special display of his power in the destruction of Edom, or the man of sin, we will not attempt here to determine; but what we presume our brother wishes our views upon is, "I looked, and there was none to help," &c. If we should so construe this language as to represent that our Redeemer looked with the expectation of receiving help, and that he was disappointed, we could not reconcile this passage with the general tenor of the scriptures. Had it been said of him, after his conflicts and sufferings were finished, by the inspired writers, that he had looked for help, and wondered that there was none to uphold; such a construction as would imply disappointment, would appear more natural; but when we consider that this language was predictive, and used by the prophet SEVEN HUNDRED YEARS before the advent of our Savior, it effectually guards the subject from any liability of its being so taken. The Son of God came not forth into our guilty world to do and suffer for and in

behalf of his people without a full knowledge of all things which could have a bearing upon the objects of his divine mission. He had looked long before the prophet wrote, and long before the world began, and clearly saw, and most certainly knew, that there was none to help him in the performance of his mediatorial work, and He wondered that there was none to uphold, &c. The best comment we can find on these expressive words may be read in the account given of his passions and death. Here we have an instance of his being left alone. Not only was he forsaken by his disciples, and by those ministering angels who had ministered to him in the garden, but the upholding presence of the Father was withdrawn. The wonder which he then and there experienced, was not that of disappointment; nor did it rise from inability to account for the suffering he endured, but from the intensity of what he endured. On this grand wonder, angels in astonishment gazed; the sun, appalled, grew pale; earth was convulsed, and flinty rocks were burst asunder. Death stood aghast at the invasion of his gloomy domains; his prison, which for ages had inclosed the bodies of many of the saints, was now thrown open; the massive gates of the grave were unbarred, and the tenants thereof were raised. There was none to uphold. Single handed and alone, he trod the wine press. He had power to lay down his life, and he had power to take it up again.

Therefore mine own arm brought salvation unto me. Salvation—not only in his deliverance from the tomb, the resurrection of his body from the shades of death—but by His arm, the salvation of all for whom he died, their final and eternal release from wrath and condemnation—his arm brought unto him. He effected all that he had contemplated; he had destroyed death and him that had the power of death, which is the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage. "And my fury, it upheld me." The day of vengeance was in his heart, and the year of his redeemed had come. He was appointed to "proclaim the acceptable year of the Lord, and the day and vengeance of our God." That wrath which he endured, and that fury in which he will crush his foes, upholds his government, sustains him as a Savior, and as the Head over all things to his church, which is his body, and the fulness of him that filleth all in all.

SCHOOL REFORM.

We are highly gratified with the success which has thus far crowned the efforts of the friends of universal education, in the great cause of School Reform. Through the efficient and talented Representatives whom they have chosen to represent them in the Legislature, the deadly hostility hitherto existing in both branches of the Legislature is giving way, and Prussian despotism totters to its fall. The petitions which have been pouring in upon our Legislature from many counties of this State, calling

for a just and equal distribution of all the educational funds of the State, so that the poor may share equally with the rich, in the State appropriations to the cause of literature, are beginning to command that respect which they so eminently deserve. The concentration of a central power, lodged in the hands of five individuals at Albany, (part of whom are clergymen,) to diffuse whatever corruptions of politics or religion into the public schools of the State they may please, and thus placing at their disposal some eight hundred thousand children to be educated, morally, intellectually, politically, and religiously, as a few demagogues, under the influence of the popular clergy, may dictate, without regard to the wishes of the parents and guardians of the children to be educated, is coming to be viewed by the people and their Representatives as a perversion of the order of our nature. The God who made us, has imposed the right and responsibility of educating children, upon parents, and that right and responsibility cannot be taken from us without an invasion of our most sacred and inalienable rights.

The petitions for Reform have been referred by the Assembly to a select committee, composed of the delegation from this County, and that Committee have made an elaborate and able Report, which has been presented to the Legislature, and five times the usual number of copies of this Report have been ordered.

The faithful Representatives from this County are entitled to the warmest gratitude of their constituents, for the able and efficient manner in which they have defended the cause of equal and exact justice in the cause of popular education.

BROTHER DUDLEY'S CORRECTION OF ERRORS that occurred in his Reply to a Unit, (the first two of which were his in transcribing, and the other one typographical.) will be found in this number. We are glad that our brother has made the correction, as it presents his and the Licking Association's views in a much more favorable light, in our estimation. None will dispute the right of all christians, whether associated or not, to determine for themselves who are, and who are not entitled to their fellowship. But we should feel inclined to dispute the right of any association, whether with or without a constitution, to determine who are worthy of the fellowship of the saints, beyond those of their own number.

FIRE!

Brother Bowen, whose letter is published in this paper, informs us that his dwelling house, and nearly all his goods, beds, bedding, clothing, &c., have been consumed by fire; and that his wife and children escaped the conflagration with very little more than the wearing apparel which they had on at the time of the disaster, and are now reduced to the necessity of seeking a temporary shelter with the humane brethren and friends, of the neighborhood. Brethren who have the means, it is hoped, will feel a disposition to show their sympathy by sending something to his relief.

Those who wish to address him by mail, will send to Elder James B. Bowen, Jarrettsville, Harford Co., Md.

POETRY.

FORGIVE AND FORGET.

When streams of unkindness as bitter as gall,
Bubble up from the heart to the tongue,
And meekness is writhing in torment and thrall,
By the hand of ingratitude wrung—
In the heat of injustice, unwept and unfair,
While the anguish is festering yet,
None, none but an angel of God can declare,
"I now can forgive and forget."

But if the bad spirit is chased from the heart,
And the lips are in penitence steeped,
With the wrong so repented the wrath will depart,
Though scorn on injustice were heaped;
For the best compensation is paid for an ill,
When the cheek with contrition is wet,
And every one finds it is possible still,
At once to forgive and forget.

To forget? It is hard for a man with a mind,
However his heart may forgive,
To blot out all perils and dangers behind,
And but for the future to live;
Then how shall it be? for at every turn
Recollection the spirit will fret,
And the ashes of injury smoulder and burn,
Though we strive to forgive and forget.

Oh, harken! my tongue shall the riddle unseal,
And mind shall be partner with heart.
While thee to thyself I bid conscience reveal,
And show thee how evil thou art;
Remember thy follies, thy sins, and—thy crimes,
How vast is that infinite debt!
Yet mercy hath seven by seventy times
Been swift to forgive and forget.

Brood not on insults or injuries old,
For thou art injurious too—
Count not the sum till the total is told,
For thou art unkind and untrue:
And if all thy harms are forgotten, forgiven,
Now mercy with justice is met;
Oh, who would not gladly take lessons of Heaven,
And learn to forgive and forget!

Yes, yes, let a man when his enemy weeps,
Be quick to receive him a friend;
For thus on his head in kindness he heaps
Hot coals, to refine and amend:
And hearts that are christian more eagerly yearn,
As a nurse on her innocent pet,
Over lips that, once bitter, to penitence turn,
And whisper Forgive and Forget.

CHARITY.

In the hour of keenest sorrow—
In the hour of deepest woe—
Wait not for the coming morrow,
To the sad and sorrowing go;
Make it thy sincerest pleasure
To administer relief—
Freely opening thy treasure
To assuage a BROTHER'S grief.

Go and seek the ORPHAN sighing,
Seek the widow in her tears;
As on mercy's pinions flying,
Go dispel their darkest fears;
Seek the STRANGER, sad and weary,
Pass not on the other side,
Though the task be sad and dreary,
Heeding not the scorn of pride.

Go with manners unassuming,
In a meek and quiet way,
O'er the FATHER ne'er presuming,
Though thy BROTHER sadly stray;
'Tis a Savior's kind compassion,
'Tis his righteousness alone,
All unmerited salvation
That around thy path hath shone.

When thy heart is warmly glowing
With the sacred love of prayer,
Be thy works of kindness flowing
Not as with a miser's care;
Duty e'er should be thy watchword,
Pray drop the balmy tear,
Always toward the fallen cherish
Sympathy and love sincere.

"LORD, IF THOU WILT, THOU CANST MAKE
ME CLEAN."

"They continually say unto me, Where is thy God?"
PSALMS XLII. 3.

A leper foul I am,
The malady I feel;
No pow'r but thine can cleanse my guilt,
No hand but thine can heal.

My inward foes, they mock
My misery and pain;
"Where is thy God? He hears thee not;
Thy simple suit refrain.

Thy life is spent in sighs,
Thy years in fruitless grief;
Had He thy groaning heard, ere this
He must have sent relief.

Prithce give o'er, His ear
Is wearied with thy prayer;
He spurns thy suit, thy plea denies,
Hope not deliverance there.

What! such a mass of guilt,
Rebellion, enmity,
Presume his presence to pollute,
E'en on thy bended knee?"

Such, Lord, the cruel taunts
My trembling soul assail;
Nor can I answer them a word,
While doubts and fears prevail.

'Tis Thou alone must give
The answer—'tis not mine
The adversary's mouth to stop;
That word is only thine.

ASSOCIATIONAL MEETINGS.

THE BALTIMORE Association will meet on Thursday,
May 14th, with the Bethel church, Montgomery Co., Md.

THE DELAWARE Association will meet with the church
at Cow Marsh, Delaware, on Saturday, May 23d.

THE DELAWARE RIVER Association will meet with the
Southampton church, (about 17 miles north of Philadel-
phia,) on Friday the 5th of June.

THE WARWICK Association will hold her next meeting
with the church at this place, (New Vernon,) on Wednes-
day and Thursday, the 10th and 11th of June.

THE TOWALIGA Primitive Baptist Association will con-
vene with the church at Bethel, Butts Co., Ga., commen-
cing on Thursday before the first Sunday in September,
1846.

Old School Baptists, in general, are affectionately invi-
ted to attend the above meetings.

Receipts.

Illinois.—Clement West, \$1; Timothy Merryman, 1;
J. Capps, Esq., 5; Eld. Thomas Threlkeld, 2.
Kentucky.—Joseph Robb, 2; Wm. C. Booten, 1; John
Larew, 2, for Mrs. Jewett, 1; B. Mitchell, 1; Eld. T. P.
Dudley, 5; Samuel Goodwin 1; John Debell, for Mrs.
Jewett, 1.—Wisconsin.—Eld. D. Bainbridge 1.—
North Carolina.—James K. Green, 1.—Mississippi.
Hiram Robertson, 1; Mrs. M. J. Buck, 1.—New
York.—Eld. T. Hill, 3; A. D. Ellis, 2; A. Beckwith, 1;
S. Halleck, 1; R. P. Wales, 1; M. W. Bicknell, 2; D.
Bicknell, 1; C. Ellis, 1; O. Comstock, 1; Edward Clo-
ver 1; M. Smith, 1; A. M. Douglass, 5; John Storms, 6;
I. F. Crashaw, 1.—Virginia.—Eld. Wm. Marvin, 4, for
Mrs. Jewett, 1; S. Hillsman 1; Mrs. Lucinda Rixey, 2;
S. Carson, 1; Eld. John Clark, 3, for Mrs. Jewett, 2;
Elisha Darden, 1; Eld. W. W. Covington, for Eld.
Broome, 2, for Mrs. Jewett, 2.—Alabama.—D. C.
McQueen, 1; Robert I. Westmoreland, 5; L. B. Mosely,
1.—Pennsylvania.—N. Greenland, 5; David R. Moore,
1.—Delaware.—Eld. P. Meredith, 6.—Ohio.—Joseph
Taylor, 5; Eld. George Reeves, 5; Joseph Humphrey, 1;
John Taylor, Esq., 3.—Massachusetts.—Josiah John-
son, 2.—Connecticut.—E. K. Bunnell, 1.—Missouri.—
Levi Parks, 5.—Indiana.—Elder Wilson Thompson, 17;
John Romine, 2. Total, \$133 00

NEW AGENT.—Eld. George Reeves, Jamestown, Greene
county, Ohio.

LIST OF AGENTS.

The following list, together with those who formerly
acted as agents for the Monitor, are respectfully request-
ed to obtain subscriptions, and to collect and transmit
to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R.
Daniel, A. West, and James B. Stapler, (at Mobile.)
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C.
Stanton, and Wm. N. Beebe.
DELAWARE.—Elders Peter Meredith, Lemuel A. Hall,
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S. Bunting, P. McInturf, G. O'Dear, G. W. Crow.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some
names which we could not find on our subscription list;
many who have rendered us important service have been
called away by death. Ministers of the Old School Bap-
tist order, Post Masters, and all friends of the paper, are
requested to exert themselves to extend our circulation,
whether their names are enrolled as agents or not. All
favors of the kind will be duly appreciated and gratefully
acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 15, 1846.

NO. 8.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

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

COMMUNICATIONS.

For the *Signs of the Times*.

Near *Criglersville, Va., March 14, '46.*

VERY DEAR BROTHER BEEBE:—It is to me a source of the most exalted pleasure to meet and associate with brethren who can, and do, by their munificence, demonstrate the reality of their sympathy for the afflicted, the bereaved, and the destitute sheep and lambs of the Master's flock. That there are such brethren, and that I have the felicity to associate, and interchange thoughts and ideas with them sometimes, you will rejoice to believe, and be constrained to acknowledge, when you see herewith remitted to your special care, a donation of four dollars, to be equally divided between brother Broom and sister Jewett, the deeply afflicted and greatly bereaved widow of our much lamented brother Jewett.

This donation comes from brethren who have not desired that their names be given; but, for the satisfaction of brother Broom and sister Jewett, the objects of their bounty, I will take the liberty to insert them. Brother *John Weaver* sends one to brother Broom, and brother *Paul Yates* one to sister Jewett. Brother Broom, you have informed us through the *Signs*, was, in September last, deprived of his house, and many of his household goods, by a violent hurricane that swept over the land, whilst his wife and children, though greatly injured, were, providentially, saved alive; in which awful catastrophe and remarkable providence, we have a most stupendous display of the majesty, power, and sovereignty of Almighty God, on the one hand, and of his unspeakable mercy and goodness on the other. Praise him, O ye saints! The donation accompanying this, my brother, looks a little more like beneficence, than even a laudable, but prospective proposition, weighted and impeded by a heavy rider, in the shape of a censorious, procrastinating, and denunciatory amendment, for, it is much more active in its operation.

I am much pleased with the proposition of br. Hughes, which has for its object the extinguishment of what I would call an Old School Baptist *War Debt*, in which the Old School Baptists have been actively engaged about thirteen years,—a small debt, indeed, for a war so long protracted: our fort, at Mott's Corners, did essential service, and the debt incurred in affording the necessary supplies for the fort ought to be paid, and I hope the Old School Baptists will feel themselves in honor bound to make speedy arrangements for the accomplishment of that object. There is one feature (to say nothing of the rest) in the amendment offered by our high minded, honorable brother Clark, that I greatly admired, and that is the one which is so indicative of a high sense of honor, and a great love to justice, a feature that Old School Baptists will delight to gaze upon; and now, I will just here remark, that, if every agent for the *Signs*, there being 222, will send on the same amount, for the benefit of sister Jewett, that I have sent, the object, and more than the object contemplated in brother Hughes' proposition, will at once be accomplished. I would fondly provoke my brethren to love, and to good-works, and I know no better how, than, when I see them cold and tardy, to be myself the more zealous, fervid and active.

Our beloved, and much lamented brother Jewett warred a good warfare, and fell in the battle-field. He was a powerful auxiliary to the redoubtable *Signs*, and a very efficient instrument in the hands of the Lord God of Hosts, in conjunction with the formidable *Signs*, in discomfiting and putting effectually to the rout, the notorious Wm. F., the veritable leader of that anti-Christian band, which, about the year 1832, did dare violently to assail, seek to destroy, and hope to preach, in a short time, the funeral sermon of the Old School Baptists, a people that constitute, we believe, the only visible church of the Lord Jesus Christ. He, (brother Jewett,) was one of those intrepid, yet mild and humane spirits, that dared, in the strength of the Lord, to step forward at a fearful, and an alarming crisis, in defence of his Master's injured cause, and in defence of the faith of God's elect, the faith of the Old School Baptists; and often, through him, whilst the battle raged, was the oil of gladness poured into the hearts of many of his sad, disconsolate brethren—many times, through him, were the timid emboldened, the desponding revived, the thirsty refreshed, and the hungry fed; and such, and so many were his labors of love, that when he fell, he fell shrouded in the robes of imperishable fame, and

nobly crowned with the helmet of immortal honor!

In reference to all delinquents to the *Advocate and Monitor*, I must urge that the mantle of charity be thrown around them. I remember that brother Jewett offered the *Monitor* gratuitously to such as were not able to pay, and their not paying is a tacit acknowledgement of their inability to pay. It may be that these brethren, honest in heart and purpose, as all genuine Old School Baptists are, are bound down by relentless creditors, and are now writhing in the iron grasp of hungry, avaricious bailiffs, as famous, infamous, and execrable, for their unjust exactions and extortions, as were their publican brethren of Jewish antiquity; and if thus ground down and oppressed, they are more the objects of commiseration than denunciation, and should be kindly and tenderly embraced in the arms of love, and carefully screened from the severe and unjust censures of a censorious and persecuting world. Should these brethren ever emerge from their depressed condition, I am persuaded that they will never forget the widow and her orphans. I am led to the conclusion that none but Old School Baptists were subscribers for the *Advocate and Monitor*, and I hold that such a thing as an Old School Baptist, able to pay, and, for lack of honesty, will not, is an ideal thing, a mere nonentity—denounce and deracinate them, who may, no harm can be done, for, the object of denouncement and deracination, can be, like Warwick's target, the bantling of Licking, but a little man of straw.

Brother Paul Yates and myself took the *Advocate and Monitor* several years, and my impression is that our dues were regularly sent on, but if, through any omission or mistake, either on our part, or that of brother Jewett, if brother Jewett's books show a balance against us, we will remit upon notification thereof. By the grace of God, I hope, I am what I am.

WM. W. COVINGTON.

For the *Signs of the Times*.

DEAR BROTHER BEEBE:—In the 5th number of the *Signs* there is a communication signed "*Calvin Smith*," in which some exceptions are taken to the idea advanced by Joseph, that the contributions made by churches and brethren for their ministers should be considered a *debt*, and not a *present* or a *gift*.

Mr. Smith, or brother Smith, if he is a brother, (which does not appear from his communication, as he does not address you as such,) appears to entertain strange and confused ideas of what is real.

ly a debt, or a gift, in the usual acceptation of those terms, and especially in a scriptural sense, though we need not, in this case, consult Walker, Webster, or Johnson, but let us hear what Paul says on the subject of debt and favor: "To him that worketh is the reward * * * reckoned of debt." This is upon another subject, it is true, but the PRINCIPLE of debt and favor as established here will hold good in every case.

C. Smith admits that it is the *duty* of him that is taught, to communicate to him that teacheth. Well, this is all that Joseph contends for, for if it is his *duty*, he is under *obligation* to that extent, and therefore it is absurd to call it a favor, or a mere *act of charity*; *charity*, as understood among men, mere alms giving. The idea of its being the *duty* of one individual to confer a favor upon another, is ridiculously absurd. If he is under obligation to do what he does, it cannot in any way or sense be considered a favor or gift on his part. The *obligation*, or the *duty*, destroys the idea of *grace* or *favor* altogether.

God is under no obligation to "give grace and glory," and therefore it is all of grace—a gift. It is a *debt*, not under the law of the land, as Joseph showed, but a *gospel debt*. He owes it, because Christ had commanded it to be done—commanded it without specifying the sum to be paid; but "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," &c. 1 Cor. xvi. 2. This is called *wages* by the Apostle, who said to this same church, (2 Corinthians xi. 8,) "I robbed other churches, taking wages of them, to do you service."

As to the image and man of straw which C. Smith has reared up and then demolished, of the New School, and fixed salaries, and making bargains beforehand, &c., as it is not deducible from anything that Joseph wrote, it may pass for all it can make, or for all it is worth.

In reference to the sentiment advanced by Joseph, that it was a sufficient cause of separation from a church by a minister, when the church refused to let him eat of the milk of the flock, it is inquired of Mr. S. whether a minister should preach, or continue to preach for a church, when they give him evidence that they have no fellowship for him or his doctrine? If the church shall pay no attention whatever to the temporal wants of the preacher, and steadily withhold from him the milk of the flock, and thereby an expression of her fellowship in the gospel, and that when there is no lack of pecuniary ability on her part, what else can, or ought the preacher to conclude, but that they have no fellowship for him, and consequently have no farther use for his preaching? If they wilfully transgress all the plain and positive declarations of scripture upon this subject, is it just and right that the minister should countenance them in it? Should aid and abet them in the transgression? should give them God speed, and thereby be partakers of their evil deeds? But farther, Joseph takes the ground that no body has any claim to the appellation, of the church of Christ, unless they "observe and do all that he

has commanded;" and just so far as any such body, by profession, the church of Christ, is found living in transgression of the plain precepts and commands of the gospel, they cease to claim our confidence and respect, as a church. It is not a question of dollars and cents. The true minister is not governed by any particular amount, but as "God has ordained that those who preach the gospel should live of the gospel," if he receives no countenance or aid from the church in this respect, he should conclude that either he does not preach the gospel, or else the body he is preaching to is not the church of Christ. He will not stop preaching because he may be made to tread out the corn, at any particular place, with the muzzle on, nor will he leave one church to go to another because he can get a larger "salary." Where God has called him to go, and in his divine providence, marked out his field, there he will preach, and there God will sustain him, through his people, and sometimes through men of the world, and of no religion; and when these supplies are withheld, and all means of support cut off, the preacher may justly conclude that the church does not longer fellowship his preaching, and that God has use for him elsewhere; and if these impressions be correct, it will soon be made manifest in the evolutions of divine providence. There is one important matter which should not be lost sight of in this connexion, and that is, that no individual, nor body, nor church, even, can mark out the course or fix the boundaries of a true minister of Jesus Christ. It is an affair arranged and settled between him and his great CAPTAIN and LEADER, without conferring with flesh and blood, or consultation with any.

It is hoped that these additional remarks will satisfy the conscience of C. Smith; and if he is a brother, and member of a church, and felt when he read Joseph, as Benjamin intimated some perhaps would, that "*HE MEANS ME*," let him go at once to his minister and *GIVE* him whatever he thinks in *duty* he *owes* him, and as the Lord hath prospered him. JOSEPH.

For the Signs of the Times.

Chambers County, Ala., Dec. 24, 1845.

BROTHER BEEBE:—Having nothing of my own that I consider worthy to communicate for your valuable paper, I offer the following, which was written by Elisha Coles, nearly two hundred years ago. The subject discussed may be found in the first chapter of John, twelfth verse, "*But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name.*" This text was given Mr. Coles as an objection to the doctrine of election and effectual calling. Thus he begins:—"Albeit, that faith goes before the manifestation of our sonship, yet not before our sonship itself; "the adoption of sons, is that we were predestinated to before the foundation of the world." Eph. i. 4, 5. That therefore in John, must be understood with that of Moses, when he pleads with God for his presence with his people; "so shall we be separated

from all the people that are on the face of the earth." Exodus xxxiii. 16. Not that this separation was now to be made; it was done before, (Lev. xx. 24,) but his meaning is, that by the Lord's going with them, this their separation should be made manifest. The same sense of the word ye have in Matthew v. 44, 45, "Love your enemies; bless them that curse you; that ye may be, (that is, that ye may appear to be,) the children of your Father which is in heaven." Deut. vii. 6. In like manner we become the sons of God by faith. (Gal. iii. 26.) The budding of Aaron's rod was not the cause of God's choosing him to the priesthood, (Num. xvii. 5—8,) but it was an evidence of his being before chosen to that office. So, the giving of the Spirit is that which follows election; "because ye are sons, God hath sent forth the spirit of his Son into your hearts," &c. Gal. iv. 6.

Although the manifestation of our adoption, and our actual enjoyment of its privileges, are in time; yet the thing itself we were predestinated to from everlasting. (Eph. i. 4, 5, 9, 11.) Pursuant to this, our Savior manifests his name to those given him out of the world, and these receive it. (John xvii. 6—8.) The sheep hear his voice and follow him, (chapter x.) Of others he saith expressly, "Ye believe not, because ye are not of my sheep, as I said unto you." Verse 26. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Chapter viii. 47. The same reason he gives for his different ministration towards his own and others; to the one it was "given to know the mysteries of the kingdom of God; to the other it was not given." Mal. viii. 11. And therefore, having ended his parables, he dismisses the multitude, as having no more for them; but to his disciples he expressed everything in private, (Mark iv. 34.) And ye see that he put the whole upon election, as that which had invested them with this prerogative above the rest: "To you it is given," that is, it belonged to them by God's donation and appointment: they are first saints by election, and then saints by calling. (Rom. i. 7.) When Christ appeared to Paul, going to Damascus, they that were with him were all in amaze; a voice they heard, but knew not what it spake; why so? since they were as likely to yield as he. It was not indeed intended for them, and therefore their ears were not bored, nor the speech directed to them, but to Paul; and to Paul by name; but why to Paul above the rest? since he was the ring-leader and chief persecutor in the company. Paul was a chosen vessel; and this, in brief, was the reason of it, as you have it recorded in Acts xxii. 14: "The God of our fathers hath chosen thee, that thou shouldst know his will." The Jews had many means of knowing the Messiah, and inducements to believe in him, which the Gentiles had not; and yet these embrace the gospel while the Jews reject it. Those who sought after righteousness fell short of it; when those who sought it not, attained to it. Rom. ix. 30, 31. For the bottom reason of which

different dispensation of those blessings, we are referred to election, "The election hath obtained it, and the rest were blinded." Chapter xi. 7.

How variously are several men affected in hearing the same word? The sheep and the *rest* (who are blinded) have often both the same outward means; one neglects it, attends not at all, or regards not what he hears; a second quarrels at it as the Jews often did; a third is persuaded almost, as Agrippa was, and those that would hear Paul again of that matter; a fourth is cut in the heart, and persuaded altogether. It is a stumbling block to some, foolishness to others, and to some it is the power of God; and these some are such as were elected; of those to whom the promise was made, (Acts ii. 39.) and are therefore termed the *called according to his purpose*, (Rom. viii. 28.) and according to his own purpose and grace, which was given them in Christ before the world began. 2 Tim. i. 9. They are first chosen, and then caused to approach unto God. Ps. lxxv. 4. There is almost no end of scriptures to this purpose. I shall notice one more, and so close up this particular. All the blessings which the saints are blessed with, in time, are all bestowed according to God's decree of election before time, as is manifest from Eph. i. 3—5; where I observe, 1st. That election goes before the actual donation of spiritual blessings; for these are given in time; that was before time, and that which comes after cannot be the cause of that which went before it; one effect may be the cause of another, but not the cause of that which causeth itself. 2d. That election is the rule by which spiritual blessings are dispensed; those blessings are adequate with it, and answerable thereto; even as the impression is to the printing-types; or as the fashion of David's body, to the platform thereof in God's book; and the tabernacle, to the pattern shown in the mount, according to which all things are made, as well in respect of number, weight, and measure, as form and figure. Spiritual blessings are not given to one, more or less, or in any other manner, but just as election had laid it forth, which also is further confirmed by Rev. xxi. 27, where we find that none are admitted into the holy city, but those "whose names were written in the Lamb's book of life; and whoever was not found written there was cast into the lake of fire:" (chap. xx. 15 :) which shows at the latter day it will be taken for granted that "as many as were ordained to eternal life, believed;" therefore faith and holiness, are not the cause, but the certain effects and consequences of election."

For the Signs of the Times.

McConnellsville, Ohio, March 16, 1846.

BROTHER BEEBE:—It is some time since you have heard from me, and having a small remittance to send, I have with it sent some thoughts that have passed through my mind, while I am surrounded with circumstances which are connected with my body of sin and death. But, the Lord shall reign forever, even thy God, O Zion,

unto all generations. Poor, weak, and worthless sinner as I am, I hope that my heart has been sanctified with divine grace; and when I do enjoy the influence of the grace of God, I trust I do appreciate that the Lord's will may be done; and when I am so highly favored, whatever may be the crosses and losses I have to encounter, the Lord's grace is then magnified: I then can realize his help, and can truly say without him I can do nothing. Yea, vanity, and less than nothing without him, I am. When we are taught by his Spirit to renounce all things, and to experience the dictate of his divine sceptre, and bow with an holy submission to his sovereign and righteous will, we then can say, "Thy will be done."

The gospel testifies that there is no salvation out of Christ; "for there is none other name under heaven given among men, whereby we must be saved." Not only from deserved wrath and endless punishment, but only through *this name* can the heaven-born soul fight the good fight of faith and lay hold of eternal life—vanquish his enemies—mortify the deeds of the body—crucify the lusts of the flesh—oppose the allurements of the world, and so to let his light shine before men, they seeing his good works may glorify his Father which is in heaven. For to this end Christ both died, rose, and revived, that he might be Lord both of the dead and living. There is nothing to fear, to them that love God, to them that are called according to his purpose. For our Lord and Redeemer reigns in Zion to rule over all events of his divine providence:—by those events they shall be led to Him who is their Strength and Righteousness. And who can harm us, if we be followers of that which is good? Can tribulation, or distress, or persecutions, or famine, or nakedness, or sword? No; but these fiery trials will wean us from time and sense, and by faith we should endure them patiently, that after we have done the will of God we may receive the promise. All things, says God, shall work for our good. But, oh how does the poor soul shrink at the many things that appear to impede his enjoyment of divine things! How can these things work for my good, that now annoy my peace and joy in God? O my soul, trust thou in thy Savior and God; his infinite power can control all events, and his goodness will never suffer thee to be harmed, and when he has delivered thee, thou shalt realize his faithfulness and prove his promises. "I will never leave thee nor forsake thee. Israel shall never be forgotten of me." O my Lord, increase my faith.

We must then relinquish all things that oppose the spiritual kingdom of our Lord. Yes, we must, to enjoy all things connected with it, and all things necessary for this time-state will surely be given to us. O, then, if I possess the faith of God's elect, I have the earnest of eternal life—floods and flames can never extinguish it—it is inseparable from the Giver, the author and the object of the same. Faith as a principle, should be duly considered from the act arising from the principle. Faith, as to its principle, is begotten

in us, by the operation of God, being born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever. Therefore it is not the duty of an unregenerate sinner to possess this faith, as the heaven-born soul does. Except a sinner is born again, he *cannot* see the kingdom of God, and when he is so born, he will be sure to seek, and desire a knowledge of it. Nothing can impede the Giver in the bestowment of the principle, neither *unbelief*, nor *misbelief* can hinder his sovereignty, will, or purpose in the salvation of his people. Faith is not inseparable from the other graces of the Spirit, but may be distinguished by its acts. There can be no good hope, where there is no real fruit. The properties of faith are, to receive and to enjoy the riches of Christ; therefore by the act, its call being rich in faith, in possessing Christ we possess all things. All things are yours, (says Paul,) for ye are Christ's, and Christ is God's. Faith is the substance of things hoped for, and the evidence of things not seen. The acts of faith give no existence to covenant blessings; faith cometh by hearing, through the doctrine and the Spirit of Christ; and hearing by the word of God, which his qualified ministers preach, being sent by his divine appointment, they preach the Word, and the quickened sinner hears the glorious news of salvation through their ministration, which reveals the love of God towards poor guilty sinners in giving his own Son to die for the ungodly, and to justify the condemned. By the Spirit's work on the mind, the understanding being enlightened, it possesses a spiritual perception of its wants, fully persuaded of the ability of Christ to save to the uttermost, and by faith receives the unspeakable gift, and enjoys the promise. Faith is the evidence of life, and not the procuring cause of it. Rejoice, then, O my soul, in Him that lived and died for thee, to bring thee humble, and to confess him in all thy ways, for God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. I submit this for your disposal, and subscribe myself yours in the bonds of the gospel, JAMES JANEWAY.

For the Signs of the Times.

BROTHER BEEBE:—I thought of giving a short history of some things I have experienced.

When I was about twenty-one years of age, it pleased the Lord to make me acquainted (and I trust savingly acquainted) with his word, and the glorious plan of salvation revealed therein. I then united with the Baptist church in Leeds County, Canada, in February, 1846. That church was sound in the faith of the gospel, and she was blessed with energetic and Bible preaching—an arminian could find little or nothing to satisfy his taste there. I travelled with that church until 1827; about that time three of our members were appointed to set on a council in the

County of St. Lawrence, N. Y. Two young men were expected to be ordained. The first examined was ordained, but the second, hard and trying as it was, the council decided was not fit for ordination, and if I remember correctly, it was thought the young man had no call to preach. Well, what was to be done? One says, If we leave him so, it will kill him. The Moderator, I think, first made a move to send him to the Hamilton Seminary, and said he would give \$20, and how much will you give, and now much will another give, went all round the room, among ministers and lay brethren. Some could give more, and some less. But, my brother, I had some such views and feelings as I never had before. The thought occurred to my mind, what, send the poor little weak creature to Hamilton to have something done for him that they have decided God has not done? I did not give any money, for it looked like a great piece of inconsistency, if not wickedness. A short time after this I removed to Michigan, and united with a Baptist church, and from that day to the present I have seen what looks to me like great innovations upon the order of the Zion of God; and when I have seen and heard men preach and practice that which was so contrary to the gospel system, I have said in my own mind as Nehemiah said to Sanballat and Tobiah, with others, "But ye have no portion, nor right, nor memorial in Jerusalem." Nehemiah ii., last part of 20 verse.

I must come to a close for want of room. If you can collect anything from my imperfect composition and scribbling that will benefit any one, it is at your disposal. Yours in christian bonds,
D. H. BROWN.

For the Signs of the Times.

Urbana, Ohio, March 14, 1846.

BROTHER BEEBE:—We are too apt to complain because of the troubles that come in our way; and each one of us is ready to say, "Surely my troubles are more vexatious than those of my brethren, and more than I can bear." Now, it is evident that we differ in our likes and dislikes as much as we differ in regard to our fancy in dress, or anything else; hence it is that we fall out and complain of each other by the way, but it does seem to me that we all should remember that we too are prone to wander from the path of safety; this we are most apt to do at a time when we forget our own weakness and folly, and when the weakness and folly of our brethren are seen, and as our sight grows more dim, their supposed sins become more aggravated or magnified. Then it is that our blindness and want (or rather lack) of grace qualifies us for the very work which satan and the world wish us to do. At such a time, the world, the flesh, and the devil, all unite in their exertions to destroy the peace of the church; and if this combination of evil spirits can but succeed in setting brother against brother, the triumph is certain, though it may be but momentary. At such a time, and under such circumstances, poor, frail, deceitful, and proud men be-

gin to backbite one another. Evil surmisings and unjustifiable whisperings ensue; and instead of laboring for each other's good, we are found engaged in sowing seeds of discord among the brethren. The peace and dignity of the church is marred—confusion prevails to a great extent—the wicked world becomes a church-attending people, all taking sides as the Devil directs them.—Yea, some who know not God, and desire not his knowledge, seem to become very much concerned for the welfare of the church, or, at least such of the members of the church as the Devil is most anxious to destroy, in order to make the conquest the more easy and the more certain. Have we not seen and heard these things? Have we not seen the servants of the world lubricating those whom they wish to destroy, by flattery and falsehood. They lubricate the victim they intend to swallow, as the serpent does its food. It is the nature of buzzards to live and grow fat on unsound flesh, even so it is the nature of the world to "laugh and grow fat" upon the follies of the saints, and the unhealthy state of the church.

The church cannot return from her wanderings until the fire has consumed all the combustible that is intended shall be burnt up by the necessary scourge sent upon her. Zion, the city of our God, must be swept, purged, and cleansed for her good. O that God would keep his people from the devouring jaws of the insatiate world, and "save us from the power of our friends"—learn us how to appreciate the feelings and views of the poor saints, and give us liberally of his grace, so that we may be able to sympathise with each other, both in our outward and inward afflictions; enable the church judiciously to visit the sick and the afflicted, and administer relief to the poor who are almost starving for natural food; and save those who are almost starved to death for the want of spiritual food. May grace reign in the hearts of the saints. JOHN TAYLOR.

For the Signs of the Times.

South Quay, Va., March 20, 1846.

BROTHER BEEBE:—Never until this morning did I think that I should write anything to appear in print; but my mind was suddenly arrested this morning after reading a part of the fifth number of the Signs, upon the subject of war. Now, brother Beebe, I hope I have been at war upwards of thirty years, but my soul I hope is for peace, and I hope I do want my Old School brethren to be at peace with each other, and particularly on matters of minor importance, and such I think the subject under discussion in the Signs to be. I mean that of Constitutional Formalities. Now, my brother, if it were a matter of heresy, I would say, war against it with all your might; but I cannot view it as such, therefore I want to beseech my brethren in the name of the Lord and Master, and say to them, Peace, brethren, be still, and bind up the wounds that seem to have been made on the tender minds of your dear brethren. Yes, I say, bind them up in the bonds of christian love. Yes, my dear brethren, I would adopt the lan-

guage of the good old Apostle Paul to his Corinthian Brethren, when he said to them, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Now, brother Beebe, I don't want to say much to your dear brethren, lest I should inflict a wound on some tender mind, for I do believe them all to be much wiser than I am in things pertaining to this life, and do verily hope that God has made them wise unto salvation.

Brother Beebe, Please correct any error you may see in the above if you should deem it fit to go to the dear brethren. No more now, only I desire to pray that God may enable the brethren to read the above in the spirit under which it was written. Yours in christian love,

ELISHA DARDEN.

For the Signs of the Times.

February 16, 1846.

ELDER BEEBE:—I have for some time contemplated a communication to the Signs, but by various circumstances "have been let hitherto." I do not write in the hope of edifying any one; but feeling desirous (if I know my own heart) to learn only in the "School of Christ," and an assurance that you, and your fellow-laborers, are teachers in that school, and commissioned by the Great Shepherd to feed the flock with knowledge, I come to you for the solution of difficulties, and for instruction on points where I feel my ignorance. Not that I believe in the infallibility of any man, or set of men: gifts are various, and those who are taught of God, are not all equally enlightened. Neither can we suppose that all that seems to be truth to the minds of God's people, is actually taught by God's Spirit; otherwise there could be no difference of opinion among them. But there is an internal evidence which some expositions carry with them of the genuineness of their origin, something to which the Spirit within seems to bear witness. The unction from the Holy One, whereby his children "know all things," enables them generally to recognize those things which emanate from himself.

When I hear some men preach, or read their writings, there is a constant question of the truth of it in my mind. *Is this so?* I ask myself. If there is an error, I am unable to tell where it originated, and yet there seems to be something wrong; at least, they are pulling at the wrong end of the chain, and have reversed the order of gospel truth, if nothing more. I am unsatisfied—unfed. But when, instead of telling what men ought to do continually, and dwelling upon the reasonableness of God's requirements, and of the claims of the gospel to the reception of all men, I hear one who tells what God does for men, of his sovereign, unchangeable love, of the effectual working whereby he subdues the soul unto himself, breathing into it the breath of a new life, with all the blessed fruits of that divine gift, I feel that this is indeed "the gospel," the glad tidings, the opening of the prison, the year of release, which Christ preached while on earth, and commissioned his ministers to preach

after he ascended on high. But it is only "they that have ears" that hear it, and when it comes with power home to my heart, I say to myself with some small degree of confidence, surely the "Lord is my Shepherd:" I feed upon the banquet provided, and am refreshed.

But I took up my pen for the purpose of asking your views, or those of any of your correspondents who have light upon it, on the following sentiment, which I often hear advanced, but on which I cannot feel full satisfaction, viz: that all temporal, providential mercies that ever have been, or ever will be enjoyed by the human race, come to them through the atonement of Christ. That there is a sense in which Christ is the Savior of *all men*, is expressly stated in the scriptures of truth; but whether it intends the resurrection of the body, which we are informed will take place with reference to the *unjust*, as well as the *just*, or whether both ideas are included in the expression, is not so clear to me. Comparing this with the direction to "let both" (tares and wheat) "grow together till the harvest," lest by uprooting one the other may be destroyed, the conclusion seems most natural that life and its enjoyments are permitted to the former class, not *directly* and for their own use, so to speak, but *indirectly*, on account of their connexion with the "wheat." If this be correct, then the latter class must receive them through Christ, as a *federal head*. Otherwise, the conclusion seems to me unavoidable, that all possess them alike, as natural gifts of a common Creator, irrespective of Christ.

I have several times read Rushton's Letters, and they seem to be a clear and irrefutable exposition of the doctrine of Particular Redemption. The types and shadows of the Old Testament seem impossible to be explained on any other plan. This system, too, displays the character of God, and his dealings with men, as consistent in all their parts; while the combination of universal provision and universal offers of salvation, with election and predestination, imply a disingenuousness and inconsistency in the divine character. It represents God as offering to men what he knows they cannot obtain, and then condemning them for refusing it. Still, as any system must fall, however beautiful or consistent, if the scriptures opposing it cannot be so understood as to render the opposition merely *apparent*, and not real, there remains a question, how, upon the particular plan, are we to understand 1 John ii. 2, "And he is the propitiation for *our* sins, and not for *ours* only, but for the sins of the *whole world*?" In every other case in this epistle where the word world is used, it appears to be in contrast with the church, which he calls *we*. But if, in the passage cited, he has reference to the distinction between Jews and Gentiles, what is the proof? There are many other passages in the New Testament that represent Christ as the Savior of "all men," "the world," &c., but I do not recollect any that there is so much difficulty in reconciling to the system of Particular Redemption.

The Baptist minister in this place, who is very

tenacious of the doctrine of election, and equally so of universal provision and offers of salvation, says that Christ died for the elect in no sense whatever in which he did not die for all mankind; and therefore God in perfect sincerity and good faith can offer salvation to all on condition of exercising faith in Christ, though he knows only the elect will accept it. He does not view the atonement as cancelling any sin, but as necessary to show God's regard for holiness, not because men could not have been saved equally well without it, if God had so willed; that it was a plan by which he consented to accept of the *sufferings* of Christ instead of the *punishment* of the sinner. He therefore defines justice, not the "rendering every one his exact due," but negatively "doing wrong to any interest in the Universe." In the former sense God cannot be just and the justifier of the ungodly; for if they have their due they must suffer punishment, and if Christ had his, he could not suffer in their stead. The idea of a federal union he treats as a fancy; sin is not a concretion that can be conceived of, or punished, in any other than the person that commits it; there cannot therefore be such a thing as giving *sin* its due without punishing it personally in the sinner. So far as Mr. Rushton quotes Mr. Fuller, (which is all I have opportunity of knowing of his sentiments,) it seems to me the minister alluded to goes considerably beyond him.

A word or two in reference to my communication inserted in No. 18 of the last volume of the Signs. If I understand your remarks in reply, you differ merely in the use of the word *free*, from what I *intended* to express in the words "free, (not from obligation or accountability, but free in their *wills* to obey or disobey.)" My idea was simply that the will was not controlled by any necessity, but was exercised without restraint, which is only another way of saying they acted voluntarily. There is, however, a degree of tautology in the expression, which renders it exceptionable. But the incorrectness of the term *free agency* is obvious. It cannot convey the same meaning as *voluntary action*, as you have clearly shown, without a perversion of the word *free* from its legitimate sense. And yet if that is not the sense in which writers generally use it, I have always misapprehended their meaning. I have always understood by a *free agent*, one who has the *power* to do either right or wrong, according to his choice.

Still the question remains whether men have not lost this power by the original apostacy. I do not mean whether natural men can perform spiritual service, or could have done it if they had not fallen; but whether they possess the same ability to obey the law that they had at their creation. And whether it is *this* inability, or the want of power to perform *spiritual service* that Paul complains of, when he says, *To will is present, but how to perform, &c., I find not.* And again, *When I would do good, evil is present with me.*

Again, by being "redeemed from the law, and brought under law to the Redeemer," do you mean freed from the *obligation* to keep the law,

"Thou shalt love the Lord thy God," &c., or the "law of Christ?" which, so far as I am able to discover, consists in *love*; the "new commandment" is "to love one another," and the fulfillment of it is in "bearing one another's burdens," which seems to correspond to the second part, "Thou shalt love thy neighbor." But if, by *one another*, we are to understand only the family of Christ, and by *neighbor*, all mankind, then are we released by redemption from the duty of loving any but the former class? I might multiply questions still further, for they crowd into my mind as I write, but I will leave them for the present, lest I weary your patience, and take too much space, that might more profitably be filled by others. But you are perfectly at liberty (and I hope you will always use the liberty when you think proper) to retrench or to exclude anything you consider unprofitable. It is possible, however, that similar questions might arise in other minds, and that in replying to *one* inquirer, others may at the same time be edified.

I wish to say further, however, that in the allegory alluded to above, I had no expectation *fully* to elucidate the subject; neither did I intend to convey that the "restoration of implements," or rather the gift of new ones, reinstated the transgressor in his former position, by any means. Your remarks upon that are perfectly in accordance with views that were in my mind when that was written. I only meant to say he could not do the will of God *without* the power communicated by divine grace, and it was that struggle of the soul, quickened to a consciousness of its death, (if I may be allowed the expression,) that earnestly longed to shake off its fetters, and enjoy the liberty of the spiritual life, that I attempted to describe.

But I should never come to a close, if I continued till I had nothing more to say, so I may as well break off abruptly. Very sincerely your friend, F.

For the Signs of the Times.

Marion, Iowa, March 1, 1846.

BROTHER BEEBE:—Although a stranger to you in the flesh, yet I trust a brother in Christ, if so be that we have tasted that the Lord is gracious, and I humbly hope that by the goodness of God and his sovereign, and eternal, and unchangeable love and grace, I have been called to see and made to feel that I was a miracle of that grace which is unbounded, and bestowed upon the undeserving, and upon those that are ready to perish. Seeing my lost and ruined condition by sin, sinking in despair, Christ was revealed to me as my Salvation, and I was made to rejoice and put my trust in him, for all I wanted in this world, or in that which is to come; being confident that he is the only Way, the Truth, and the Life, and the Way in which all his children will be delivered from all the effects of sin, and dwell with him in ultimate glory. Just so sure as Christ is there, so sure all the members of his body will be with him. I feel confident that this is the truth, yet I have my

doubts at times whether I am a child or not. I am at this time in a destitute place, and the only Old School Baptist in the settlement, having lately come to this place from Elk Creek, Ohio; where I enjoyed the glorious privilege of hearing the gospel preached in its simplicity, and sitting with my brethren in sweet communion with Christ in heavenly places, never to be forgotten. Q, that I could enjoy such happy seasons again with brethren, but I fear they will never return.—I have heard but two sermons of Christ's gospel since last September. There are some Old School Baptists within ten miles of where I live, and I think from present prospects, there will be a church constituted in this vicinity this spring.

This country is filled up with professors of all kinds but the Lord's kind; and he is able to destroy the mockers, and build up a people to speak forth his glory and power. I feel like one wandering in the wilderness alone and almost forsaken, yet at times I feel refreshed by some sweet promise from my master that buoys me up above the troubles of this unfriendly world; and with all the trials I pass through, if Christ is with me I shall not fear. I would be glad for brethren who are coming west to come to Linn County, Iowa, for I think it has advantages over any other part of the Territory. It is well watered, and has been since the first settling very healthy, timber is good, land very fertile and cheap, and settling very fast.

MOSES MOREHOUSE.

For the Signs of the Times.

Westmoreland, N. Y., March 2, 1846.

DEAR BROTHER BEEBE:—Having a remittance to make to you I have concluded to write a few lines for your disposal. And now, what shall I say? I will say the Lord God omnipotent reigns, not only in heaven above, but also on the earth beneath, and overrules all things for his glory.—He brings order out of all the seeming confusions that appear to our view. The Lord Jehovah will be glorified in all that he does or suffers to be done; therefore I do rejoice, yea, and will rejoice so long as I can by the grace of God take this view of things. It seems at times to us that sin reigns over the works of God's hands, and that the dashing elements of sin would sweep with a besom of destruction all the race of Adam. We see not only the world in great commotion, but the church of the Most High God is also in great contentions, for things of but little or no importance. It does seem to me that if the brethren possessed more of that meek and quiet spirit of the blessed Jesus, there would not be so much sharp shooting. Brother aiming all the artillery he can command against brother; or, brethren who seem to differ in some things which do not appear to be essential to christian or church fellowship. Brother Beebe, at times my heart, with the hearts of my brethren, have been made sick by reading the long epistles of contentions upon things that ought not to appear in the Signs of the Times. You have said in the third number of the current volume, that controversies will not be seen hereafter in the Signs, to which I would add a hearty amen. The Signs should be devoted (in my opinion) to doctrinal, practical, and experimental religion, that the saints may be comforted and built up in their most holy faith—that they may be led more fully to appreciate that salvation wrought out by the

Lord Jesus Christ for the whole elect family of God; and that the saints may come into the unity of the Spirit and bonds of peace, that there may be a oneness of mind, that the glory of the Great God may be visible to all who wonder, and despise and perish.

And now, brother Beebe, may the Great God give you grace and wisdom to conduct the Signs in a manner that will render it a messenger of peace, comfort, consolation and instruction to all of the family of the blessed Jesus, to whom it may come, and build them up in their most holy faith, is, and I trust will be, the prayer of a poor sinner saved by grace. I remain as ever, yours in the bonds of love,
JAMES BICKNELL, Jr.

Brother Beebe, I wish you would give timely notice in the Signs, that the Michigan Old School Baptist Conference will meet with the First Regular or Old School Baptist Church of Anson and Oakland, (Oakland County, Michigan,) on Friday before the 4th Lord's day in June. Brethren from a distance, South or West, will inquire for and call on Elder Noah R. Lect, North West from Rochester, and North-East from Pontiac, 4 or 5 miles from each place; or call on D. H. Brown, 1 mile North of Utica Village, about 27 miles North from Detroit. All Old School Brethren who can, are affectionately invited to attend, and it would be very desirable if Elder Beebe or some of the Old School Baptist ministers could visit Michigan about that time.

THE ANNUAL MEETING of the Old School Baptists of Northern Pennsylvania, will be held, if the Lord will permit, on the third Sunday in June, 1846, and Saturday preceding, at such place as the brethren of Clifford and Greenfield shall designate; and of which they are requested to give timely notice through the Signs, agreeably to the arrangements of the last meeting, at New Milford.

We hope our ministering brethren of Orange Co., and elsewhere, will bear in mind that Elders West and Bryan have been called away from the field of labor they once occupied among us, and we are left destitute of experienced fathers in the ministry, and we earnestly request our brethren to make their arrangements so as to attend with us as often as possible.
ARNOLD BOLCH.
Jackson, Pa., March 22, 1846.

EDITORIAL.

NEW VERNON, N. Y., APRIL 15, 1846.

REPLY TO OUR CORRESPONDENT,

"F."

Our correspondent "F," whose letter will be found on pages 60 and 61, has laid out work enough to keep the editor and correspondents of this periodical busy for some time to come; and no doubt exists in our mind that the several points submitted may be discussed with greater satisfaction and far more profit to our readers generally than the farther discussion of those questions of Associational Order which have occupied so large a portion of our sheet for some months past. There are many subjects of importance involved in the inquiries of our correspondent, and after we have filled out this article in reply, we shall probably leave room enough for abier pens.

We can conceive of no more direct connexion between the atonement made by our adorable Redeemer, and the temporal mercies enjoyed by the human family, than there is between the atonement and the final perdition of the ungodly.—There is, as we conceive, a connexion existing, by which all the administrations of our God, in providence, retribution, and grace, are placed in harmonious order, the one with all the others; so that, if

it were possible that any part of the divine purpose or arrangement of God could fail, such failure would effect, confuse, and derange the whole system of the divine government. Temporal mercies were enjoyed before sin corrupted the human family, nor have they been withheld since sin entered the world. Up to the present hour God in providence continues to send his rain upon the just and the unjust; but, instead of regarding the providential mercies of God as evidence of a reconciliation by the blood of Christ, embracing the recipients of those common or temporal favors, Paul speaks of them, [Rom. ix., 22,] as illustrative rather of the manner in which it is the pleasure of God to show his *wrath*, and *make his power known*; as in the case of Pharaoh, God exalted him for that very cause.

The atonement made by our divine Redeemer, either was exclusively for those who shall finally reign with him in glory, or one of two things must be inevitable:—

FIRST. All mankind will be saved by it; or,
SECOND. None will be saved by it.

If, according to the advocates of a general atonement and offered salvation,—or, according to the mongrel *vender of terms and conditions*, in the vicinity of our correspondent,—Christ died for his elect in no sense in which he did not die for all mankind; or, in other words, if he died for all mankind in every sense in which he died for his people, if all mankind are not finally and everlastingly saved from wrath and condemnation, then the blood of Christ does not cleanse from all sin, nor does his atonement reconcile the objects of it to God; in which case Christ has died in vain. Do not those who hold such heresy *trample under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing?* If his blood lacks efficiency to secure the object for which it was shed, it is defective; and if defective, it must be an unholy thing. To this conclusion we cannot come without doing despite to the Spirit of grace. But if it be admitted that his blood is a holy thing, and that it cleanses the sinner from all sin, it must follow unavoidably that all for whom it was shed, are by it cleansed, redeemed, saved, and reconciled to God.

Many arguments of the most conclusive nature, are at hand, to show that there was no *partial* atonement made by Christ. Of all that work of which he is the Author, he is also the Finisher; he is the *First and the Last, the Beginning and the End*.

The word *atonement*, or *at-one-ment*, signifies *reconciliation*; we are therefore reconciled to God by the atonement made, or there was no atonement made for us. Christ "was delivered for our offences, and was raised again for our justification," [Rom. iv. 25,] or we are not of the number for whom he died. If he died for our sins he arose for our justification; and if he has died and arisen for us without putting away our sins and effecting our complete justification, then he has died in vain, having failed to secure the objects for which he suffered.

If his object in suffering was to procure temporal mercies for us, that object is not attained, as we enjoy them to no greater extent since, than before he suffered; and we see those who fear not God, and who regard not man, in possession of a much greater abundance of temporal favors than the saints; insomuch that their eyes stand out with fatness, and they have more than heart can wish. If the object of his death, according to Wesley, was only to bring man into a *salvable state*, unless he has absolutely saved them, he has failed in this, because there is salvation in no other. Acts iv. 12. And as there is salvation in no other than Christ, salvation can proceed from no other.

We have not been able to find the passage, where "it is expressly stated that CHRIST is the Savior of all men," in any sense. We think "F" has allusion to 1 Timothy, iv., 10: "For therefore we both labor, and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." We cannot understand this universal salvation to proceed from Christ in his official, or mediatorial distinction from the Father; but, the Apostle very justly ascribes the salvation by which all temporal mercies are extended to the whole human family, to that "Living God," in whom all the Apostles and prophets trusted. That common salvation, which secures us from famine, and death, to the full extent that it is enjoyed, is attributable only to the "Living God," in whom, as his creatures, we live, and move, and have our being; and from whom also the special salvation of all that believe proceeds. For he so loved the world, that he gave his only begotten Son—(For what? that all might have opportunity to secure the salvation of their souls? By no means; but this was it)—"that WHOSOEVER BELIEVETH IN HIM should not perish, but have everlasting life." John iii. 16. Of believers, he is the Savior, in a sense differing from that in which he is the Savior of all men. Now, who are thus denominated? "As many as were ordained to eternal life believed." Acts xiii. 48. "Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. ii. 13, 14. From these scriptures with a multitude of other passages the conclusion is unavoidable that God gave his Son to die for the sins, and arise from the dead for the justification of as many as were ordained to eternal life, and for no more, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 29, 30. Now, if the learned gentleman in Massachusetts, can show that all these provisions are made alike for all mankind, he will do service to the doctrine of universal salvation.

That all new covenant blessings, (salvation from first to last included,) flow to the heirs of promise through Christ as a *federal Head*, is so clearly demonstrated in the scriptures of truth, that he who can remain skeptical upon the subject, is strongly tinctured with infidelity, let his professions of piety or his pulpit eloquence be what they may.

The inspired Apostle affirms that God has given him [Christ] to be the Head over all things to the church, which is his body, and THE FULLNESS OF HIM THAT FILLETH ALL IN ALL. Eph. i. 22, 23. Adam was a figure of Christ, (Rom. v. 14.) and the human family was the fullness of Adam. The second, or antitypical Adam was the Lord from heaven; but the first Adam was not spiritual, but natural, consequently the federal head only of his natural posterity which was created in him; but afterwards, in the order of time, was the revelation of that second Adam or federal Head which was spiritual; and as the natural federal head embodied and represented only a natural progeny, so his spiritual antitype as a federal head, represented that spiritual seed which was created in him and which constitutes his body and fullness.

Not in his Godhead, but in his mediatorial headship of the church, Christ is the Beginning of the creation of God, and the first born of every creature, or created thing. "A seed shall serve him; it shall be accounted to the Lord for a generation." Ps. xxii. 30. As his seed, his people existed in him before they were generated by him. They are a *chosen generation*, because they were "chosen in him before the foundation of the world." Eph. i. 4. "His seed shall endure forever, and his throne as the sun before me," saith the Lord. Ps. lxxxix. 36. The seed of David and the seed of Israel are figuratively used to illustrate the relationship of God's people to Christ, their spiritual Head and Progenitor. "In the Lord shall all the seed of Israel be justified, and shall glory." Isa. xlv. 25. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. liii. 10, 11. From these scriptures it is evident that by virtue of real vital relationship, Christ has borne the griefs, carried the sorrows, and suffered the chastisement of his people's peace; so that by his stripes they are healed. Isaiah, liii., 4, 5. How preposterous is the theory of the miscalled Baptist minister in the vicinity of our correspondent! "He does not view the atonement as cancelling any sin, but as necessary to show God's regard for holiness; not because men could not have been saved equally well without it, if God had so willed." Without what? Atonement, or reconciliation, or justification! In the estimation of the minister alluded to, it would have been equally well to save sinners in their sins, without reconciling them to God, &c., if God had so willed.—

Glory to God in the highest! He did not so will. His will was to save his people from their sins, and to constitute them a *holy nation*, and a peculiar people. How could the acceptance of Christ's sufferings in lieu of the sinner's punishment display God's regard for holiness, if Christ was not legally viewed as the federal Head of those for whom he died? Nothing can be more repugnant to all the perfections of God, than that which this Yankee preacher represents as God's chosen method of showing his regard for holiness. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii. 15. Can it be supposed that God has chosen abomination to show or illustrate his regard for holiness? Away with such madness and blasphemy! Deny the previously existing union, relationship and identity of Christ and his church, and you deny the only principle on which divine justice could admit of the sufferings of Christ, for the transgressions of his people. As well might the ministers of our civil law admit of the punishment of the innocent for the crimes of the guilty, to show that ours is a justice loving government. Again; If Christ's death did not cancel the demands of the law, for the sins of those for whom he died, how are they justified by his blood?—(Rom. iv., 9.) seeing, in that case, all their sins remain in full force against them. But, notwithstanding all the cavellings of men, men must be purged from all sin and guilt, by the blood of Christ, or they can never see God. The legal and righteous demand of the law was, "The soul that sinneth shall die." What the soul is to the natural body of man, Christ is to his church.—When Christ died, the soul, life, and immortality of the church, which is his body, was delivered up, for the offences of that body, and accepted by law and justice for the offences of that body, and raised from the dead for the justification of that body, and by his stripes that body was healed; for he put away the sins of that body by the sacrifice of himself. "Much more than being now justified by his blood, we shall be saved from wrath thro' him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v., 9, 10.

We will now attend to 1 John, ii., 2, and see if it conflicts with the doctrine of the foregoing scriptures. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The term *propitiation*, according to Walker, signifies *atonement*. Butterworth renders it *peace or reconciliation*, which definitions seem to agree with the Greek Lexicon. But the difficulty in understanding this text, is to decide in what sense the terms *whole world* are to be taken. In this text, the *whole world* is reconciled to God, through the atonement of Christ; and in the text, same epistle, (v., 19,) we are informed that the *whole world* lieth in wickedness, or unreconciliation to God. The Apostle was evidently writing to the scattered saints of Jewish descent, according to the flesh; and would have his brethren know that the advocacy of Christ, and the reconciliation by him effected, had the same application to his people among the gentiles, as to those among the Jews.

[To be Continued.]

POETRY.

For the Signs of the Times.

THE ROSE OF SHARON.

Sweet Rose of Sharon—ceaseless bloom!
Immortal Flower of sweet perfume;
Its beauty ever lasts.

'Tis not a flower that blooms in spring,
To die when winter spreads his wing,
But never, never blasts.

Fairest of all the flowers that bloom
"Is Sharon's Rose of sweet perfume."

O Holy Spirit, send a breeze
From heaven, to stir its fragrant leaves;
Let me its sweets inhale:

O waft its precious spices here,
I long to breathe the balmy air,
The soul reviving gale.

Come, O thou gentle, heavenly breeze,
And blow upon its fragrant leaves.

Sweet Rose of Sharon! beauteous gem!
Heaven's resplendent diadem!

Thy beauty now unfold.
O let me catch a glimpse of thee,
'Twill fill mine eyes with ecstasy,
My heart with joy untold.

Sweet Rose of Sharon, beauteous gem,
Heaven's resplendent diadem.

MARIANNE.

LOVE.

Come Holy Spirit, drown our tears
In seas of heavenly love,

O'erwhelm our anxious doubts and fears
In Christ's atoning blood.

Do thou the mist of stupor quell,
Our Light, our Life, our Way;
And unbelief's dark clouds dispel
With thy enlivening ray.

One smile, dear Lord, one smile of thine,
Can break sin's iron chains,
Can free the fettered soul from guile,
And Satan's dire domains.

O, leave us not to stem the tide,
Through trouble's foaming sea,
But be thou always near to guide,
That we may lean on thee.

Like Peter, we are sore afraid
When boisterous winds do blow,
But if Thou wilt but stretch thy hand,
'Twill bear us up, we know.

'Twill bear us up from scenes below,
If branches of "The Vine,"
Where we may round thy glorious brow,
Love's garland richly twine.

O sovereign Love! shall we e'er be
Sav'd trophies of thy grace?
Will it be ours to find in thee
A home, a "Resting Place?"

Come, Holy Spirit, warm our hearts
With beams of heavenly love,
Teach us the Way, thy light impart,
While in this vale we rove.

MARIANNE.

Athens, Pa.

MARRIED.

At New Milford, Susquehanna Co., Pa., on the 25th day of February last, by Elder Arnold Bolch, Mr. JOSHUA CURTIS, of Bridgeport, to Miss JULIA ANN WHEAT, of the former place.

OBITUARY.

Rock Springs, Lancaster Co., Pa. }
March 5, 1845. }

DIED, on the 9th ult., of Typhus Pleurisy, Mrs. ELIZABETH STREETT, consort of Shadrach Streett, of Harford County, in the 53d year of her age; leaving a large family and many friends to mourn their loss.

She was an affectionate wife and mother, and a sincere friend. For many years she had been a member of the Old School Baptist Church, and a believer in the merits of the atoning blood of our Lord and Savior, Jesus Christ. She bore her illness with christian fortitude, and in her last moments she said, in the language of the poet,

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lay my head
And breathe my life out sweetly there.

St. CLAIR STREETT.

DIED, on Tuesday the 24th ult., about 10 o'clock in the morning, at the residence of her husband, in Jefferson County, Virginia, Mrs. MARY B. HELM, daughter of Elder Thomas Buck. She was born in Dec. 1810, and although she had not been baptized, she possessed a good hope through grace, and was a firm and uncompromising defender of the Old School Baptist cause.

DIED, on the 24th ult., in the town of Mt. Hope, JOSEPHINE, daughter of Daniel R. & Hannah Greenleaf, in the 3d year of her age.

O let us now restrain our grief—
Grim death to her hath brought relief;
She's free from sorrow, toil, and pain—
Our loss is her eternal gain.

ASSOCIATIONAL MEETINGS.

THE BALTIMORE Association will meet on Thursday, May 14th, with the Bethel church, Montgomery Co., Md.

THE DELAWARE Association will meet with the church at Cow Marsh, Delaware, on Saturday, May 23d.

THE DELAWARE RIVER Association will meet with the Southampton church, (about 17 miles north of Philadelphia,) on Friday the 5th of June.

THE WARWICK Association will hold her next meeting with the church at this place, (New Vernon,) on Wednesday and Thursday, the 10th and 11th of June.

THE TOWALIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

Receipts.

Pennsylvania. J Jenkins \$2; Wm H Crawford 3; J Wells 2; Eld A Bolch 3. New Jersey, J T Risler 1. Ohio, Eld G Reaves 2; J Janeway 2; E Miller Esq 8; E'd G Ambrose 10; A Phelps 1; S Drake 5; E Ashbrook, for A Dornon 1. Alabama, J M Pearson 2. New York, J W Livingston 10; J Gilmore 1; D Harris 5; T Lewis 1; for Mrs Jewett 3; A Mattice 1; Col N Beyea 1; E Ingalbe 1. Virginia, Eld T Buck 5; also for Mrs Jewett from George Knight 2; G W Kelly 1. Missouri, Eld S I Lowe 1; for Mrs Jewett 4; J Peale 2; Eld T Boulware 3. Kentucky, M Lassing Esq 3; for Mrs Jewett 2; J C Hopkins 2. Connecticut, Eld A B Goldsmith 1. Massachusetts, J Rowley 3; for Mrs Jewett 2. Tennessee, E Moreland 5. Missouri, Eld H Louthan 5. Indiana, A G Webster 2; for Mrs Jewett 2; Eld B Parks 2; Eld J F Johnson 5. Michigan, H Deny 1; J Patrick 1; D H Brown 6. Total, \$125 00

New Agents.—D. H. Brown, Utica, Michigan. Elder John F. Johnson, New Castle, Indiana.

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The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 1, 1846.

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THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

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To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

Charleston, Ill., April 1, 1846.

BROTHER BEEBE :—A thousand thanks for your numbers, for I love to read them. I hope the Lord has contracted my desires and aims almost to the one point of studying the knowledge of His truth. And yet, alas! I am a slow scholar; nor can I see in what respect I get forward, unless it be, that, every day I am more confirmed in the conviction of my own emptiness and inability to all spiritual good. I would hope, since no effect can be without an adequate cause, that I have made some advance, though in a manner imperceptible to myself, towards a more simple dependence upon Jesus as my all in all. It is given me to thirst and to taste, if it is not given me to drink abundantly; and I would be thankful for the desire. The enemy assaults me more by *sap* than *storm*; and I am ready to think I suffer more by languor than some of my brethren do by the sharper conflicts to which they are called. I see the wisdom, grace, suitableness and sufficiency of the gospel salvation, and since it is for sinners, and I am a weary, laden soul, Jesus has bidden me come to Him, and has enabled me to put my trust in Him. Though I rest and live upon the truths of the gospel, they seldom impress me with a warm and lively joy. Ah, how different is this from sensible comfort! and if I were to compare myself with others, to make their experience my standard, and were not helped to retreat to the sure word of God as my refuge, how hard should I find it to maintain a hope that I had either part or lot in the matter! What I call my good times are, when I can find my attention in some measure fixed to what I am about, which indeed is not always nor frequently my case in prayer or reading the scriptures. My judgment embraces these as blessed privileges, and Satan has not prevailed to drive me from them; but in the performance, I

too often find them tasks, and feel a reluctance when I should not, and am glad when they are finished.

O what a mystery is the heart of man! what a warfare is the life of faith! (at least in the path the Lord is pleased to lead me.) What reason have I to lie in the dust as the chief of sinners, and what cause for thankfulness that salvation is wholly of grace! Notwithstanding all my complaints, I am in general enabled to hold fast my confidence, and to venture myself upon the power, faithfulness, and compassion of that adorable Savior to whom my soul has been directed and encouraged to flee for refuge. I am a poor, changeable, inconsistent creature, but He deals graciously with me; He does not leave me wholly to myself, but I have such daily proof of the malignity of the sin that dwelleth in me, that I may truly say, when I would do good, evil, *horrid evil*, is present with me. That I was ever called to a knowledge of his salvation, was a singular instance of his sovereign grace; and that I am still preserved in the way, in defiance of all that has arisen from within and from without, to turn me aside, must be wholly ascribed to the same sovereignty: and if, as I trust, he shall be pleased to make me a conqueror at last, I shall have peculiar reason to say, "not unto me, not unto me, but unto thy name, O Lord, be the glory and the praise." I send a one dollar bill; I wish you to take your pay for those numbers, also postage for that other letter, as I neglected paying for it at the time I sent it, the rest hand to sister Jewett. Pray for me, my dear brother, that now the Lord is bringing forward the pleasing spring, he may favor me with a spring season in my soul. I hope I can say, my soul is a thirsting for Christ, and nothing less than the light of his countenance can satisfy me. O for more of that gracious influence which in a moment can make the wilderness soul rejoice, when his gracious voice reaches the ear, saying, "It is I, be not afraid!" then the storm which attempts to rise in our natural passions, is hushed into a calm; the love of Christ becomes the wonder, the joy, and the song of angels; and when it is shed abroad in our hearts, making life pleasant and death welcome, alas, what a heart have I that I love him no better! But I hope he has given me a desire to make him my all in all, and count everything loss and dross that dares to stand in competition with Him.

"Cry aloud and spare not" my brother, for the state of the churches of Christ at this time affords ample cause for humiliation and grief.

The formality, conformity to the world, the want of love, the intemperate and unprofitable contentions, which prevail among us, show how faintly the power of the gospel is felt, even by many who profess to have embraced it. The true, and undefiled doctrine of Jesus, is not only opposed by its declared enemies, but wounded and dishonored in the house of its friends. How much it is to be desired, then, that all who truly fear the Lord, instead of wasting their time in useless squabbles, may entreat in earnest prayer, and with deep compunction of heart bemoan those evils which, unless repented of and forsaken, may bring upon us, as a people, such distress as neither we nor our fathers have known. If he is pleased thus to give us a heart to seek him, he will yet be found of us; but if, when his hand is lifted up, we cannot, or will not see, nor regard the signs of the times, there is great reason to fear that our case is deplorable indeed. A few, however, there will be, who will lay these things suitably to heart, and whom the Lord will favor and spare, as a man spareth his only son that serveth him. That you and I may be of that happy number, is the sincere prayer of your unworthy sister,

S. P. FURGUSON.

For the Signs of the Times.

Near Criglersville, Va., April 10, 1846.

BROTHER BEEBE :—Since my communications cost you nothing, except the time and the trouble of reading them, and not even that, but with the exercise of your own volition, I shall write to you whenever I have leisure, and feel like it, and shall say anything and everything that I please to say, leaving you free, entirely, wholly free, to throw all under the table—where much that has been published ought, perhaps, to have been thrown—or, upon the wings of the wind, just as your own wisdom and discretion may direct.

I am aware that I possess no fluency, either of tongue or pen, and having no acquaintance with the classics, am unable to speak or write with classical elegance; and, but for the very deep interest I have felt, still feel, and hope ever to feel in, and for the prosperity and success of the Old School Baptist cause, the cause, as I believe, of the dear Redeemer, I should never have ventured to expose, and subject myself to the scrutiny, criticism, and censure of the *literati* of this erudite, but infidel, degenerate age. I call it an erudite, infidel, and degenerate age, because erudition, infidelity, and degeneracy greatly abound; and, in the absence of grace, go hand in hand together,

with the various religious sects and denominations in the world. I have had but little intercourse, except with the Baptists, and cannot undertake to determine with precision, which sect among them all is the most infidel, graceless, and degenerate; but, I strongly incline to the opinion, that the sect denominated New School Baptists, is the most infidel, graceless, and degenerate sect, now in christendom; and are very appropriately called New School, for we find, (I think,) their prototype in those judaizing teachers that went out from the Apostles, without being sent by any divine authority, and bewitched the Galatian brethren, teaching them that except they be circumcised (baptism now) and keep the law of Moses, they could not be saved. And again; in those prowling wolves of which the great Apostle forwarned the Elders of the church of Ephesus, at Miletus, saying unto them, "For I know this, that after my departing, grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." These were New Schoolers, and if these that are now denominated New School Baptists, are not a fair transcript from the above original, then I have wholly mistaken their origin and character, and must, or ought, to ask their pardon. But surely I cannot be mistaken, for these, like those, did, like grievous wolves, enter in among us Old School Baptists, not sparing the flock, and of our own selves have they arisen, and gone out from us, in these latter days, speaking perverse things to draw away disciples after them; to do which, they have in very many instances succeeded, as is evident from the fact, that many so drawn away, have returned back, and have given in their testimony against them.

I consider these New Schoolers, my brother, as constituting the most degenerate sect in christendom, not because they have degenerated from their ancestors, their corrupt progenitors, for they are the *fac simile* of the original, that greatly infested the Apostolic churches, which were the first Baptist churches that ever were established in the world, and consequently the oldest, and they, and their legitimate successors, as the Old School Baptists of the present day, in my view, are fairly entitled to the name of Old School; but because the present leaders, or rather, the leaders at the time of the revolt, such as a Broadus, a George, a Conner, &c. &c., entered in among us craftily, professing our faith, and assenting to our practice, for the diabolical purpose, as is evinced by their perfidy, of spying out our liberties, and seeking to degrade, and even to destroy us,—all which they must stand committed of when they are reminded that the hope was entertained among them, and tauntingly expressed, that in a short time they would have the pleasure of preaching the funeral sermon of the Old School Baptists. This vaunting was in the zenith of their power,—they have, however, to their great mortification, been wholly disappointed. The Old School Baptists still live, and are now in the opening of the four-

teenth campaign, evidently in the ascendent, and not at all likely to be overthrown by these men of Gath, so long as our David abides in our militant camp, which will be till the man of sin be destroyed. Our motto still is, "The sword of the Lord and of Gideon," and after the many sore thrusts, and signal defeats, the New School, our most determined, and deadly enemies, have received and met with at our hands, is it not strange, passing strange, that they do not, at least, desire a truce? But no, such is their hatred of, and opposition to the true faith, the faith, as I believe, of all genuine, Old School Baptists, that they still keep up a show of fight, and so, sometimes, bombard our forts; but their metal being light, and their powder damaged, they make little impression.

We no longer see them marching in solid phalanx against us, but small scouting parties are occasionally seen traversing our paths—a few of their scouts turned out from forts George, and Cumberland, about the last of March, and made a sally against fort Ambrose, one of our strong positions on the west side of the blue ridge, but nothing of any great importance transpired. They are hunting sheep, but have to satiate themselves with goats, the sheep now know their voice, and flee from them, and they cannot catch them any more. Fare you well, again.

W. W. COVINGTON.

For the Signs of the Times.

Hillsborough, Ky., Dec. 30, 1845.

BROTHER BEEBE:—After my best respects to you and yours, I have the privilege to inform you that myself and all my connections are well; but I am a poor wanderer, no settled place of residence, and generally travelling about amongst my friends and brethren: it is very seldom I tarry two days and nights at one place, having no companion, there is nothing particular to bind me at home, though I have a tolerable good one, and a plenty of this world's good things to live on, which I desire to be truly thankful for. My son lives on my farm, and I live with him whenever I please, or it suits my convenience; but my brethren are so frequently calling and inviting me to come over and help them, and which I hope I have a desire to do, which desire and inclination disposes me to be trying, and using all my poor endeavors to accomplish as far forth as the Lord may enable me, the building up and establishing the people of God, in that faith which was first delivered to the people (the Jews) by the prophets and patriarchs of old, and was afterwards more particularly taught by John the Baptist, and the Lord Jesus Christ, and afterwards by the Apostles the truth was taught, both by precept and example, who both preached, and instructed the same people (the Jews) that the kingdom of heaven was at hand; not yet set up manifestly. True, God had his church set up amongst the Jews.—that is, a legal and national church, which had the laws and discipline delivered to them by Moses, their lawgiver and mediator; but all the commands, the promises, and rewards annexed to, or

belonging to the first covenant, were temporal, and only applied to time, and the performance of, and the doing all the duties required of and under the Mosaic covenant, only secured and insured temporal comforts and blessings; no promise or assurance of heaven or eternal happiness, for or on account of doing or performing said duties; not even to the keeping the whole law, or decalogue delivered to them, for by the keeping the whole in every particular they did not secure any merit or reward, to bring God under obligation to bless or have mercy on them, in any way, only as stated. The book says he that doeth these things (meaning the commands of the law) shall live in or by them. The scriptures tell us, the law came by Moses, but grace and truth came by Jesus Christ; and the Apostle tells us there never was a law given that could give life, for had it been so, then verily Christ had died in vain. And further, without the shedding of blood there is no remission of sins. This kingdom that was preached about by John the Baptist and our Savior, was never set up in our Savior's time on earth. No; he taketh away the first, before he establisheth the second kingdom. The Jewish church or kingdom was only typical or figurative of good things to come. When Christ made his appearance the old covenant was at an end, Christ being the good thing or things that were promised; and Paul tells us that he (Jesus) is the end of the law for righteousness to every one that believeth; to the Jews first, and also to the Greeks: and Jesus saith, "This is the covenant that I will make with the house of Israel in those days, not according to the covenant that I made with their fathers when I took them by the hand to lead them out of bondage,"—which covenant we have hinted at, which was a conditional covenant; the sacrifices offered under it could never make the comers thereunto perfect,—"but this is the covenant I will make with them after those days saith the Lord, I will put my laws in their hearts, and in their minds I will write them; and I will be unto them a God, and they shall be my people," saith the Lord. There is no yea and nay in this new covenant, but all yea and amen in Christ Jesus, to the glory of God. And further, he (Jesus) hath by one offering forever perfected them that are sanctified, and he saith; I am the Door, by me if any enter in he shall be saved, and he shall go in and out and find pasture. Some may say, into what, or where? Be assured he means this new fold, or church alluded to, which Moses prophesied of, which was to be set up in the days of the temporal kings, by the God of heaven, and it was to break in pieces all other kingdoms, and it was to stand or remain forever, and was not to be given or to fall into other hands, but he (Jesus) was and is Prophet, Priest, and King thereof, and will have all the glory, as his own self bare the sins of all his people, or church, in his own body upon the tree—he trod the wine press alone, and of the people there was none with him: and here is that promise verified, which he made to his Apostles before he left them, that it was needful for him to go away,

but it he went away, he would send them a Comforter, the Holy Ghost, and he, the Spirit, or Comforter, should abide with them always, even unto the end, and the business of the Comforter was to improve the world of sin, of righteousness, and judgment, and to take the things of Jesus and show them unto his people. This is the way Jesus builds up his kingdom as alluded to, or as he told Peter, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." These promises are verified, and shine forth in the conviction and reclaiming of every poor sinner that is adopted or planted into this kingdom, or church militant. For "every plant which my Heavenly Father has not planted shall be rooted up," saith the Lord; and Paul says that, Persecution, distress, famine, heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. Though some say you may separate yourself; but this is inconsistent with the perfections of God, and the doctrine of sovereign, reigning grace—to argue and contend, that the God of all wisdom and all power, will suffer one of his redeemed and regenerated souls to finally fall away and perish. Paul tells his Ephesian brethren, "Ye are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." To contend for the falling away of the saints, is virtually saying the Devil has more power, or is stronger than God, which I hope I never shall believe; for I am just as sure it is not the truth as I can be. That I am a child of God I often have my doubts, though this hope that I have, though often weak, serves as an anchor to my soul, which hope has entered within the veil; whither for me, (poor, sinful me,) the Forerunner (Jesus) has entered, and has promised that he will come again and take all his ransomed home, where they shall ever be with him, world without end.

JOHN DEBELL.

For the Signs of the Times.

Sterling, Ill., Feb. 11, 1846.

DEAR BROTHER BEEBE:—I still take a deep interest in reading your paper, and pray the Lord to bless you in conducting it. May his grace keep you humble at his feet, and enable you to conduct the paper for his glory, and the comfort and instruction of the saints. And may his grace enable those who write for publication in the *Signs*, to lay the mantle of charity over those who differ with them in opinion, realizing that all who dwell in tabernacles of clay are liable to err, and that we ought not to make a brother an offender for a word. And may the readers of the *Signs* have grace to enable them to read with care and understanding, that they may be profited while they read, and be enabled to discern between truth and error, and be built up and strengthened in the faith of the gospel of the Son of God. And may grace enable them to remember him who is laboring to conduct the paper for their comfort and edification. While he is labor-

ing to administer to them spiritual things, may they remember to administer to him of their temporal things, so that his hands may be strengthened for the work in which he is engaged. And may grace enable them to overlook and forgive his faults or imperfections, remembering he is a man like themselves. And finally, may we all have grace and humility, that we may esteem others better than ourselves, and manifest our adoption into the heavenly family by our brotherly love and forgiving dispositions. And O; may sovereign grace heal all unhappy divisions which may have crept into the family, so that all the children may walk together in love and harmony, having fellowship with each other, and "with the Father, and with his Son Jesus Christ." It truly seems as though our Heavenly Father was thinning the ranks of the little army of Gideon, by calling many of the able soldiers from the field. When I look back and see how many able ministers of the gospel have been called to leave the field, and enter into their eternal rest, within a short time, I am filled with mourning and sorrow for the loss of Zion in their departure. But when I remember that Zion's loss is their gain—that God has taken them from a world of suffering and affliction, temptation and sorrow, to a full enjoyment of himself and the glories of the upper world, and that he is able to make up the loss to Zion by raising others in their place, I am led to rejoice that the Lord reigns, and that he does all his pleasure in the heavens and earth, and in the waters under the earth, and that he has taken his servants from the evil to come. O, may all the children of God be led by his Spirit to pray the Lord of the harvest to send forth laborers into his harvest, for we know that if the Spirit of God dictates the prayer, it will be answered in his own good time.

I have already written much more than I intended when I began, and must close, hoping you will forgive me for taxing your patience to read so long a scribble. You may burn this, or print it, or do as you please with it. I remain yours in love for the truth's sake, CLEMENT WEST.

For the Signs of the Times.

Harrison County, Ky., April 7, 1846.

BROTHER BEEBE:—Having to write you on business, I take the liberty to say a few things in relation to myself, and first I will let you know I have had a name and enjoyed the privilege of membership among the Baptists since 1811.—Whether I have been deceived in myself, and the church deceived in me, all that time, is a matter of great anxiety, and much difficulty, and doubt, in my own mind. One thing I feel confident of, that I have not the same views of God, myself, nor the precious Redeemer, that I once had. I look back to a great change that took place in my mind when brought to feel myself a sinner in the sight of God, justly condemned by his righteous law, and entirely helpless—unable to do anything to justify myself, or to discover any way in which it was possible for God, as an unchangeably holy

being, to save such a sinner; and I shall never forget that comfort I felt when, I trust, the Lord revealed Christ to my desponding heart. Since that time I have enjoyed hope (although often it seems I ought not to hope) that the Lord will permit me to dwell forever with his people, who (if I am not deceived) are the objects of my love. I have enjoyed much comfort in reading the communications from brethren in the *Signs*. The evidence that they have been taught of God causes me to love them, and rejoice in hope of a union with them which has no end. May all who write for the *Signs* have only in view the glory of God, the dissemination of truth, and the increase of peace, love, and union, amongst the saints.

As to Associations, if they promoted those ends, I should be very careful before I said anything against them; but if the contrary, I should be very sure they are authorized in the scriptures before I become their advocate, and especially before I make the want of a constitutional form of such bodies a bar to christian fellowship. For myself, I am unwilling to have my fellowship regulated by the constitutions and declarations of faith of churches or associations, for I find many of them of the New School that have in their church books very sound declarations of faith, but in their pulpits we hear many of their articles contradicted, and among their members find few that will receive those articles when preached. I make no war against associations, although I have found no authority for their present organization in the word of the Lord: but while I tender to them the hand of fellowship as the children of God, contending for the faith once delivered to the saints, and walking in the old paths, I would ask them not to let those things which cannot, (I think,) be considered by themselves essential in the organization of the church, cause them to turn their back upon those brethren and churches who, with them, are maintaining the same doctrine of grace, and supporting the same order in the house of God.

May you be preserved in and comforted by the truth, is the desire of one who loves you in the truth, GEORGE MARSHALL.

For the Signs of the Times.

Spencer County, Ky., April 6, 1846.

BROTHER BEEBE:—As my sheet is not full, I will risk giving you some of my thoughts respecting your valuable paper. The wise man says, There is a time to all things. I have viewed the *Signs of the Times* as a blessing to Old School Baptists in by-gone days, but I am fearful the paper will not be a blessing much longer. I was in hopes when the line of distinction was drawn between the Old School Baptists and New School, that we would nearly see eye to eye, be of one mind, and speak the same things. But, alas! how I have been disappointed. Many different opinions have sprung up and caused many unpleasant feelings, not so much from the difference in opinion, but in the manner the discussions have been conducted; for brethren appear sometimes to bear

down on each other's feelings. If they could always write with that love and humility that becomes the children of God, and let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves, then our enemies would have no ground to exult over us as they now do, for we have many enemies to combat with here in the West.

Brother Beebe, I have had a great anxiety to see your face in the flesh, and if ever you should have your lot cast in this country, please come to Elk Creek and see us; its about 27 miles east of Louisville. I have past my three-score and ten years last December, and of course can't expect to remain on this stage of action much longer; but my desires are as strong as ever that the Lord will bless, uphold, and support his people through all their trials and afflictions, and finally bring them off more than conquerors through Him that loved us, and gave himself for us. Farewell for the present, and perhaps for ever.

JOHN GONTERMAN.

For the Signs of the Times.

Chambers County, Ala., Feb. 12, 1846.

BROTHER BEEBE:—It is a very common remark by many individuals in the present day, that they believe men are becoming more and more wicked the longer the world stands, but it seems to me that a little reflection on the fallen nature of the human family as exhibited and set forth in the scriptures would obviate such a notion as this.

That there has been a more visible display of wickedness at one period of time, since the fall of man, than there has at other times, I do not pretend to deny; but the corrupt nature of the unrenewed heart and the principle of enmity against God, has ever been the same—always opposed to God and to his true worship.

If men are murderers now, the same principle was in the heart of the son whom our father Adam begot in his own likeness, even in Cain, the first man that was born upon the earth, when the world was in its infancy; he gave evidence by his wickedness that he was of the wicked one, and therefore slew his brother; not because his brother had treated him unkindly in any respect, but simply "because his own works were evil, and his brother's righteous." 1 John, iii., 12. We may observe in this circumstance of Cain and Abel the discriminating grace of God, that he hath mercy upon whom he will have mercy, and shows us that the race is not to the swift, nor the battle to the strong, and had respect to Abel, and his offering, because he prepared him to make the offering by faith; but unto Cain and his offering he had not respect, because it was offered without true and genuine faith, which must always come from God as his special gift to his children, and therefore it is said that Christ is the "Author and Finisher of it." Hebrews, xii., 2. This faith Cain did not have, and God was not pleased to accept his carnal offering, for "Without faith it is impossible to please him, and whatsoever is not of faith, is sin." Let us not suppose, then, that the human heart is

more depraved and wicked now, than formerly; for at a very early date "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. The seed of corruption and iniquity has ever been in the heart of the fallen sons and daughters of Adam, but God has been pleased to restrain a full manifestation of it in many instances, for a purpose of his own glory, therefore it is said, "Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain." Though the wrath that is in the heart of man is restrained by omnipotent power that it cannot be made so visible to the world, the inclination to wrath and sin that works within is just the same, and we may sometimes conclude under such circumstances that the individual has reformed his course of life, and his words and conversation may be much smarter and more pleasant; but still we cannot tell what is in his heart, for David speaks of some that "the words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Ps. lv., 21. It is no uncommon thing for such individuals as these to sit under the sound of the gospel with much apparent delight, and "with their mouth" show much love to God, to his minister, and to the people of God in general; "but their heart goeth after their covetousness." Ezek., xxxiii., 31. The truth of the matter is, "the heart is deceitful above all things, and desperately wicked. Who can know it?" Jer., xviii., 9. Again; let us hear an Apostle on the subject: "And we know that we are of God, and the whole world lieth in wickedness." 1 John, v., 19. The whole world does not only lie in wickedness, but are all deceived by the crafty influence of a subtle "old serpent, called the devil, and satan, which deceiveth the whole world." Rev., xii., 9. It is certain that by the phrase "the whole world" in the last two quotations, that the church of God, or those that are born of the Spirit, are not included, for Christ said, "My kingdom is not of this world," therefore whosoever is chosen out of the world, and born of the Spirit, is translated into another kingdom, and is no longer of the world, as one of the subjects and dupes of the prince of darkness, and for this reason Christ said again, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world," (that lieth in wickedness,) "therefore the world hateth you." John xv., 19. Some may attempt to argue that all that dwell upon the earth are deceived by satan in some degree, both saint and sinner, but I contend, by the authority of God's word, that the new creature that is begotten, born, and brought forth of God, cannot be deceived by satan, and that "wicked one toucheth him not." 1 John v., 18. Therefore John says again in the Revelation, "and all that dwell upon the earth shall worship the beast, whose names are not written in the book of life, of the Lamb slain from the foundation of the world." Rev., xiii., 8.—

We know but very little of the deception and wickedness that is in the heart of our fellow men, unless it is made manifest, and very often things that appear to the view of man to be commendable, come from some secret and corrupt motive: such are all those who have a form of godliness and deny the power thereof; and such are they who preach Christ for envy and strife, not sincerely, supposing to add affliction, suffering, and distress of mind to the people of God." Phil. i., 15. They envy the plan of salvation by grace, and contend against it, not being willing that Christ should have all the glory of man's redemption; their mouths speak great swelling words of vanity, having men's persons in admiration, because of advantage, and therefore give evidence that the heart is desperately wicked, for out of it grow evil thoughts, murders, thefts, adulteries, fornication, and all kind of deception. The unfruitful works of darkness which are among the world that lieth in wickedness, are truly mysterious and wondrous to the most acute observer, and will often require a discernor of spirits to detect the "mystery of iniquity," and know it from the mystery of godliness, for the man of sin, the son of perdition, when joined with the deception and wickedness that are in the heart, can do wonders and miracles in the sight of men, even to the making fire come down from heaven: but not so in the sight of God; for he searcheth the heart and all things are naked and open to the eyes of Him with whom we have to do, and all the wisdom that man can possess, in the doing those mighty deeds of iniquity, will avail nothing in the sight of God, for the wisdom of the world is said to be both sensual and devilish, being a compound of lust and pride, for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Those mysteries of iniquity and sorceries with which false teachers bewitch the people in this day, are the same in spirit and motive that they were in Paul's day, and what is more wonderful and mysterious, the people are saying of such, that "This man is the mighty power of God." Acts, viii., 10.

But I must come to a close, for I find that scripture quotations are crowding on my mind to prove the deceitfulness of the human heart, so that I cannot possibly give my views in the limits of this communication.

I will just add in conclusion, as this is a great day of means and wonders, we would do well to take the admonition of the Apostle to "Let no man deceive you by any means," and as regards the mighty wonders that are done in the sight of men, Paul speaks of them and calls them "lying wonders, in them that perish." 2 Thes. ii., 9, 10.

Please to give your views on 2 Peter, iii., 13: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

WM. M. MITCHELL.

For the Signs of the Times.

April 17, 1846.

William, a poor, unworthy and most unprofitable servant of Jesus Christ, if indeed he is a servant of his [Christ's] Divine Majesty, to Gilbert, a beloved brother, loved in the truth, and for the truth's sake; and to all the dear people of God everywhere, and in every place, who patronise or read the "Signs and Monitor," a paper serving as a medium of general correspondence, and one that should, I think, be generally patronised and read by all the Old School Baptists in the United States, notwithstanding the hard butting of the old sheep, sometimes:—

GRACE BE TO YOU, AND PEACE FROM GOD THE FATHER AND FROM OUR LORD JESUS CHRIST.—

As I have sometimes written to private correspondents, so now write I unto you, after the following manner, viz:—

God, our great Creator and Preserver, our bountiful Benefactor, and our adorable and most gracious Redeemer, and only Savior, having in his love and in his mercy, most freely, and most graciously given us, as we humbly hope, eyes to see, ears to hear, and hearts to understand somewhat of the mysteries of his most glorious kingdom of grace, his spiritual kingdom, we will, for the present, write, and read, more especially, of the things, the glorious things, that are said of the holy city, and the inhabitants therein, for saith the Psalmist, "Glorious things are spoken of thee, O city of God."

A holy city this, strong, permanent, and, by man, forever immoveable. A city having twelve foundations, and in them the names of the twelve Apostles of the Lamb, having the glory of God, and a light like unto a stone most precious, even like a jasper stone, clear as crystal, with gates of pearl, and streets of pure gold, as it were transparent glass. In it is no temple, for the Lord God Almighty and the Lamb are the temple of it. It hath no need of the sun, neither of the moon to shine in it, and the Lamb is the light thereof; and them that are saved shall walk in the light of it, and the gates of it shall not be shut at all by day; for there shall be no night there; and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which were written in the Lamb's book of life, from the foundation of the world." Even they who were fore-known, fore-loved, and chosen in God's eternal decree of election, wherein he chose, and elected Christ, the Head, and them, the members, making up that one mystical body in Christ, whom he loved with a free, sovereign, unalienable and eternal love: for, like himself, it is unchangeable, and can never be diverted from the objects to which infinite wisdom, which cannot err, gave direction from all, everlasting. Happy people these, who, though once the children of wrath even as others are, nevertheless the chosen of God, chosen of him to salvation, through sanctification of the Spirit, and belief of the truth. A people called by grace to repentance, a repentance wrought in them by the

Holy Spirit, working in them with irresistible power and efficacy, causing them to hate sin, and to loathe and abhor themselves, because of their numerous and aggravated offences, on account whereof they are made to mourn, and howl, and weep, and sorrow, with a deep, sincere, and godly sorrow—a sorrow which worketh repentance unto salvation not to be repented of.

In this work of the Holy Spirit, repentance is given for little sins, if little sins there be, for great sins, past sins, present sins, sins of omission, and for sins of commission; yea, and for all sin, and sins of every kind and degree, both scarlet sins and crimson sins, all, all are repented of, and the subject of this repentance is, under the operation, made indeed to feel his poverty and wretchedness; he is a poor, trembling, desponding creature—his pride is effectually humbled, self is deeply and wholly abased—he is stripped of all self-righteousness and self-dependence, and is made to view himself a bare, naked, helpless, lost, and ruined sinner—mountains of guilt lay heavy upon his conscience, Almighty wrath is, he believes, pressing and sinking him, soul and body, to the pit of interminable wo—at hell's door he stands—he sees the yawning gulf, the pains of hell get hold upon him, and he cries with lamentable moan, undone, undone, undone; I am justly damned; just and righteous are thy judgments O God. But still he begs, Lord have mercy upon my poor immortal soul. Save, Lord, or I perish.

The glorious Sun of Righteousness now arises with healing in his wings—guilt is removed, the penitent's sins are separated from him as far as the east is from the west—they are cast into the depths of the sea—the sea of forgetfulness—no more to be remembered to his hurt,—the love of God is shed abroad in his heart—Christ is revealed in him the hope of eternal glory, and the soul is made to rejoice with joy unspeakable and full of glory. He is now clothed with that glorious white robe of righteousness wrought out by the blessed Son of God, which is his justifying righteousness, a righteousness imputed; and now being fully justified, freely pardoned, and divinely adopted into the family of God, he is identified as a son, and an heir of grace, and a joint heir with the Lord Jesus Christ. And it is all of grace from first to last—grace reigned in his election, calling, repentance, justification, pardon, adoption, sanctification, and redemption, and will forever reign in the glorification and safe keeping of all the heirs of eternal glory—the blessed inhabitants of that glorious, that holy city of God, of which glorious things are spoken. Fare you well.

POOR WILLIAM.

For the Signs of the Times.

Newcastle, March 18, 1846.

BROTHER BEEBE:—I for some time past have occasionally read your paper, and believing that you contend for the faith once delivered to the saints, I now, together with some of my brethren, wish to become a subscriber. You are unacquainted with me, and I will therefore endeavor to give

you a few sketches of my former life. I was a sinner from my very birth; and most of my days have been spent in a way calculated to destroy myself, and dishonor that benificent Being, whose liberal bounty sustained me, and whose matchless goodness and power preserved me. Indeed, I have been made to conclude, that it was a signal display of his forbearance and mercy that such a rebel was suffered to live, and participate in the common blessings of this life. I was under the restraint of pious parents, and particularly a mother who lived many years and died a member of the old Regular Baptist church, who took great pains in teaching me many moral lessons, and I cannot say that I did not present to the world, what men generally term a fair character. But the mischief was within. For there was a heart deceitful and desparately wicked above all things, and I did not, neither could I, know it. I often went to meeting and heard, I suppose, almost all sorts of preaching. Sometimes I heard of the joys of heaven, and sometimes of the pains of hell. Heaven presented no joys to me, but often when meditating upon a frightful place of endless torment, my natural fears were aroused, and I at length resolved to become religious, that I might escape punishment. I had heretofore thought this a considerable task, but found it (as the arminians say) to be as easy as to turn my hand over; for I made, as I thought, wonderful progress in religious matters, but did not make a formal profession for fear of being less thought of by some of my young companions, (religion not being quite so fashionable then as at present,) but postponed the time of making it public until I should change my manner of living. Yet continued at some times to hold my religion very sacred, and at other times I would make such blunders as would almost cause me to conclude that I had fallen from grace, and again I would set hard at work to regain the ground that I had lost. At length I took to myself a companion, but the business that necessarily followed had a tendency to wear out my religion, rather than cause me to make a public profession of it, and I therefore lost it.

This is a short account of my first religious career, and what was it that prompted me to it? The fears of torment. What did it consist in? Self-righteousness, and consequently self-applause. How did I get it? By my works. How did I keep it? By my works. How did I lose it? By my works; and so it was all works and no grace; my deceitful, wicked heart was untouched by the love of God,—I was deaf to the sound of salvation through a Redeemer crucified, blind to the beauty and excellency of a Savior; for he appeared to me as a root out of dry ground. I was destitute of an understanding of that eternal, unchangeable, and sure plan of salvation, that is exhibited in the covenant of grace, and such religion as I first had I fear constitutes a great part of that which is so much talked about and boasted of in the present day. But to return to my story. I removed from Virginia to Indiana in the fall of 1829, and

in the spring of 1830, I hope the Lord was pleased to dispel, by the light of his Spirit, some of the gross darkness that enshrouded my mind, and enable me to realize in some degree my true character. But O! the malignity of my heart and the turpitude of my nature were awful to behold; and while he portrayed to me my miserably defiled character, he seemed to give me an exhibition of his own infallible purity. But how great the contrast! Uncontaminated by any of the crimes that blackened mine, he appeared indeed undefiled and full of glory! His righteous law appeared to be uttering awful accents against me, while vindictive justice, with stern grasp, seemed to hold his uplifted sword to slay the culprit, and what I had formerly thought to be my good works, and of which I had so much boasted, now appeared as filthy rags, and were dashed to the shades at once. I could now plead for mercy, but justice appeared to have cut off all its avenues. Then in my miserable condition I could only cry, Lord, save or I perish, while an intolerable load of guilt seemed to be pressing me down, and under which I groaned, being burdened.

It appears to me that if ever there was a soul that stood in need of sovereign, free, distinguishing and saving grace at any time, I did at that time; and those who have passed through a similar scene, and may see this, can probably better judge of my feelings, than I can express them, upon hearing the soul-cheering words, "The Master is come, and calleth for thee," and upon feeling a bosom that had been so long filled with darkness, and a mind that had been so grievously tormented and writhing under a burden of guilt and distress, at once relieved of it all.

Never can I forget the beautiful morning in the month of June, when the heavens appeared to open to my view and present the loveliest object that a poor lost sinner ever beheld. That bosom, which a little while before had felt as though it must burst with grief, now appeared to be expanded with the love of God! The beautiful grove that overshadowed me, and which the morning sun was just tinging with his beautiful hue, appeared to wave with exquisite beauty and bow with profound reverence to its all-glorious Author, while all creation seemed to reiterate the praise of that "Word" that had spoken her into existence.

The evidence that I then seemed to have of my many and aggravated crimes, greatly humbled me, and the sight of the Lovely One, that had borne my sins in his own body on the tree, appeared to fill me with joy unspeakable and full of glory. When I opened and perused the revealed will of my heavenly Father and Benefactor, it was a most precious theme to me, but never had been before; hence I am made to conclude that the gospel was designed to give food, comfort, and instruction to the living, and not life to the dead. I fondly but vainly anticipated continual joy through my following days, but O, how sadly I have been mistaken in this, for I find still belonging to me a nature averse to all that is good, and I have been

experimentally taught that it is through much tribulation that we must enter the kingdom.

I was baptized in June, 1830, with my companion, and three others—it seemed to be a time of much rejoicing with the little church (Lebanon) with which we united, and with whom I have had many comfortable seasons, and some sorrowful ones mingled with them. I was called to labor in my Master's vineyard in 1837, and as I had been thoroughly convinced of his sovereignty in the dispensation of his grace and mercy, both in his word and by my own experience, I have been constrained to contend for it. Surely his love is sovereign, for he has loved his elect with an everlasting love, and when they were dead in sins. His choice is sovereign, for they were chosen in Christ before the foundation of the world; his grace is sovereign, for it was given us in him before the world began; his mercy is sovereign, for he will have mercy on whom he will; and whom he will he hardeneth. Thus he exhibits to us in his word an unalterable and eternal plan of salvation by grace, and grace only, one which satan nor sin has ever been able to overthrow, or effect the least change in. Such a plan as this is well adapted to the situation of his children, who by nature are children of wrath, and dead in trespasses and sins, and calculated, too, to wrest the honor from the hands of man, and place the laurels and palms of victory upon the head of the Redeemer, who is worthy of all honor, glory, dignity, and majesty forever.

I have therefore had many trying scenes to pass through, not only in mind, but my body has not escaped violence. But I forbear to say any more at present upon this unpleasant part of my subject. Suffice it to say, that the people who are trying to steal the name of Baptists, and who boast loudly of their great works in "the furtherance of the gospel," appear to be the most inveterate enemies of the truth. I have found many such in Indiana, Ohio, and Virginia, where I have travelled; many who are "called" Baptists, but comparatively few who appear to be "chosen" Baptists. But I must not complain, for with those few I have had many comfortable seasons, for which I should continually thank my great Benefactor and Preserver; and not only for these, but for the manifestation of his kind supporting hand in my much weakness and under all my trials, for surely goodness and mercy have followed me all the days of my life. Yours in the bonds of love,
J. F. JOHNSON.

EDITORIAL.

NEW VERNON, N. Y., MAY 1, 1846.

REPLY TO OUR CORRESPONDENT, "F."

[Continued from page 63.]

It was common thus to speak when both Jews and Gentiles were intended, although all Jews and Gentiles were not intended, as for instance:—There went out a decree from Cæsar that *all the world* should be taxed. Luke ii. 1. All the world in this case did not include the inhabitants of Sod-

om, Gomorrah, and those of the ante-diluvian world, but it was used in a sense common at that day, and embraced all the provinces which were tributary to Rome. "If we let him thus alone, all men will believe on him, and the Romans shall come and take away our place and nation."—John xi. 48.

The sense of the text is simply this: Little children, we have an Advocate with the Father, even Christ, who is our *peace*, or the propitiation for our sins, and not for ours only, but for those of all this people throughout the world. There is no other Savior, Advocate with the Father, or propitiator for sin, but Christ, and He is our Advocate. He is our peace, our Redeemer, and our life: in Him we are reconciled to God, and delivered from wrath. This view is in harmony with the words of Isaiah, "Look unto me, and be ye saved, all the ends of the earth." But why should all the ends of the earth look for salvation to him? The reason is given: "for I am God, and there is none else." It requires no less than God to save a poor guilty sinner, and there is no other God, therefore salvation is to be looked for only from him. "A just God and a Savior, there is none beside me," saith God. Neither is there any propitiation, or atonement for sin, but that which is in Christ, and that is for his people throughout the entire world, from Adam to the burning day, and from East to West, from North to South. The view we have taken of this text, we conceive to be in perfect harmony with the doctrine of federal union of the church to Christ—special atonement, and eternal redemption. But give to this text the interpretation urged by arminians, and suppose the Apostle to affirm that Christ is the reconciliation of every son or daughter of Adam, that he has redeemed them all from hell, washed them all in his blood, freely justified them from all things from which they could not be justified by the law of Moses, that he was delivered up for their offences and raised for their justification, and that by his stripes they are healed—how shall this construction of the text be made to harmonize with those scriptures which inform us, that before Christ came and suffered, some of the human family were suffering the vengeance of eternal fire, and that others cannot escape the damnation of hell? The proof, then, that Jews and Gentiles are alluded to in the text, lies in the fact that these terms *whole world* can mean nothing else, and be in harmony with the general tenor of the scriptures.

What we have written, imperfect as it may be, must suffice for the present on the first part of our correspondent's letter, and we will close by offering a few remarks on her allusion to a former communication on the subject of *free agency*. We have no means of testing the precise amount of power, mental, physical, or moral, that man had before the fall, so as to compare it with his present power, and strike the balance. "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions."—Eccl. vii. 29. We believe that man generally

acts voluntarily in sinning against God; but we read of "cursed children," "that cannot cease from sin;" 2 Peter, ii., 14; but still we believe they act voluntarily in the development of their sinful propensities. As to their ability to keep the law, they have neither disposition nor power; for the law requires perfect and perpetual obedience to the will of God, and unremitting obedience to all its requirements. In short, it requires that they should be as perfect as Adam was in his first estate; and if they could keep it they would be justified, but not prepared for spiritual enjoyments by it; but, by its deeds, no flesh can be justified.

The redemption of the church, by the blood of Christ, redeemed her from the dominion as well as from the curse of the law, else they could not be legally married to Christ. The righteousness of the law which required that those to whom it was given, should "Love the Lord thy God," &c. is fulfilled in them, by their vital union with Christ. The saints are as dead to the law, as though they were never under its dominion; it has no power to command them, they are now under another and a better covenant. The old could only command and demand everything, but could furnish nothing—the new covenant or law demands nothing, but furnishes everything. The old was written and engraven on tables of stone, but the new is written on their inward parts, and engraved on their hearts. So if Christ has set us free we are free indeed,—if under grace, we are not under the law.

Arminian work-mongers, who, being ignorant of God's righteousness, and going about to establish their own righteousness, cannot see, in the absence of Sinai's thunder, any incentive to holiness; but they in whose hearts God has recorded the law of the Spirit of life, cease not to pray that they may be found in Christ, not having their own righteousness, which is of the law. Their desire is that they may know him and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death. As to our being released from loving our neighbor, or from anything enjoined in the law, we say, "We do not make void the law, but we establish it." For love is the fulfilling of the law, and the love of Christ constrains us. His love is shed abroad in us, and that will invariably centre in that which is lovely in the divine estimation. But if the love of Christ be not in us, in vain shall we strive to fulfil the requisitions of the law, in love to God, or love to man.

That which is known to legalists only as duty and obligation, becomes the sweet privilege of the renewed soul, by the abounding of that grace which

"Changes the slave into a child,
And duty into choice."

NOTICE TO CORRESPONDENTS.

We have on hand a sufficient quantity of communications upon the subject of Associations, Constitutions, Formalities, Creeds, Confessions,

&c. &c. &c., to fill, or nearly to fill, a volume of our paper. What shall we do with them? If we publish them we may possibly please the writers, but we shall lose our subscribers, and be compelled to discontinue the publication of the Signs and Monitor. From almost every State in the Union, we have received spirited remonstrances against the farther discussion of the subject, and not a few of those who object to, and remonstrate against, occupying our columns for that purpose, have furnished very lengthy essays on the merits of the subject, both *pro* and *con*, which if inserted would be sure to provoke replies from those of the other side of the question.

So far as we can comprehend the meaning of our brethren, it is conceded on all hands, that our churches are independent, and have a right to adopt such mode of correspondence and associational intercourse, as to them appears proper, so long as they do not infringe the rights of others, nor violate the order of the gospel, as presented in the New Testament. The partialities of some for, and the objections of others to some particular formalities, have been sufficiently discussed to bring the arguments of all parties before the eye of all who take any interest in the subject; and nearly all that we have now on hand, unpublished, on the subject, is substantially the same as that which has already appeared, differing chiefly in forms of expression.

If any brother has been misunderstood, or misrepresented, he ought to have the privilege of explaining, but we hope such explanations, if any are deemed necessary, will be brief, and in a kind spirit, and that, without going farther into the merits of the question, the churches and associations may be left to pursue their own courses, which, after all that can be written, they must and will do. Those only, as we think, who are willing to sacrifice the farther publication of the Signs, will continue to urge a farther discussion. We are sorry to disoblige any brother who has written, or who may wish to write; but, we are satisfied that a pressure of the subject will, if indulged in, serve to alienate brethren, gender unnecessary and unprofitable strife, wound the feelings of many of the saints, and terminate the existence of our paper.

The above is designed as an explanation to those who have written articles which have not been published, and a hint to those who may contemplate writing. We would entreat our brethren to turn their attention to those experimental, doctrinal and practical subjects, whereby they are so abundantly able to comfort, edify, strengthen, confirm and establish one another, in the fellowship of the gospel of peace, the unity of the spirit, and the understanding and love of the truth, as it is in Jesus.

It is believed by many, that the able pens of our dear brethren Dudley, Trott, Gossett, Barton, Choate, Campbell, and all others who have written, will much better subserve the true interests of our Redeemer's kingdom, if employed on subjects more vitally connected with the life of godliness

in the soul, the exhibition of the doctrine of the cross, and such admonitions, exhortations, and instructions in righteousness, as the scattered saints are always in need of.

We are surrounded with enemies, and some of our brethren are stationed on the frontier of our garrison, and, the word of the Lord to them is, "Put yourselves in array against Babylon, around about, all ye that bend the bow; shoot at her, spare no arrows," &c. Jer. l., 14. "But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. v., 15.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God."

A SCRIPTURAL EXAMINATION of the Doctrine and Order of the Methodist Episcopalian Denomination, as set forth by them in their Book of Discipline; to which is subjoined a brief Review of a Tract published by the M. E. Tract Society, called "Bible Election."

By ELDER WILLIAM CHOATE,

Pastor of the Baptist church at Blenheim, Schoharie County, N. Y. This work is now in course of publication, and will be ready for distribution by the first day of June next. It is got up in pamphlet form, convenient for transmission by mail to any part of the United States, or foreign countries, and will be supplied to order at six cents per copy, or twenty copies for \$1, payable invariably in advance.

Orders, POST-PAID, may be addressed to the Author at his address, as above, or to the Editor of this paper.

SCHOOL LIBRARIES.—The Superintendent of common schools of the State of New York has decided that the publications of the American Tract Society and such other works as recognized the religious tenets solely of those called Evangelical christians, being sectarian, are inadmissible in the school district libraries; but "Austin's Voice to Youth," and "Combe's Constitution of Man," he decides to be eminently adapted to the cultivation and improvement of the moral and intellectual faculties of the young.—Strange decision! Austin's Voice to Youth we are not acquainted with, but it is only a few weeks since that we saw a statement from one Mr. Collins, a distinguished infidel, in communicating to his associates the secret of his success in propagating infidelity, that he never lectured directly and openly in support of infidel principles, but endeavored gradually, and by almost imperceptible approaches, to undermine the foundations of religious belief, and that he found "Combe's Constitution of Man" to be an excellent auxiliary in his plan of operations. Christians must watch these things, and not let the devil deceive them.—Cross & Journal.

Whether the above decision has been made by the Superintendent of Common Schools of this State or not, we are not prepared to say, as the above article contains the first intelligence we have received on the subject. If Mr. Benton has so decided, he has gone beyond our expectation in guarding our Common Schools from sectarian influence. But we can assure the publisher of the Cross and Journal, that it will be difficult to find books of any description more eminently calculated to promote modern infidelity than are the "evangelical" (as he calls them) doctrines, published by the American Tract Society.

Would it not be gratifying to that society, to tax the people of this State, and compel them to purchase its abominable tracts, and force them upon 800,000 children in our schools, as, The School Journal, County Superintendents' Reports, &c., now are?

Sister Jewett has received a letter from brother Lloyd of Alabama, containing a present of five dollars, brother Thomas Coleman sending three, and the other two from brother Josiah Rice, which she desires us to announce with her grateful acknowledgments.

POETRY.

For the Signs of the Times.

A WISH,

for brother Beebe, and all the brethren in Christ
Jesus our Lord, both theirs and ours.

I wish, my brother, thou may'st see
That God's right hand doth strengthen thee;
I wish you cloth'd with heavenly light
That you may put your foes to flight;
I wish that Christ may be your friend,
I wish you may for him contend;
And may his wisdom guide your feet,
Midst all your cares, to walk discreet;
I wish your soul may well be fed,
With honey, milk, and living bread;
I wish you may God's armor wear,
And shield of faith with courage bear;
I wish that love may rule your heart,
I wish that you may share a part,
With all God's saints at his right hand—
I wish, indeed, that you may stand
Among that throng to praise his name,
And sound on high his wondrous fame.
I wish my brethren, too, may see
'Tis love that binds in unity;
I wish from fighting they may cease,
And sheath their swords and try for peace;
I wish that all may conquer pride,
And carnal weapons lay aside;
I wish they'd write to edify,
And not the church of God annoy;
I wish the spirit of all grace
May make them see and clearly trace
The footsteps of their glorious Lord,
And learn his counsels from his word;
I wish they'd for the model look
Of God's own HOUSE in HIS OWN BOOK.
And how I wish that I might be
More humble, and from sin more free;
More like that blessed Man from heaven,
Who has my vilest sins forgiven;
And by his blood hath set me free,
From bondage, guilt, and misery.
O may his grace my heart inflame
To spread the honors of his name,
To tell that he has rescued one
Who fought against th' eternal throne;
Subdued his heart by love divine,
And made his power towards him shine.
Ah! sing, ye saints, and ever tell
That "Jesus hath done all things well."
And now I wish my brethren, all,
Sweet peace from heaven, both great and small;
I wish they may in friendship dwell,—
In truth I wish; and so—farewell. ZEBEDEE.

OBITUARY.

BROTHER BEEBE:—By request of sister Northrop, I send you this obituary notice of the death of her husband, ZEPHANIAH NORTHROP, of Marlborough, Ulster County, N. Y., which she desires you to publish in the Signs and Monitor. His precise age I do not recollect, but I think it was about 65 years.

Mr. Northrop was a firm believer in the doctrine of the Old School Baptists, and in principle a Baptist. He always stood aloof from the modern religious inventions of the day. He was not very well liked by the *new divinity* people, among whom he lived, because he did not believe the doctrine of *do and live*. He believed that the salvation of sinners is only of the Lord, and that all the glory of their salvation is his due. He firmly believed that God has a special and peculiar people, whom he chose unto salvation in Jesus Christ, before the foundation of the world, and that deliverance from wrath and condemnation could proceed from nothing that the creature could do to work himself into the favor of God. He gave satisfactory evidence of a saving change of heart some years ago, but as there was no church of the Old School faith

and order near, he never united with any church.

He died on the 18th of January last, and we trust that his spirit was wafted to the upper and better world where, with all the ransomed, he will surround and worship before the throne of God.

He suffered much, but manifested very little fear of death in his last hours. His mind was taken away from the transitory things of earth, and he seemed engaged in praising his Savior God. We firmly believe that our loss is his gain. "Write, Blessed are the dead that die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

My sufferings now are o'er,
O weep no more for me,
We'll meet in heaven to part no more,
Throughout eternity.

The hour has come, and I must go;
This mortal life must end;
But I no fear or sorrow know,
For Jesus is my friend.

PETER L. TRAVIS.

Mount Hope, N. Y., April 15, 1846.

DIED, in this town, on Sunday morning the 19th inst., Mr. JONATHAN SMITH, aged about 70 years.

DIED, near Finchville, in this town, on the 22d inst., Miss ELIZA, daughter of James V. Hulse, aged about 28 years.

ASSOCIATIONAL MEETINGS.

THE BALTIMORE Association will meet on Thursday, May 14th, with the Bethel church, Montgomery Co., Md.

THE DELAWARE Association will meet with the church at Cow Marsh, Delaware, on Saturday, May 23d.

THE DELAWARE RIVER Association will meet with the Southampton church, (about 17 miles north of Philadelphia,) on Friday the 5th of June.

THE WARWICK Association will hold her next meeting with the church at this place, (New Vernon,) on Wednesday and Thursday, the 10th and 11th of June.

THE TOWALIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

Brother Beebe, I wish you would give timely notice in the Signs, that the Michigan Old School Baptist Conference will meet with the First Regular or Old School Baptist Church of Anson and Oakland, (Oakland County, Michigan,) on Friday before the 4th Lord's day in June. Brethren from a distance, South or West, will inquire for and call on Elder Noah R. Lect, North West from Rochester, and North-East from Pontiac, 4 or 5 miles from each place; or call on D. H. Brown, 1 mile North of Utica Village, about 27 miles North from Detroit. All Old School Brethren who can, are affectionately invited to attend, and it would be very desirable if Elder Beebe or some of the Old School Baptist ministers could visit Michigan about that time.

THE ANNUAL MEETING of the Old School Baptists of Northern Pennsylvania, will be held, if the Lord will permit, on the third Sunday in June, 1846, and Saturday preceding, at such place as the brethren of Clifford and Greenfield shall designate; and of which they are requested to give timely notice through the Signs, agreeably to the arrangements of the last meeting, at New Milford, Jackson, Pa., March 22, 1846.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

Receipts.

Illinois, G S Cadwell 1; S P Furguson (for Mrs Jewett) 1. New York, J Knapp 1; W H Horton 1; Wm H Carpenter 1; David & Harvey Weld 2; Col T Godfrey 1; Eld C Merritt 2. Tennessee, T McIver Esq 2; J C Marshall Esq 2; Eld J M Watson M D 3. Missouri, Eld Wm Davis 5; Eld H Louthan (for Mrs Jewett) 1; for Signs 4; S Harris 1. Maine, S Parker 1. Indiana, E Miller Esq (O) for J Blair 3; Beverly Gibbs 1. Alabama, J Lewis 3; J C Towles 3; L Houston Esq 3. Georgia, C A Parker 2; T Davis 1. Ohio, John C Page 1; J January 1; D Clark 3; T Barnes (for Mrs Jewett) 2; Eld G Ambrose (for Mrs Jewett) 2. Virginia, Wm Bower Esq 1; Eld A C Booten 1. Kentucky, J Green 1. Wm Hassman 2; J Gonterman 2, Eld G Marshall 2; Eld P S Nance 1. Delaware, Wm Hitch 5. Pennsylvania, N Greenland 1; A Doty 1; J Metteer 2; T Page (for Eld J B Bowen) 3. North Carolina, R D Hart (for Mrs Jewett) 1; for Signs 4. Mississippi, G W McDonald 1; R Day 1. Total, \$83 00

New Agents.—Eld. Theoderick F. Webb, Va. Robert D. Hart, Tarborough, N. C.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, J. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

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MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

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MICHIGAN.—Elders James P. Howell, E. G. Terry, Hon. A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

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NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Colc, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 15, 1846.

NO. 10.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on, or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

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

COMMUNICATIONS.

For the Signs of the Times.

Warwick, Feb., 1846.

BROTHER BEEBE:—I once more take my pen in hand to write to you, and to our brethren in the Lord also, if you will give these lines a place in your paper. The subject that I am about to write on is one that has occupied my mind to some extent, and has lately been introduced into the Signs of the Times by your correspondents Joseph and Benjamin; whose letters were published—that of Joseph in your number of Sept. 15th, and that signed Benjamin in November 15th, 1845; and treat on the relative duties of pastors and churches. Whether Joseph and Benjamin be the proper names of these writers or not, I do not know; therefore, I cannot know whether I am personally acquainted with either of them, or not; but perhaps we have right to think they are two favorite sons of Israel. As such, therefore, I could send to them, and to our brethren, love in the Lord. And O, may this love be in us and abound, so that no root of bitterness shall spring up and trouble us, but that we may speak often one to another, and speaking the truth in love, may grow up into him in all things, which is the Head, even Christ. That we henceforth walk not as other Gentiles walk, in the vanity of their minds, but learn to endure hardness as good soldiers of Jesus Christ, and to be content with whatever situation we are in, even though we should think of our case as the Apostle Paul did of theirs, viz: "For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong: ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands. Being reviled,

we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day." 1 Cor., iv., 9—13. Also, 1 Thes., iii., 3. And is not here enough to put us to the blush, when we only think of murmuring in view of the crosses that we meet with in these days, in preaching the gospel in this country? The Apostle, after detailing their sufferings, does not say that these things constituted a muzzle upon their mouths; nor does he complain of the Corinthians, or murmur, because they did not relieve them; nor does he write these things to shame them; but as beloved sons he warns them. He does not even intimate any such thing as turning from the Corinthians, or neglecting them, in any way, on account of their neglect of him; but he tells them that he will very gladly spend and be spent for them; though the more abundantly he loves them, the less he is loved. 2 Cor., xii., 15.

The letters of Joseph and Benjamin seem to me to present a course of conduct, for preachers, so different from that exhibited in the examples and precepts of the Apostles, that I have thought proper to notice them in this way, and to offer something further in relation to the duties of the preachers and churches of our Divine Lord and Savior. Joseph in the first place speaks of the remissness of our preachers in declaring the counsel of God, in relation to the duties of churches to their pastors. He says, as far as he knows, or has heard, or read, all of them are remiss, as pastors and teachers, in preaching to the churches their duties to their pastors; and that they studiously avoid making any literal comments on such passages of scripture as are recorded in the 9th chapter of the first Epistle of Paul to the Corinthians, Gal., vi., 6, 1 Tim., v., 17, 18, with many other texts upon the same subject. How far our Old School preachers have been remiss in preaching upon this subject, I cannot tell; but I think the obligation of churches to support preachers has been pretty fully set forth, having been again and again published in periodicals, and with minutes of association, and sent, as it were, from Dan to Beersheba. He further tells us that our preachers have been treading out the corn with the muzzle on, that they still trudge on, half starved, until from absolute necessity they confine themselves to some secular calling, to save themselves from the poor house, or the jail, &c. Now, brethren, does not this view of the subject, that Joseph takes of it, seem to contradict the doctrine of the

Lord, for we are assured that all things work together for good to them that love God, &c., that the mouth of the ox that treadeth out the corn shall not be muzzled—that God has ordained that they who preach the gospel should live of the gospel—that God works in his people to will and to do of his good pleasure, but if Joseph's view of the subject be correct, it would seem that our Lord must be quite behind hand in his work. Should we not think better things of our God and his cause? The path pointed out for the preacher in Joseph's letter, in case of a church neglecting to support him, to at once dissolve the connexion existing between them, seems to be so at variance with that marked out by Paul to the Corinthians, that we should be a little careful when we come to this corner of these cross roads. See 2 Cor., xii., 15.

Joseph in the next place gives a description of our churches; admits that they profess a good profession—and gives an account of one as a pattern of all. He goes on to give an account of her method of proceeding in calling and separating a preacher, and seems to think that all would be well if the preacher would be sufficiently supplied with the good things of this world, such as silver and gold. He does not appear to be well pleased with the music of cents as they rattle in the hat when a collection is taken for a preacher's support,—finally the conclusion of Joseph is, that the Old School Baptist people are exceedingly covetous, gross idolators, of course; (Col., iii., 5;) consequently they must be unworthy of the company of the ministers of the gospel. 1 Cor., v., 11. He says, "Well did Elder Connor, of the Shilo Association of Virginia, once say, that covetousness was the burning sin and curse of the Baptist denomination." He then goes on to give a further account of their covetous practices; cursed children, of course, (2 Peter, ii., 14,) but finally admits of a few honorable exceptions to the course pointed out in his letter.

Benjamin's letter exhibits a similar character to that of Joseph. He thinks Joseph's communication deals many home thrusts which our churches and ministers will feel as well as read, and that many of them will be ready to say, He means me, &c. Of this we need not doubt, for Joseph has been very plain in giving us his meaning, but how our brethren feel in reading Joseph's account of them, is in a great measure uncertain as yet. I think if the letters of Joseph and Benjamin had been presented to us in the publications of our opponents, we would have heard more about their mode of reception among our brethren before this

time. If David Benedict should furnish such an account of our denomination in his history, how would it be looked upon by us? May he not well call them home thrusts? I will not say much about the New School dandies preaching for filthy lucre. They study the business and practice it as a science, and like other employment of this character it calls for pay, and is dependent upon it for support. Benjamin's views in relation to the duty of a minister in regard to receiving pecuniary aid, he admits are peculiar, and may be wrong. I shall endeavor to try them by the standard of truth in the course of this letter. He also, to show that the Old School Baptists are a covetous people, gives us an account of an individual whom he calls A., who was rich, and who, at a certain time, was stirred up to do something for the preacher, and after much ado, and raising the calculation of the preacher to \$100, this rich brother presented him with enough of his finest mareno wool to knit a pair of fine socks. B. then admits that this account may not be literally true—may be a fable, but does not doubt that many cases could be cited in our churches that would at least resemble this.

I wish now to look over these things and compare them with the word and testimony of our Lord and Master.

It appears that Elder Conner and Joseph have thought that covetousness is the besetting sin of which the Apostle speaks in his letter to the Hebrews, (xii., 1,) and it is often said that unbelief is that sin to which the Apostle there alludes, but I think it is quite evident that impatience is meant by the Apostle as the besetting sin; as he says, directly after speaking of that sin, "Let us run with patience the race that is set before us," &c. And is it not manifest to us that we are beset by this sin, more or less, in almost every step we take in the service of our Lord? I confess it is so with me. O, that our troubles might work patience in our souls, and grace, sovereign grace, be present to support us in every time of trial, and like our beloved Apostle Paul, be enabled to rejoice in tribulation. See his answer to his brethren, after being assured by a certain prophet named Agabus, that he should be bound at Jerusalem, and be delivered into the hands of the Gentiles: "What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." O, that we might love our Jesus so! Then, I think, his cause would prosper more than it ever did, or ever will, by all the aid that money ever has, or ever can afford. I do not discover in the letters of J. and B., anything short of a speculative business in the minister of the gospel, in the order that is there set forth. The preacher and his family must be supported by the church under all circumstances, consequently, if any church is not able to support them, they must not expect preaching: the connecting link is not there, and the Lord should call a man to preach his word, residing with the church as this, he must not stay there; even though he

should possess more of the comforts of life than his brethren, he cannot retain the fellowship of the church unless they pay him for preaching. He must make no show of independence. Is this gospel order? I feel anxious to see more liberality among our brethren, than in some cases does exist; not only toward preachers, but also toward other members of the church that are needy; and when the Lord shall increase our love to him, and his cause, I think we shall look more to the wants of his children—be more given to hospitality. I think the word of God contains a rule for every man in relation to this matter. This rule requires of every man to give according as he purposeth in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver. 2 Cor., ix., 7. This rule does not say, as he hath purposed, a year ago, and entered on subscription, for riches are said to have wings, or the subscriber may conclude that he signed too much, and it will then be grudgingly paid, or of necessity. Some may say this ministering to the saints does not apply to the support of preachers; but probably it is the same that was directed in his first Epistle to the Corinthian church, and that was sent to the Elders by the hands of Barnabas and Saul. This rule does not tell us what per cent of our property we must give to the preacher of the gospel. Who must direct us in this matter? Will any preacher of the gospel presume to dictate in this business? or, can one man decide for another? If any brother possesses this power, we may then be taxed for the support of the preacher.

The passages presented by Joseph in relation to this subject from the first Epistle of Paul to the Corinthians, (chap. ix.) demand attention, and comparison with other passages of scripture in relation to the same subject. The Apostle was there reminding his brethren at Corinth of the relation that existed between him and them, of his power to eat and drink among them, lead about a sister, or a wife, and forbear working. He tells them that the Lord has ordained that they who preach the gospel should live of the gospel; but while these things are lawful, he teaches us that this power is not unlimited, that it may be abused. He also informs us how he avoided the abuse of this power, and, by example and precept, teaches others to follow his steps. He assures us that he did not use these things, nor write them, that it should be so done unto him. That it were better for him to die, than that any man should make his glorying void, &c. He says, "What is my reward then? that when I preach the gospel I make the gospel of Christ without charge; that I abuse not my power in the gospel." The same Apostle, in his Epistle to the Thessalonians, reminds them of the course which he, and Silvanus, and Timotheus pursued when they preached unto them the gospel of God. That when they might have been burdensome as the Apostles of Christ, they were gentle among them, even as a nurse cherisheth her children; and labored night and day, because they would not be chargeable unto any of them. And he tells them that in so doing

they behaved themselves holily, and justly, and unblamably. 1 Thes., ii., 6—10; see also 2 Thess., chapter iii. "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us." Again; he says, "In all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me no man shall stop me of this boasting in the region of Achaia." 2 Cor., xi., 9, 10. He shows us that he did not make a gain of preaching—he sent unto them Titus, and with him a brother. Titus walked in the same steps. 2 Cor., xii., 17, 18. This example of the Apostle is enjoined upon Elders of the churches. See Acts xx., 34, 35. His last interview with the Elders of Ephesus: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." This charge of Paul to these Elders did not cool their love to him, but they all wept sore, and fell upon his neck and kissed him, sorrowing most of all for the words that he had spoken, that they should see his face no more.

Now I would inquire how these examples and precepts of the Apostle compare with the peculiar views of Joseph and Benjamin? Can any one maintain more of "a show of independence" than was exhibited in the example of the Apostle Paul? or who will say that he was wrong, in exhibiting, and maintaining, such a course? While we find authority to receive pecuniary aid from our brethren, to whom we preach the gospel of God, we find authority also to make the gospel without charge, by some secular employment when circumstances admit of it, and make ourselves a pattern of diligence in business, (which belongs to the service of the Lord, as well as fervency in Spirit,) and in all things to show ourselves a pattern of good works, (Titus, ii., 7,) lest we abuse our power in the gospel.

As Paul would allow no man to stop him of his show of independence, he must have felt at liberty to refuse a gospel contribution, unless Benjamin's view of a gospel contribution be something that he has not explained, and as we do not find that the Apostles made a gain of preaching, or complain of their brethren, or murmur against them, or refuse to preach to them because they did not give them enough of the things of this world, I would ask, where is our authority for such a course? Though the more abundantly we love them, the less we be loved.

The day in which we live, is evidently one in which iniquity abounds, and the love of our Lord is not waxed cold; hence the cross of our Lord is not much gloried in, either by preachers or other brethren; nor do we enjoy a great share of patience in our tribulations; but we are too much

being partakers of flesh and blood, he also himself, likewise took part of the same; or that he was made of a woman and made under the law; he, in such case, assumed a position contradictory of the plain testimony of the Scriptures, a position in the occupation of which he should not be sustained by the church.

The idea of Christ's having died as God, if assumed, should be sustained by better testimony than what is presented in the couplet from Watts. We know of no scriptural authority to sustain the position of brother Rowe upon this point. As we have understood the divine record, it was as the Messiah he was cut off; as the Son of God he was not spared, but was freely delivered up to die the Just for the unjust. That he was made a little lower than the angels for the suffering of death. Immortality, as such, could not die.—The Godhead, as such, could be under condemnation by no just or holy law, nor indeed under any law; hence the necessity of Christ's incarnation in coming under the law. As God, that very law emanated from him. He said to his disciples, "Truly the SON of MAN goeth, as it was written of him," &c., The Son of man was lifted up, &c.; but the Godhead of Christ is in no sense the Son of man, and could not possibly be the offspring of man in any sense whatever. We have long considered the couplet quoted from Watts highly objectionable. It was in the form of a servant that he learned obedience, and that he became obedient unto death, even the death of the cross. He was put to death in the flesh not in the Godhead. The construction which br. Rowe's words, according to the version of them in the above letter from his church, are liable to, would either imply an absolute plurality of Gods, so that one might be dead and others living, or the absurd idea expressed by a certain poet, that when God shall come to judge the world, angels shall guard his throne.

It should never be forgotten by us that godliness is a mystery; and all that we can know of it must be by revelation of the Holy Spirit; and that all that the Holy Spirit ever has, or ever will reveal of Christ to us, must necessarily be in perfect harmony with the Scriptures of Truth.

The church at Mt. Carmel, and all persons interested, will excuse us for these remarks, as we could not consistently comply with their request without offering our views thus far on the subject.

Coosa co., Ala., March 8, 1846.

The Primitive Baptist church at Mount Carmel, to the brethren Editors of the Primitive Baptist.

DEAR BRETHREN:—We have occasion, as we think, to address you a short communication and our apology for the same is as follows, viz: Some months since, at one of our regular church meetings, brother Daniel Rowe who is a member with us, an ordained minister, and our pastor, in a discourse delivered to the audience on the Sabbath, made some remarks on the person of our Saviour in his humiliation, in which he denied himself the use of such terms as humanity, human nature, &c., referred to the person of Jesus Christ, alleging that two natures could not exist in a holy being, that holiness was but one nature whether it subsisted in flesh and blood or immortality, and

that he was "God manifest in the flesh." Also, in making some remarks on his death, he said that he was God and died like a God, and repeated the following lines, viz:

"God the mighty Maker died,
For man the creature's sin;"

and gave his assent to the sentiment expressed and remarked, that if God had not died we could not have lived; which was referred to Jesus Christ who was God manifest in the flesh, and laid down his body in death when he made himself an offering and a sacrifice to God for us."

The manner of address became the subject of some conversation among the brethren, and, we suppose, for want of a critical observation of the sentiments expressed or owing to some mistake of language without design, (as we suppose) a report went abroad that brother Rowe publicly denied that Jesus Christ had suffered in the flesh. After the report went forth it seems that it reached the ears of some individuals who were disposed to use it to the prejudice of his religious and ministerial character; in view of which we think that it is our duty to say to all persons into whose hands our scrip may fall, that the report is not true, and that we esteem brother Rowe sound in the faith; and think that we shall have discharged our duty in this respect when our short communication shall find a place in the columns of your paper.

And so we close our short address by subscribing ourselves your brethren in affliction, and in the hope of the gospel.

Signed, by order of the church in conference,
J. P. RAMSEY, Clerk.

DEFENCE OF RANTISM.—We understand the (Rev.) Doct. McCartee, of Goshen, in this county, is engaged in delivering a course of lectures on the subject of Baptism. This is a hazardous business: when Pædo-baptist doctors attempt a defence of Rantism they generally convince all their honest and intelligent hearers that they have no scriptural authority for their practice. The Doctor, however, as we are informed, (for we have not heard him,) has introduced a new argument. He says that when the primitive disciples administered immersion as baptism the candidates were required to receive the ordinance naked, and if the Baptists would adhere to the primitive order they should imitate this part of the example. The learned Doctor reminds us of a certain attorney who attempted to establish the three following points in defence of his client, viz:—

First, Said he, I will prove that the pitcher was broken when borrowed by my client.

Second, That it was whole when returned; and,

Third, That my client never borrowed it.

The Doctor and his associates assume that sprinkling is apostolic baptism, and contend that the Baptists err in holding that immersion is scriptural baptism, and sometimes deny that Jordan contained a sufficient quantity of water to immerse a person in; and yet, strange to relate, Dr. McCartee has discovered that the ancient disciples were immersed with their persons naked! Wonderful age, this!

APOLOGY.

This number of our paper has been necessarily delayed beyond its date in consequence of the absence of the editor in attending some of the southern associations.

MINISTERIAL SUPPORT.—We are pleased with the mild spirit of brother Forshee's animadversions on the communications of Joseph and Benjamin, although we are confident he has misapprehended their meaning in some of their expressions. A discussion of important subjects, if conducted in a kind and brotherly manner, will generally be both interesting and profitable.

POETRY.

For the Signs of the Times.

[The following verses, composed by Eld. W. Thompson, were forwarded for publication by a correspondent in the West.]

A WAR SONG.

Come, all ye soldiers of our King,
To battle now repair;
The Dragon and his angels, see,
In hostile troops appear.

The church, [or heaven,] where Michael reigns,
The scene of war is made;
For Satan's armies all unite,
And Zion's rights invade.

His angels, yes, his messengers,
He arms with fraud and skill,
To preach Messiah's glory down,
And build up man's free will.

Man's wisdom, conscience, sense, and might,
Free agency, and zeal,
With money, learning, numbers, strong—
Zion their force shall feel.

With *if's*, with *and's*, with *but's*, and *do's*,
Hold-out's, and *may-be-so's*,
Conditions, offers, terms, and means,
They boldly truth oppose.

But Jesus, our blest Michael, stands,—
His angels, gathered round,
Their message from his lips receive,
The gospel trump to sound.

They mount on Zion's walls of truth,
And lift their voices high,
"Salvation is in Christ alone,
And all of grace," they cry.

"All *if's*, and *and's*, and *but's*, and *means*,
Man's agency, and *do's*,
Conditions, efforts, terms, and zeal,
Do but the truth oppose."

The war is waged, and fight we must,
Though cowards shrink behind;
O Jesus, arm us for the field,
And be our Leader kind.

Give us the Spirit's two edged sword,
The helmet and the shield—
The armor of our God to wear,
And lead us to the field.

The victory, Lord, thou hast secured;
Thy mighty truth prevails,
The Dragon, with his angels too,
Cast down, the earth assails.

Wo to the men who dwell on earth,
Satan with wrath comes down,
Your liberties and rights to take,
And make the earth his own.

Let Zion sing the victor's song,
Glory to Christ our King,—
The "*Mill-stone*" sinks to rise no more;
Let saints their tribute bring.

OBITUARY.

BROTHER BEEBE :—I have just been informed, by letter, of the decease of our sister JOANNA PATTERSON, of Baltimore, Md., and requested to notice the same through the Signs.

Sister Patterson was amiable in her disposition and deportment, decided and steadfast in the doctrine and order of the gospel,—was decidedly an Old School Baptist.—She had known affliction. She was a widow when I first became acquainted with her. Some three or four years since she was bereaved of her youngest son as he had just arrived at manhood. On him her hopes and expectations had been peculiarly placed; hence his death took a very deep effect on her mind. Some months after his death, being in Baltimore, and hearing of her depression of mind I called to see her, found her not quarrelling with the government of God in the matter, but clinging to her departed son with all the strength of a fond mother's affections, feeling intensely the disappointment of her too ardent expectations, that is, in having her son taken from her, otherwise he gave, I think I have been informed, satisfactory evidence of faith in Christ; so utterly unable was she to give up her son that she thought she must go down to her grave mourning for him. I conversed with her on the subject, trying to apply such scriptural consolations as appeared to suit her case, and engaged in prayer with her; she experienced relief; the Lord interposed his grace, and enabled her to resign her son, and to become composed and cheerfully submissive to God's dealings with her. But, being of a consumptive habit, this severe trial probably gave a heavy shock to her constitution. Her health since has been declining fast, but her resoluteness of mind enabled her to persevere not only in attending those meetings about Baltimore for which she had fellowship, but also to journey to a distance to attend the associations.

Being in Baltimore on Monday, the 6th of this month, [April,] I, in company with some friends, called to see her; we found her very low as to bodily strength, but as happy in mind as a person could well be while in this clayey tabernacle. Her desires and will seemed all resolved into the will of God. Although it was with great bodily effort that she conversed, yet so delighted was she with having one more opportunity to converse with those she loved for Christ's sake, that she conversed with us for a considerable time, of the love and mercy of God, and of the riches of his grace, as manifested in his dealings with her; and spoke of her confidence in Christ to save her, poor and vile as she was in herself. We having engaged in religious exercises with her, she then was so enraptured that it seemed as though her feeble body could no longer hold her soul, in its goings forth in thanksgiving and praise unto God for his goodness and love unto her, and for this interview granted her whilst waiting the time of her departure to that glorious rest with her Lord which she so fully anticipated. We left her engaged in praising God. As I am informed, she continued in the enjoyment of a manifestation of the love of God unto her, until the Thursday following, when she fell asleep, and most assuredly in Jesus. April 9, 1846, she died, aged 52 years. She has left a son, and a daughter who is married. Her daughter and husband have seen affliction in the loss of their own children and other relatives, and now in the death of an amiable mother, to whom they were affectionate and kind. May they know the sweet experience of being enabled by grace to resign all, and themselves also, into the hands of God, as he makes himself known in Christ, through faith, as an object of trust.

CENTREVILLE, VA., April 27, 1846. S. TROTT.

DEAR BROTHER BEEBE :—Again I come to you in mourning.—Not with *crape badges*, but with sorrow of heart at the loss of our dear and beloved brother, and deacon of Chappawansic church, BENJAMIN WAMSLEY, who died at his residence in Stafford co., on the 10th inst., in the 66th year of his age.

Brother Wamsley had been for many years an excellent member and deacon of the church. He was not only "sound in the faith," but his walk and conversation and his whole life were in sweet consonance with the precious doctrine of salvation by grace, which he maintained. He was a living demonstration of the glorious plan of salvation, that all the heirs thereof are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. His family will feel his loss at the altar, morning and evening, and in every other relation which he sustained to them. May the Lord sustain them, and be to them a Father and a Husband. The church will feel and suffer his loss, but *we sorrow not as those who have no hope*; we believe that the change was gain to him.

May we all be made to bow in humble submission to the divine decree. "Help, Lord, for the godly man ceaseth."

JOHN CLARK.

FREDERICKSBURG, VA., APRIL 25, 1846.

A SCRIPTURAL EXAMINATION of the Doctrine and Order of the Methodist Episcopalian Denomination, as set forth by them in their Book of Discipline; to which is subjoined a brief Review of a Tract published by the M. E. Tract Society, called "Bible Election."

By ELDER WILLIAM CHOATE,

Pastor of the Baptist church at Blenheim, Schoharie County, N. Y. This work is now in course of publication, and will be ready for distribution by the first day of June next. It is got up in pamphlet form, convenient for transmission by mail to any part of the United States, or foreign countries, and will be supplied to order at six cents per copy, or twenty copies for \$1, payable invariably in advance.

Orders, post-paid, may be addressed to the Author at his address, as above, or to the Editor of this paper.

ASSOCIATIONAL MEETINGS.

THE BALTIMORE Association will meet on Thursday, May 14th, with the Bethel church, Montgomery Co., Md.

THE DELAWARE Association will meet with the church at Cow Marsh, Delaware, on Saturday, May 23d.

THE DELAWARE RIVER Association will meet with the Southampton church, (about 17 miles north of Philadelphia,) on Friday the 5th of June.

THE WARWICK Association will hold her next meeting with the church at this place, (New Vernon,) on Wednesday and Thursday, the 10th and 11th of June.

THE TOWALIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

Brother Beebe, I wish you would give timely notice in the Signs, that the Michigan Old School Baptist Conference will meet with the First Regular or Old School Baptist Church of Anson and Oakland, (Oakland County, Michigan,) on Friday before the 4th Lord's day in June. Brethren from a distance, South or West, will inquire for and call on Elder Noah R. Lect, North West from Rochester, and North-East from Pontiac, 4 or 5 miles from each place; or call on D. H. Brown, 1 mile North of Utica Village, about 27 miles North from Detroit. All Old School Brethren who can, are affectionately invited to attend, and it would be very desirable if Elder Beebe or some of the Old School Baptist ministers could visit Michigan about that time.

Central Bridge, Schoharie Co., N. Y., }
April 21, 1846. }

ELDER G. BEEBE :—We wish you to give notice through the Signs, of our Yearly Meeting at Sloansville, on the first Wednesday and Thursday in June next. We desire to see as many of our Old School brethren and ministers as can make it convenient to attend. There is a number, with myself, would be glad to see Elder Beebe here; it is but 30 miles from Albany, on the Western Turnpike road and but 13 miles from Spraker's Basin on the Catskill road.

SAMUEL HARE.

BROTHER BEEBE :—Please give notice that a meeting will be held with the Predestinarian Baptist Church at Vienna, Oneida Co., N. Y., commencing on Wednesday and Thursday, the 17th & 18th of June next. J. P. SMITH.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Machintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leevess.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, J. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, James M. Clarkson, John Larew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmer, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

MAINE.—Elder J. Bailey, James Stewart, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Seliman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders James P. Howell, E. G. Terry, Hon. A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, C. Kaufman, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, Wm. Stroud, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, and B. Lawrence.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony, J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 1, 1846.

NO. 11.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

Strikersville Chester county, Pa.

BROTHER BEEBE:—I am willing to take my share of the rebuke in your last number; for I am aware that there are subjects of more vital importance to the Zion of God than that of constitutional formalities; and if you and your readers will excuse me for what I have written on that subject, I will try to do better for time to come. As to the compliment, I cannot take that to myself; I feel very sensible that does not belong to me. I am canded when I say that it is under a sincere persuasion that you have correspondents enough to fill your columns, whose productions are better adapted to the comfort and edification of the people of God, than mine, that I have declined to write more frequently; but, willing to contribute a mite, I will now venture a few thoughts on Nahum, i, 7th.

"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

The Lord is good, as derivatively; in this sense there are good men; Barnabas was a good man and full of the Holy Ghost, but his goodness was all derived from the Lord; not merely distributively good, though he is admirably so; of which we are surrounded with innumerable instances, in the abundant supply of the good things of life we are favored with. Our daily food and raiment comes from his bounty; and in this sense he is good to all his creatures. He sendeth his rain upon the just and upon the unjust; But he is essentially good and the fountain of all goodness; in this sense, he only is good. "Why callest thou me good? there is none good but one, that is God." In this instance, Christ did not intend to deny to himself the essential attribute of goodness; but rather to reprove that idolitrous veneration which the Jews paid to their religious leaders; for he was aware that it was under the influence of this blind zeal, that the appellation was addressed to him.

A strong hold in the day of trouble.

Allusion is here made to fortifications erected for defence from enemies, of which mention is frequently made in the old testament, and to which allusion is often made to illustrate the safty of the children of God. *The name of the Lord is a strong Tower, into which the righteous run and find safty. Turn ye, to your strong hold, ye prisoners of hope. For thou hast been a strength to the poor, a strength to the needy in his distress; a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.* Isa. xxv 4th. But all those literal strong holds mentioned in the bible, have either yielded to the force of arrows or crumbled to dust by the revolution of ages; but the one spoken of in this text remains unimpaired, and is still a Strong Hold to the tried and afflicted sons of Zion.

A strong hold *in the day of trouble*; and this, in a general sense, will include the whole life of the child of grace. This is to him the *Valley of Achor*, he is exposed to the common trials of others, such as bodily afflictions, dark and trying providences, in a word, to all the calamities that sin has brought upon the world of mankind. But he has a species of trouble peculiar to himself. David, speaking of the prosperity of the wicked in this world, says, They are not troubled as other men; neither are they plagued as other men. As the world is composed of but two classes, the godly and the ungodly, the *other men*, in this connection, must mean the former: but as the wicked are subject to the common afflictions of this life as well as God's people, this trouble must be of a peculiar kind, and we understand it to be heart trouble. True, the wicked have mental trials, but not such as are the common lot of true believers; theirs arise from disappointed expectations, mortified pride and ambition; but the heart trouble of God's people arises from the conscious existence of heart sin, of which the natural man is ignorant, whatever may be his pretensions to religion; and we find the great mass of professors are entirely ignorant of heart sin. Their idea of sin has relation to some external acts, and when these are retraced they are empty, swept and garnished; and you might as well talk Hebrew to an untutored Hottentot as to talk to such about heart sin. It is perfectly a dead language to them; they have never ploughed with the heifer of regeneration, and, of course, have not learned the secret; but the children of God know their own hearts, and they know them to be desperately wicked, and deceitful above all things; and they are often made to cry out with Paul, O wretched

man that I am, (not, *that I was*, before conversion, as the arminians would have it; for Paul know no more about his wretched nature before his conversion than they do;) but *that I am* now, while I am writing to you; for he speaks in the present tense, and I have no doubt that, at that very time, he felt all that is expressed in that strong figure. Is it not so with the dear children of God, that when engaged in their most holy services, they feel all the corruptions of their nature ready to burst out, like a volcanic eruption, and only kept under by restraining grace. This is the chief cause of their troubles, and freedom from this, will constitute a chief theme of their future rejoicing; but while here, they need not expect freedom from it; for, while hear, they will have to carry about with them, not a few fragments of corruption, but a whole body of sin: personified by the apostle, as *the old man*, and I will venture to say a *whole man*. Yes, he is entire, and has not lost one particle of his nature; for although the infirmities of age may paralyze him in some degree, he still exists with all his abomination. But there is one peculiar advantage resulting from this knowledge of heart sin, it will strike us off from the list of Solomon's fools. He is a fool that trusteth his own heart, and I am sure that he who knoweth his own heart will not trust it; but I must not stay here too long. I will just say that, in addition to the common troubles, peculiar trials have fallen to the lot of some of God's people, among whom we might mention Jacob, Job, Daniel, Shadrach, Meshach, and Abednego, and indeed, the whole list of martyrs who have not only taken joyfully the spoiling of their goods, but have cheerfully surrendered their lives in the cause of Jesus, whom they have ever found to be a Strong Hold in the day of trouble. And may we not look upon the present as a day of peculiar trouble with the dispised flock of Jesus—a day of darkness and of the shadow of death? Does it not appear as if the visible death of the church was shadowed forth? But Jesus lives and is still a Strong Hold. I do not believe the total extinction of the church was more eagerly sought by Saul of Tarsus, than it is now by the great mass of professors. They are aiming to enlist all the interests of the world against, and would not leave a vestige of the truth upon earth, could they accomplish their object. How far God intends to let them go, is not for me to say; but of one thing I am certain, that should the truth become still farther obscured, and the visibility of the church become extinct, TRUTH will not lose a particle of its

intrinsic value, and the cause of God cannot suffer any interruption. His purpose of grace cannot be defeated; and that all those revolutions that attend the history of the church, are embraced in that purpose: and further, that our Strong Hold remains unimpaired, to which we may resort, and look with composure upon the contending elements that are beating against it, and exclaim: *This is firm footing! this is solid Rock! this can support us! all is sea beside—sinks under us!*

"And knoweth them that trust in him."

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. This knowledge is not to be taken in a common sense: for in this sense he knows all men and things, from the king on his throne to the beggar on the dunghill, and from the huge elephant that roams the forest to the smallest insect that floats in the air; but there is a sense in which he does not know some and does know others. Depart from me ye workers of iniquity, for I never knew you. As men he knows them, and knows them as workers of iniquity and as painted hypocrites. But in an opposite sense to his ignorance of them he knows his people. He knows them in covenant relation as the objects of his sovereign, everlasting, eternal love; as the redeemed of the Lamb; as reconciled to him by the blood of the cross. 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. And can we for a moment suppose that God does not know who were reconciled to him by the death of Jesus? This would be blasphemy! Yes, he knows them as reconciled to him, as absolved from all their sins and iniquities: and as such their names are enrolled in the Lamb's Book of Life. He knows them as the subjects of his sovereign, discriminating, regenerating grace, by which he puts his mark upon them. *Their spot is not the spot of my people.* There are those who attempt to imitate God's people; but their mark is put on by their own hands; and God detects and rejects it as not his mark or spot. His mark is put on his people by his own hand, and he knows it from all others. Indeed it cannot be seen by the world; it is in their hearts; it is a new name which no one can read saving he that receiveth it. True the hypocrite may counterfeit some of the outside marks of the christian; he may in some degree imitate the voice of Jacob, but his hands are those of Esau. God proves his personally, and is perfectly familiar with their history; all their trials and afflictions are known to him; yea, their inward conflicts are not hid from him. He hears the groaning of the prisoner and the sighing of the needy comes up before him. He knows the reproaches they bear for his name; the slanders that are heaped upon them by their enemies. Yea more, he knows that their persecutions fall upon them because they are his, and because his mark is upon them. If they could do as hypocrites do, that is, rub out the mark at pleasure, they could shun persecution; but this they cannot do. They can no more rub

it out than they could have put it on: it is indelible, and though it is often obscured from themselves, it is always visible to God; and as it is for the Lord's name's sake they suffer persecution, he will avenge them on their enemies. The Lord is at the right hand of the poor to defend them.

Again, in the morning of the resurrection he will recognise them as his,—And they shall be mine in that great day when I make up my jewels, and I will spare them as a man spareth his only son that serveth him. *In the day when I make up my jewels,*—Jewels are valuable among men, and God's people are his jewels. They cost an immense price,—nothing less than *the precious blood of Christ,*—and can we dare to doubt his perfect knowledge of them? No, the child of grace shudders at the thought! he rejoices to know that God does know all his jewels, and that he will not lose one of them. If you saw an incendiary approaching your dwelling, with a torch, you would aim to save your most valuable treasures from the threatened conflagration. So God will anticipate the devouring element which shall consume the earth and save (not some but) all his jewels from its destructive influence.

There is a reciprocal knowledge between God and his people; and this is implied by their trusting in him. Now we do not trust those of whom we have no knowledge with matters of importance. This is life eternal, to know the only true God and Jesus Christ whom he has sent. But the poor deluded legalist knows not God: therefore he does not trust him, but despises them that do: for We both labor and suffer reproach, *because we trust in the living God.* To trust God not only implies a knowledge of him, but a distrusting of everything else as of saving efficacy. His people cannot trust even to the ordinances of his own appointing, to save them, much less to the inventions of men. They have no confidence in that soul-saving machinery so popular in this our day, and urged with so much zeal and vehemence by the blind guides of the age. Their language is, My soul, come not thou into their secret, and, mine honor, be thou not united to their assembly. To trust in the Lord is to depend for salvation exclusively upon that plan which he has revealed in the Bible, which is, Christ and him crucified, as constituting the only hope of a poor perishing sinner. It is to take him at his word, and to trust him even where we cannot trace him; to commit our all into his hands, Trust ye the Lord forever, for in the Lord Jehovah is everlasting strength. We may safely erect an altar and inscribe on it Jehovah Jireh: the Lord will provide; for the Lord God is a Sun and a Shield. He gives grace and glory, and no good thing will he withhold from him that walketh uprightly. As to what constitutes an upright walk in his sight, we must leave to him to judge, resting satisfied that all his regenerated ones will pass as such with him; and, whatever they may fall short of the standard of uprightness, it is a consoling idea to us that God will not be governed by our opinion in this matter, for were he to be, all his people would be con-

demned; there is not one of them but that would plead guilty. But though black they are comely, black in themselves because of sin, yet lovely through the comeliness put upon them. Clothed, as they are, in the righteousness of Christ, they are in the sight of God without spot or blemish. "Thou art all fair, my love; thou hast dove eyes within thy locks."

The text we have been looking at presents to our view the perfect security of God's people.—Embraced within the eternal walls of salvation they are safe—not *will be* safe when they get to heaven. They are now as safe as they will be then. Moses was as safe in the ark of bulrushes as when at the head of the armies of Israel. Yea as he is now within the walls of glory, and, as old Jeremiah Moore of Virginia, used to say, "The christian has but one *if* in his creed, and that is *if I am a christian.*" This *if* often comes in their way, and they alone meet with it. Hypocrites and carnal professors know nothing about it. The fool boasteth and is confident—confident in himself; but not so with the humble child of God. He has no confidence in himself; but his language is: Give me Christ, or else I die. With all his *ifs* he cannot give up Christ nor withdraw his confidence from him. Here is his only hope, and his language is: If I sink I must sink relying alone on the blood and righteousness of Jesus, for I have nothing else to trust.

That you and I may be found trusting in Jesus, both in life and death, is the prayer of

Yours as ever,

THOS. BARTON.

For the Signs of the Times.

Centreville, Fairfax co., Va., May 8, 1846.

BROTHER BEEBE:—On my return from Maryland, a day or two since, I found a letter from sister Jewett, which so interested me in reading it, as so strikingly illustrating the exercises of a truly christian spirit, that I have concluded to transcribe and send it for publication in the Signs & Monitor, believing that others will also be pleased with the perusal of it. I at first thought to omit a few sentences as having a more immediate reference to myself, and therefore as less interesting to others; but on further reflection I have concluded to give the whole, as alike showing the influence of grace upon our excellent sister under her very severe afflictions. I hope she will pardon the liberty taken.

S. TROTT.

Mott's Corners, N. Y., April 25, 1846.

HIGHLY ESTEEMED BROTHER IN CHRIST:—I have often thought, since receiving your very kind and christian epistles of Aug. 1 and Sept. 5, that I would write to you; but a sense of my weakness and inability, together with my many pressing cares and labors, has hitherto prevented me. I have often perused with pleasure and satisfaction your first epistle: it was indeed timely, and its contents were well adapted to console my wounded spirit. In the midst of my trials and afflictions I am enabled in some humble measure to repose on

the faithful arm of a covenant keeping God who has promised that "As thy days so shall thy strength be." I feel as deeply the loss of my beloved husband as I did the hour that it was announced to me that his immortal spirit had taken its flight to the realms of glory, although the same sensations do not possess my mind; and it is a mercy they do not, for I should not be able (with them) to attend to those duties which devolve on me. I have abundant reason to rejoice and praise the Lord for his goodness manifested toward me: he has mercifully upheld, kept my mind from sinking, and has given me in some measure to feel resigned to his holy will, which brings greater peace to the soul and yields richer consolation than worlds like this can afford. What is more blessed than to feel an acquiescence in our Father's will? Although we cannot trace his footsteps nor scan his mysterious providences, his wisdom and goodness are abundantly manifested toward his children, not only in delivering them from their afflictions, but in upholding them by his grace while passing through them. Thus comes to pass the faithful saying, "My grace is sufficient for thee."—*Eternal wisdom has selected and sovereign love ordained every stroke that gives us pain. His dispensations, however painful, are invariably regulated upon the footing of his discriminating, electing and never failing grace in Christ Jesus. Each trial we are called to pass through, originates in an eternal decree of unmingled goodness, and is administered by the hand of the Prince of Peace.—He brings each to its birth and close, and assigns it its degree and duration.*

Many and various are the vicissitudes of this mortal life; and experience forces us to acknowledge our whole course here is chequered with prosperity and adversity. The christian's drink in this life is *caymel*,* most of his food is *bittersweet*. But, dear brother, how blessed to know that all our trials are dealt out by our Father's kind hand; and we shall not have one grain more than weight, nor one inch more than measure; and when we have been well tried we shall come forth as gold. God has richly dispensed his blessings. It is not all prosperity nor all adversity, but "He has set one over against the other to the end that man should find nothing after him." The child of grace often feels that afflictions are needful, and when sanctified they are great blessings. My best enjoyments have usually been wrung from the cup of affliction. In the hand of a covenant God even the rod will blossom with hope and drop with the balm of strong consolation. I have proved the Lord's faithfulness; for many and various have been my trials. In my late trying afflictions I have found him to be more than *earthly friends or treasure*. His supporting goodness I cannot express, but suffice it to say it has been such as has enabled me to rejoice and bless his holy name that he has dealt with me as he has. At times I have been ready to break out and sing, in the language of Hannah, "My heart rejoiceth in the Lord, my horn is exalted in the Lord." "He only is my Rock and my

* A mixture of honey and vinegar.

salvation." My soul has been so attracted by the beauties of a Savior's character, that I have been lost in wonder, adoration and praise. When He smiles the world may frown and afflictions may come, the soul can but rejoice and give glory to him who hath said, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee."

I daily feel, my brother, the need of that faith which is of divine operation, which alone can enable us to trust the Lord where we cannot trace him. It is indeed my nature to *live by sight* or sense and *not by faith*. If the Lord has given me faith it seems that he designs to try it. O may I under every dispensation of divine providence, however painful, be enabled resignedly to say, "It is the Lord: let him do what seemeth him good." O, my brother, I can but recur to the scenes that are past. One year has nearly rolled its round since I bid adieu to my dearest earthly all; him on whom myself and little ones leaned for support. The family circle which was once peaceful and happy is now broken! How changed the scene! I am sensible that none other than an almighty arm could have supported me under my deep and trying affliction. It is my humble desire that I may have grace to bear with meekness and patience all the trials and afflictions which my Father in wisdom may appoint, and ever be enabled to glorify Him who is my Life, my Light, my All.

I would say, brother Trott, you did not wound my feelings in anything you said, in the obituary you gave of my dear, departed husband, although I should have been glad could I have conversed with you when in Philadelphia, on the manner of the Monitor's first starting, &c., and you might have given a clearer view of it; but it is all well as it is. I saw those mistakes (in the printing) to which you referred in your letter, and thought I would take the liberty to correct them; but at the time the number was struck off my mother was sick and my children very unwell, so that I could not attend to it as I desired, and the man employed to assist in getting it out, did not correct them as I intended.

In relation to a more full biography of my husband, as you kindly suggested, I would say, it is what I desire to see. I think there could be an interesting work put together from his writings, as he has kept a diary of his life. I feel more anxious on the account that it would be more fully known how the Lord led him. Many would read a short account of his life who would not read the Monitor; and it would be sought after by many of his former friends and acquaintances. I feel to thank you, my brother, for all your kindness and christian sympathy. I would thank you to tender my grateful acknowledgment to brethren Gullatt and Almond for their kind gospel communications presented to me through you. My feelings cannot be expressed, but to the Lord they are known. I have reason to be humble in view of his goodness,

to unworthy me. I must soon close this letter, and as I have written in haste, and with a mind oppressed by care and anxiety, I hope you will regard with charity all my imperfections, and receive this as from a weakling of the flock, one who desires to be found in the little fold of Jesus, *girt about with truth*.

I expect to leave home next Tuesday in search of a place to locate myself and family. My trials of mind at present are great, and my situation is truly a trying one; my way is dark and hedged in. May I not hope to have a remembrance in your prayers? Please to give my love to sister Trott. I should be happy to receive a letter from you, Elder Trott, if you can spare time in the midst of your labors, to write to me. I esteem it a great privilege to hear from my brethren and sisters in Christ. O may the Lord be with and bless you, is the prayer of

Your affectionate sister in Christ,
MARIA M. JEWETT.

For the Signs of the Times.

Westminster, Md., May 13th, 1846.

BROTHER BEEBE:—Through your kind notice of my necessities, and commendation of my case to the christian sympathies of our dear brethren, I have realized the goodness of God, for which I desire to be devoutly thankful. I wish, through the medium of your paper, to acknowledge the receipt of money from the following dear friends, which afforded present relief to us in our destitute and afflicted situation.

From a brother on Long Island, whose name I have lost,	\$ 1, 00
Brother McBride, of New York,	20, 00
Brother L. H. Hall, of Delaware,	3, 00
Widow E. Anderson, late of Philadelphia,	5, 00

May the God of Abraham bless you and them for your, and their kindness. Should farther relief be received, for the satisfaction of the donors and as an exhibition of the goodness of God I will acknowledge it.

We are located, for the present, at Westminster, Carroll county, Maryland, among strangers, where I purpose working at my trade, if my imperfect health will permit, and preach in the highways and hedges, to the poor and destitute. Dear Brother, this life presents a stormy passage; may our great Pilot direct us to that blessed haven where winds and storms distress no more,

Yours in much affliction.
JAMES B. BOWEN.

For the Signs of the Times.

Fulton, Mo., May 20, 1846.

BROTHER BEEBE:—For several years past I have taken an interest in reading and circulating both Old and New School periodicals, believing the professed church of God was too much mixed; the parties quite burthensome to each other, speaking a confused and contradictory language, and that a close investigation of Bible truth would show each party, that, likely, would form and go to companies of their own. In some degree I have

realized (in Missouri) my expectation and desire, and am of the opinion that the truth of God's religion is better and more generally understood than for a century back, and the investigation has resulted in the instruction, comfort, and establishing of the church of God.

In and after war, I have seen ugly feelings manifested in the distributing of the spoils and laurels of victory. After battle, a re-mustering of troops, examining arms and repairing impairs, should not be neglected. There has been a great deal said upon doctrine, much of which has been well said. Something also has been said of experimental religion; but very little, and, I think, too little about practical religion. I think well, yea, very well, that the attention of the church and ministry be turned, emphatically turned to experimental and practical christianity. I was gratified with the suggestion of the editor upon this subject; and more particularly gratified that he refrained from publishing the communications on Constitutions, &c., as I hope he will continue to do.

I do not indulge the idea that God communicates life to his children, and then calls them out of darkness into light, that they may help the truth, but that they may honor the truth.

Remembering that I have complained of lengthy communications in the Signs, admonishes me to close.

THEODERICK BOULWARE.

ASSOCIATIONAL MEETINGS.

OTEGO, MAY 27th, 1846

BROTHER BEEBE:—I have been directed by the second Baptist Church of Otego, to notify the public through your columns that a general meeting will be held with said church, commencing on Wednesday, the first of July next, and brethren from abroad are invited to meet with them.

Brethren coming from the north and West, will enquire for Eld. Wm. Birdsall of Butternutts; those from the South, Brethren Wm. Shepherd or John Birdsall, those from the East, J. D. Bancroft, below Otego Village.

We are anxious that Brother Beebe be with us, and especially if the common School law is not essentially modified, as we wish to hear him on the question; therefore, please give us notice so that we can make an appointment.

It is uncertain whether we shall be able to attend.

Ed.
JOHN D. BANCROFT, Church Clerk.

MILAN, BRADFORD Co, PA.

BROTHER BEEBE:—Will you note the following in the Signs.—

The Chemung Baptist Association adjourned to meet with the Warren Church on Pine Creek, Tioga County Pa. on Wednesday and Thursday the 24th and 25th days of June next, and our Brethren are respectfully invited to attend.

H. ROWLAND.

THE TOWALLIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

Brother Beebe, I wish you would give timely notice in the Signs, that the Michigan Old School Baptist Conference will meet with the First Regular or Old School Baptist Church of Anson and Oakland, (Oakland County, Michigan,) on Friday before the 4th Lord's day in June. Brethren from a distance, South or West, will inquire for and call on Elder Noah R. Leet, North West from Rochester, and North-East from Pontiac, 4 or 5 miles from each place; or call on D. H. Brown, 1 mile North of Utica Village, about 27 miles North from Detroit. All Old School Brethren who can, are affectionately invited to attend, and it would be very desirable if Elder Beebe or some of the Old School Baptist ministers could visit Michigan about that time.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

EDITORIAL.

NEW VERNON, N. Y., JUNE 1, 1846.

THE WORLD'S CONVENTION.

"Say ye not A confederacy to all them to whom this people shall say A confederacy; neither fear ye their fear, nor be afraid." Isa. viii. 12.

The time and place for the convention of all *Evangelical Denominations* of professed christians, is now fixed to be held in London, England, August 19th, 1846. The professed object is to form an "Evangelical Alliance," which will be, if they succeed, ecclesiastically what the "*Holy Alliance*" of European nations has been politically; an alliance, not very dissimilar to that of Pilate and Herod in the first century, or of the forty total abstinence men mentioned in Acts xxiii. 12. We find by our exchange papers that Doct. Dewitt of the city of New York, has taken leave of his flock and preached his valedictory, preparatory to setting out for this great convention. Delegates are appointed from the principal wards of the "Great city which reigneth over the kings of the earth." Rev. xvii. 18. And the expectation of aspirants for ecclesiastical power, appears to be at its highest elevation. This movement contemplates the open consummation of a series of progressive operations which have been maturing for more than thirty years, under the most sly and insidious management of a set of men whom we find advertised in holy writ as men who lie in wait to deceive; men of corrupt minds, who, concerning the faith are reprobate; men who, with feigned words, make merchandise of the unwary; who lead captive the silly, and turn the grace of God into lasciviousness. The popular religious machinery of the present age has been operating for a long time, not without success.—The nominal church and the secular powers of our beloved America, have been ripening for the crisis to which the world's convention is designed to bring the popular religious institutions of christendom. No other nation on earth has so much reason to look with a vigilant and jealous eye to the result of this *ultimatum* of anti-christian experiments as our own country. The national churches which have always been patronized by their state governments, have nothing to lose by this contemplated concentration of clerical or ecclesiastical power; but the citizens of our states have much to lose. To us a sacred boon has been entrusted, which cost the toil, the treasure and the blood of our ancestors. All they fought for and gained in the revolutionary struggle, that has not already been frittered away from us, is now at stake; and the liberty to live, to be free, to pursue happiness, as designed and expressed in our declaration of national independence, is now to be contested. The anti-christian interests of America cannot become identical with its kindred anti-christ of foreign nations, in a direct organization, without involving the most wanton hazard of our free institutions. A direful specimen of this description of confederacy has, even when limited to a central location in our states, involved

a neighboring city in conflagration and blood.—The scenes of riot, murder and arson which occurred a short time since in Philadelphia, resulted from a confederation of the anti-Roman-Catholics of that city and the neighboring districts, into a Protestant association for the suppression of Romanism. The history of all nations throughout all former time, bears ample and astounding testimony that all alliances of the kind which is now sought for, have resulted in the prostration of every liberal and republican principle, and produced the most revolting persecution and martyrdom of those who were conscientiously opposed to the wicked machinations of infatuated bigotry.

Had the pure, peaceable and holy religion of our Lord Jesus Christ, required the combination of earthly powers, and the amalgamation of conflicting religious interests, for its support, the admonition at the head of this article, would not have been given by the inspiration of God; nor would our Redeemer have declared so emphatically as he did, that his kingdom is not of this world.

Independently of the project of linking the anti-christian interests of America, with those of foreign and antagonistic powers of despotic nations, in our own country, and in the open face of those who claim to be the uncompromising advocates of civil and religious liberty, the very sects and mongrel combinations of sects, which are now most prominent leaders in forming this alliance with the powers of other nations, have been exerting a most corrupting influence upon the legislatures and executives of our states and nation; and few have been found in either department, whose virtue and patriotism have been proof against their wily arts and malevolent efforts. Our legislatures have been flooded with incessant memorials for charters, special privileges, and legislation upon religious subjects, especially for the last two or three years. Powerful efforts have been made to induce our government to define and enforce the laws of God; and not only to define, but also to alter the divine code, and compel our citizens, irrespectively of their conscientious scruples, to receive, observe and obey their version of it. It is true revisions have been called for and obtained under the pretence of regulating the morals of community; but it is equally true, that under this pretence, they have not hesitated to give us a new version of the decalogue, changing the day which God enjoined on Israel for a sabbath, from the seventh to the first day of the week; and the manner of observing it, from a rest and total cessation from all labor, to a licence to travel any distance not exceeding twenty miles, to attend public worship; and the penalty for a violation of that law, from death to a fine of a few shillings! The subject of meats and drinks, if not of new moons, has received the grave consideration of our legislatures. Laws to moralize the community have been made with an eye to religionize and sectarianize, and thereby to rob the people of their inalienable and constitutional rights. In order to secure "a power behind the throne greater than the throne itself," the clergy, through their numerous

coadjutors have asked for and obtained in this state, the power to control our public schools, and to supervise and direct the education of about 800,000 children, with machinery sufficient to control the religious and political drilling of the whole rising population. We might trace the operations of this anti-christian combination, for many years past, in its corrupting, corroding and blighting effects upon both church and state, in our country. But our object, in this article, is more particularly to remark upon the project of forming this alliance of the ecclesiastical powers of the whole world. The principal objects of this convention, according to Mr. Cox, are as follows:

1. To collect and digest knowledge, statistical and general, on the state of religion, and the strength of the Protestant interests, in all the represented districts of the world; and then to dispose of it, to preserve it and to make it useful, in the best manner, for the permanent and the common benefit of the churches and the cause.

2. To form, with admirable and heaven-directed wisdom, an ecumenical creed, or code of principles, for all christians, evincing their substantial union, and promoting their moral consolidation as the commonwealth of Israel symbolizing their oneness to the nations.

3. To constitute a permanent organization of some sort, as the Evangelical Alliance, with centres of influence and circles of correspondence throughout the world, offensive and defensive, or rather aggressive and protective, with officers and means; an organization simple and yet efficient, with defined powers and duties, and a prospective re-convention, septennial or quinquennial, it may be, in America or Europe, for objects or ends congenial, opportune to varying occasions, and edifying the common cause.

4. To facilitate the operations of the missionary enterprise; co-operating in some general views and measures, considering the best economies of administration and efficiency, diffusing a spirit of catholic, rather than partisan propagation of the gospel, and agreeing as to what objects of proximate aim and effort we are all to affect, and in what best way we may bring our common Christianity, in its genuineness, to act on universal mind, the heathen, the Jewish, the infidel, the Romanist, the heretical, and the prejudiced, for the advance of the kingdom of God.

The subordinate aspects and ramifications of these, are innumerable; as well as so vast and so indefinite as to make uncertainty and danger.

Mr. Cox anticipates some difficulty in preventing some sects and religionists from taking part in this World's Convention. The Quakers, and Universalists and some others, although legitimately citizens of the world, in the broadest sense, are to be proscribed, and cashiered out of their right to a seat or representation in this convention of the World, and that little flock which our God has chosen out of the world, and which is not reckoned with the nations, of course, will have no voice in their proceedings. But it is to be expected, they will receive some attention, when this "Evangelical Alliance" shall reach the summit of its power. The object to be attained, as stated by themselves, as in the extracts above, when obtained, will show an investment of ecclesiastical power and influence, sufficiently potent to reign over the kings of the earth.

Brother Choate's Scriptural Examination of the Methodist Episcopal Discipline, and of their Tract 122, on Bible Election, is now ready for distribution. Terms—single copy, 6 cts.; 20 copies \$1; 100 copies, \$4. Orders, enclosing payment, may be addressed [post paid] to this office, or to Elder Wm. Choate, Blenheim, Schoharie county, N. Y. So far as we have learned, this little work is well received by the lovers of truth.

THE DISCUSSION ON CONSTITUTIONS.

We are not aware that any subject has ever been introduced into our columns, that has given so general dissatisfaction, as the one named above. Those who favor constitutions are dissatisfied; and those who oppose them are dissatisfied; and and those who take neither side are still more generally dissatisfied, and out of nearly three thousand of our subscribers, not more than, say one dozen, that we have heard from, are pleased with the discussion. A large majority of these from whom we have heard, threaten an immediate discontinuance of their patronage to the paper, if anything farther appears on the subject. What shall we do? If we publish, we offend; if we publish not, we offend. Who would not be an editor? We once heard of a drunken man, staggering home, at a late hour, and thus soliloquizing, "If she has gone to bed, why, I'll lick her. What business has she to go bad before I do? And if she has not gone to bed, I'll lick her; what business has she to sit up, burning up the wood, when I am not there? Could we obtain a vote of all the supporters of the Signs, so far as we are concerned, we would willingly abide their decision; but that is impracticable. So, on the whole, we will make the following proposition. As soon as we can get our work sufficiently forward, we will publish in an extra sheet, the letters on the subject, of brethren, who write in support of associational constitutions, and send a copy to all our subscribers; then they can preserve the extra and bind it with the volume, or if they do not choose to do so they can dispose of it as they please, without interfering with the regular numbers of the volume.

We have no disposition to say anything more on the subject. We believe our own views are sufficiently expressed. Our object in going to the expense of an extra number, is to convince our brethren of our willingness to allow those who differ from us on the subject, not only an equal, but a better opportunity than we will claim for ourself; lest they should charge us of taking an undue advantage, by suppressing, (as editor) the views and arguments of those who differ with us on the subject.

SLANDER REFUTED.

About one year ago, we received a letter from brethren in Kentucky, stating that our worthy brother, Elder William S. Hickey, had been taken ill while traveling in company with another brother on a preaching journey, and some enemies of the doctrine of sovereign grace, as preached by brother Hickey, probably supposing that he would not recover, circulated a report that he had renounced the doctrine. The letter referred to above contained a full refutation of the slander, and presented honorable testimony of good standing and unwavering firmness in the faith of the gospel. We were reminded of our having neglected to publish the letter and certificates, by brother Stephens, and although the original

manuscript is lost, we believe the above statement embraces the substance of what that letter contained.

FAITH AND WORKS.

It has been charged that the Old School Baptists if not opposed to those works which develop the christian character, are far from being sufficiently zealous of good works. With how much justice this charge has been made, we are not at this time inclined to investigate: we will say however that so far as our acquaintance extends among them, we hear them complain of their short comings, and pleading for grace to help them in the time of temptation. That the imputation is cast on us as a people by such as rely upon their own works as the ground of their acceptance with God, neither gives us sorrow nor pain; but that the wanderings of any of God's dear children should justify the charge is truly trying to such as love the Lord. While on the one hand we deny the notion that men can be saved or justified before God by their good or bad works, on the other, we contend, as Old School Baptists that all christians are called unto holiness, and that the grace apparent in bringing their salvation, teaches them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in the present world. While we deny that works of any kind can produce the faith of Christ, we contend that the possession of that faith will invariably lead and direct its happy possessors to do and suffer, so far as they are enabled, what is enjoined on them by the King of Zion whose laws are the only rule for their religious course. And it is in this particular, we conceive, that we are enabled with certainty to discriminate between that faith of which Jesus Christ is the Author and Finisher, and that of which men or devils may be the originators.

There are several reasons why the Old School are accused of deficiency in reference to good works.

1st., Because they are hated of all men, as their divine Redeemer assured them that they should be therefore the world loves to accuse them.

2d., Because they do not depend on their works to commend them to God, or to secure their salvation, therefore legalists, pharisees and arminians conclude that they have no sufficient motive to incline them to works of obedience.— But in this they judge them, by themselves, for they openly avow that if they believed their destiny was unchangeably fixed in the immutable purpose and grace of God they would give loose to all their carnal propensities, and it is natural for them to conclude that in the absence of the fear of hell for disobedience, and hope of heaven as a reward for obedience, all men would be without an incentive to holiness, and circumspection of life and conversation; and therefore they hesitate not to accuse the Old School Baptists of inertness.

3d., The Old School Baptists believing in the sufficiency of the laws and ordinances, exam-

ples and instructions of Christ as a perfect and infallible rule of good works, and discarding as evil works all that are performed religiously, that are not authorized by the example or precepts of Christ, are compelled, as they would honor him, to stand aloof from, and protest against all humanly devised religious institutions which their opponents profanely call good, including what are called Benevolent religious societies for evangelizing the world, multiplying ministers and making a science of the religion of Jesus Christ, therefore, they are branded as an inert, indolent and anti-effort kind of people.

4th., Because the numerous innovations which have been made upon the faith formerly held by the Baptists, by those who are called New School Baptists, has driven the old fashioned Baptists to expel them from their fellowship, in doing which the Old School have been led to preach more upon the subject of purity of faith than of circumspection of deportment, believing that purity of faith will lead to circumspection of life and practice, as it most certainly will where it is in reality possessed, they have formed a very striking contrast to those who harp only on what they call good works, and teach that the character or kind of faith possessed is a matter of indifference, or at least of minor importance; and therefore are the Old School accused.

5th., Because all they are enabled to do in obedience to Christ, is done in a spirit of meekness, without that ostentation which is so common among carnal professors of religion; and, instead of boasting of what they have done, and mean to do for the Lord, blowing a trumpet when they do alms, disfiguring their faces when they pray, and making broad their phylacteries, that they may appear unto men to be amazingly pious, they are heard to lament that their best obedience is defective, and their best works are imperfect, hence they are supposed to be far behind mere carnal professors, in point of good works.

6th., Last, but by no means least among these causes, we may say, that many infest the churches of the saints whose only preference for the Old School is based on a false conception of the ground we occupy, and supposing us to be tenacious only for orthodoxy in a profession of faith, and indifferent about a walk and conversation seek a place among us, with a view of cloaking their licentiousness under a profession of assurance that our works have no necessary connexion either with our faith or hope of salvation. It is a matter of real grief and humiliation, with those who fear the Lord that those *Nicolaitanes* and *Jezebels* find any countenance among those who bear our name.—Through their overt acts, and licentious conduct, while subscribing to our doctrine and manifesting great zeal in their wicked attempts to defend it, they bring a reproach upon the innocent cause of the Redeemer and make the hearts of God's people sad. We would recommend no hasty or unscriptural course to rid our churches of reproach, especially that which we are called to endure for righteousness, but certainly it is high time that the line

should be more closely drawn between the living and the dead. If our christian fellowship is too sacred to be lavished upon heretics, it certainly should be withheld from all such as walk disorderly. May the Lord incline our churches to look well to this matter, and bear in mind that "Faith if it hath not works, is dead, being alone."

THE GOSPEL PLAN.

Understanding that your health and spirits have suffered much of late, and by a complaint very similar to *my own*, perhaps it may be a little help by the way, to know that another poor hobbling sinner is "walking in darkness and hath no light," especially in these high sounding days of great profession, when I apprehend there are many who think themselves "rich and increased in goods and need nothing," and little dream that they are "poor, and wretched, and miserable, and blind, and naked." These sort of professors are a great discouragement to the "sin-sick soul," to the sensible, quickened sinner—one who feels his vileness and guilt, and the eye of Omnipotence searching his most secret motives, bringing to light "the hidden things of darkness." And a fearful discovery it is, when

"Every ransack'd corner shows
Some unsuspected sin;"

sins that heretofore were never dreamt of lurking within. When the "*mystery of iniquity*" is a little unfolded, and all manner of abominations are felt oozing out of a "desperately wicked" heart,

"Our feeble faith gives way to doubt,
Our courage yields to fear;
Shock'd at the sight, we straight cry out,
Can ever God dwell here?"

The poor trembling culprit little imagines, at this stage of his experience, that he would have been entirely ignorant of his wretchedly vile, filthy, and guilty condition, had not a ray from the mirror of God's holy law shone into his soul. And *wherever God begins this good work*, he will assuredly carry it on to the revelation of a Saviour, though the sinner may have tarried long, and to watch earnestly, for the blessing.

I once thought myself in a very comfortable state, and had found out a nice pleasant and easy religion; could pray with pleasure, and hear with delight, though all the while I know little of the "*exceeding sinfulness of sin*," or the character of God revealed in his holy law, reaching to the very thoughts and intents of the heart. When however the desperate wickedness of the heart was felt, and I felt too that my carnal mind was *enmity* against God—*enmity*? yes, enmity against the God of our mercies, and against him too as my Maker and Judge, O how my knees smote, and to this day smite against each other whenever this feeling appears to gain the ascendancy. I tried to believe; I might as well have tried to create in myself a new heart. I tried to lay hold of the promises; I might as well have attempted to grasp the sun. What was to be done? Nothing that I heard from pulpits (whence I had formerly been pleased with sounds as from a pleasant instrument) at all met my case. I thought it peculiar. I consulted several ministers, but got *no relief*. They exhort the creature to believe, or rather lay hold on Christ, and threaten with awful denunciations those who do not, or rather *will not*, as they term it, receive Him. Thus, I felt myself both law-condemned, and "apparently gospel-condemned," by ministers who can call on the drunkard, the profane the openly dissolute, as "*every one that thirsteth*," whilst the real thirsters, those who are parched by the fire of any angry law in their souls, "who seek water and find none, and their tongue *faileth for thirst*," (would their tongues fail for thirst if they were *able of themselves* to come to the waters?)

I say such poor thirsty souls have their torments inexpressibly increased, when they not only have to endure this thirst, but are threatened and scolded because they cannot do *God's work*!—that is, bring down the healing and refreshing waters of the sanctuary to their own souls. Why, this is worse than Egypt's cruel bondage; and I only pray that every one of this school of theology may, like the Psalmist, be shut up awhile in prison. If so they will not forget "the wormwood and the gall," and the fruitless attempts they made to break their fetters, and I am positive they will preach in a very different style from heretofore. But to return to my own case.

I was acquainted slightly with a most respectable minister here of the Particular Baptist persuasion. On consulting him, he told me where I was, and the nature of my complaint having been led by grace, apparently, in a very similar manner, through great tribulation, terror and anguish of mind, no power to believe, to lay hold of the promises, to get the heart renewed, and the leprosy healed, until the set time to favour Zion was come; and he makes no account of a profession of religion by any who have not been well-tutored in this school, shut under tutors and governors, and under a rigorous Egyptianlike task-master, until the time when Christ and his salvation shall be revealed to the desponding and broken-hearted soul. Until this time, all his prayers, efforts to believe, sighings, groanings, and the hopes and fears of which he feels himself daily and hourly the subject, appear fruitless; nay, in place of getting more holy, more pious, and having more comfort in his religion, he absolutely, I say *absolutely*, feels himself getting more *unholy*! and apparently farther from the object for which he strives. He is at his wits' end, and, over and over again thinks he must give up all for lost, crying out with the poet

"How often have I thought
Why should I longer lie?
Surely the mercy I have sought
Is not for such as I."

This brings on rebellion, hard thoughts of God, and a whole train of abominations from the old man of sin. Yet, notwithstanding all his kicking, plunging and fighting, the arrow of conviction has fast hold, and, when completely prostrate, shut up and no strength left in him, then is the time usually when deliverance comes. That great and accursed idol, self, must fall; Dagon must be broken in pieces, ere the sinner receive the blessing. But during all this process, God hears his cry, though he knows it not,

"The Lord whom ye seek is nigh to your call,
He hears when you speak, nor lets a word fall;
Your sorrow and sighing are felt in his breast,
He pities your crying, and soon will give rest."

In fact, we always want deliverance before we are made ready for it, before the idols are broken down in our rebellious hearts; and though we want to make more haste than good speed, like the Israelites in the wilderness, God will bring his people by "a right way to a city of habitation."

Now, you will perceive, that God has all the work in his own hands. We are to wait, to watch at the posts of the doors; and, though we fair with long watching, we are in the end sure to receive the promise, that promise, sure as the word of an unchanging God, viz., that *all who fit the burden of sin shall be saved*; yes, thou at the ends of the earth seeking water and finding none; trying to get comfort by believing on Christ, laying hold on the promises, and a thousand of things in their own strength, but utterly unavailing. You will probably say, this is a somewhat start assertion; how do you prove it? Simply that Christ *calls* to him all "the weary and heavy laden," viz., those who feel the burden of sin guilt, and are weary, because, not having yet

him they cannot get rid of their load ; therefore, we may rest assured, that all whom he *calls shall* be made willing in the day of his power. In fact this very weariness and burden are a consequence of the law work wrought by the Spirit in the heart of every poor sinner called by grace, for we read that when the Spirit comes "He shall convince of sin." This conviction becomes one great means in his hands of making the sinner willing, of beating down his fleshly pride and self righteousness, and thus in the end though he will try every other method first, making him glad to receive God's mercy in the way and at the time he has appointed. If, therefore, we feel and mourn over our sin wretchedness, unbelief, our want of power to perform even the very acts of faith God has appointed for our rescue, we are indeed amongst them that mourn," and of those included in Christ's mission, where he says, "Blessed are they that mourn." He well knows our inability ; and this feeling sense he has given of our helplessness will lead us to cry day and night for strength, for faith, and for deliverance. As sure too as this cry is put into a sinner's heart the blessing must come, or God would be unfaithful to his word. Every thing we want is in him, and he will be sought unto for it. But, as a means of bringing us to this humiliating condition, he will make us miserably to feel our destitution ; hard pinching want alone will drive us there. According, however, to the modern school of divinity, the poor sin-bitten sinner is told to act faith in Christ first before God will hear him, to loose the burden from his back, ere God can hear his cry to be delivered from it. But I read in his Word, that the Spirit, when convincing of sin, convinces the sinner likewise of *unbelief* : "Of sin, because they believe not on me ;" so that the sinner feels convinced if he could only believe all his sins, doubts, anguish, hardness of heart, want of love, &c., would immediately depart and he would be able to enjoy the comfort of which he is so much in need ; yet, how to arrive at this faith he cannot tell, though he struggles hard, and for a long time perhaps, ere he obtain it. I know it is usually retorted by those who can believe when they like, and plague the child of God sadly by telling him to do the same, though he finds he has no power, "Well," say they, "if we cannot believe nor act any one condition necessary to our salvation, if, as you say, it is all brought to us, of what use are sighs, groans, prayers, and strivings ? We have only to wait, nor need we give ourselves any further trouble about the matter." Any one, however, who argues thus, proves he was never in bondage. The soul in *real* bondage one of God's spiritual prisoners, proves himself to be one of his chosen, (though he knows it not in his present comfortless condition,) by feeling, in a less or greater degree, his desperately forlorn and wretched state, and could as soon cease crying for deliverance as a person with his finger in the fire could cease crying out from pain.

Now, with regard to what are termed the *offers* of the gospel, I cannot suppose (though old nature kicks sadly at the truth) that any such "offers" are made, according to the general use of the term. If the salvation of mankind, or rather God's people, depended on this condition, viz., whether they would reject or receive what God offers, this would bring it down to *free will* at once. I could not even take the gift when offered, unless he enabled me. And he does not leave this to creature power. "I will," and "they shall," runs throughout the whole scheme.

But the promises are unlimited, they are made to all men, say the modern school. Christ offers them to all who *will*. So he does, but he imparts the *will*. A favourite assertion too of these

teachers is, that man has the *power* if he had but the *will*. Now, Paul flatly contradicts this, where he says, that when he would do good he finds not the power to perform it.

The promises, then I believe, are not offered to *all*. If they were, *all* would be saved. Every promise is limited to certain *characters*, described always in the promise itself. And whosoever answers to this character, the promise assuredly belongs to him and will be fulfilled; though he may be writing bitter things against himself through unbelief, and is ready to think that God is unfaithful, because he does not answer prayer except in his own time and way and often by contraries. Now, these characters are named; for instance, the "hungry and thirsty;" "the afflicted;" "tossed with tempest and not comforted;" those who "seek water and find none, and their tongue faileth for thirst;" "ready to give all up for lost;" "poor and needy;" "the desolate;" "captives;" "in bondage;" "mourners;" "blind and naked," &c., &c. In every case a promise is attached to *all* such characters, and *none else*: "Go through the city and set a mark on all them that *sigh* and that *cry*, for the abominations done in Jerusalem," (or their own hearts), "and *slay utterly all else*." But from most pulpits we are told that these are characters applicable to all men, for all are in this condition. So they are, but not being sensible of it, nor seeking deliverance from it, no promise is made to them. They are blind, but think they see; in bondage, but know it not; captives, but feel not the galling chain. When Christ announced his mission, he set forth whom he came to call, and described their characters with great accuracy. And when he says he came to comfort *all* that mourn, we may be sure if we are mourning for sin, that in due time he will comfort *us*, though darkness, and doubt, and fear, and trembling, still be upon us. As he came, therefore, to comfort *all* that mourn, *all* mourners shall be comforted, which of itself proves the absurdity of those who tell us the promise is sent to *all* men, and thus deprive us of the little comfort we may sometimes feel in our darkest hours, by knowing that we are indeed mourners, though not yet comforted, inasmuch as we are told, that God hath "set the one over against the other." In like manner we know, by the same rule, that when he calls the thirsty to drink, and the weary and heavy laden to find rest he really means *all* who feel themselves in this condition, not that they are able to refresh themselves, for he says, "I will pour water on on him that is *thirsty*, and floods on the *dry* ground;" so that the poor, heavy laden, thirsting, mourning sinner, may at times be able to take comfort, though not yet in the enjoyment of the promise; for if Christ came to comfort *all* that mourn, he must sooner or later receive the blessing. Though it tarry, the word is sure; and this consideration will moderate his impatience, and enable him to ask with more confidence for it.

But if, as we are told, the proclamation made to those thirsty weary souls, is thereby made to all the world, how the poor sinner sinks in his feelings! How can he find comfort in these generalities, knowing that a remnant only is saved, and his condition too desperate for any remedy he can apply to his own case? If, however, he reads the promise in its plain literal sense, viz: that all who feel themselves in bondage shall be delivered—"He hears the groaning of the prisoner,"—and that all who mourn shall be comforted, it is at times a great lift, though he may still remain in the prisonhouse, finding he can neither deliver nor comfort himself.

The little word *all* clearly shows the promise is *sure* to all such characters, and to them only, and

I conceive, is a key to every promise made in Scripture. No deeply convinced sinner can take encouragement from promises that he is told are made indiscriminately to all men; but when he finds they are *sure* to all that mourn, he can both feel and tell you he is a new man, a spiritual mourner; and thus, though he may not be able through weakness of faith to lay hold on such promises, yet they are his; and, at the time appointed, they will be his joy and consolation. God does not ask us to do *his* work, though we have probably, as before mentioned been scolded, and threatened both in and out of the pulpit for not doing it! If we could deliver ourselves from bondage, we should not be told to cry to the Great Deliverer for help; nor can we of ourselves take comfort from the promises, it being Christ's office alone to comfort all that mourn.

The great question with me at present, and doubtless too with you, is "Are we sin-sick souls, mourners, because of indwelling sin, that rankling poison which infects all our nature, so that when we would do good evil is present with us?" If so, we are the very characters Christ came to save, nor shall one of such lost sheep, feeling themselves lost and undone, ever come into condemnation in the next world, though for a length of time awfully condemned and under wrath and anguish in this. If Christ were already laid hold upon by faith, we should cease to be mourners for the blessing, seekers, hungry, and thirsty, and should rejoice, yea, sing for joy. There is no joy, no praise, whilst in bondage, or under apprehensions of wrath. The Psalmist well knew this when he said, "Bring my soul out of prison, that I may praise thee." The sinner has faith enough to believe the awful denunciations of God against sin, which belief, though the work of an almighty power, is not that faith intended by his heavenly Teacher to bring peace into the conscience. It is the first part of the Spirit's office, who invariably works by this rule; "he wounds before he heals." The convinced, condemned sinner is now made *alive*, and is not as heretofore, *dead* in trespasses and sins. That it is the Spirit's work is clear: "You hath he quickened who were *dead* in trespasses and sins;" and thus, the life of sin, making us groan by reason of its rising and corruption, shows the life of God in the heart. We do not live in sin; sin lives in us, bringing us into captivity to the law of sin and death, which is in our members. Gladly, if possible, would we be rid of it, and often add sin to sin by reason of impatience under its fearful strivings and fightings, and are ready to say, and indeed often do say, "We shall one day perish by the hand of the Lord." But, in spite of all, though ready to give up the fight and flee, did we know whither, we cannot cease praying for deliverance. Often are we brought into great straits, like the children of Israel; the Red Sea before, the Egyptians behind; inaccessible mountains on either hand, so that nothing appeared open for succour. Had there been one loop hole, they would have assuredly tried that means of escape; but, like ourselves, they were shut up to one, and only one method of deliverance. They did not see how it was to be accomplished. Nor can we, though clearly revealed in the letter of the word. In our judgment we may have sufficient knowledge of the way, but when we try to avail ourselves of it, as *our* means of escape from wrath and condemnation, it seems utterly to fail us, until applied to the heart by the same Omnipotent Power that led the children of Israel through the Red Sea dry shod. And he says, "I will be inquired of by the house of Israel to do these things for them;" so that we must, like poor helpless creatures, as we are, come to him even for faith to believe his own word.

POETRY.

"MY TIMES ARE IN THY HAND."

Psalms cxvi. 15.

My times are in thy hand,
My Jesus, and my All,
If buds of Joy and peace expand,
Or threat'ning storms appal,
Thou art the lone controlling Power
That guards and guides me every hour.
My times are in thy hand,
With joy I view them there,
My life, my hope, and all my joys
Thus centring in thy care;
O, for a grateful heart to bless
The Fount of endless happiness.
My times are in thy hand,
If clouds around me lower,
Or if on Pisgah's top I stand
And view the promised shore,
Whate'er I do, where'er I rove,
Thou art the same "Unchanging Love."
My times are in thy hand,
And I, a traveler, blest
With such a staff as Thee, can tread
Safe through this wilderness,
Till death shall come at thy command,
And then My times are in thy hand.

MARIANNE.

OBITUARY.

DIED, December 13th, at the residence of her son-in-law, H. P. Roberts, at South Middletown, Orange county, N. Y. Mrs. JANE CHATTLE, relict of the late Joseph Chatte Esq. of Mt. Hope, in the 67th year of her age.

More than thirty years since, the deceased with her husband emigrated from the state of New Hampshire and encountered the privations of the then new and uncultivated region of country, and, by her kindness of disposition and urbanity of manners, gained the respect and esteem of a large circle of friends and acquaintances.

Although she never made a public profession of her faith in Christ, she indulged a hope, for many years, that she was a subject of Divine Grace, and in the last few years of her life, she felt more and more of her entire dependence on the Lord, and desired to be more conformed to his will in all things, and more submissive to the dealings of his hand. For several years, laboring under a complication of bodily infirmities, her mind was, at times, encompassed with many clouds, doubts, and fears; but for the last two years, being entirely confined to the house, when able, she spent the chief of her time in reading the scriptures, which afforded her great comfort. We mourn not as those that have no hope.

For many years we have enjoyed occasional opportunities of conversation with the subject of this obituary, and uniformly found her desirous to converse upon the subject of religion, especially upon the evidences of a vital interest in Christ, and always evinced an anxiety to test the genuineness of her own hope, by the standard of truth. Having been raised and educated among Pædo Baptists, her mind seemed to be in bondage in regard to her duty. She did not feel satisfied to unite with the society in whose faith she had been reared; while to renounce what her parents had done for her, seemed to require a greater degree of decision than she could command. This may account for her having never made a public profession of religion. For some time previously to her death, and while in a very feeble and delicate state of health, she expressed to the writer of this, a regret that she had not followed the footsteps of the Redeemer in the ordinance of baptism. That she was a subject of saving grace, we cannot doubt, but that her salvation was wrought out with much fear and trembling, is equally certain.

As a wife, a mother, a friend and a neighbor, none enjoyed a higher reputation. We confidently trust that all her sighing and trembling have given place to the unmingled joys of God's right hand.

The publication of this obituary has been delayed in consequence of a want of understanding between the relatives of the deceased and ourself, as to who should prepare it.

DIED, near Pennington, on Tuesday morning, 21st ult., RHODA, wife of REUBEN GOLDEN.

The deceased possessed an amiable disposition, a kind and generous heart. She was an affectionate wife, a mother kind and solicitous. A member for many years, of the church at Harbortown, she adorned the profession which she had embraced, and died with a full hope of

immortality. As a member of the community, her loss will be keenly felt, and it has made a void in the family circle not easily retrieved. She has left us, and a name so long familiar, will hereafter be remembered among the things which were.

She has gone to her home; she has entered her rest; She has gone to the land of the happy and blest; Her cares and her sorrows, her trials are o'er; She'll be joyous and glad and bless'd evermore.

Why weep ye, my friends, o'er her mould'ring remains? She's happy in heaven; she's freed from her pains; She has gone from the ills of this sorrow girt clod, To the mansions above—to the home of her God. E.

DIED, At Wilton Maine, on Sunday morning, May 3d, Miss MARIA FULLER, aged 49 years. She had been a consistent member of the Old School Baptist Church of Jay, ever since its organization.

MARRIED.

At Warwick, on the 14th day of March, by Eld Philander Hartwell, Mr. URIAH R. DECKER and Miss MARY ELIZABETH ALISON, all of Warwick.

At the same Village, on the 4th day of April, by the same, Mr. JOHN SMITH and Mrs. ANNA HYATT, both of Warwick.

By the same, at the same time and place, Mr. THOMAS DECKER, of Warwick, and Miss ANNA SMITH, formerly of Ulster county.

By the same, on the 25th day of April, Mr. SAMUEL ANDERSON and Miss EMELINE WELCH, both of Hardyston, N. J.

Receipts.

- NEW YORK.—P West \$1, Elder A A Cole 1, Elder L M Wley 1, J Knapp 3 C Taylor 1 Dr G W Beal 1 S D Horton 4 Mrs M Northrip 1 P L Travis 1 Eld Wm Sharp 1 S Lindsey 3 E W Hicks 1 Silas Reed 2 Wm A Sayer 1 Wm W Brooks 1 Micha Horton 2 B Hulse 1 D Silsby 1 M Benedict 1 S Wheeler 1 Wm Springsteen 1 B Sayer 1 Jas Van Duzer 1 Titus Bishop 17 Asa Elston 1 B Corey 1 Dr W B Slawson 1 Jesse S McNish 1 Mrs T Kilpatrick 2 Mrs S Hammy 1 Eld J P Smith 3 Eld R Streeter 1 R Wilkinson 1 A Vail 1 C Hogaboom 2 Mrs C Terry 1 J Snooks 6 N Myers 5 W Everett 1 Eld P Hartwell 2 W S Benedict 1 Abigail Bradner 1 Mrs E Barlow 1. \$85, 00
- KENTUCKY.—Eld J H Walker 1 Eld J L Fullilove 1, 2 00
- MISSOURI.—Eld F Redding 5 R Womack Esq 1, Eld T Boulware 2, 8 00
- OHIO.—Thomas Ewers 1, M Rogers 1 T Chenoweth 1, Tho Barnes 1, J Tapsco 8, 12 00
- VIRGINIA.—J Triplett 6, Eld J Clark 1, Eld A C Booten 1, D Johnston Esq 5, Eld R C Leachman 6, Eld T Buck 2, Eld S Trott 3, D Thompson 1, A R Barbee Esq 3 J Burroughs 1, Wm O Bond 3, Tho Lavendor Sen 2, 24 00
- MARYLAND.—Mrs Gill 1, J G Dance 1 R Chappell 1, J Blizard 1 J H Worthington 1, W Sellman 1, U D Welch 3, Miss R R Darby 1, Wm Cheswell 1, Eld W Marven 1, H Choate 7, L G Ensor 8, J Brewer 2, W O Sellman 1, 30 00
- FLORIDA.—Wm Fisher 1, R Manning Esq 7, 8 00
- GEORGIA.—Eld J Buie 1, C B Strange 5, Wm Rowe 1, A Preston 1, Eld J W Turner 3, 13 00
- ALABAMA.—J C Towles 2 50, W Cnx 5, 7 50
- CONN.—John Fish 1 00
- D. C.—Miss Onor M Dodds 1, J T Johnson 2, Mrs. G Bunthorn 1, 4 00
- MAINE.—Eld J Badger 1, Eld J Bailey 5, Eld J L Purington 1, E M Brown 5, 12 00
- MASS.—David Hart, 4 00
- MISS.—R Wilkinson 2, ER Seely 1, 3 00
- TENN.—Eld H Culp 6, Gen J Miller 2, T K Young 5, A Moore 1, 6 00
- PENN.—Eld J Ash 3, Wm H Crawford 1, Eld H Rowland 4 D Griswold 2, Wm Kerby 3 25, J Finney 1, J Willard 1, Ellenor Morrison 1, A B Hunt 1, Eld Tho Barton 9, 22 00
- IA.—Eld J W Thomas, for Wm Benson 1, Eld D Shirk 2, 3 00
- MICH.—Eld E G Terry for Y Carpenter 1 and L Silsby 2, 3 00
- N. J.—Dea J Clay 1, Dea G Kimble 1, J Ent 1, W T.—David Douglass 1 00
- DEL.—Eld P Meredith 3, Miss Anna Graham 1, 4 00

Total \$255 75

[RECEIPTS CONTINUED.]

For Mrs. Jewett, J S Battle N C 5, Eld Wm Marven Md. 1 A R Barbee Va. 1, Mrs Hutchison Va 10, Eld A A Cole N Y 1 Silas Reed N Y 1 Mrs Exall Va 2 A Friend at Baltimore 5.

For Eld P C Broome, of J S Battle N C 5.

For Eld B Lloyd, of Gen Wm C Stanton Ct. 5.

NEW AGENT.—Thomas Lavendor Sr. Salem, Va.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 15, 1846.

NO. 12.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

Chambers co., Ala., May 13, 1846.

BROTHER BEEBE:—I trust the Lord will uphold, strengthen and comfort you, in all your lawful endeavors to disseminate the blessed gospel of Jesus Christ, whether it be by preaching or through the columns of the Signs. I consider that your situation as editor is by no means an enviable one, and I am glad that you feel as expressed in your editorial remarks of the first number of the present volume, that "thirteen years of incessant labor and toil in your connection with the Signs, has increased your conviction that without Jesus you can do nothing." I have been taking the Signs only since the commencement of the thirteenth volume, and I confess that I have been much edified and comforted in reading the writings of yourself and numerous correspondents,—though I was very sorry to see so much asperity of feeling among the disciples of a meek and lowly Savior, on the subject of Associational formalities. I do trust the beloved brethren will remember that "God is not the author of confusion but of peace in all the churches of the saints," and that "wars and fighting among brethren come of the lusts that war in the members." James iv. 1.

I have not been a member of the Baptist church quite four years. I think that the languid situation of Zion is truly lamentable, and there are many of the poor and afflicted saints of God who need much comfort, and who are mourning in consequence of their afflictions and barrenness of soul, and the cold and lifeless state of the church; and those able writers to whom God has committed a dispensation of his gospel, I hope will "stir up the gift that is in them, and remember that these gifts are given" for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ." Eph. iv. 12. The saints of God when left to themselves for a season, are nothing but poor sinful and frail creatures; and

when they get a discovery of their frailty and wanderings, they often feel the necessity of crying as the church anciently did, "Turn us, O God of our salvation, and cause thine anger to us to cease. Wilt thou not revive us again, that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy salvation. God will speak peace unto his people and to his saints; but let them not turn again to folly." Psa. lxxxv. 6—8. My opinion is that many of us, as professed followers of Jesus, have become too proud and high-minded: we have too much conformity to the ways of the world: our affections are too much set on things on earth, and not enough on things above:—"For these things I weep; mine eye runneth down with water, because the Comforter that should relieve my soul is far from me: Zion spreadeth forth her hands and there is none to comfort her: the Lord is righteous, for I have rebelled against him. Behold, O Lord! for I am in distress; my bowels are troubled; my heart is turned within me; for I have grievously rebelled." Lam. i. 16—20.

But I find I am wandering from my design in writing at this time. I wish to say a few things to you, brother Beebe, relative to the communication of your correspondent "F." and some things in reply to the same; and if I know my own heart's desire, it is with the best of motives that I now write; but I so often feel a difficulty in expressing myself in such a manner as to be correctly understood, that I fear I may sometimes unintentionally say something to afflict the feelings of a tender lamb of the fold of Jesus Christ. With your remarks relative to the union and identity of Christ and his church, I am well pleased; and many passages of scripture might be brought forward in proof of the position; but "F" (in no. 8, page 61) says, "That there is a sense in which Christ is the Saviour of 'all men,' is expressly stated in the scriptures of truth." In your reply, you observe, "We have not been able to find the passage where 'it is expressly stated that Christ is the Savior of all men,' in any sense. I do not say that you have been able to find such passage, but you shortly observe that 'Of believers he is the Savior in a sense differing from that in which he is the Savior of all men. This is the point on which I wish you more fully to write.* I will refer you, therefore, to a few scripture quotations, some of which appear to refer to the point upon which my mind has been somewhat difficultied since reading your reply to 'F.'" "But we see Jesus, who was made a little lower than the angels

for the suffering of death, crowned with glory and honor, that he by the grace of God, should taste death for every man." Heb. ii. 9. Again, John vi. 33: "For the bread of God is he which cometh down from heaven and giveth life unto the world," and verse 51, and xii. 47, "For I came not to judge the world, but to save the world." Again, I John iv. 14, "And we have seen and do testify, that the Father sent the Son to be the Savior of the world."

But I perhaps have written already more than I should have done, and will now bring my remarks to a close, by tendering my thanks to you, brother Beebe, for your papers; and to bro. Trott, for his kind notice and answer of my request for his views of 1 Tim. iii. 6. And I will say to bro. Trott that his views of Luke xvi. 9, are respectfully solicited, not only by myself, but by others of the Father's household, who are readers of the Signs.

Your unworthy brother,

WM. M. MITCHELL.

* We will do so in our next number.—[Ed.]

For the Signs of the Times.

Champaign co. O., May 15, 1846.

DEAR BROTHER BEEBE:—I am still an inhabitant of Jehovah's footstool. When I look at my many wanderings from the Lord and the depravity of my fallen nature, I can but wonder at and admire the mercy of Israel's God to wretched, sinful me. But notwithstanding my unworthiness and the rebellion of my heart against the sovereign Lord of all, I am permitted to hope that Jesus is still my Friend, and will be till all my trials shall end. I have met with many sad disappointments since I was first made to hope in the mercy of God for salvation. When Jesus first revealed himself to me as the Saviour of my soul, I thought my troubles were ended forever. But, since that happy period, what troubles have I seen! I believe that I have felt some of the pains of hell; for I have travelled desertion's dark road, and know what it is in some measure, to fall into the hands of the living God; and with Paul I can say "It is a fearful thing." God can make a man look worse to himself than all the hells that natural men ever thought of; and he can also reveal himself in a moment to a self-condemned sinner, as a pardoning God, much more glorious than all the tongues and pens of mortals can describe. But when troubles come, the Lord is the christian's refuge.

Thou only sovereign of my heart,
My Refuge, my almighty Friend:
And can my soul from thee depart,
On whom my hopes for heaven depend?
Whither, ah, whither should I go,
A wretched wanderer from my Lord,
Can this dark world of sin and woe,
One glimpse of happiness afford?"

Certain I am, that if I am what I profess to be, that all of my sorrows and difficulties are weighed out to me in the balance of Jehovah's love, and will eventually terminate for my good, and to the praise of the glory of His grace. I believe that I am still learning more and more of the vileness of my nature, and more of the unchanging faithfulness of the Lord in sustaining me in and through temptations that have filled my soul with deep horror, and caused all the waters of life with bitterness to flow. Well might the poet sing,

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

Oh ye tempest tossed children of the Lord, who are struggling with afflictions and temptations dark and deep, remember that your Redeemer says, "I change not: therefore the sons of Jacob are not consumed."

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

We live in a day of great trials and distress.—Zion must be purified: her gold must be tried, and her dross consumed. God is the Refiner and Purifier of Zion. In order that God's holy name should be praised, it was necessary in ancient times that Gideon's army of men should be reduced from thirty-two thousand to three hundred men; and I sometimes hope, that God is now preparing his people to behold a signal display of his power in the overthrow of error, and in the building up of his own glorious cause on earth; but let come what will, Zion may safely adopt the language of the prophet Micah, "Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." When the tongue of slander is moved against Zion, she need not be troubled, for her God has said unto her, "Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

May God deliver and preserve his children from being found seated upon the "high places" occupied by the enemies of truth.

I am still residing with the church at Nettle Creek, and in my feeble manner trying to preach for them at their monthly meetings. Our congregations are very large and attentive; and I have some hope that the Lord is about to add to our number some of such as he will have to be saved. We as a church have experienced some trouble of late, because we could not fellowship the conduct of brethren in frequenting a Masonic Lodge. If we be wrong, it is our prayer that the Lord may set us right.

I am truly glad that the controversy about As-

sociations is about to close in the Signs: for many of your readers here were talking of discontinuing their papers.

[Let me here say to my brethren in Kentucky, who were expecting me with them at some meetings to be held in this month, that the condition of my family was such that I could not leave home in time to get to the meetings where I was expected. I often think of my brethren and sisters in Kentucky, and hope ere long to see them again.]

SAMUEL WILLIAMS.

For the Signs of the Times.

Strickersville, Chester county, Pa.

BROTHER BEEBE:—In reading a syllabus of a sermon preached by Elder John Leland at Philadelphia, April, 17th, 1814., it brought the circumstance and some others connected with it, fresh to my mind. The sermon was preached the evening before the first meeting of the great Triennial Convention of Baptists of the United States. I was then living with Dr. Staughton, and with others, looked to that meeting with large expectation. The day before it took place, I heard of the arrival of a number of preachers from various directions; but of no one with so much pleasure as that of Elder Leland. His name was familiar to me from a child; having heard of his arrival and the place of his lodgings, I hastened to see him; but soon found, to my surprise, that he was going to leave town the next morning. I expressed my astonishment that he was not going to stay to enjoy the meeting; but in his peculiar laconic style, he observed, "I have no business here." I then asked him if he would preach that evening, provided an appointment could be had, he very willingly consented. I then went home and mentioned the affair to the Doctor who wrote some advertisements which I carried to the evening papers. In the evening we had quite a good congregation, and among others about forty or fifty preachers, including all sorts and sizes, from the D. D's. down to the Licentiate. His text (as mentioned by his biographer,) was, Isaiah x. 27, last clause, "And the yoke shall be destroyed because of the anointing." I consider it the best sermon I ever heard, either before or since, especially the former part, in which he brought to view the greatest array of historical facts I ever heard or ever expect to hear in the same compass; it was indeed *multum in parvo*. But much as I was delighted with the sermon, I did not then, as I believe I have since, see his design in selecting that text. The great meeting was at hand, and I have not the least doubt that he saw through it, and that a yoke was about to be forged, to be imposed upon the necks of the Baptists, which has, no doubt been the case; and why my neck is not under the yoke, is not owing to any thing of mine; for I was lifted up with the prospect of the great good that I (poor silly dove that I was,) thought was to grow out of this wonderful concentration of talent and energy. The celebrated motto of Dr. Carey was then the watch word, "Attempt great things, Expect great things." But I must say, before that

meeting closed I was so disgusted with it, that I have never been at another. One thing that choked me was their aping the great men of the world. They had a little Englishman to act as fogleman, and instruct them in the mode of parliamentary proceeding, and, poor little fellow, they kept him almost the whole time upon his feet, and to do him justice, he acted his part very well, (that is, I suppose he did,) for, from what I have learned, their proceedings have been conducted on strictly parliamentary etiquette, so as to resemble the British parliament much more than a meeting of the humble and simple followers of the lowly Jesus. Another thing that went down very roughly with me was, a question of order that incidentally came up; there was a Mr. B. from Baltimore, who was but a licentiate, and some how or other, some one was so ignorant of his duty as to apply to him the appellation, *Reverend!* This gave rise to a question of order, which produced quite a warm debate; some contended that he was not entitled to it, and others that he was: how it terminated, I have forgotten, but I have not forgotten the impression it made on my mind; it was that of unmingled disgust. And now, brother Beebe, can you tell me why it was that so many of the elder preachers bent their necks to the yoke, and have borne it ever since, and that I have escaped? I am sure it was not from any thing of mine. I find to this day, that all the interests of flesh and blood lead me that way. Perhaps you may think it was of God; well, I cannot help thinking so too, and if so, no thanks to me for being an old school Baptist; and if I was as sure that it was of God as I am that I am entitled to no thanks for being an old school Baptist, I should have no doubt on the subject. I have heard of men trying to be old school Baptists; but that was not my case. I have often tried to be a new school Baptist, but have been constrained by something stronger than myself to be what I am; a poor unprofitable old school Baptist preacher. And when my wretched nature is under, and a right mind prevails, I choose rather to be a poor despised old school Baptist preacher than—What shall I say? I am at loss for a comparison.

I remain, as ever, Yours,

THOMAS BARTON.

For the Signs of the Times.

Wetumpka, Ala., June 9, 1846.

BROTHER BEEBE:—Permit me to address you a few lines by way of expressing my satisfaction in seeing your editorial, in the ninth number of the present volume; in which you speak of having received communications enough, on the subject of associations, constitutions, &c., to nearly fill out a volume of your paper; and ask, what you shall do with them. Now brother Beebe, I hope it is with christian regard, as it is with great deference, that I attempt to relieve my mind by giving you an expression of my opinion on the subject. My remarks may go for what they are worth. I have been delighted and comforted in reading your ed-

itorials and most of the communications of your numerous correspondents, which have appeared in your, hitherto valuable paper. But of late I have been deprived of that satisfaction, on account of the spirit in which many of the communications have been written; for it appears to me the spirit of christian meekness and forbearance was wanting; especially in those which have appeared, both for and against written associational constitutions. It seems to me, and in this I feel confident, that a continuance of the like would soon destroy your useful paper, or prevent it from being that delightful medium of correspondence that it has hitherto been. I, for one, commend you for the course which I trust you are about to pursue, for the future, in closing your columns against such needless and uncalled for controversy about written forms of constitution for associational purposes, or any thing of the kind; for it appears to me that if any association sees fit to go on with, or without such written forms, it should not be regarded as a just cause of grief or of complaint; for it does appear to me that all are entitled to their own peculiar views upon such subjects. Therefore if it meets the views of your numerous correspondents to drop these questions and instead of them, to write about God's so loving the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, &c., there would be less clashing of opinions about formalities and, Brotherly Love, would be allowed to continue, and the dear saints of God would again be edified and comforted in reading each others messages of love, through your columns, in all time to come.

Let me not be considered as casting reflections on any one; far be it from me to hurt the feelings of any of God's dear children, I wish only to show my opinion.

There is another thing, I have wondered how your correspondents can expect all their communications published, when they are, many of them so lengthy, while the size of your paper which is published only twice in a month, will not warrant a belief that they could be. It strikes me that unless some of your correspondents act more considerately, you will not be able to publish all that in your own judgement ought to be published.

With assurances of christian regard and esteem, for you, as a christian, a minister of Christ, and as an editor of a religious periodical, I subscribe myself Your unworthy brother in Christ:

LUKE HAYNIE.

For the Signs of the Times.

Burdette, N. Y., May 6, 1846.

BROTHER BEEBE:—I have been better pleased and more edified by the contents of the Signs, for three months past, perhaps, than some of my brethren; because I think that when brethren are not of the same mind and do not speak the same things with reference to the order of God's house, they ought to search the scriptures daily, looking to God for wisdom, who giveth to all men liberally and upbraideth not. If so situated that they

cannot converse with each other except by letter, they ought to be allowed that privilege, and that without giving offence to others. If such correspondence or investigation be carried on in a public manner, hundreds may be edified by it. While the subject of constitutional formalities has been under a thorough investigation, no doubt many enquiring minds have been enlightened and established. I was sorry, it is true, to see the *old man* show himself quite as plainly as he did sometimes; but we cannot expect perfection while in the body. Those who evinced the most feeling have no doubt had the worst of it; and may the Lord give them grace sufficient to keep them under in future.

I now wish one thing more taken into serious consideration, which has been practised by the Baptists ever since my first acquaintance with them, and also by most other denominations common in our country, viz: pronouncing a blessing, or, as it is sometimes called, a benediction on the congregation at the close of public worship.

When I commenced preaching I did not feel sufficient for these things; but I thought I saw that my sufficiency must be of God. I searched the scriptures for information and tried to look to God for that wisdom and understanding which I needed; but I dismissed the assembly without pronouncing a blessing upon them, as I did not feel big enough for such a work; but my brethren were not satisfied with such a course, and frequently spoke to me on the subject, requesting me to pronounce a blessing upon the assembly, saying that to dismiss them without seemed so singular that it appeared as if something was wanting, &c. I could not however find either precedent or precept for such a practice in the scriptures of truth. I found that the patriarchs and prophets, when divinely inspired, blessed, &c., and the Savior laid his hand on little children and blessed them, and that he blessed his disciples. Some of the apostles also closed some of their epistles with a blessing on those to whom they wrote; but I could not learn from the bible that the Savior or any of the apostles or primitive preachers pronounced a blessing on their congregations at the close of their sermons. It was therefore quite a trial for me to practise it; but the influence of my old brethren was such that I finally undertook it, though I could never do it in the manner that others did, with their eyes open and looking upon the assembly, and their hands spread towards them; but with my eyes closed and in the form of prayer; thus when I dismissed without singing, after I had prayed the Lord to dismiss us with a blessing, and go with us, and after I had said Amen, I must begin again and make another short prayer to dismiss with; and I will tell you, my brother, I have sometimes felt as though I was acting the part of the pope, from whom, no doubt the custom was borrowed: for let me do it on what principle I could, or let my feelings be as they might, it was considered by the people, a benediction, and the most solemn and important part of the exercises of the day. It has become customary of late for the people, in most assemblies, to keep their seats

in time of prayer, but when the benediction is pronounced, all arise to receive the blessing. Now, if any light can be obtained on the subject, I certainly desire to receive it. As I am much pleased with the remark of brother Trott, on page 34, of your current volume, viz. "Believing as I do, that the scriptures are of themselves, a *perfect standard* of truth, in religion, I have felt no hesitancy in asserting positive as truth what I knew was plainly declared therein. So on the other hand when I know a thing is not declared in the scriptures, I feel I am not assuming in saying there is not scriptural authority for it." I ask him to give his views on the subject. I learn from Jones' Church History, that the Waldenses, in their confession of faith, protested against human benedictions, and I suppose they had reference to such benedictions as we have been in the habit of pronouncing.

Yours as ever.

REED BURRITT.

For the Signs of the Times.

RELIGION IN THE SOUL.

The religion of Christ in the soul is represented by its Author to be progressive and perpetual in its nature. He compares it to "A well of water, springing up into everlasting life;" to a shining light which increaseth in brightness to the perfect day; to a plant disclosing "first the blade; then the ear; after that the full corn in the ear;" and to an exceeding small seed, which gradually becometh a great tree. It is not a spring from which issueth pure and healthful streams to-day and anon drieth up or sendeth forth poisonous waters; but it is a pure and living water and they who drink of it never thirst. It is not the light of the flaming meteor, discovering a momentary blaze and then waning to an eternal night, but a reflection of the rays of the Sun of Righteousness, constant and increasing. It is not a hot-house plant, living and flourishing only in the sunshine of popular favor; but an evergreen of more than earthly beauty, strength and fragrance. The coldness of popular contempt cannot blight it, nor storms of persecution destroy it: it flourishes in all its freshness amid the raging of the elements, gathering strength from the storm, and beauty from the whirlwind; and lives in glorious contrast with the desolation which surrounds it.

The possessor of this religion will grow in grace and in the knowledge of his Savior. He will add "to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." He will study to know Christ and the power of his resurrection, and the fellowship of his sufferings, and to be made conformable to his death."

How dissimilar is the character of the true christian, as portrayed by Christ, to the character of many who *call themselves christians!* For a little time they seem to run well, to be fruitful in good works, and manifest a commendable zeal for

Zion's welfare; and then they turn to the pursuit of worldly honor, wealth and pleasure, with as much devotion as the veriest worldling. Some of them have set times to be religious: the leisure of winter affords as they suppose a very favorable opportunity to renew their religious zeal, and make amends for the inconsistent course which they have pursued three-fourths of the year; but the winds of March or showers of April are quite certain to extinguish the deceptive flame which they have kindled. These, with all the ungodly, inspiration hath compared to "wells without water;" "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" "wandering stars, to whom is reserved the blackness of darkness forever."

GORDON,

Stonington, Conn., May 5, 1846.

For the Signs of the Times.

McConnellsville, Ohio, June, 16, 1846.

BROTHER BEEBE:—I wish to ask you, or some of the brethren, for your, or their views on the nature and order of the church of Christ. Did not the apostles plant the churches by the divine authority of their Lord and King, for their protection, edification and comfort? Is not the church of God to be considered, a congregation of sinners, called to be saints; being called with mutual knowledge of their Lord and Savior, and associated together by voluntary compact, to be governed by the will of God, according to the constitution and government of the same? Then the church formally constituted, is an assembly of baptized believers, with proper officers, who profess to serve their Lord Christ, and to acknowledge him as their Head, Redeemer, Law-giver, and King: being knit together with spiritual love, and joint heirs of grace and glory.

With these preliminary remarks, I introduce the following interrogations:—

FIRST. And when they had ordained them *Elders in every church*, and had prayed, with fasting, they commended them to the Lord, on whom they believed. Acts, xiv. 23. Were these Elders chosen from the several churches as members of their essential body?

SECOND. Is it according to the authority of our Sovereign Lord, for his ministers to hold the pastoral care of more than one church?

THIRD. Should not the minister be a member of the church of which he is the pastor?

FOURTH. Can a minister exercise all authority in a church of which he is called and does take the pastoral care, when his membership is in another church, without violating the authority of the King of Zion?

I wish you, or Brother Trott, if you please to give your scriptural views on the above interrogations, and you will very much oblige,

Yours, for the Truth's sake.

JAMES JANEWAY.

☞ We respectfully refer the subject of the foregoing communication to the abler pen of our beloved brother Trott, confidently believing that he can and will do better justice to the subject than we can.—[Ed.]

EDITORIAL.

NEW VERNON, N. Y., JUNE 15, 1846.

AN EVANGELIZED TEAM!

Little indeed do the contributors to the pecuniary capital of modern missionism know the wanton use that is made of their liberality by hirelings, by them employed to enlighten the dark corners of the earth. Occasionally, however, they are startled by "awful disclosures" made by individuals who have opportunity to know, and honesty to disclose the extravagance of Foreign Missionaries. Not long since, the Baptist Missionary, Weston, published an account of the missionary operations in Jamaica; in which, we were informed of the "Ticket system;" by which operation some missionaries were realizing, in addition to their salaries from their respective boards, from \$6,000 to \$6,500 per annum. And so far as we can learn from any responsible source, it is very little better in any other quarter. From Missionary Reports which have been constantly paraded through the papers, throughout our country, of the wonderful success of the mission, enterprise in the Sandwich Islands, of the number of converts made and baptized, &c., the confiding community are but illy prepared for the following disclosures which we copy from a late work, published in New York and London in two volumes which may be had at 38 cents per volume of Wiley & Putman, 161 Broadway New York. The account is given by Herman Melville, after having resided four months in the valley of the Marquesas.

The extract which we make, shows that the disclosure made is not attributable to any hostility felt by the writer to the missionary doctrines, as he is a believer in the efficacy of missionary operations when conducted on different principles. The length of our extract, makes it inexpedient that we should accompany it with very extensive comments. It speaks for itself; and, lest the zealous missionists, should charge us with fabricating the report, as they did that of Weston's account of the Jamaica mission, we have in the above referred the reader to the publishing house in Broadway, New York, where the work from which we make the extract, can be procured. The following is taken from volume ii. pages 249—254. The title of the Book is "Typee: A peep at Polynesian life, during a four months residence in the Marquesas, &c.; by Herman Melville."

* * * "Ill-fated people! I shudder when I think of the change a few years will produce in their paradisaical abode; & probably when the most destructive vices, and the worst attendances on civilization, shall have driven all peace and happiness from the valley, the magnanimous French will proclaim to the world that the Marquesas Islands have been converted to Christianity! and this the Catholic world will doubtless consider as a glorious event. Heaven help the "Isles of the Sea!"—The sympathy which Christendom feels for them, has, alas! in too many instances proved their bane.

How little do some of these poor Islanders comprehend when they look around them, that no inconsiderable part of their disasters originate in certain tea-party excitements, under the influ-

ence of which benevolent-looking gentlemen in white cravats solicit alms, and old ladies in spectacles, and young ladies in sober russet gowns, contribute sixpences towards the creation of a fund, the object of which is to ameliorate the spiritual condition of the Polynesians, but whose end has almost invariably been to accomplish, their temporal destruction!

Let the savages be civilized, but civilize them with benefits, and not with evils; and let heathenism be destroyed, but not by destroying the heathen. The Anglo-Saxon hive have extirpated Paganism from the greater part of the North American continent; but with it they have likewise extirpated the greater portion of the Red race. Civilization is gradually sweeping from the earth the lingering vestiges of Paganism, and at the same time the shrinking forms of its unhappy worshippers.

Among the islands of Polynesia, no sooner are the images overturned, the temples demolished, and the idolators converted into nominal Christians, than disease, vice, and premature death make their appearance. The depopulated land is then recruited from the rapacious hords of enlightened individuals who settle themselves within its borders, and clamorously announce the progress of the Truth. Neat villas, trim gardens, shaven lawns, spires, and cupolas arise while the poor savage soon finds himself an interloper in the country of his fathers, and that too on the very site of the hut where he was born. The spontaneous fruits of the earth, which God in his wisdom had ordained for the support of the indolent natives, remorselessly seized upon and appropriated by the stranger, are devoured before the eye of the starving inhabitants, or sent on board the numerous vessels which now touch at their shores.

When the famished wretches are cut off in this manner from their natural supplies, they are told by their benefactors to work and earn their support by the sweat of their brow! But to no fine gentleman born to hereditary opulence does this manual labor come more unkindly than to the luxurious Indian when thus robbed of the bounty of heaven. Habituated to a life of indolence, he cannot and will not exert himself; and want, disease, and vice, all evils of foreign growth, soon terminate his miserable existence.

But what matters all this? Behold the glorious result!—The abominations of Paganism have given way to the pure rites of the Christian worship,—the ignorant savage has been supplanted by the refined European! Look at Honolulu, the metropolis of the Sandwich Islands!—A community of disinterested merchants, devoted self-exiled heralds of the Cross, located on the very spot that twenty years ago was defiled by the presence of idolatry. What a subject for an eloquent Bible-meeting orator! Nor has such an opportunity for a display of missionary rhetoric been allowed to pass unimproved!—But when these philanthropists send us such glowing accounts of one half of their labors' why does their modesty restrain them from publishing the other half of the good they have wrought?—Not until I visited Honolulu was I aware of the fact that the small remnant of the natives had been civilized into draught-horses, and evangelized into beasts of burden. But so it is. They have been literally broken into the traces, and are harnessed to the vehicles of their spiritual instructors like so many dumb brutes. Among a multitude of similar exhibits that I saw, I shall never forget a robust, red-faced, and very lady-like personage, a missionary's spouse, who day after day for months together took her regular airings in a little go-cart drawn by two of the islanders, one an old grey-headed man, and the other a rogueish stripling, both being, with the

exception of the fig-leaf, as naked as when they were born. Over a level piece of ground this pair of draught bipeds would go with a shambling, unsightly trot, the youngster hanging back all the time like a knowing horse, while the old hack plodded on and did all the work.

Rattling along through the streets of the town in this stylish equipage, the lady looks about her as magnificently as any queen driven in state to her coronation. A sudden elevation, and a sandy road, however, soon disturb her serenity. The small wheels become embedded in the loose soil,—the old stager stands tugging and sweating, while the young one frisks about and does nothing; not an inch does the chariot budge. Will the tender-hearted lady, who has left friends and home for the good of the souls of the poor heathen, will she think a little about their bodies and get out, and ease the wretched old man until the ascent is mounted? Not she; she could not dream of it. To be sure she used to think nothing of driving the cows to pasture on the old farm in New England; but times have changed since then. So she retains her seat and bawls out, "Hookee! hookee!" (pull, pull.) The old gentleman, frightened at the sound, labors away harder than ever; and the younger one makes a great show of straining himself, but takes care to keep one eye on his mistress' in order to know when to dodge out of harm's way. At last the good lady loses all patience; "Hookee! hookee!" and rap goes the heavy handle of her huge fan over the naked skull of the old savage; while the young one shies to one side and keeps beyond its range. "Hookee! hookee!" again she cries—"Hookee tata kannaka!" (pull strong, men.)—but all in vain, and she is obliged in the end to dismount, and sad necessity, actually to walk to the top of the hill.

At the town where this paragon of humility resides, is a spacious and elegant American chapel, where divine service is regularly performed. Twice every Sabbath towards the close of the exercise may be seen a score or two of little wagons ranged along the railing in front of the edifice, with two squalid native footmen of the congregation to draw their superiors home.

Least the slightest misconception should arise from anything thrown out in this chapter, or indeed in any other part of the volume, let me here observe that against the cause of missions in the abstract no Christian can possibly be opposed: it is in truth a just and holy cause. But if the great end proposed by it be spiritual, the agency employed to accomplish that end is purely earthly; and, although the object in view be the achievement of much good, that agency may nevertheless be productive of evil. In short, missionary undertaking, however it may be blessed of Heaven, is in itself but human; and subject, like everything else, to errors and abuses. And have not errors and abuses crept into the most sacred places, and may there not be unworthy or incapable missionaries abroad, as well as ecclesiastics of a similar character at home? May not the unworthiness or incapacity of those who assume apostolic functions upon the remote islands of the sea more easily escape detection by the world at large than if it were displayed in the heart of a city? An unwarranted confidence in the sanctity of its apostles—a proneness to regard them as incapable of guilt—and an impatience of the least suspicion as to their rectitude as men or Christians, have ever been prevailing faults in the Church. Nor is this to be wondered at: for subject as Christianity is to the assaults of unprincipled foes, we are naturally disposed to regard everything like an exposure of ecclesiastical misconduct as the offspring of malevolence or irreligious feeling. Not even

this last consideration, however, shall deter me from the honest expression of my sentiment.

There is something apparently wrong in the practical operations of the Sandwich Islands Mission. Those who from pure religious motives, contribute to the support of this enterprise, should take care to ascertain that their donations, flowing through many devious channels, at last effect their legitimate object, the conversion of the Hawaiians. I urge this, not because I doubt the moral probity of those who disburse these funds, but because I know that they are not rightly applied. To read pathetic accounts of missionary hardships, and glowing descriptions of conversion, and baptisms taking place beneath palm-trees is one thing: and to go to the Sandwich Islands and see the missionaries dwelling in picturesque and prettily-furnished corral-rock villas, whilst the miserable natives are committing all sorts of immorality around them, is quite another.

In justice to the missionaries, however, I will willingly admit that whatever evils may have resulted from their collective mismanagement of the business of the mission, and from the want of vital piety evinced by some of their number, still the present deplorable condition of the Sandwich Islands is by no means wholly chargeable against them. The demoralizing influence of a dissolute foreign population, and the frequent visits of all descriptions of vessels, have tended not a little to increase the evils alluded to. In a word, here, as in every case where civilization has in any way been introduced among those whom we call savages, she has scattered her vices, and withheld her blessings.

As wise a man as Shakspeare has said, that the bearer of evil tidings hath but a losing office: and so I suppose will it prove with me, in communicating to the trusting friends of the Hawaiian Mission what has been disclosed in various portions of this narrative. I am persuaded, however, that as these disclosures will by their very nature attract attention, so they will lead to something which will not be without ultimate benefit to the cause of Christianity in the Sandwich Islands.

I have but one thing more to add in connection with this subject—those things which I have stated as facts will remain facts, in spite of whatever the bigoted or incredulous may say or write against them. My reflections, however on those facts may not be free from error. If such be the case, I claim no further indulgence than should be conceded to every man whose object is to do good."

WARWICK ASSOCIATION.

The Warwick Association: met with the Church in this place on Wednesday and Thursday the 10th & 11th days of this month. The meeting was well attended and the season peculiarly interesting. The time was principally occupied in preaching and devotional exercises. Messages of love and fellowship were received from nearly all the associations and churches with whom we have hitherto enjoyed christian correspondence.

We were favored with the attendance of about 16 or 17 preachers from various parts of the United States. Those of them who occupied the pulpit, were peculiarly favored with a message, and a door of utterance. Not the slightest jar or debate appeared during our meeting, and very many of those who were present were constrained to acknowledge that it was good for them to be present. Our next meeting will be held, if the Lord please, with the church at Warwick, in June 1847.

Our Minutes are not yet printed: we shall copy the Circular Letter into our next number. It was written by our brother Hartwell, on the subject of the NEW BIRTH.

From the Gospel Standard.

A LETTER BY THE LATE EDWARD VORLEY.

Dear Brethren in Christ,—Accept this token of my heart's desire for your prosperity in the things of God. Knowing that our time in this world is short, and that man's breath is in his nostrils, wherein is he to be accounted of? If God be ours in his covenant love, we have treasure enough; such as never can waste, decay, or be lost. "I will be their God" stands fast for ever. I wish you may have faith to lay hold of it for your comfort; as in it are contained all the blessings of the gospel of our Lord Jesus Christ. There is nothing needed by us worms, for time or for eternity, but what is provided by God in the fulness thereof. Infinite Wisdom foresaw our case throughout; and therefore knew how to make full provision for all our need. Well might Paul say, "O the depths both of his wisdom and knowledge!" These things known and felt will lay and keep us low at the feet of our ever gracious God and Father; for good seed sown in the heart must produce good fruit vitally to Christ, and communion with him. It will make the branch fruitful to God's glory. It will keep the feelings alive, the conscience tender, the judgment sound. It will guard the conduct, and show forth the praises of him who hath called us out of darkness into his marvellous light.

As God, in cleansing the leprosy, would have both ear, hand, and feet sprinkled with blood and anointed with oil, so must it be with us. The oil must run from head to foot, and that in God's own way, and by his order. Naaman must go to the river Jordan, or no cleansing can be received. God will have all things done in his own way, and for his own glory. I consider that there is no greater evil on earth than for man to put one grain of creature wisdom to God's wisdom; it is to declare that God knows not what he is doing, and that we can tell him what is best. My prayer is, that God will purge us from the old leaven; for while our old nature abides in us, sure I am that it works so craftily and deceitfully, that we cannot see it till caught in the snare and made to smart for it.

Brethren, I know I am judged to be too severe in some of these things; but it is nothing to me to be judged by man's judgment. To my sorrow and confusion I knew what it was to hear many sermons preached with a gospel shell; but when the shell was broken, the viper come out, and I was stung by it. If the bird see the snare, it is not likely that it will fall into it; but if the snare be covered with such food as suits the fowl's taste, no wonder if the creature settle and get caught. I speak not these things because I see you inclined to them, but for your good. What was Israel's greatest evil? Was it not idolatry—being like the nations? "But I hope better things of you, and things that accompany salvation. Though I thus speak, I have confidence in you that ye will be none otherwise minded; but as ye have received Christ Jesus the Lord, so ye will walk in him, who is your fulness in all things." For, if kept looking there, you will find enough to answer all that God requires, and you need. Christ is ever full of all good. No famine there, blessed be God! He is a complete Savior, having in him all things for God's honour and our good. "It hath pleased the Father that in him should all fulness dwell;" that our standing might be sure, and his glory sure unto himself; so that, as

salvation is of God, it might be to God. And when God the Holy Ghost opens these things to our hearts, and brings them home with power to the conscience, we feel them to be the greatest blessings God can give, or we can receive. All things of this world drop into nothing when compared therewith. Then it is that our hearts are fixed upon that treasure which is above, already laid up for us; so that faith looks at what God, in and by Christ, has done for and settled on us, as our everlasting portion; which is the spiritual meaning of "laying up treasure in heaven;" not that we can add to our everlasting inheritance, but feel it confirmed in our own soul by the blessed witness of God the Spirit; which will make us say, "What hath God wrought?" "O the depths of the riches of his grace!" Here, and here only, can the soul feel the sweet obedience of faith. But I must close.

Wishing the Lord to be with you, to fill your hearts with every spiritual blessing, that you may abound in all goodness, to the honour of him who has done such great things for you,

I remain, Yours in the bonds of truth.

E. VORLEY.

ENDURE HARDNESS AS GOOD SOLDIERS OF JESUS CHRIST.

I have received your letter, and find from its contents that you are not one of those who "have no changes," and fear not God; Psa. lv. 19: but you are like poor Job; changes and war are against you. Job x. 17. I need not tell you not to be troubled about these changes; for I know from experience that you cannot help it. No trouble is to be compared with that of the mind, and eternity is of greater importance than this poor short-lived state; so, as we are led into the nature of its consequences, we must feel the weight of them. The variety of feelings we experience from the conflict of the two principles, grace and sin, oft brings us to a stand, or rather into confusion, to know what to make of ourselves; and it is common for young christians to think they have mistaken the matter altogether. The cause of this is, they have not had their senses exercised to discern between good and evil, or the different operation of the two principles within. And more particularly is this the case in times of trouble, because we do not see the difference between groaning and murmuring. To groan under the evil of our polluted nature, the hardness of our hearts and the wicked thoughts injected into our minds by the devil; and to mourn because we feel such a cleaving to the poor vain things of which we were once so fond, are the effects of grace. If it were not for grace, we could enjoy the things of the world as much as ever we did. The apostle had found this out when he wrote, "When I would do good evil is present with me." It was a trouble, but not a sin, to him, that he was plagued with this evil. Job also says, "That which my soul hateth is my sorrowful meat;" and Paul, "We that are in this tabernacle do groan, being burdened." These things show us how painful the feeling of sin is to a gracious soul, and how gladly we would get rid of it, were it the Lord's will. But, on the other hand, to fret and to murmur because we have not this or that comfort, and to doubt that God will fulfil the promises he has made us in our times of trouble and to think he deals more hardly with us than with others, these are the effects of the evil principle, and form the sin of unbelief.

Unbelief, or distrust of God's faithfulness, is the greatest of sins. The Lord convinced me of this when I was young in his ways, and he made me cry for an increase of faith; and blessed be

his gracious name he heard my cry and granted my request. But

"It was in such a way
As almost drove me to despair."

My friend, "think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you." I have travelled in the same path before you. I have thought none had so vile a heart as I; I, like you, have intended to pour out my soul to the Lord when I got home; but, alas! before I have reached there it has all been gone, and I have never attempted it. At other times, when the feeling has lasted a little longer, and I have attempted to pour out my complaints before God, there has been neither power nor unction. I have thought, also, as well as you, that I would not give up until I obtained a blessing. The last time I made this presumptuous attempt, I remember that I was determined to have the blessing before I left my closet; but the Lord met me, and stopped my mouth with these words, "No man can come unto me except the Father draw him." This so far silenced me that I had no more to say. I tried to proceed but could not. I learned from it, however, that I wanted to make a saviour of my prayers instead of Christ. Though God encourages his dear children to pray, and often gives them a comfortable feeling in the exercise; and though he greatly encourages them at times in the path of tribulation, yet he will keep them from making a saviour of their prayers, and from placing any dependence thereon. He causes us to behold sin enough in them to condemn us for ever. I have experienced many sweet moments in secret with the Lord, and I do know him to be a God that hears prayer. And I have had many temptations when engaged in that exercise. Sometimes such miserable figures have been exhibited before my mind, that I have been almost afraid to go on. But my dear friend, I say not this to discourage you from seeking the Lord, but to encourage you in the path of difficulty, and to show you that we have all to travel in the same way, though you may fancy that none are so bad as you.

The Lord says, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. And sure I am that a living soul must pray, as well as a living child will cry when in pain or wanting food; so it is pain and want that make us cry. Be not afraid to trust your soul in God's hands. A tender mother, who has her child in her arms, will not let it fall because a dog barks at it and makes it cry. And underneath the Lord's children are the everlasting arms; and to the faint he giveth power.

The Lord bless you, keep you from evil and guide you into truth. Give my love to all friends in Jesus.

Yours in the best bonds, W. T.

Messrs. Editors,—I have in days past found great comfort and encouragement in reading your periodical; and I can appeal to God, who knows the thoughts of my heart, that I have no other object in view at this time in writing to you, than to show the electing love of God to me, and desiring that it may prove a blessing to some poor quickened soul.

The Lord hath said he "will have mercy on whom he will have mercy." A few years ago I was Satan's willing slave, led captive by him at his will; and should have continued so until I had filled up the measure of my iniquity, had not God interposed and saved me. I can truly say that I did not first seek him. Having God-fearing parents, I was brought up to attend the house of

prayer. But when I became about 15 years of age, I took a delight in reading any infidel book with which I could meet. Almost directly I left off attending a place of worship, and soon after left home. In a short time I removed to London and joined myself to the Social Institution, and so far imbibed their sentiments as to question the existence of God, disbelieve the authenticity of the bible, and mock at prayer. While living in this state of awful rebellion against God, I often had qualms rising in my mind, and felt convictions of the sinfulness of my course, so that I sometimes wished I had never been born, or had been anything rather than a human being. I was at times also strangely tempted to put an end to my life.

In course of time, however, I left London for Bath, then being about 19 years old. And this was the time at which it pleased the Lord to put a most earnest cry in my soul. Now I began to try to get better, but found that I got worse and worse. I truly believed there was a God now, and my carnal reasonings were knocked on the head. I viewed the Lord as my just judge; and, with awful feelings, thought it impossible that I could by any means escape. I sometimes feared to ask him for forgiveness lest he should cut me off in the act, and banish me for ever to everlasting torment. And I felt that, if I were sent there, I should tell all that were in hell that God was a just God, and that he never would have consigned me to that place had I not deserved it.

The Lord was pleased to make me stay under mount Sinai for eight months, before the set time came to favour Zion; and here I was, looking unto the law of Moses for justification. But then I was led by the Spirit to see, that whoso offended in one point became guilty of all; therefore I could not be saved by this law. I was at a stand, and knew not what to do. I found that I could make myself no better, and was resolved not to return to my old practices; nor had I the least desire so to do. I found that God would not have mercy upon me, yet I could not help asking him for it. I asked for mercy, not as many in the Church of England ask it, out of mere form, or because it was a duty; no, no; I asked it with a wrestling spirit, as though life or death depended upon the answer. And the Lord graciously enabled me to say, like Jacob, "I will not let thee go unless thou bless me." I rose from my knees, and opened Gadsby's Hymn-book, at the 396th hymn. This hymn on the prayer of necessity, written by Newton, was brought home to me with such power, especially the second verse, that I could exclaim, with tears of joy, and love, and gratitude, "O Lord, I know that thou art my God, and I am thy child." These feelings were better felt than I can describe them. I enjoyed this satisfaction for several days; after which it was removed, when I thought the first line of that second verse could not be for me, as it was meant for believers. This caused me such distress of soul as I cannot describe.

When I had been delivered from this distress, I had the enjoyment of God's presence for some months. It appeared as if I had nothing to do but ask and I received. I say this without exception; it appeared so easy compared with what I feel now. Had any parson told me, while I was living so near to God and enjoying so much of his presence, that my heart was as rebellious, deceitful, wicked, and depraved as I have since found it to be, I should have been inclined to think that they spoke unadvisedly. But I have now learned that I cannot raise a desire heavenward, but as the Lord works in me "to will and to do of his good pleasure." Well might our dear Redeem-

er say, "I have many things to tell you of, but ye cannot bear them now."

When I had received an enjoyment of the Lord's presence, I could not rest until I had made an open profession by being baptized and joining myself to his dear people. I felt as though I could say, "Come and hear all ye that fear God, and I will declare unto you what he has done for my soul."

I will forbear saying any more at present.

CIRCULAR LETTER.

The Messengers composing the meeting of the Baltimore Baptist Association, send their warmest christian love, in the Lord Jesus, to the brethren composing the churches of this Association.

BELOVED IN THE LORD:—According to our usual custom we send you this, our epistle of love, to stir up your pure minds by way of remembrance, that ye may be mindful of the words of our Lord Jesus Christ, 2 Peter iii. 2. John xiii. 34: "A new commandment I give unto you, that ye love one another."

Brethren, the circumstances under which we sojourn in this vale of sorrow, imperiously demand of us that we strictly observe this command of our dear Lord, since a close abstinence of it secures two grand desirable ends, viz: honoring our Master, and promoting the mutual peace and joy of the fraternal brotherhood. Was there ever a time when this delightful christian grace was more needed than the present? When we look abroad what meets our view? A display of warm christian love? Alas, no! An unsuspecting, abiding confidence? No! A meek and lowly disposition to esteem others better than ourselves? No! Do we see carried out the lovely spirit recommended by the Apostle Paul in Philippians ii. 1—5, and by 1 John iii. 18, 19. Beloved, are we not all guilty of too much neglecting these excellent rules? If so, permit us, first, to present some considerations to excite to the pleasing duty of cherishing this principle; 2d, the benefits that invariably flow from it.

1st. John iv. 11: "Beloved, if God so loved us, we ought also to love one another." God's love is displayed in his choice of us in Christ.—Here we are brought into a sacred union to him and each other. Also in his quickening us when dead in trespasses and sins. Again, in revealing to us Christ as the Lord our Righteousness, our peace, our hope of glory. Also in leading us to trust on this foundation laid in Zion, and in sweetly constraining our wandering feet to walk in the paths of obedience, thus bringing us to his banqueting house where his banner over us is love.—The reception of these mutual blessings freely bestowed upon us as the objects of his love, surely should influence us to love him supremely, and each other fervently. This bond of union to him, and to one another, renders our joys and sorrows, hopes and fears, our interests and ends, one common lot. Why should not persons thus united, love one another?

In John xiii. 35, we have a motive presented to us by our dear Redeemer himself, "By this shall all men know ye are my disciples, if ye love one another." What a lovely sight was it when it was said, "Behold how these brethren love one another!" and when men took knowledge of them that they had been with Jesus, and learned of him!—Also when they continued in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers! Then out of Zion, the perfection of beauty, did God shine. If the display of this noble principle, commands the admiration of men, does it not give an evidence of the power of di-

vine grace, when it leads men to love one another which is directly opposite to nature?

Again has Jesus said, John xvii. 16, "They are not of the world, even as I am not of the world: therefore because they are not of the world, the world hates them." Moreover, if it be that all who live godly in Christ Jesus shall suffer persecution, then surely our common sufferings should lead us to cherish a generous love, hereby bearing each other's burdens, and so fulfilling the law of Christ. This, brethren, was the happy condition of the church of God in her apostolic purity! Would to the Lord more of this governed all who have named the name of Christ.

2d. We propose speaking of the benefits of love. We take for granted that whatever God commands is beneficial to his creatures. To love one another is to secure effectually the mutual happiness of the whole. When love is in exercise among the disciples of Christ, there is no room for envious suspicions and unhallowed feelings. It is when iniquity abounds the love many waxes cold. It seems, the royal singer in Israel could not sufficiently extol the exercise of this christian principle. Hear him, in Psalm cxxxiii., "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore!" Can we find such a lovely picture in the history of the church of God? Yes. Look at her in Acts ii. 1: "And when the day of pentecost was fully come they were all of one accord in one place;" and, in addition, when three thousand were added to them, (verse 42) even then they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers. In Acts iv. 32, we find them yet continuing in this happy state; and the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed, was his own, but they had all things common. Here was the effect of love! it expanded the heart with christian benevolence. Beloved, let us always beware of the constant designs of satan, and of our own carnal hearts. Therefore let us watch and pray. How grievous was it to the disciples of Jesus, when the sons of Zebedee wished some special favors conferred on them! And how sorrowful was our divine Redeemer, when the sordid desires of the apostles, who should be greatest, was manifest! What grief, too it caused the generous soul of Paul, when it was declared unto him by them of the house of Chloe, that contentions existed in the church of Corinth: We mention these cases to contrast the evil with the good.

How often is it the case with Jesus' disciples, who are poor doubting creatures, that fears arise of their spiritual birth! The Holy Spirit hath provided an antidote for this: John says: "We know we have passed from death to life, because we love the brethren." "He that loveth not his brother, abideth in death." 1 John iii. 14. He reminds his brethren of the same with which we commence this, that, this is the message that ye heard from the beginning, that is, from Jesus, that we should love one another.

1 Cor. i. 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Ephesians iv. 1, 2, 3: "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace."

Dear brethren, let us examine our hearts. Do we possess this love fully? Alas, we must all say, My leanness! my leanness! Well then, if we feel this, let us come humbly to the throne of grace; for God will be inquired of by the house of Israel, to do for them what they are unable to do for themselves.

May grace, mercy and peace, from God the Father, Son and Holy Ghost, rest upon you.

CORRESPONDING LETTER.

The Baltimore Old School Baptist association to the several associations with whom she corresponds, sends christian love.

BELOVED BRETHREN:—Through the tender mercy of our covenant God, we have been permitted to enjoy another meeting in our associate capacity and to greet each other as children of the same family. We cannot too highly esteem the privilege of christian intercourse and fellowship; for as face answereth to face in a glass, so do the spiritual exercises of the children of God agree. Surely the present times require that such as fear the Lord, should speak often one to another.

Brethren, we have the peculiar satisfaction to assure you that our present session has been one of harmony and unanimity; the word has been preached among us with a zeal and faithfulness becoming those whom our Lord has sent. Surely we have had a feast of fat things, wine on the lees and well refined. May we remember how we have received and heard, and hold fast the precious truth of the Gospel of our Lord Jesus Christ, and strengthen the things that remain and are ready to die.

Now Brethren, we commend you to God, and to the Word of his grace praying that your hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

We feel thankful for the counsel and preaching of your messengers, and we affectionately request a continuance of friendly correspondence. Our next associational meeting will be held with the Shiloh Old School Baptist Church, in the city of Washington, D. C., commencing on Thursday before the third Sunday in May, 1847.

S. TROTT, Moderator,

WM. CHESWELL, Clerk.

THE WATERS OF JORDAN.

Not long since we were informed that one of the royal progeny of the Queen of England, was sprinkled with water brought from the River Jordan, and since we learn that a child of one of the citizens of Quebec, was sprinkled with water, brought from the river in which John baptized the Saviour. And now we learn from the *New York Courier*, that on Sunday evening the 14th inst. a gentleman of that city was the first to have his infant daughter sprinkled in the new Trinity Church, and that the water used for the administration of the rite, was brought from the river Jordan. Why so tenacious to obtain the water of this ancient river, for performing this rite, and at the same time, so neglectful of performing that sacred ordinance in the manner in which it was formerly administered in that river, by "going down into the water, and coming up straightway out of the water?"—*Goshen Clarion.*

POETRY.

HOPE ON.

BY THEODORE A. GOULD.

Hope on! how oft the darkest night
Precedes the fairest day;
Oh guard thy soul from sorrow's blight—
Clouds may obscure the day-god's light,
Yet shines it still as clear and bright
When they have passed away.

Hope on! though disappointment's wings
Above thy path shall soar:
Though slander drive her rank'ling stings
Though malice all her venom brings,
Though festering darts destruction flings,
Still must the storm pass o'er.

If slave to poverty thou art,
Bear bravely with thy lot;
Though keen her galling chains may smart,
Strive still to rend her links apart;
Hope on! for the despairing heart
God surely loveth not.

Hope on! hope on! though drear and dark,
Thy future may appear;
The sailor in his storm-tost bark,
Still guides the helm, and hopes to mark,
Amid the gloom some beacon spark,
His dangerous way to cheer.

Though wealth takes wings, or friends forsake,
Be not by grief oppress'd;
Stern winter binds with ice the lake
But genial spring its bands shall break;
Hope on! a firmer purpose take,
And leave to God the rest.

LELAND'S WORKS may be obtained at the subscription price, \$2.13, on application to the publisher, Miss F. L. Greene, Lanesborough, Mass. To the editor of this paper, New Vernon N. Y. John Gilmore, 96 Sixth Avenue, New York. L. L. Vail, Esq., Goshen, N. Y. Wm. H. Crawford, corner of North Seventh and Willow streets, Philadelphia. James Lowndes, Esq., at the Chesapeake Bank, Baltimore, Md. Mrs. Mary Edmonson, Sixth street, Washington, D. C. Joseph Grimes, Alexandria, D. C. Eld. John Clark, Fredericksburg, Va. Eld. S. Trott, Centreville, Fairfax Co., Va. Eld. R. C. Leachman, Milford Mills, Prince Wm. Co., Va. G. F. Hupp, Esq., Strasburg, Shenandoah Co., Va. Eld. A. C. Booten, Meadow Grove, Page Co., Va.

We have also sent a box to Eld. T. P. Dudley, near Lexington, Ky., (whether they have reached their destination we are not yet informed.)

We shall pack up and send off other parcels to such places as we can send to by the Express Lines, by which we can send them to the principal cities in the Union. It will not be possible for the publisher to send an agent to deliver the volumes to each subscriber, and collect the pay for them; but those who can refer us to some responsible agent accessible by the Express Lines for freighting small packages, shall be supplied in that manner, and all reasonable charges for freight will be deducted from their bills.

SECTARIAN EDUCATION.

The *Poughkeepsie Telegraph* remarks that at the annual meeting of the Old School Presbyterians, recently held in Philadelphia, a series of resolutions were adopted in favor of a more thorough religious instruction in our schools; and those churches which had established schools under their charge were commended.

The Rev. clergy may be right in this matter, but we wish to see no sectarian schools. Let

good morals, a love of truth and all that is noble and virtuous, be taught to the young. But let us have no *church schools*. Sectarianism is bad enough in the heads of adults. Let us keep it away from the innocence of childhood.

ENGLISH MISSIONARY SOCIETIES.

From the latest Reports of the principal Foreign Missionary Societies of Great Britain, it appears that they sustain 633 Missionaries, (ordained,) besides a large number of assistant missionaries and teachers, having under their care many thousand scholars and church members.

	Missionaries.
Wesleyan Methodists,	165
Baptist,	82
Gospel Propagation,	40
Church, " "	114
London, " "	157
London Jews,	26
Free Church of Scotland,	29

These Missionaries are scattered over Asia and Africa, the British Possessions in America, the West Indies, and the Islands of the Pacific.

ASSOCIATIONAL MEETINGS.

THE TOWALLIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

The Corresponding Association will meet with the Chappawamsic Church, Stafford county, Va., on Friday before the second Sunday in August next.

The Kettocton Association, will meet with the Thumb Run Church, Fauquier county, Va., on Thursday before the third Sunday in August next.

The Rappahannock (Old School) Association, will meet with Robinson River Church, Madison Co., Va., on Friday before the fourth Sunday in August, 1846.

The Ebenezer Association, will meet with the Salem Church, Rockingham Co., Va., on Friday after the fourth Sunday in August next.

The Tygart's Valley Association will meet with the Little Bethel Church, on Gladly Creek, Barbour county, Va., on Friday before the last Sunday in August next.

The Patterson's Creek Association will be held at Enon, Morgan county, Va., on Friday before the second Sunday in September next.

The Lexington Association will meet with the church at Broome, Schoharie Co., N. Y., on the first Wednesday in September next.

The Old School Predestinarian Association will meet with the second Baptist church of Whitefield, Lincoln Co., Maine, Saturday, September 19, 1846.

The Maine Predestinarian Baptist Conference will meet at North Berwick, York Co., Maine; on Wednesday, September 23, 1846.

An Old School Meeting will be held with the Old School Baptist Church at Woburn, Mass., on Saturday and Sunday, September 26 & 27, 1846.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

Receipts.

NEW YORK W Wakeman \$1, J Vaughn 1, J Newberry 1, Samuel Allen (for Mrs Clamance) 2, D Lindsley 1 54	\$6 54
VIRGINIA Eld J Keller 5, Eld D T Crawford 1.	6 00
MISSOURI J Thorp 3, C Baker, for Mrs Jewett, 1.	4 00
Joseph Hughes, Pa, for Mrs Jewett, from S Gibbs, P Stroud and himself, each 1.	3 00
J B Rittenhouse, N J. 6; G Moore, Ga. 3; L Reynolds, Md. 1; L Jarrett Esq from Miss S A Amos, Md. 2; M Ashbrook. O. (in full) 2; Eld A B Goldsmith, Ct. 1; Eld J Wilson, Ky. 1.	16 00
	\$35 54

NEW AGENT.—John Patrick, Penningtonville, Pa.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)
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DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.
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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 1, 1846.

NO. 13.

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To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—A friend some time since requested my views of John i. 14, through the Signs. Hindrances of various kinds have prevented my complying until this time.

The text reads thus, "And the Word was made flesh and dwelt among us; (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." By the Word that was made flesh, we are to understand one of the Three who bear record in heaven, "the Father the Word and the Holy Ghost." 1 John, v. 7.—By comparing this latter text with John i. 1, we see the propriety of the expression, "The Word was with God," as the Word is one of the three who distinctly bear record. We are also taught by thus comparing these texts, that the Three, are not merely three manifestations of God, nor three parts of God, or three distinct persons, or beings comprising the Godhead; for it is positively said that "The Word was God." Hence it is evident, though we can not comprehend the how, that God exists as Three, and so exists, that the Three are one, and that each of the Three in this peculiar relation is the ONE GOD. Hence also that the Word who was made flesh, was God,—not in part—but in all the fulness of the Godhead. Thus it is said "God was manifested in the flesh," 1 Tim. iii. 16; and of Christ it is said, "For in him dwelt all the fulness of the Godhead bodily. Col. ii. 9. And "There is none other God but one." 1 Cor. vii. 4.

We will now notice the declaration, "The Word was made flesh and dwelt among us." 1st. *The Word was made flesh.* Not that there was a transmutation of Spirit into flesh, or of the eternal Godhead into the babe of Bethlehem. We must understand the expression *made flesh* as explained by other texts; as the one from 1 Tim. iii. 16, "God was manifested in the flesh," and Phil. ii. 6 & 7, "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."—Thus the being *made flesh* was a being manifested in the flesh; a taking upon him the form of a servant; a having a body prepared him. Heb. x. 5. Again we are taught from Gal. iv. 4, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law," &c., that this being *made flesh* was not a mere assuming of a fleshly body, but that the term flesh is here used as in several other places (see Gen. vi. 3—John iii. 6,) for the whole of manhood or Adamic nature, in distinction both from angelic nature, and the spirit of the new man. Thus the being *made of a woman*, was a being *made under the law*. But the law has dominion over man as a living soul—not as a mere body formed of the dust of the ground. So Christ speaks repeatedly of his soul in a sense in which he could not have intended merely animal life. It may be asked, Why is the strong expression used "The Word was made flesh," if it intended only the assuming of manhood? I answer we are not to understand that it was merely assumed as an outward form; but that the Word was so *made flesh*, that the manhood was personally one with the Word, with God, and the Man, Christ Jesus, whether viewed as the babe in Bethlehem, as growing in stature, or on the cross, was personally the Word, was God, was the Jehovah. Thus Watt's sings:

"Aaron must lay his robes away—
His mitre and his vest;
When God himself comes down to be—
The offering and the priest."

The Word was made flesh, that he might accomplish the work of redemption, or meet the demands of the law which stood against his church and which his relation to her as her head and husband required him to meet. The law could not have dominion over the Godhead as such, either to demand and receive obedience, nor to inflict its penalty of suffering and death. Hence the Word's being *made flesh* or *made of a woman*, was that, he might be *made under the law*. And being thus made it was no other than the Word, the God of Abraham, the Almighty God, who yielded obedience to the law in his own flesh or manhood which he was made, or which was made in personal union with himself in behalf of his people. In his manhood he bore their sins, was made a curse for them, and thus by his infinitely perfect offering, and obedience, he brought in everlasting righteousness, took the curse out of the way, expiated their sins, and made an end of them, and finished transgres-

sion. For though it was only through and in his manhood of which he was born of Mary that he would be in subjection to the law, or endure its penalty; as the Godhead in itself could neither suffer nor be in subjection as before shown, but the Word in being *made flesh*, was so God and man in one person, that the Godhead in all his fulness of attributes, carried all his powers and excellency, &c., into all that the man Christ Jesus did and suffered, and thus perfect redemption from under the law was accomplished for his people and death was conquered.

2d. *And dwelt among us.* This embraces the whole of Christ's humiliation: his birth, his growth in stature, his susceptibility of hunger, thirst, weariness and being grieved and angered; in a word, having all the original appetites and passions of man without being disordered with depravity, being in all things made like unto his brethren; that he might be tempted in all points like as we are, yet without sin, and be a merciful and faithful High Priest. It includes also his ministering in common with his brethren as a servant under the law, and sharing with them in all the evils, sorrows, enmity, &c., consequent upon sin, even to the condemnation of the law, though in himself without sin.—Thus in all the debasement of his people, he owned them as his brethren, his bride, sharing with them in this debasement, that he might raise them to share with him in glory. As his oneness with his people was manifested in his sharing with them in the consequences of sin, so their oneness with him shall be manifested in their sharing with him, in his being appointed heir of all things and in the glory he had with the Father before the world was. Surely, this is love and condescension immeasurable! Well might Paul desire to know the fellowship of his sufferings, that is the participation his people have in what he suffered for sins; and the power of his resurrection, in his being declared to be the Son of God with power and their being quickened together with him, and raised up and made to set together in heavenly places in Christ Jesus.

3d. "And we beheld his glory, the glory as of the only begotten of the Father." John may have reference to what he and Peter and James beheld—the transfiguration of Christ; and to which Peter somewhat similarly refers, 2 Pet. i. 16—18. This however was but a view given to these disciples beforehand, of the glory that should follow his sufferings. Hence I think this text has a further reference to that full manifestation of Christ in his kingdom. Not even the disciples in this sense beheld his glory as of the only begotten of the Father

whilst he was a minister of the circumcision and served under the law; for then he was seen in the form of a servant, and in the likeness of man, Phil. ii. 7. The Jews seem never to have beheld this glory in the Messiah, but have supposed that his kingdom would be set up like David's under the dominion of the law of Moses. None of the conditionalists see this glory of our incarnate Lord.—They view him as like the servant Moses, and as proposing salvation as it were by the works of the law—not by the works of the law—but as it were by them; that is, by creaturely activity, and mortifications, &c., “For they stumble at that stumbling stone” as did the Jews. See Rom. ix. 32.

But what is this glory, “The glory as of the only begotten of the Father?” 1st. How the only begotten of the Father? In Psal. ii. 7 it is said of him when God had set a King upon his holy hill Zion, “Thou art my Son, this day have I begotten thee.” By turning to Acts xiii. 33 and Heb. i. 3—5 we see that this relates—not to his being born of Mary—but to his being the “First begotten of the dead” (Rev. i. 5,) or to his being “Declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead.” (Rom. i. 4.) I do not understand by this that Christ did not exist as the Son of God before his resurrection, or before his being made flesh. He existed as such from Everlasting; hence it is said of him *who is to be Ruler in Israel*, (and therefore the same, and spoken of in the same relation as in the ii. Psal., the King on the holy hill Zion,) that his “Goings forth have been from of old, from everlasting.” Mic. v. 1. It is also said Heb. v. 8 “Though he were a Son yet learned he obedience by the things which he suffered,” which shows that he was a Son before he learned obedience, &c. Hence also whilst he is said to be “The beginning, the first born from the dead,” Col. i. 18, he is also said to be “The first born of every creature,” and that “He is before all things and by him all things consist.” Col. i. 15—17. Hence I understand the text, “Thou art my Son this day have I begotten thee,” as referring to Christ being manifested in his resurrection, to his church, as the beloved and only begotten Son of God, in whom God is well pleased, and to his establishing that new dispensation the spirit of which, is the spirit of sonship and which is distinct from the former dispensation, the spirit of which is that of bondage.—As Christ was born of Mary he was born as made under the law, as he had been manifested in types, &c., to the fathers he had been only manifested through the law; but now in his resurrection he was manifested in his glory as freed from the law, having cancelled all its demands against him as the husband and surety of his church, and his church in him; and therefore no longer does his relation to his people impose on him the form of a servant, but he is declared the Son of God; and his people as no longer servants, but sons and heirs of God in him. Now the sonship of Christ, as declared by the resurrection, was in his relation to his church as the Head, for as such he was raised from the dead, and if this was the glory which he

had with the Father before the world was, (and that was the glory with which he prayed the Father to glorify him,) then his glory as Son before the world was, must have been in his relation to his church and body as its Head. See John xvii. 5. Whether therefore we consider him in his being begotten from the dead, or in his being the first born of every creature, he is the only begotten of the Father, as Adam was of the human family, the only direct creation of God, though Eve and all his posterity were created him, and have therefore proceeded from him, and formed in their distinct manifestations according to God's arrangement and are therefore the creatures of God. So Christ was the only begotten of the Father, though in his being begotten his seed or posterity were begotten in him, and are therefore spoken of as his seed, being, though born of God, directly begotten of the Son the Everlasting Father. Isa. xi. 6. Hence, it was, that they were predestinated to be conformed to the image of God's Son, “That he might be the first born among many brethren.” Rom. viii. 29. Hence also it is said “Both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren.” Heb. ii. 11. All of one lump, of one original production. So also whilst they are the children which God hath given him, he recognizes them as brethren, saying unto Mary, “Go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God.” Heb. ii. 13 & Isa. viii. 18 & John xx. 17. Thus it is also that whilst he as Son is “Appointed heir of all things” his people are Heirs of God, and joint heirs with him. Heb. i. 2 & Rom. viii. 17. This relation of Christ's people to him, alike applies, in their manifestation, as sons to his manifestation as the Son of God by his resurrection; and in their original predestination to the adoption of children, to his goings forth from of old, from everlasting.—It appears to me that I tread on safe ground, being sustained by the declarations of Scripture, in going thus far in reference to the sonship of Christ as being in relation with his people,—but I do not feel safe in going into the Athanasian view of the sonship of Christ, with nothing but human speculation and theological dogmatism to support it.

2d. What his glory and how beheld. His glory is that which he had with the Father before the world was. In this he is the brightness of God's glory; not the essential glory of the Godhead, for that shines as bright in the Father as in the Word—but the manifested glory of God, this centres in the manifested sonship of Christ, and outshines all the glory of the heavens. This glory is only seen by faith. Even the quickened souls see nothing of it whilst under the law, they look to God then only through the law, and therefore see nothing but wrath reflected upon them. But when faith is given them to behold God in Christ, then the glory of God's way of salvation as contrasted with their former legal notions, and of the peculiar liberty and privilege of sonship as contrasted with the bondage of the law, bursts with heavenly splendor upon their vision; and though filled with wonder

and admiration at the glorious scene before them, reflected through the gospel, yet they have no disposition, like Peter, James and John, to make tabernacles for Moses and Elias with Christ—but rather are they disposed to hear only him as God's beloved Son in whom they see God well pleased. But though the children of God may have, from time to time, glimpses of his glory while in this dark vale, yet the fulness of this glory will not be seen by us until that prayer of our Lord has its accomplishment: “Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me.” John xvii. 24. Thus we see that this glory of the Son is not his essential glory as God, for it is given him of the Father.

2d. “Full of grace and truth.” According to the parenthesis in which the preceding sentence is included, this clause should belong to the former sentence, thus, “The Word was made flesh and dwelt among us full of grace and truth.” And surely there was nothing but grace in the errand on which he came and dwelt among us. Grace was the moving cause; and redemption from the law, and the establishing of the reign of grace unto salvation was the result. Hence his people receive grace—not for their works—but for grace given them in him before the foundation of the world. And truth. His sacrifice and blood and righteousness are not shadows like the sacrifices and ceremonies of the law; but real substance. And there is no deception in trusting by faith in his blood and righteousness for pardon and acceptance with God, as there is in trusting to human efforts. Or if the meaning is that “We beheld his glory as of the only begotten of the Father full of grace and truth,” how full of grace did the whole gospel plan of salvation, and the whole Scripture testimony concerning it appear, when we beheld Christ by faith, as contrasted with what the Scriptures and what we heard appeared to us before, all donouncing the curse against us. Now all is refulgent with love and favor, and all is beheld in beholding Christ.—How full of truth did this sure foundation now appear as contrasted with all the foundations we had before been trying to find rest upon! The promises of God as viewed in him are a revelation wholly of grace, and are in him yea and Amen.—None of those ifs in them which marred the excellency of the promises of the Sinai covenant and changed them in consequence of disobedience to curses. May we be enabled to keep Christ in view as the only begotten of the Father, and beholding his glory be changed into the same image from glory to glory. S. TROTT.

Centreville, Va., June 25, 1846.

Winchester, O. June 27, 1846.

BROTHER BEEBE:—Although we are strangers in the flesh, I hope that we are not so in the Spirit; my desire, in writing to you is that God may be exalted; not that I think he can be elevated to a more exalted throne than that on which he reigns, but I desire to declare what he has done for me. My parents were old school baptists, and I had

often thought I should like to be a christian; but, being young, it looked to me like a gloomy life and I thought it would suit me better when I become old. On the 12th day of last April Elder Samuel Williams preached, and also at night; I had felt gloomily all day, I could not tell why, but at night it came forcibly to my mind that it was because I was a justly condemned sinner before God. This took such hold of my mind before I left the meeting house, that I did not know as I could move. These were strange feelings and such as I had never before witnessed. I went home with a young lady with whom I was very intimate, and vainly endeavored to free myself from these feelings; but found it to be impossible. Very early on the next morning, on awaking, the words returned to my mind, You are a sinner! I arose and returned to my home, and tried to work, but found that I could not. I told no one what were my feelings until Tuesday morning, when I told my mother that I must die and go to hell. She asked why I thought so. I told her it was because I was so great a sinner that I could not see how God could have mercy upon me. I had sinned against him with a high hand, had rolled sin under my tongue as a sweet morsel, and trampled his mercies under my feet. I took the Testament and tried to read, but found condemnation in every line. I was immediately cut off from every legal hope or refuge; and, O! the deep horror of mind I felt for about three weeks. I could scarcely sleep, work, or eat. On the first Sunday of my conviction these words came to my mind, Unto them that wait, shall he appear unto them Salvation. I asked my mother if these words were scripture, she did not think there was any passage that reads exactly as they came to me; she quoted Heb. ix. 27, 28, and remarked that they were very good words, and she believed that in the Lord's own good-time, he would appear unto me *Salvation*. Could I have believed that it was the work of the Lord, I could have borne it patiently. The brethren visited me daily and told me that the promises were for characters who felt themselves as I felt; but this afforded me no relief. One day I took the bible to see if there was a promise in it for a wretch like me, and the first words that my eyes caught were, "The soul that sinneth shall die." These words truly seemed to be for me; for I had sinned and must die, and there could be no mercy for me. These words distressed me dreadfully, and at about twelve o'clock at night, I awoke my father and asked him to pray for me, which he did. I trembled with horror, and thought I never should see the morning, that I should be banished from the presence of God forever and ever. This was a distressing night to me, but on the next day I thought this was all of myself and that I would banish it from my mind; but these words came, as though they had been spoken to me, You have crucified the Lord, and it was your sins that brought him down from heaven to suffer and die upon the cross. Then in my mind I saw my sins helping to nail him to the cross; I walked the house, wringing my hands and prayed the Lord to have mercy upon me, although

I could not see how God could be just in saving me; it appeared to me that,

"If my soul were sent to hell,
His righteous law 'ld approve it well"

Again these words came to me, Unto them that wait shall he appear unto them *salvation*. My Methodist friends visited me and told me to exercise faith and believe. I replied that if I could believe that Christ had atoned for my sins, I could rejoice. On Wednesday of the last week of my distress, these words came to me, You are dead and your life is hid with Christ in God, and they gave me momentary comfort; but alas, how short the time, when these words followed, You are not of my people, which made me despair of all hope. These words came again to me, Unto them that wait shall he appear unto them *salvation*. These were the only words that came when it appeared to me that I was sinking under my load of sin. The next morning it seemed to me that heaven, the Lord, and the angels all frowned upon me, my burden was heavier than ever, and when walking, it seemed that only a crust of the earth prevented me from sinking, and that it would certainly open and swallow me. My friends became very uneasy about me and thought I would go into despair. The words repeated above again occurred to me, and I felt calm, and thought I would wait, and if it proved to be the work of the Lord, he would, in due time appear unto me *salvation*. In the afternoon this scripture came again to my mind "Ye are dead, and your life is hid with Christ in God," and O, what glorious words they were to me

"When my heart it believed,
What a joy I received,
What a heaven in Jesus' name."

It seemed that all things were praising the Lord. Old things, truly had passed away, and all things became new, and I could say with the Psalmist, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God."

"No tongue can express
The sweet comfort and peace,
Of a soul in its earliest love."

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

O, the goodness and the mercies of God to us—ward, how thankful ought we to be. Praise the Lord, O my soul, praise his holy name; for he is worthy of all praise. On the Saturday before the first Sunday in May last I went forward and told the church what I hoped the Lord had done for me; I was received as a candidate, to be baptized on the next day, and it was truly a glorious day to me; it was a heaven upon earth. When I look forward to that glorious day when sin and sorrow shall cease and we shall see the redeemed of the Lord received into glory with songs and everlasting joy; crying, "Not unto us, not unto us O God, but unto thy name, give the glory," forever and ever, I am filled with joy and transport. But

wo, to the wicked, when Christ shall say unto them, Depart from me, ye workers of iniquity; for I never knew you.

Brother Beebe, can I give God the thanks that are due for his goodness, in plucking me as a brand from eternal burnings; and that too, in my youthful days, being only in my seventeenth year.

As I have written lengthily, I will now close by subscribing myself Your unworthy Sister in the Redeemer,

PARTHENA MIKESELL.

Herrick, Bradford Co., (Pa.) June, 1846.

DEAR BROTHER BEEBE:—While writing on business I will give you a sketch of my wanderings since my connection with that people which are every where spoken against, with some remarks concerning the church. On profession of faith in a crucified Redeemer, I was baptised and connected with the Baptist Church at Brookfield, Orange Co., N. Y., in 1818; and when the branch called Greenville was constituted into a separate church, myself and wife were united to them, where we enjoyed many happy seasons, long to be remembered, with precious brethren, some of whom have paid the penalty entailed on all our fallen race and have gone to inherit that crown prepared for them of the Lord.

In 1824 I emigrated with my family to Bradford Co., (Pa.) and being then located in the midst of strangers, and remote from brethren and friends, disconsolation took possession of our minds for a while; but God who is rich in mercy is ever near to his afflicted ones.

After much enquiry we heard of that despised body of people at South-Hill, with Eld. H. West as their leader. We soon visited them and found them to be that people with whom we could feel all the ties of a Heavenly relation and as face answereth to face in water, so the hearts of this people did to ours. We united to them by letter; to rejoice for their joy and sorrow for their sorrow. And truly we have experienced many seasons of heartfelt satisfaction in that spiritual relation which I trust we have often enjoyed, as well as some which marred our peace, and caused us to sorrow and mourn. But alas! what changes have transpired in a few short years, in the narrow circle in which our wandering feet have been permitted to move. In our first acquaintance with this united band of brethren, no discordant feeling was manifest among them—love and harmony prevailed, and each truly appeared to esteem others better than himself.—But this unruffled sea over which our brethren were floating so undisturbed, was soon to be agitated by the winds of false doctrine, which already had spread its baleful influence around them.—Years rolled around and reformation after reformation took place in every direction. A desire prevailed amongst the brethren that they might be sharers in that work which they hoped was of the Lord, which was realized in a good degree. Members were added to the church—few of whom proved finally to be taught of the Spirit of God. Soon a feeling of discord and strife began to manifest it.

self in the church. The new order of things was strenuously contended for by those new made proselytes. It was now manifest that instead of men of sound minds and lovers of Gospel truth, being united to the church, they were unstable souls, carried about with every wind of doctrine.

These discordant spirits could not long remain in a position so unsuited to their natures. They went out from us—manifesting that they were not of us—drawing with them some of those who had long stood with the church: and though peace and harmony prevails amongst those that survived the storm, in a good degree, there has been a gradual decline of the body. Some have been removed from this militant state; others have gone to distant climes, till finally we have become a small, enfeebled band which can hardly be called a church.

As you are already informed, we have experienced a severe affliction in the removal from the walls of Zion, of our lamented Brother Eld. H. West, whom we highly esteemed for his work sake, and his faithful and fearless declaration of the Gospel truth. We not only miss him in his public administration amongst us, where he endeavored to encourage his brethren to stand fast in the truth; but we miss him in our family circles, where we were cheered by his friendly greetings, and oft times comforted and edified by his lessons of instruction from the scriptures: and though he had his imperfections as a man, he left a full assurance of his being qualified for that divine employment around the throne above. May we be reconciled to the works of God who executes all his plans in infinite wisdom.

Now, dear Brother, notwithstanding we have had so many trials and afflictions, which are peculiar to the people of God, the Lord has been rich in mercy towards us through our pilgrimage thus far. What sad returns we have made for His goodness, sometimes! We have murmured and complained at his providences—we have been unthankful and disobedient—we have wandered in by and forbidden paths, and justly merited chastisement from His hand; and though we have had many opportunities for instruction in Divine knowledge, yet how little have we learned. Surely we have the greatest reason of any of God's children for sorrow and mourning. Our trials and afflictions have been ordered by Him who directs the winds and the storm, and are for the trial of our faith, and so we read that "through great tribulation we must enter the Kingdom of God." And the Apostle exhorts his brethren to "think not strange concerning these fiery trials as though some strange thing had happened; for when ye come forth ye shall be as gold."

While writing I will offer a few remarks on the much despised "Signs" which I have taken almost from its commencement. It has oft times refreshed us with its messages of truth and love—it has gladdened our hearts to learn that the army of the Lord and of Gideon were so numerous, and that such a host remained who had not bowed to the image of Baal, (modern institutions)—it has fa-

miliarized to our mind the names of many of the Lord's dear children, whom we otherwise should never have heard of, and endeared them to our hearts; and while it shall continue to advocate the truth and expose error, we shall give it our cordial welcome and support.

I am sorry to learn that brethren have felt so highly grieved at the discussion now going on through the Signs on the subject of Constitutional Formalities. For one I think it is of as much importance as any thing that has engaged the attention of brethren for a long time.

I hope once more to be favored with hearing you preach, as my mind was much comforted and edified by the two sermons I heard you preach at Warren, Bradford Co., some four or five years ago. May the Lord open the door for Brother Beebe, Pitcher, Conklin, or any preachers of the old stamp to come this way and feed the scattered sheep.

Yours with Christian regard,
DANIEL DURAND.

BROTHER BEEBE:—As I am unknown to you, except as a subscriber to your paper, I would say of myself that I am a poor old sinner, now rising the eighty-first year of my age, and have had a name among the Baptists nearly forty-six years. I think Baptists ought to be Christians, but I can only say with certainty that I am a sinner yet, for I still find that my nature is very corrupt, deceitful, and desperately wicked, and when I would do good evil is present with me: but I think I have at least some reason to hope that I am an enlightened and renewed sinner, and in Jesus Christ, a pardoned and saved sinner. I have no hope of salvation in any way but by grace thro' faith in his name. I hope I love the brethren, and do try to pray that brother Beebe may be abundantly blessed in all his editorial and ministerial labors, for I know that your paper has been comforting and edifying to your poor unworthy old friend, if not brother in Christ,

WILLIAM MORGAN.

Sherburne Mills, Ky., June 25, 1846.

Westville, O., June 4, 1846.

BROTHER BEEBE:—I write at the request of several brethren who wish to be informed whether there is any probability that they will be able to obtain the printed works of Elder John Leland. Can they be forwarded to Cincinnati if we name a house in that city to which they may be consigned? We wish for ten copies, for which the money will be ready on the receipt of the Books. Please tell us all you can on the subject, in your next number.

Could I write any thing that would edify or comfort the precious sons and daughters of Zion, I would gladly do so; for the poet has expressed my feelings in the following lines,

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

A deep gloom obscures my sky, and what there is before me, I cannot tell. When I meet with the children of God, they appear to me more lovely

than ever they did before, and I am led to say,—

Might I enjoy the meanest place,
Within thy house, O God of grace,
Not tents of ease, nor thrones of power,
Should tempt my feet to leave thy door.

I have just returned from a minister meeting which was held with the Tapscott church, in Warren county, on the last Saturday and Sunday in May, and I thought I never enjoyed a more heavenly season in all my life. Brethren Mott, Childers, Wilkinson, Taylor, and Lot Southard, all preached at the meeting; and their preaching was all in harmony; Christ, and him crucified was their theme. Brethren Childers and Mott are old soldiers, in the cause of Christ; they have passed through many storms and trials, and they can speak by experience, of the afflictions of the righteous, and of the mighty deliverances wrought by the King of Zion, in behalf of his tempest tossed people. Brethren Taylor and Southard are just entering the ministry, and I think the root of the matter is in their hearts. They are not of those who are going about to see if they can make a living by preaching.

I was called to preach on a funeral occasion on Sunday morning at 8 o'clock, in what is called the Baptist meeting house in Franklin. I preached my very best, but a funeral sermon I did not preach, neither do I ever expect to preach one, for the simple reason, that I am not commanded from heaven so to preach. The deceased was a daughter of William Barkalow, and wife of Hiram Vail. She left the world in triumph, leaning upon the arm of her Savior God, fearing no evil while passing through the dark valley of death: may the Lord support the bereaved husband and children in their deep afflictions.

Yours, in the best of bonds,
SAMUEL WILLIAMS.

EDITORIAL.

NEW VERNON, N. Y., JULY 1, 1846.

CHRIST THE SAVIOR.

Is it expressly declared in the scripture that Christ is the Savior of all men, in any sense? In our reply to F. in the 8th No. of the current vol., we acknowledged, that we had not been able to find the passage, (in the scriptures,) where it is expressly stated that Christ is the Savior of all men, in any sense. In our last number, Brother Mitchell, of Alabama, has desired us to write more fully upon this point. On reviewing what we have already written on the subject, we doubt whether we have not already been more full than clear, upon the subject; for after having filled two pages with our remarks, our brother has not been able to understand us. The difficulty seems to be that we should in the same connexion, say that, "Of believers, HE is the Savior in a sense differing from that in which he is the savior of all men."

We will now try to be as clear and explicit as possible on the point. Our correspondent F. had said that it was expressly stated that Christ was the Savior of all men, in some sense. We design-

ed to show that the passage (1 Tim. iv. 10,) to which we supposed our correspondent alluded, did not speak of Christ as the Savior of all men, but that the expression was made of the "Living God." While we firmly believe that Christ is God, we believe that God is frequently spoken of in the scriptures where Christ is not intended; as, for example, where Christ himself cried out, "My God, my God, why hast thou forsaken me." "To your Father and to my Father, to your God and to my God." "The Spirit of the Lord God is upon me, because he has anointed me to preach glad tidings to the meek," &c. In these and in a multitude of passages, God is named where Christ is not brought to view: and we now venture to affirm that there is not a passage in the scriptures of truth, where the common, or providential salvation of the creatures of God, is ascribed to Christ. The name *Christ*, signifies *anointed*, and Christ is anointed—not to be the Savior of all men, and specially of them that believe—but he is anointed to preach good tidings to the meek; to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified. See Isa. lxi. 1, 2, 3. His name, Christ, always signifies his anointing of the Father, and the anointing always signifies his official relationship to his church. As the anointed King he stands related to a Kingdom, which is not of this world, and that Kingdom is his church.—Anointed as a priest, he is the High Priest of our profession—standing in the order of Melchisedec, and not in the order of Aaron. Every participant in the salvation which is in Christ Jesus, is saved with an everlasting salvation, and shall never come into condemnation in a world without end.

Of that common or providential salvation ascribed to God as the Living God, the Jehovah, the God of Creation and Providence, all men and all beings are partakers. It is universal: embracing men, angels and devils; things animate and things inanimate, visible and invisible, past, present, and to come.

Of this common universal salvation believers are sharers; but what they enjoy of this salvation is not in consequence of their relation to Christ, but rather that of their creatureship; and they enjoy it only as do the other creatures of God.

But that salvation which is in Christ Jesus their Lord is received by the saints, WITH, but not without, eternal glory.

Brother Mitchell may tell us that in the passage, 1 Tim. iv. 10, the general salvation of all men, and the special salvation of some men, are ascribed to one and the same being. Very true; they are ascribed to the Living God, or rather, the Jehovah, the Living God, who, as we have attempted to show, is the Savior of all his creatures, in a providential

point of view: and he is also the Savior of his people in a special and peculiar sense, inasmuch as as He, the God and Father of our Lord Jesus Christ, "Hath saved us" (the people of God, believers,) "and called us with an holy calling, not according to our works; but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. The former he has saved in his general providence, the latter he has saved in Christ Jesus their Lord.

We indulge the hope that our brother will comprehend our meaning, and be enabled to discriminate between that salvation which embraces all men, and that which is in Christ—embracing them that believe. And if he can find a portion of divine revelation either "expressly" or implied, stating that Christ is "in any sense the Savior of all men," he will forward it to us, with the same readiness that we give him our views upon the subject of salvation.

But as Brother Mitchell has referred to some other scriptures presenting difficulties to his mind, we will pass to consider them briefly, for our present limits will not admit of extensive remarks.—The first passage is Heb. ii. 9—"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Much as this text has been perverted by arminians and universalists, there is not a passage perhaps in the bible, that more fully sustains the doctrine of the federal union of Christ and his people, or more fully sustains the doctrine which constituted the theme of our reply to F.—In this text and its connexion, the inspired writer quotes from the Psalms—"What is man, that thou art mindful of him," &c.: the power and dignity with which man in his creation was crowned, and the dominion given him over the works of God's hands, wrought in creation; and then shows the application of this testimony to Christ—agreeing with our remarks in which we labored to show that Adam was the figure of him that was to come.—The dignity and dominion given to Adam, was figurative of the spiritual power, dignity and dominion, which was to be developed in the anointed, even in Christ, and that which we cannot see literally fulfilled in man, we see gloriously illustrated in Christ. First, his humiliation: Thou madest him a little lower than the angels; then his exaltation: Thou crownedst him with glory and honor, and didst set him over the works of thy hands, &c.—And now we see this. That is, we see Jesus in his incarnation made of a woman—made under the law which his children had transgressed—and we see him thus humbled for the suffering of death. We see also the dignity of his coronation, or of his anointing, as the legal head and true representative of "MANY SONS," whom he was anointed to bring to glory, that he by the grace, (free favor) of God, should taste death for every man. Can it be possible that Brother Mitchell's mind is dark in relation to the term *every man*, in this place. Let him carefully and prayerfully read the context and see that every man of Adam's posterity is not in-

tended; for these things we are assured are not seen fulfilled in Adam, in man, or in the son of man, only as Christ the antitypical Adam becomes the son of man, by being made a little lower than the angels. The men are distinctly called *sons* and *children* in the immediate connexion. As we have in our previous numbers shown, and Brother M. has admitted the correctness of our position, that Adam as the seminal head of the human family was a figure of Christ as the seminal Head of his spiritual progeny—that which is not seen fulfilled in the former is manifestly fulfilled in the latter, and hence it immediately follows, "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Here we see that he was not only crowned or anointed or constituted Christ and made lower than the angels that he might taste death for, but also bring to glory many sons, over whom he presided as the captain of their salvation; "For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.

Does brother M., or any other intelligent christian think that all the natural seed of Adam, are the sanctified brethren of our Lord Jesus Christ, and that they have proceeded from the same origin, in the sense expressed in the above? If so, they may possibly conclude that he is the Captain of their salvation, has tasted death for them all, and, of course, will bring them to glory. But those who favor that view will find a damper when they read John viii. 38, 39, 41, 42, & 44. In these scriptures Christ himself declared to a portion of Adam's posterity that they were not of God, and that they were of their father the devil. We do not understand our Lord to say that these were not the creatures of God, any more than that they were not the natural offspring of Abraham; but they were not the children of God in that peculiar sense in which his people, those for whom he tasted death, who had derived a spiritual life from the same source, whence Christ, in his mediatorial character emanated. He declared that he proceeded and came from God; and addressing himself to that same God concerning those for whom, by the grace of God, he tasted death, he said:—"Thin they were, and thou gavest them me," &c. As Christ, he is the captain of no other company. The High Priest of no other profession; the Head of no other body; the Husband of no other wife; the Shepherd of no other flock; King of no other subjects; and we hesitate not to add emphatically—by the authority of the scriptures of Eternal Truth. He is the Savior of no other people, in any sense whatever.

The other passages proposed by brother Mitchell, we must leave for some future opportunity.—Meantime we will add, there is, in our opinion, no subject embraced in the gospel of our Lord Jesus Christ of more vital importance, than that of the atonement; nor do we know of any so frequently perverted. With a wrong view of the atonement no man can hold right views of the plan of salvation.

REPLY TO BROTHER WILLIAMS.—We will in a few days send a box of "Leland's Works" to our agent, Brother Thomas Barnes, at Cincinnati, Ohio, out of which, the order of Bro. Williams can be supplied, and other subscribers also who can get their books from that city, may also be accommodated by the arrangement. If Brother Barnes cannot personally attend to the business, he will undoubtedly find some responsible agent to do the business. When we ship the books we will forward the bill of lading to Brother Barnes and give due notice in the Signs.

BROTHER BEEBE:—At a General Old School Meeting held with the Old School Baptist church of Vienna, June 17 & 18, 1846, the following preamble and resolutions written by Elder C. Merritt, Jr., were adopted as expressive of the sense of this meeting:—

Whereas, That which is morally right should be strictly adhered to, by all who profess to love our Lord Jesus Christ, therefore,

Resolved, That, in view of the recent providence of God, in the death of our dear brother Jewett, editor of the *Advocate and Monitor*, and also of the destitute circumstances of his bereaved widow and family, in that after applying all the available subscriptions to defray the expense of publication, we find it encumbered with a debt of about \$500; and learning that the creditors will probably make a liberal discount, we feel that we, as a denomination, are in duty bound to contribute what we can, with a view to liquidate the debt. Therefore,

Resolved, That we recommend to our Old School brethren in the United States to assist us in contributing to liquidate the debts of the publication, within the month of September, 1846.

Resolved, If a surplus arise, it shall be for the benefit of sister Jewett.

Resolved, That John P. Halstead, of Vienna, Elder James Bicknell, of Westmoreland, and Elder Gilbert Beebe, of New Vernon, Orange county, N. Y., be a committee to receive the several contributions and settle with the creditors.

Resolved, That these proceedings be forwarded for publication in the *Signs of the Times*.

Done by order of the meeting,

CHARLES MERRITT.

REMARKS.—While we appreciate the generous feelings expressed by our brethren in the above preamble and resolutions, we are compelled to differ from the views expressed by them and by brother Covington and some other brethren, as to an obligation resting on Old School Baptists to settle up the estate of our lamented brother Jewett. We cannot perceive on what principle such an obligation is or can be sustained more than to settle up the estates of all our brethren who die insolvent. There is, however, in our judgement an obligation made binding on all christians by the spirit and order of the gospel of Christ, to contribute to relieve the necessities of the poor among us, and especially those of the widows and the fatherless.

We are willing to serve on the committee, and in any other way that our poor service can be consistently applied to the assistance of our afflicted sister Jewett, and her fatherless children; but we disavow all consciousness of duty to enlist in an undertaking to pay off his creditors. Those who

may respond to the appeal of the meeting, are requested to send their contributions designed for the liquidation of the claims of creditors against the estate, to one of the other members of the committee, as we shall consider all that comes to us as designed for sister Jewett and her children, and we shall apply it accordingly.

If the precedent be adopted, brethren should look to where it must lead. It is true, brother Jewett became indebted as publisher of the *Advocate*; but did he make his contracts with creditors in such form as to involve the denomination to which he belonged, in the obligation? By no means. His debts were contracted (as ours are) on his own responsibility; and his creditors understood it so, and knew the natural liability to disappointment by death or other causes, which are beyond the control of mortals.

Instead of making an appeal for the creditors, we would rather plead for the WIDOW AND THE FATHERLESS; and instead of saying *If there be any surplus over and above the demands of creditors*, we would say, *If any more should be contributed beyond the necessities of sister Jewett, she shall be at liberty to apply the surplus to the payment of the debts of her late husband*. Our brethren state that the creditors probably will make a liberal discount, &c.—*How kind!* They have already received all that the law allows them, and much more. Sister Jewett has given up much more than the creditors were entitled to. Let us first see her provided with a home for herself and children.

CIRCULAR LETTER.

The Warwick Baptist Association, convened with the Baptist Church at New Vernon, Orange county, N. Y., To the churches whose messengers we are, sends love in the Lord.

DEAR BRETHREN:—The time of our annual meeting having arrived, you will expect an epistle of love from us, on some subject connected with the spiritual building. We therefore have chosen as the subject of this letter the doctrine of

THE NEW BIRTH.

This glorious, sublime, and mysterious doctrine, was taught by our Blessed Lord. John iii., 3, "Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here we have the most incontestible evidence of the necessity of the new birth,—*he cannot see the kingdom of God*. The reason is obvious. The kingdom of God is spiritual, and man is natural, or flesh. "That which is born of the flesh, is flesh." John iii. 6. The words of Paul agree therewith, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. They are incapable also of coming to Christ. "No man can come unto me, says Christ, except the Father which has sent me draw him" John vi 44 & 65. It is not possible for man in nature to please God. Rom. viii. 8. The mind of man in nature is declared to be fleshly and carnal, that it is enmity against God, that it is not subject to the law of God, and that it is not possible so to be. Rom. viii. 7. Col. ii. 18. Many other portions of the word might be adduced, to show the necessity of the new birth, to enable man to see the kingdom of

God; but the above are sufficient to establish the point beyond all controversy. We will now consider what it is to be "born again." It is to be born of God, (John i. 13,) to honor Christ in us. Rom. viii. 10, to be dead to the law by the body of Christ, and married to Christ. Rom. vii. 4. In short, it is to be made spiritual, to be translated out of the kingdom of darkness into the kingdom of Christ, the spiritual kingdom, to be united to Christ and to be made capable of seeing the kingdom of God, of understanding spiritual things, of eating spiritual food, of drinking spiritual drink, of walking with God, of communing with him, and his children, and to be made conformable to the holy law of God.

How is this birth produced? Let us examine the word of God on this point, "Which were born not of blood nor of the will of the flesh, nor of the will of man, but of God." John i. 13. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Peter i. 23. The figure introduced by Christ, "*born again*," effectually precludes the idea that man can perform this work himself, inasmuch as he has no power to produce spiritual life. He was not the cause of his natural birth, he could not produce himself, surely then the idea that he can regenerate himself, or be the agent of his spiritual birth, is preposterous in the extreme. It is not the work of man, for it is expressly declared to be the work of God, the work of the Spirit and not of the flesh. "It is the Spirit that quickeneth the flesh profiteth nothing." John vi. 63. "And you hath he quickened who were dead in trespasses, and in sins." Eph. ii. 1. Man remains dead in sins until he is quickened. It is therefore evident that he does no part of the work. For the work is contrary to nature as has been shown by the many portions of scripture to which reference has been made. We have the same fact established in figure, in the account given of the birth of Isaac. It is true that Abraham attempted to bring about the purposes of God, that the promise might not fail, but what was the result? A fleshly child was born, a mocking son, one that could not be heir with the son of the free woman, and even Sarah who suggested the scheme to obtain the fulfilment of the promise, said, "Cast out the bond woman and her son, for the son of the bond woman, shall not be heir with my son, even with Isaac." Gen. xxi. 10. And God said unto Abraham, in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called." Gen. xxi. 12. Thus, we see the means used by Abraham did not bring forth the promised son, but one that was rejected, not only by Sarah, who first proposed the use of *means* to accomplish the promise, but also by God by whose power the promised seed was brought forth. The professed children of God, have at various times thought somewhat as Sarah did, that it was best to resort to means, in order that Abraham's house might be filled with sons, and they have often used such means, as to them appeared likely to accomplish the object, and at times they have been greatly encouraged: the prospect seemed good, sons have been greatly multiplied, but alas! they were but sons after the flesh, and in due time they have shown their mocking propensity which has led to their expulsion from the house of Abraham. But this system of means has not prevented the introduction of the children of promise; but as it was the case with Isaac, so it is with all the royal seed, they are brought forth at the appointed time, and then does Jerusalem rejoice, and Israel is glad.

That the above figure was intended to illustrate the two families, i. e., the children of the flesh and

the children of the Spirit is evident. Paul, one of the judges of the twelve tribes of spiritual Israel, has decided upon this point, and his decision is conclusive and final, from it there is no appeal. "Now we brethren, as Isaac was, are children of promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. iv. 28, 29. We see in the case of Isaac that his birth was contrary to nature, and if we are as Isaac was, our birth was also contrary to nature. But the system of means resorted to by so many in the day in which we live, is in conformity with nature, is but the development of nature itself. In the quickening of the children of God, life, divine life is imparted. It is the life of Christ, the new man, the second Adam, even the Lord from heaven. It is that life that is treasured in Christ, which is imparted by the Holy Spirit, in this mysterious work of quickening the children of God. We all have one Father and one mother. "But Jerusalem which is above is the mother of us all." Gal. iv. 26. So that we are called the children of God, and the children of Zion. Paul has informed us that "As is the earthly, or fleshly, such are they also that are earthly, and as is the heavenly such are they also that are heavenly." 1 Cor. xv. 48. In regard to the earthly man, we are informed that he was of the earth, and it follows, that all his seed partake of the same nature,—they are of the earth. But as to the heavenly, he is the Lord from heaven, and when he was brought into the world for the suffering of death for his people, it was by the Holy Spirit. When the angel Gabriel was sent to the virgin Mary, his declaration was, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke iv. 35.

By the same agent all the children of God are brought into the kingdom, that is, by the Holy Ghost,—the heart is overshadowed by the same Spirit and the same holy thing is formed there. A living principle is implanted without human agency—It is all of God. Where the work of the Spirit is commenced the souls quickened have a discovery of God, of his purity and perfection, of his law as holy, just and good, of their own characters as sinners, and transgressors of that law, and of the justice of God in their condemnation, which leads them to cry for mercy, even before they have any evidence that they are born of God, or that Christ has died for them. In this they give evidence of spiritual life, It manifests itself by sighs and groans, they go mourning, and refuse to be comforted, they see no way of escape for them,—justice demands satisfaction for their transgressions of the holy law of God,—they see that they are ten thousand talents in debt, and have nothing wherewith to pay,—they see nothing in reserve for them but wrath and destruction. It is true they now know and are willing to admit that Christ died for his people; but having no evidence that they are of that number, they have no ground for hoping that they are.

While in this situation the devil tries to distress and perplex them by telling them that they are too great sinners, that they have sinned too long, that the door of mercy is now closed, that Christ has left the mercy seat and ascended the seat of judgment, and will now laugh at their calamities. He also asserts that it is in vain for them to pray, that it is even abomination in the sight of God for them to ask for mercy, seeing that they have slighted it. The agony of the soul is great, and they know not where to go, or which way to turn. Their sins revive in their hearts and they die. They listen to the preached gospel, and it sounds delightful, but they think it never can reach their

case. The Spirit of God has implanted love in their hearts, but they know it not, but they most ardently desire that they may love, they see that God is love and that all he does is right: the Spirit further produces sorrow of heart, even godly sorrow which worketh repentance unto life, but even this for a time is hidden from their view. They sincerely wish they could repent, and they often pray for conviction, thinking that what they now feel is not of the right kind. Their repentance does not seem to them to be genuine. Their righteousness is but filthy rags, their garments are polluted, their hope vanishes, they sink in despair. These are some of the evidences of a quickened soul and where this fruit is found there the Lord has planted his standard, and in due time he will unfurl it, but in such a way that the soul shall know that it is not by might, nor by power, but by his Spirit, that they may ascribe all the glory to him, and say "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour,—that being justified by his grace we should be made heirs according to the hope of eternal life," Titus iii. 5, 6 & 7. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into his grace, wherein we stand and rejoice in hope of the glory of God." Rom. v. 1, 2. Thus are the children of God made to rejoice in hope of the glory of God, and have no confidence in the flesh, and can say with the Psalmist, "Come and hear all ye that fear God and I will declare what he hath done for my soul," Psal. lxxvi. 16. Souls that have experienced these things have a strong desire to walk in all the commandments and ordinances of the Lord's house blameless. There is no need of task masters to compel them to work, for their hearts are in the work, and they mourn that they walk no more worthy of the vocation wherewith they are called.

We will now consider the security of the spiritually born. "Born again"—The expression shows that it is to remain permanent. There is no annihilation of this spiritual existence, the work of the Spirit is accomplished.—Born of God they never can become flesh again. They are the sons of God and they never can become the children of the devil. It is eternal life that is imparted to them "And I give unto them eternal life, (says Christ,) and they shall never perish, neither shall any pluck them out of my hand." John x. 28. Here we have the sure word of prophecy on which to depend, and if there were any doubts as to the power of Christ we have evidence in the word of God sufficient to remove them. "My Father which gave them me, is greater than all, and none shall be able to pluck them out of my Father's hand." John x. 29. Again, the Apostle says, that "he is persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

Lastly, What is the inheritance to which the regenerated are born? The Saviour in comforting his disciples when about to be separated from them said, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." John xiv. 2, 3. "Beloved now we are the sons of God and it doth not yet appear

what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is," 1 John. iiii. 2. For now we see through a glass darkly, but then face to face; now I know in part but then shall I know even also as I am known." 1 Cor. xiii. 12. From the above, and many other portions of the word of God, we learn that beyond this time state, there are glorious things to be enjoyed by the children of God even never ending bliss. "Happy art thou, O Israel, who is like unto thee? O people saved by the Lord! the shield of thy help and who is the sword of thy excellency, and thine enemies shall be found liars unto thee and thou shalt tread upon their high places. Deut. xxxiii. 29.

CORRESPONDING LETTER.

The Warwick Old School Baptist Association, To Sister Associations, Old School Meetings, Churches, and Brethren, with whom we correspond, sends love in the Lord.

DEAR BRETHREN:—God, in tender mercy has permitted us to meet once more in our social capacity, to worship him, as we hope, in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. We have great cause for gratitude to God, that in this day of darkness and delusion, he has reserved to himself a few, who are not ashamed of the gospel of Christ, who are willing to suffer reproach and persecution for trusting in the Living God, who are also led to renounce all the doctrines, traditions, and commandments of men, and who consider all religious doctrines, traditions, and commandments, which are not supported by a *Thus saith the Lord*, as such.

Although our course may subject us to the hatred and revilings of Hagar's children, yet who shall convince us that such a course is unsafe, or that in pursuing it, one shall not chase a thousand, of such as are carried about by every wind of doctrine, and two, put ten thousand to flight? The Lord has directed us to prove all things, and to hold fast that which is good; the scriptures we understand to be the only safe and infallible standard by which to try all things, and what things soever they show to be according to the gospel, we are to consider good and hold them fast. But all such things as will not bear this test, whether they be gathered by prophets, or by prophet's sons, are only *Death in the Pot!*

Finally Brethren, beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

The coming to us of so many of our brethren from abroad, who have come, as we believe, in the spirit of the Master proclaiming the truth among us, has been truly refreshing. We desire a continuance of christian correspondence. Our next annual meeting is, by appointment, to be held with our sister church at Warwick, on Wednesday and Thursday before the second Sunday in June, 1847.

APPOINTMENTS.

Elder Philip C. Broome, desires us to publish for him the following appointments:

On Sunday, July 26, at Hardyston, N. J. On Monday 27, at Suckasunny, Tuesday 28, 3 o'clock P.M. at Kingwood, at 7 P.M. at Brother Lakes, On Wednesday, 29, 11 A.M. at Southampton, Pa. at night at Salem church Philadelphia, On Thursday 30, 3 P.M. at Bethel, Del. Friday, 31, at 10, A.M. at Welch Tract, and at 4 P.M. at London Tract, On Sunday August 2, at Rock Springs, Md. On Monday, 3, 1 P.M. at Harford, Tuesday 4, 1 P.M. at Black Rock, Wednesday night, at Washington, D.C. Friday the 7, attend the Corresponding Meeting at Chappawamsick, Va.

POETRY.

"Although the Fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord: I will joy in the God of my Salvation." Hab. iii. 17-18.

Amman there was in days of old—
He was a prophet of the Lord;
Electing love did him enfold
And 'tis his faith I would record.

For faith like his I sometimes pray,
And try to trust like him my God;
But often, in my heart, I say
How can his ways with me be good?

But hear the language of a heart,
While faith is there in exercise,
It bids all unbelief depart;
And every obstacle defies.

Although the fig tree blossom not,
Nor clusters on the vine be found;
Though olives fail, and fruit should rot,
And fall and wither to the ground.

Though cultured fields shall yield no meat,
And flocks and herds shall droop and die
Yet in the Lord I will rejoice,
In God my Saviour will I joy.

He is my strength, why should I fear
Though all around be dark as night
In his own time he will appear,
And bring his ways of truth to light.

But whence doth this strong faith arise?
Was it the work of flesh and blood?
Ah no, the word of truth replies;
'Tis written: faith's the gift of God.

Yes faith and hope, and every grace
Are all bestowments rich and free,
On all God's ransomed, chosen race
At least, my soul, 'twas thus with thee.

Then, Jesus, shine into my heart,
And chase my doubts and fears away,
The blessings of thy grace impart
And let thy promise be my stay.

I then, like Habakkuk of old
In all thy dark mysterious ways,
Will trust in thee, the living God,
And give thee never ceasing praise.

"And now Lord what wait I for? my hope is in thee."
Psalms-xxxix. 7.

Ye servants of Jesus, give over your fears,
Cease all your complaints, and dry up your tears,
When trouble is nigh, to the Lord you must flee,
And say with the Psalmist, "My hope is in thee."

When dangers surround you, and troubles appear,
When left and forsaken no refuge is near,
Despair not, repine not, for soon you shall see
Faith speak to her Lord, All my hope is in thee.

Enveloped in darkness, cast down, and dismay'd,
Yet something still whispers, O be not afraid,
The soul is encouraged and puts in its plea,
My Saviour, smile on me, my hope is in thee.

When through fires of affliction God calls thee to go,
When stripp'd of all comfort and stricken with wo,
O! then, blessed Jesus, how sweet 'tis to flee,
All others forsaking, still hoping in thee.

The world may frown on us, and foes may increase,
Our friends may forsake us, destroying our peace,
While tempted, and harassed, and tried we may be
Yet succor'd by Jesus our hope is in thee.

Whatever our station, condition, or name,
To all his dear children, his love is the same.
From every false refuge he helps them to flee
And say with rejoicing, My hope is in thee.

O! blest are the people, who, taught of the Lord,
Rely on the promises made in his word,
Around them destruction and death they may see
But they fly to their strong hold still hoping in thee.

Then brethren beloved, O do not despair
In all your temptations, to Jesus repair;
Above, and around you, all darkness may be;
Yet cease not your crying, My hope is in thee.

Soon all will be over, the hour will soon come,
When Jesus will call us to yonder bright home,
From sin and from sorrow, we then shall be free:
O! Happy the people, whose hope is in thee.

JAMES MANSER JR.

AMERICAN TRACT SOCIETY.

We learn by the *Sunday Times and Messenger* that the large, beautiful and substantial building, known as the American Tract Society, is in progress of demolition. In the days of our good old ancestors, we pulled down a house when it was in danger of falling down, and not until then.—The idea of pulling down a new and substantial house, in order to build another in its place, is so preposterous that nothing but folly and ignorance would have started the idea.

The Tract Society had begged money enough to buy the land and erect the building; and now they have gone on so successfully in begging, that they can afford to pull down their new and substantial building and erect in its place a newer and fresher one.

The Tract Society intend erecting a tall row of houses, to rent in stores, as well as to do all their printing in. The new building will be at least more convenient.

ASSOCIATIONAL MEETINGS.

Richmond, Maine, July 1 1846.

BROTHER BEEBE:—The Old School, Predestinarian, Baptist Association of Maine, heretofore appointed to meet this year with the second church in Whitefield, will meet with the Bowdoinham church, at the Free Meeting House in Richmond Village, Maine, on Friday the 18th day of September next, at 10 o'clock A M.

Our brethren generally are respectfully invited to attend with us.

JOSEPH L. PURINGTON.

THE TOWALLIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

The Corresponding Association will meet with the Chappawamsic Church, Stafford county, Va., on Friday before the second Sunday in August next.

The Ketocton Association, will meet with the Thumb Run Church, Fauquier county, Va., on Thursday before the third Sunday in August next.

The Rappahannock (Old School) Association, will meet with Robinson River Church, Madison Co., Va., on Friday before the fourth Sunday in August, 1846.

The Ebenezer Association, will meet with the Salem Church, Rockingham Co., Va., on Friday after the fourth Sunday in August next.

The Tygart's Valley Association will meet with the Little Bethel Church, on Glady Creek, Barbour county, Va., on Friday before the last Sunday in August next.

The Patterson's Creek Association will be held at Enon, Morgan county, Va., on Friday before the second Sunday in September next.

The Lexington Association will meet with the church at Broome, Schoharie Co., N. Y., on the first Wednesday in September next.

The Maine Predestinarian Baptist Conference will meet at North Berwick, York Co., Maine; on Wednesday, September 23, 1846.

An Old School Meeting will be held with the Old School Baptist Church at Woburn, Mass., on Saturday and Sunday, September 26 & 27, 1846.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

Receipts.

NEW YORK.—John Axford, from R. Bleauvelt, \$1, from G. Whitney, of L. C., 2; N. V. Carpenter, 1; Anna Shaddock, 1. \$5 00

KENTUCKY.—Eld. T. P. Dudley, 10; F. Whittaker, 1; Wm. Morgan, 1. 12 00

NEW JERSEY.—G. Slack, 5; J. Chamberlain, 1; Eld. C. Suydam, 12, for Mrs. Jewett 2 for Signs last year—4 24 00

W. Hill, Md., 2; Eld. J. Steward, Me., 1; D. Durand, Pa., 3; B. Vanhorn, Pa., 1; Mary Riley, Del. 1; Eld. G. Hoge, Ten. 8, 50, for Mrs. Jewett, 50 cts. 17 00

Total,

\$59 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, J. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

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MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

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MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 15, 1846.

NO. 14.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

Near Criglersville, Va., May 22, 1846.

BROTHER BEEBE:—I herewith enclose, for publication—if you please, not otherwise—a transcript of a letter written by Elder Wm. C. Lauck, in answer to a request made by Brother Wesley Spittler of Indiana.

By a mere causality I happened to see this letter, and having been exercised upon the subject of preaching in a manner not very dissimilar from my dear Brother Lauck, I felt strengthened and encouraged, and the thought striking me that others might derive comfort and encouragement from reading it, I asked and obtained permission to copy and dispose of it as I might please, (I love to do as I please,) and there being, I have thought, some congeniality or cognation of mind existing between you and me, I have concluded to send it to you, that you may have the pleasure of doing with it as you please.

I have, as I've said, been exercised upon the subject of preaching, in a manner very little dissimilar from that of my beloved Brother Lauck, and yet my fears and doubts relative to the reality, legitimacy, and authenticity of my *call*, are far, very far, from being either quieted or dissipated, for in the matter of obedience I have fallen infinitely below and behind my dear Bro. Lauck, who, you know, is an obedient, active, zealous, laborious, energetic, efficient, and highly pleasing and acceptable preacher of the everlasting and most glorious gospel of the Lord Jesus Christ. O! my God, what am I? With shame and with deep contrition of soul, I am constrained to acknowledge that I am the very reverse of all this, and if a preacher at all of the Lord's choosing, infinitely less than the least of all; and yet I sometimes hope that "by the Grace of God I am what I am." I am, I know, a poor sinner: a poor, little, diminutive, isolated being; too proud and too independent in spirit to seek popular favor by fawning, affiliation, or com-

promise of principle, and in circumstances too humble to be thought worthy of any particular notice, or, indeed, to deserve it. I am—and I'm thankful for the boon—neither courted by the rich nor flattered by the poor; and indulging the fancy sometimes, that I am indeed the Lord's *Free Man*, I take the liberty to think for myself in all matters of religion, to speak what I think, (if I please) to write to whom I will, and when I will, and upon such subjects as I please; as respects men I truckle to none, and yet am in subjection; I fear none, and yet I am in dread; I care for none, and yet I care for all; I love all, and yet I love but few; I war against none, and yet I'm at war with all; I love and greatly desire peace, and yet I cry to arms, to arms! It is the height of folly to be found crying peace, peace, when there is no peace. I war not against men, but must raise the hue and cry against spiritual wickedness in high places. I hate none of the creatures of God, as they are his creatures, and I would greatly deprecate the inflicting of a wound or an evil wantonly on any one poor fellow sinner. No, I would not for the sake of wounding, hurt a hair of the head of any individual—not even of a New School Baptist—for, as I've said, I war not against men but against what I conceive to be false doctrine and false or corrupt practice in matters of religion. I do not fight or desire to fight with *carnal*, but with *spiritual* weapons—weapons which are mighty through God, to the pulling down of the strong holds of the wicked one. I hate no New School Baptist, nor any other arminian; for many of them I esteem highly for their moral worth and their high honorable bearing in civil society. It is not them that I hate, it is only the filthy rags of self-righteousness they have put on, that I hate—it is that false light, that ignis-fatuus, that will-with-a-wisp, or a Jack-with-a-lantern, that I so deeply abhor; that dark light by which I apprehend many of the weaklings of the flock of Christ have been deceived and led away into Mystery Babylon, the mother of harlots, and of all abominations; to whom I would say—come out of her midst, turn hastily and blushing away from her foul embraces, flee for your lives lest you become partakers of her plagues.

I love the Old School Baptists as I love no other people, because I believe they love him whom my soul loveth; who is the chiefest amongst ten thousand and altogether lovely, and yet I do not love all the ways and doings of too many of them. I do not love their bickerings, broils, squabbles, evil surmisings and whisperings; nor do I love that avaricious, illiberal and penurious closefistedness in

them, which often withholds from the poor and needy that which they, as the stewards of the Lord, ought to bestow, and which often muzzles the ox that treadeth out the corn. I hope none will think that I speak in respect of myself, for I being, as I hope, the Lord's *Free Man*, and only preach or rather try to preach when I think it is expedient, am not the ox of the church, consequently she owes me nothing in a pecuniary point of view, and nothing do I either desire or expect—but the faithful ox ought to be well rewarded for his labor. And again, I do not love in Old School Baptists that spirit of affiliation or compromise in many of them, which too often influences them to forsake the assembling of themselves together that they may have an opportunity to join in what they call social worship, with the known and avowed enemies of their order, and this they do to save and conciliate the feelings of the New Divinity Doctors and their deluded followers. Yes, they (many of the old fashioned Baptists,) so far forget their allegiance to their prince that, for self ends, they will calmly sit down and hear these New School Doctors traduce, revile, misreport and virtually deny their Lord and King,—the Head and Husband of the Bride—the Lamb's wife. Oh! how must the spirit of an affectionate, devoted husband be grieved when he knows that the wife of his bosom, for whom he would cheerfully lay down his life, can composedly sit down and hear his foul enemy misrepresent, vilify and abuse him, and not open her mouth in vindication of his honor, or in any way shew her disapprobation and disgust. And do not many who claim to be the Bride—the Lamb's wife,—(and we accord it to them) do this very thing in running after and waiting upon the ministry, or rather vain bubbling of those false teachers who have gone out from us, speaking perverse things to draw away disciples after them. O, my dear brethren, go not after them, and be you careful not to grieve the Holy Spirit of God wherewith you are sealed to the day of redemption.

What I have written, Brother Beebe, I have written, and now submit to your arbitrament. I do not wish you, and I feel a confidence that you will not publish any thing from me, or from any other correspondent, merely to feed the pride or gratify the vanity of the writer. And now, my dear brother, farewell! May the Lord bless you and yours. May He cause your bow to abide in strength, and you to be in nothing terrified by your adversaries. Your labors and responsibilities are great. I feel for you, but I know you can rely upon the promise—"As your days, so shall your

strength be." "Faithful is he that hath promised." Again Farewell.

WM. W. COVINGTON.

Luray, May 14, 1846.

DEAR BROTHER WESLEY:—If I can aid you in casting a judicious vote for the brother whom your church contemplates setting apart to labor in the vineyard of his Lord, I shall attain the end for which I at present write: but whether I am capable of communicating a correct account of one whose religious exercises evinced a call to the ministry, is a question of great doubt with me; so much so that I have never been able to determine satisfactorily to myself whether the Lord's resistless grace has constrained my feeble efforts, or whether some spirit, adverse to God and Godliness, has actuated my ministerial labors.

In the first place, my brother, permit me to say that if I am called of God to preach His word, I was born into the Spiritual Kingdom with the spirit of earnest and sincere desire to do or to suffer something or anything my most merciful Savior might require or demand of me, for the setting forth of his praise and declarative glory amongst men. My heart in grateful acknowledgment of his distinguishing and electing grace which had bro't me (as I thought) from the gates of the yawning gulf to the arms of so compassionate, gracious, mighty and loving Savior seemed to say, "Lord, what wilt thou have me to do?"—"Speak, Lord, thy servant heareth"—but this disposition to do or to suffer, was entirely dependent upon the expressions of God's will as I felt my weakness, unworthiness, and unfitness for any holy service and had "no confidence in the flesh"—tor with a desire to tell all of the willingness and ability of my dear Savior—to rescue the most helpless and depraved from a burning hell—to tell them of the joy unspeakable found in his love, and of the folly, wickedness and danger of rebelling against His law and thereby provoking His wrath. I felt—most sincerely felt—that I must wait His command to do so. The honor to bear his word or message—the responsibility of the office—Oh, how great! How vastly too great for a poor, ignorant, erring mortal, like myself—no qualifications for public speaking—my education very limited, and alas! alas!! You—says some vagrant thought—what, you!!! preach the gospel and proclaim the tidings of peace? Why you better know Jesus before you preach him. I have deceived you. God never forgave a wretch so vile as you, You never repented enough. Ha! ha! said Satan, I have dried up your tears of penitence and removed your burden to make you more completely mine. But still the sense as I hope of the Divine mercy made me say, "Get thee behind me, Satan."

If this be a delusion, in such a delusion I am willing to live and die. After these first impressions, which were upon the reception of my hope, I heard a minister preach about the sufferings the apostles "endured for the elect's sake." Oh! how my soul was melted! Now I asked myself, Would it not be a glory—an honor—to suffer shame

and affliction for him who died for you? Yes!—Lord, yes! But I can't commend thy love. I fear I am not called. I fear I will disgrace thy cause and become a cast away. I don't understand the scriptures as I should. Oh, Lord, I can't preach for I have not one necessary qualification. Poor, blind wretch that I was thus to "confer with flesh and blood," and look for fitness in *myself* instead of "trusting in the Living God," whose "grace is sufficient for me." But still, impressions occasionally presented themselves strongly to my mind, that I should and ought to preach; and so unhappy have I felt by reason thereof, that I would sometimes try to pray that the Lord would make the impression so strong that I could not resist it, or that he would afflict me, or by some means make known to me certainly that he said "Go preach" to me. Do not infer, my dear brother, that these exercises of mind were either constant and uninterrupted or as warm and ardent as I have before expressed. The subject for sometime would leave my mind, and I would become as volatile and indifferent as others, and be quite relieved from the embarrassing doubts and fears, desire and dread, consequent upon such reflections—upon so momentous an undertaking. Nor must you think that I did not most sensibly feel my attachment to mother earth with her ten thousand claims demanding my time, talents and energies, to obtain a livelihood like other men; and ease-loving self spoke of the privations, hardships, labor, persecutions and insults I must undergo if I preach Jesus faithfully.—Pride and unbelief bawled aloud—"You will get more kicks than coppers for your pains—you are ignorant and unlearned, and above all, your doctrine will be offensive to the people, and surely God never commissioned as vile a sinner, as volatile, light and worldly minded a creature—yea, a man so entirely destitute of the *very appearance* of a servant of the meek and lowly Savior as you are, to say nothing of your want of all needful qualifications, especially grace."

About this time, too, that passage in Ezekiel was presented with power to my mind: "If the enemy come and the watchman warn not the people, they shall die in their sins, but their blood will I require at his hands." Oh! my God, "who is sufficient for these things?" How awful the responsibility! I can't, oh, my God, I can't undertake it unless thou speak to my comfort and qualify me for this great work. Yet such was my confidence in God, that if I could only *feel* and *know* He required me to preach, I was willing, weak as I was, to go forth in his strength, "nothing terrified of my adversaries" and call his people out of Babylon. You remember, my brother, how that before I was baptized I exercised in public prayer, or indeed in various ways, as opportunity might present. I will now, therefore, state some circumstances which "brought me by a way I knew not," to exercise openly. I had been proud, vain, awfully profane and fond of pleasure; and after receiving my hope, I suppose there was some visible change in my outward man if none in my inner man. A Miss Walter, the daughter of an old fashioned Lutheran,

who believed in a mere reformation of conduct and obedience to church ordinances as the only regeneration of the scriptures, was arrested by Divine Grace, quickened into spiritual life and made to mourn most sorrowfully on account of her lost, ruined, and helpless condition. She retired in the stillness of the night to an orchard to cry unto God for mercy. Her poor hardened father heard her moans, and sobs, and cries, and instead of melting into sympathy and rejoicing in spirit, angrily told her (as I am informed) that she was becoming mad or crazy, and if he heard any more of her cries, he would cow-hide her. Poor girl! how must her heart have swollen in grief! far, far beyond my powers of description. Oh, she felt and cried no doubt—"I've no friend in heaven—no friend on earth.—My God, what shall I do?" A few nights after, or the next night, she sought secrecy in the garret, and whilst there pouring out the sorrows of her overburdened heart, her cries again reached the ear of her obdurate father. Now he became so much incensed as actually to whip her. She became sick and confined to bed. She still cried for mercy and asked her father to permit her to send for *your poor brother* who now writes, to pray with and for her, as she was about to die and be forever lost. The father's heart began to relent. I was sent for, but as she and myself were both single, and she in bed, and as I had not exercised publicly, I asked and obtained permission to take several brethren with me. I commenced reading the fifth chapter of Matthew, and when I came to the verse, "blessed are the poor in spirit, for theirs is the Kingdom of Heaven," I thought I would comment on it a little, as applicable to the case of the afflicted girl. What do you imagine were my feelings when afterwards some old members of the church, with streaming eyes, told me I had preached a good sermon, and they felt it a duty to tell me that I would never rest or prosper until I preached. I denied that I preached—felt little, mean, guilty, as though I had polluted the ark with unholy hands, and was afraid that God would kill me for what I had done.

The girl recovered, and sometime after made public profession of faith in Christ. A similar circumstance occurred once at old Mr. Gatewood's. In my going forward I never thought of preaching, but was carried onward by my feelings, and afterward would be astonished at what I had said and the time I had occupied. But when I contrasted the inconsistency of my life and lack of devotion with my profession, I would determine never to open my mouth, and have been ready often to cry out with Jeremiah, "Oh, Lord God, thou hast deceived me, for I said I would no more speak in thy name, but thy word is as a fire in my heart."

I see my sheet is almost full. I am not half done but must come to a close. You know personally a great deal about the opposition which assailed me on every hand from parents, friends and foes; my weakness and imperfection; the large indebtedness and embarrassment I have labored under since I commenced preaching, and the small remuneration we receive from the churches; yet

"having obtained help of the Lord, I continue unto this day" trying to quit and trying to preach. The result of the whole is, I have never been able to "preach Christ and him crucified" as feelingly and forcibly as I have desired, and have never been able to quit trying. My Master is good, His service is delightful, and one sweet smile of His in a moment chases away the gathering gloom of months and drowns in forgetfulness all past sorrows in the present bliss. May the Lord bid you buckle on the armor and go forth to the battle, remembering that greater is he that is for you than all that can be against you.

Farewell, my brother, for the present. Yours, I sometimes hope in a precious Redeemer.

WM. C. LAUCK.

For the Signs of the Times.

BROTHER BEEBE:—May I submit to my brethren, through the *Signs and Monitor*, a few thoughts briefly for their consideration.

I suppose you generally admit, brethren, that the Jewish dispensation was a shadow. It so, of what was it a shadow? Of the gospel dispensation, beyond a doubt. If so, does any one possess authority to say that it was not so entirely in every particular and throughout? does it not then behoove us to turn our attention thereto that we may receive profit therefrom? By reference to the shadow, we discover that not many years after the temple was finished, at the beginning of the reign of Rehoboam, the Kingdom of Israel was divided. Ten tribes declared they had no part in David, neither had they inheritance in the son of Jesse, and following Jeroboam soon made him king, who soon made two golden calves and set up one in Dan and the other in Bethsheba, saying to the people, "These be thy Gods, O Israel, that brought thee up out of the land of Egypt." The New School Baptists declare after the same manner, do they not? And there was war continually between the house of Israel and the house of Judah.—So has there been war continually between the Old School and New School Baptists. Israel waxed worse and worse until the Lord took them all away out of His land, and they have not been since heard from. Will it be so with the New School, who are becoming more and more idolitrous and blasphemous? And will Judah even cleave to the house of David according to that which is written, *The sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come?*—Will the Old School Baptists continue in a greater or less degree to bear testimony to the truth until Christ comes the second time without sin unto salvation and takes to Himself His weary bride? Can any of the brethren tell what is the name of the King that now rules in Judah, or over the Old School Baptists? and who is King in Israel or of the New School Baptists? Is it Ahab?

I make these few statements and queries, hoping that the attention of the brethren may be turned to the subject, and request particularly that if Bro. Beebe deems it improper to publish this little scribble, he would write privately to me on the subject,

and if he think proper to publish it, let it have the company of some of his remarks.

Your brother in sincerity,
E. TERRY.

Terrytown, Bradford Co., Pa.

For the Signs of the Times.

BROTHER BEEBE:—Having a small remittance to make, I will accompany it with a few of the cogitations of my mind, which I shall leave at your disposal. Paul was a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and of the acknowledgement of the truth which is after godliness; in hope of eternal life, which God that cannot lie, promised before the world began. He has informed us that, 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, &c. These scriptures all go to show that God has a people standing in covenant relation with him, as heirs of the promises, of grace, and of glory. The promise of eternal life, not only embraced Abraham, Isaac and Jacob, with all the elect amongst the children of Israel, but all that are Christ's; for he said, when lifting up his eyes to heaven, "Father, The hour is come, Glorify thy Son, that thy Son 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." These are justified by his righteousness, which is imputed to them, brought to believe in him, and they are denominated the children of God. It should be remembered that it is because they are sons, God has sent forth the spirit of his Son into their hearts, crying Abba Father: all heirs of glory, and of the promise thereof. And that the unchangeableness of God's purpose in saving them in Christ Jesus, might be manifest and confirmed beyond all doubt, he confirmed it with an oath, thereby showing the immutability of his counsel and purpose. He not only determined in mind to save them, promising it in his covenant which is ordered in all things and sure, but annexed to it his oath; thus, as it were, binding or laying himself under obligation, or becoming surity for the fulfilment of his purpose and promise, which shows the super-abounding of his grace and the inability of man; what reason the heirs of promise have to trust in him.

"Thou shalt call his name JESUS; for he shall save his people from their sins." This Jesus, whom the prophet of the Lord called "*The Messenger of the Covenant*," sits as a *Refiner and Purifier of silver*, being like a refiner's fire, and like fuller's soap; he shall purge the sons of Levi, or his people, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness. He first offered himself, without spot unto God, through the eternal Spirit, to purge their consciences from dead works, to serve the Living God, and then sent the Comforter, to reprove the world of sin, of righteousness, and of judgment,

How clear then it is, that the Lord gives the ear to hear and the heart to understand. "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." "Faith cometh by hearing, and hearing by the word of God." which word I understand to be that WORD that was made flesh and dwelt among us, whose glory, an apostle has said, we beheld, &c. I understand it to be the preacher's duty to preach the gospel, it is the prerogative of God by his Spirit, to prepare the sinner with an understanding heart to feel his condition under the reproof of sin, because of unbelief, reprov'd of righteousness by the same Spirit, that he may be fully prepared to appreciate the excellency of the fullness of the blessing of the gospel proclaimed by the preacher of Righteousness, i. e., Christ, with all his saving benefits. So, instead of the preachers' being the means or instruments in the hand of the Lord, of the conversion of sinners, as some have it, they are for the perfecting of the saints, and edification of the body of Christ; until we all come to the unity of the faith, &c. And, as in the case of Peter, in making him a fisher of men, Christ directed him to feed the lambs and sheep; so they are to contend for the faith which was once delivered to the saints; while it is God alone, by the spirit of his grace, that in conversion brings his chosen or elect people to love the faith and practice of the gospel.

Your brother and companion in tribulation.

JOHN W. THOMAS.

For the Signs of the Times.

Mott's Corners, Tompkins co. N. Y. July 2.

BROTHER BEEBE:—I trust it is with a heart somewhat affected with a sense of the Lord's great goodness, that I take my pen to address you; although I am surrounded with very many cares and labours, which in themselves are calculated to disturb my weak mind; yet at times I feel to rejoice that the Lord God omnipotent doth reign. I received, a few days since, your truly christian epistle of June 15, which exhibited a spirit of sympathy and gospel benevolence in behalf of the afflicted and bereaved; in which you acknowledge, for me the receipt of a liberal and gospel contribution of \$10, from sister Elizabeth Hutchinson of Aldie, Va. through brother Trott; also \$5, from a sister in Baltimore, whose name you have withheld from me according to her request. With humble gratitude to my gracious Lord, would I desire, through you, to tender my grateful acknowledgements and heart felt thanks to those dear sisters, and likewise to all my dear brethren and friends who have administered to me in my necessity. Truly the spirit and manner of their contributions have been such as have plainly manifested to my mind that they have been actuated by the spirit of grace; and could the same spirit be found among all who profess great zeal and benevolence in the cause of God, it would be indeed an honor to them.

Dear Brethren and Sisters, with a heart full of grateful emotion, permit me to say, your kindness cannot be forgotten. You have administered

to me in my deep and trying afflictions, and it has made an impression on my heart which cannot be erased while memory remains. And I trust it will be remembered by him who hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Many of you have not only contributed to me of your substance, but have also visited me with rich and comforting communications, which have been as a reviving cordial to my wounded spirit. My feelings are such as I cannot express: I can only find relief in pouring out my soul to him who knows every sensation that I feel. With humble adoration and a grateful tribute of praise would I adore him who is the author of all our mercies. The manifestations of the Lord's unbounded goodness towards me in the midst of my afflictions are such as lead me to adopt the language of the Psalmist, "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." He is the portion of all who put their trust in him. A glorious portion indeed! The soul that can realize it may say with the poet,

"If God is mine, then present things,
And things to come are mine;
Yea, Christ, his word, and Spirit too,
And glory all divine.

If Christ is mine, then from his love,
He, every trouble sends;
All things are working for my good,
And bliss his rod attends."

I can bear my humble testimony to the blessed truth, by sweet and happy experience, that "bliss his rod attends." Why the Lord should thus kindly deal with me is indeed a wonder of wonders! How infinite are his mercies! How unspeakable is his grace! O what an Almighty, Gracious, and Faithful God we have to call upon in the day of trouble! How blessed the thought, how sweet the consolation, that the blessed Jesus doth garrison his redeemed with himself! They are secure in the everlasting arms of his love, which is unchangeable and without beginning or end, which in itself hath such infinite dimensions of breadth and length, depth and height as to pass all knowledge. He sweetly draws his dear people with the cords of his love, as he has declared, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Christ, our glorious Surety, has bequeathed a rich legacy to his chosen people, sealed by oath, by promise, and by blood; and he is himself made unto them Wisdom, and Righteousness, and Sanctification, and Redemption. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours." What more can a soul desire than to be made one with Christ, and a sharer with him in his riches, honor, and glory? But if we are his, we are not only called to participate in his rich grace, but also to suffer for his dear sake. He has assured us that "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

O my dear brother, how blessed it is when we can enjoy peace with God, through our Lord Jesus Christ. His blessed Spirit, the promised Comforter, imparts sweet peace to the soul that believes in Jesus: yea, such peace as the world can neither give nor take away. His blood speaketh better things than the blood of Abel. Through him floweth every blessing; even afflictions are rich blessings in the covenant of grace.

Dear Brother, will you excuse the length of this letter, it is more lengthy than I intended when I commenced it? It is now past ten o'clock in the evening, or I would write another; I would not send this if I had time to transcribe; but I leave you to dispose of it as your judgement may direct.

Could you, my brother, know all the trials by which I am surrounded, I think you would say that I still need the supporting hand of our God to sustain me. He is pleased, in infinite wisdom, to try me, and I desire to be humble and patient; ever remembering that, tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed: because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. May the God of Israel be with and bless you, and all the brethren and sisters, and graciously reward you and them for your and their kindness to me in my deep and trying afflictions.

I would say to those who may be expecting to hear from me by letter, that as soon as the Lord is pleased to give me a little rest from my present cares and labours, I will endeavor to comply with their requests, though in much weakness.

Your Sister, in the fellowship of the Gospel.
MARIA M. JEWETT.

CIRCULAR LETTER.

DEAR BRETHREN IN TRIBULATION—For such are all the children of the kingdom in this world, who are called to be saints; for such are called to suffer with Christ as well as to be glorified with him, and in our daily experience we prove the faithful testimony of our Redeemer: "In the world ye shall have tribulation, but in me ye shall have peace." No peace indeed with the world, nor with Satan the god of it, nor with our own carnal selves, for all these are enmity against God and against the peace of his children: hence no discipleship to Christ except a man deny himself, take up his cross and follow him. But our peace is found in Jesus, in whom it pleased the Father that all fulness of grace and truth should dwell, and of his fulness have all we received and grace for grace. Jesus Christ is emphatically in every sense of the word our peace, and this is enjoyed by faith through the knowledge of the truth, by faith, not of ourselves, for it is the gift of God.

We would invite your attention, dear brethren, in a few remarks, to the language of holy writ by the Apostle Paul to I Timothy iii. 15, "The house of God, which is the church of the Living God, the pillar and ground of the truth." This house, this church of the Living God, is according to the same Apostle, God's Building. It is built upon a living foundation, Jesus Christ, and built up of lively stones. A spiritual house and the redeemed and called of God are builded together for a habitation of God through the spirit, that they should offer spiritual sacrifice, acceptable to God through Jesus

Christ. Such a house, such a church, has God established in the earth. This building is immutable, and all the blessings by grace are sure to the spiritual members of it, which we profess to be.—O what a mark is the mark of the prize of our high calling of God in Christ Jesus.

This church has our God established in the earth to stand immovable and unrivalled as the pillar and ground of the truth. Jesus Christ, who is both the foundation and builder, is essentially the truth, and all his works are truth; yea, his great work of redemption in which his almighty arm of grace brought salvation to that sinful, lost and helpless people, which in the fulness of time he builds together in a church relation into which they grow into a holy temple in him. The workmanship of Christ is evidently portrayed in the building up of his church in Prov. ix. 1, "Wisdom has builded her house; she has hewn out her seven pillars." As the number seven in the scriptures is used to denote a number certain and perfect, so the pillar of truth in all perfection is established by the wisdom and power of Christ in this house—the church of the Living God—that is, through the spirit of which all the members of this church are born and guided and upheld. They shall, in bringing forth the fruits of the spirit, bear witness to the truth; hence the faith and practice of the church of Christ are the two olive branches, the two candlesticks, the two anointed ones that stand before the Lord of the whole earth, the two witnesses that shall prophesy though it be in sack-cloth until their testimony is finished. No other people but those who are born of the spirit and led by the spirit, can ever bear witness to the truth, for the wisdom of the world is foolishness with God, and the light of human science is darkness, and hence to whatever point in religion, whether in regard to faith or practice, men may attempt to apply it, they will be sure to miss the mark and put darkness for light and light for darkness, truth for error and error for truth, holiness for sin and sin for holiness, and thus glory in their iniquities and despise that which is good, ever learning and never able to come to the knowledge of the truth. But my people, saith the Lord, shall all know me from the least to the greatest, for they shall be taught of the Lord; and they are taught, as Jeremiah was, who said, "the Lord spake to me with strong hand and instructed me." The Lord teaches us as never man taught, and to his children it is given to know the mysteries of the Kingdom of Heaven; and this knowledge is written in their hearts by the spirit of God in their daily experience, whereby they are established in the doctrine of Christ. The first immutable truth which they thus begin to learn, is the total depravity of human nature and the irreconcilable enmity of the carnal mind against God; and this they learn more and more as long as they live in the flesh, for they find, as Paul did, (and what no other people ever have or can find) that sin is a fixed law in their members, bringing them into captivity, under which they often exclaim:—"O wretched man that I am! Who shall deliver from the body of this death?" But while they learn this painful truth they are led by the spirit, as Paul was, to behold a strong deliverer in Jesus Christ their Lord, who is the Great High Priest, of our profession—such an High Priest as becometh us; a faithful and merciful High Priest, who is touched with the feeling of our infirmities, being tempted in all points like as we are, yet without sin; and having overcome he is able also to succor them that are tempted. But further we learn what God alone by His spirit teacheth—that this deliverance cometh, as the scriptures witness, not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He

shed on us abundantly through Jesus Christ, our Savior, in whom, according to the good pleasure of his own will, he chose or sanctified us, in him predestinating us to the adoption of children by Jesus Christ; and so Christ is made of God unto us wisdom and righteousness, and sanctification, and redemption, that according as it is written: "He that glorieth let him glory in the Lord." Again the church, the workmanship of God, are a holy people. See Isaiah, lxii. 11 & 12. "Behold the Lord hath proclaimed unto the end of the earth, say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him and his work before him, and they shall call them the holy people, the redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." See also Psalm 110—3, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." The people of God in regeneration are born of incorruptible seed, which all the defilement of sin can never change, and from this holy principle springs all acceptable obedience to God. Such a people, such a church has God set apart from an ungodly world for himself; and they shall shew forth his praise, for the mouth of the Lord has spoken it. Therefore, the grace of God which bringeth salvation (not offereth) hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. This is that people which compose the church of the living God, the pillar and ground of the Truth; and this church is the special care of Him who built it. But, beloved, the world, yea, the religious world as it is now fashionably called, is full of mock churches, and these full of mock pillars, and all these set in array against the church of the living God. But, brethren, fear them not, for they have no power though they boast of much, and are full of worldly life, worldly wisdom, worldly riches and worldly honors, and make much noise and show. They are dead mocks; the breath of spiritual life is not in them; the pillar of truth is not among them: hence the necessity of all the worldly wisdom in the construction of their machinery and the propelling power of human agency to keep it in motion. But our God saith unto Zion, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Fear not for I am with thee. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.—When thou walketh through the fire thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel thy Savior." Finally, brethren, let us hold fast the profession of our faith without wavering, knowing that He is faithful that has promised. Be steadfast in the truth. As ye have received Christ Jesus the Lord, so walk ye in him: rooted and built up in him as ye have been taught, abounding therein with thanksgiving, prove all things;—hold fast that which is good; abstain from all appearance of evil, and the very God of Peace sanctify you wholly: and we pray God your whole spirit, soul and body may be preserved blameless until the coming of our Lord Jesus Christ.

J. T. RISLER, *Clk.* W. HOUSEL, *Mod.*

CORRESPONDING LETTER.

The Delaware River Association, to the several Churches, Associations, and Corresponding

Meetings, with whom she corresponds, sends christian salutation.

DEAR BRETHREN:—Through the tender mercy of a covenant God, providentially and spiritually, we have, notwithstanding the desire of the enemy to preach our funeral sermon as churches and ministers, been preserved to see another meeting of our Association, where we have the privilege of beholding one another of the family of God from distant parts, and messengers from sister Associations with whom we correspond, coming together, all being taught by the same Spirit, and speaking the same language, even that of God's spiritual Israel; and truly it is pleasant to see God's people dwell together, and greet each other with christian love, even with that same love wherewith Christ has loved us. And we rejoice to see so many who seem to desire to be found walking in the ordinances and commandments of the Lord, in this day of anti-christian delusion. Truly the posterity of the Mother of Harlots is very numerous, continually blowing their strange horn, which seems to have many listeners. We rejoice to believe that we, as an association, have no ear for strange sounds, but listen with delight to that certain sound with which all God's people are familiar; for all that are taught of the Lord, are led by the same Spirit, and that Spirit leadeth us into all truth, even the truth of God's elect.

Brethren, we rejoice to hear of your steadfastness in the faith. May we, as soldiers of the Cross, take unto us the whole armour of God, wherewith he equips his children for the warfare; for our war is against spiritual wickedness in high places, and the weapons of God's people are not carnal, but they are mighty, to the pulling down the strong holds of satan. May the Lord enable us to war a good warfare, and give us the victory over all our enemies; and bring us into that glory which he has in reserve for all who love his appearing. Brethren pray for us. We earnestly desire a continuance of your correspondence.

Our next meeting will be held, the Lord willing, with the first church at Hopewell, Mercer co., N. J., commencing on Friday before the first Lord's day in June, 1847, at 2 o'clock, P. M., at which time we hope to see a goodly number of our ministering and other brethren.

WILSON HOUSEL, *Mod.*

J. T. RISLER, *Clk.*

EDITORIAL.

NEW VERNON, N. Y., JULY 15, 1846.

INVITATIONS OF THE GOSPEL!!

Much is said about them, and spirited controversy is often raised in deciding whether they are made to the world indiscriminately or only to the children of God: few have paused to inquire at the sacred oricle, whether there be invitations of any kind in the gospel or not. If there are invitations in the gospel, where are they? What are they? And unto whom are they addressed? These are questions which naturally enough arise, and which the reader may feel but little doubt that he is able to answer satisfactorily; but before he attempts the task let him duly consider what it is that constitutes an invitation. Take for example any message that God has ever communicated to man, whether in the law or in the gospel, and to make of it an invitation, the compliance with the message must rest entirely on the volition of the person or persons addressed. Nothing beyond the

simple issuing of the invitation can depend on the will of him from whom it proceeds. Is this the case in regard to any thing which God has spoken in the Gospel? Or has God in any case in the law or in the gospel, sent a message concerning the result of which his will has nothing to do? Impossible; for he "worketh all things after the counsel of his own will," and it is God that worketh in his children, both to will and to do according to his good pleasure.

The difference between a call or command, and an invitation, may be illustrated thus: A man may say to his neighbor, "Will you oblige me with your company," &c. Here it is plain to see that the will of the individual alone is to determine whether the other party shall be gratified. But if a magistrate issues his warrant or summons, and in the name of the people of the State or nation commands the immediate attendance or personal appearance of a person, the will of the summoned person is not consulted, and therefore the message is not an invitation but a summons with authority. Even the character of a message expressed in the same words, takes the form of an invitation or a command according to the will that governs it. A man may say, Come unto me all ye that thirst and I will give you drink—This would be an invitation, because the man supposed to give the invitation has no power to compel a compliance, all the power to determine, is with the persons addressed. But when God speaks the word, it stands fast; when he commands, it is done. His words are clothed with omnipotent power, as when he commanded saying "Let there be light." He did not invite light, for no will but his own was consulted, and he said. Let it be, and it was. Jesus our Lord did not invite Lazarus to come forth from his grave, although the same words, if spoken to a living person and left optional with such person, whether to comply or not, would have been but an invitation; but, spoken as they were by Christ, and addressed to one who had neither power to will nor to do, could imply nothing like invitation.

When Jesus stood and cried, "If any man thirst, let him come unto me and drink," he no more invited the thirsty, than he invited the light when he said Let there be light. In the first place there is not a soul on the earth that does or can thirst for the living waters which flow from him, until he quickens it, and makes it thirst and when, made to feel its thirst, and even when the tongue faileth for thirst, it can no more approach the living fountain, than it can make a world, until Jesus applies, (not the invitation,) but the word, COME UNTO ME. His words are spirit and they are life; and his sheep hear them, and they know his voice, and they follow him; because they have no power, or even disposition to resist their Shepherd's voice. The calling of the saints is no where in the scriptures denominated an invitation. He calleth, his own sheep by name, and leadeth them out. If he only invited them, they would have to get out themselves, or stay behind. But when he calls, the dead hear his voice, (not his invitation,) and they that hear shall live. How would it suit

the condition of a poor lost helpless soul, one that feels his poverty, inability and impotence, to read the word thus. The hour is coming, and now is, when the dead shall be invited to live, and they who accept the invitation, shall live. And when he inviteth forth his own sheep he goeth before them, provided they accept the invitation. It is perfectly in keeping with every feature of arminianism for workmongers to talk of invitations of the gospel, because, the very term implies the willing and the doing power to be in the creature. But it is neither in harmony with the doctrine or experience of the saints of God, to so speak of his communications to them, as to imply that he has yielded up the government to them; that he has hinged the effect and result of his communications on their will instead of his own will. It is derogatory to his character, it reflects on his wisdom, power, and grace, and the term should be expunged from the vocabulary of Bible Baptists.

MORAL LEGISLATION.

* The following extract, replete with good sentiment, is copied from an excellent communication in the "Goshen Clarion," of this county, written on the subject of the deceptive means employed by the *wire workers* of the religious machinery of this State, to influence the vote of the citizens against the "licence law." With the abstract question of policy, utility, or constitutionality of licensing or prohibiting the sale of spiritous liquors, by legislative enactments, at present we have nothing to do; the corrupting means resorted to, and the inevitable bearing such corruption must have upon our legislature, upon community, upon the free and equitable institutions of our country and upon the inalienable rights of mankind, together with a due consideration of who are the prime movers and leading spirits in this unhallowed crusade against the cause of equity and justice, is what we wish to call the attention of our readers to.

All honorable means to convince the erring of the dreadful consequences of intemperance, by setting them a better example, and on all suitable occasions, admonishing them of the ruinous effects that must result from such a course, if persisted in, we would heartily commend; but when religious intrigue, and clerical interference with the legislative powers of our country become the principle instruments of operation, we hope to be found ever protesting, so long as we find it written that it is improper for christians to *sin that grace may abound*.

After proving by facts and figures, that the statements made in a tract prepared jointly by a clergyman and a lawyer, and published by the Orange county Temperance Society were, in many instances, most egregiously false, he thus proceeds,

"Another reason in producing this result, is given us by the New York Central State Temperance Committee, they say 'We are indebted for this triumph to the *pulpit and the press—to the public lecturer,*' &c. Yes, by the influence used by the Clergy, our legislature has been beset from time to time, for laws to promote the cause of temperance and morality; which is all under the plausible pre-

tence of promoting morality and a knowledge of the gospel throughout the State. But, says the Tract, "after the use of moral suasion for twenty years, the traffic continues, and law alone can stop it." Thus it appears, that the advocates of the "temperance cause" have been laboring for the last twenty years to prove by the bible that the business of manufacturing and vending of ardent spirits is forbidden by the word of God—having failed so to do, they now tell us that 'the traffic continues,' and that 'law alone can stop it.' The legislature has no more right to pass laws dictating to an individual what business he shall pursue, than it has to dictate to him what religion he shall profess, or what he shall eat or drink. Paul advises his Colossian brethren to "Let no man judge you in meat, or in drink, or in respect of an holy day." And the legislature might as well provide by statute, that no man shall hold any office of honor or profit unless he is a professor of religion.

In England and Ireland no man enjoys all the rights and privileges of a citizen unless he belongs to the *Church of England*. In Spain, Portugal, and Italy, no man can hold an office, civil or military, unless he belongs to the *Roman Catholic Church*. In Denmark, Sweden, and Norway, no man is eligible to office unless he belongs to the *Lutheran Church*. In the United States, no religious test shall ever be required as a qualification to any office or public trust—all men of every sect, as yet, are eligible to fill all offices, civil or military—but how long this right shall continue to us, time alone can determine. The laws of government should be so framed as to protect the rights of all; and, in the beautiful language of Andrew Jackson, "The benefits of government should, like the dews of heaven, fall equally on all classes of society." If the friends of temperance are secured in their religious and personal rights, what should they ask more? Their consciences cannot be charged with the sins of their neighbors. And if they have 'a good conscience,' they will not, like *Procastus*, wish to compel others to submit to their standard, "forbidding to marry, and commanding to abstain from meats, (drinks) which God hath commanded to be received with thanksgiving." * * * * *

The maxim that, a majority should govern, is true in most cases; but there are many in which a vote of the majority would be a usurpation of the rights of the minority. * * * *

A majority law prohibiting the preachers within the bounds of the State, from receiving any salary for preaching would be unjust and tyrannical—although it would be more in accordance with apostolical practice, than it would be to say that Christ and his apostles enjoined a pledge of *total abstinence* on his followers. The poor had the gospel preached unto them, and that without price or reward. And when Christ sent forth his disciples to preach the gospel to every creature, he commanded them to take nothing for their journey, no scrip, nor money in their purses. Paul set the example at Rome, and preached the gospel 'two whole years in his own hired house.' I think the modern Clergy would prefer the ground which was advocated by a gentleman in the Convention, to form the Constitution of Massachusetts in 1780; he said, 'We believe in our conscience that the best way to serve God, is to have religion protected and ministers supported by law.' I presume a law of that kind would be more congenial to their feelings than to be obliged to preach for nothing. How long will it be before they will ask to be supported by law, and call upon legislators to pass an act submitting it to a vote of the people? Then will the law prohibiting the sale of liquors be quoted as precedent. Let the laws be so framed as to protect equally, the Pagan, Turk,

Jew, and Christian, in all their religious and civil rights, this will be in harmony with the Constitution of the United States, which leaves religion where it properly belongs, between each individual and his God."

It may be proper for us to say that, although a majority of the towns have voted against the excise law, or against granting licence for the sale of spiritous liquors, in this state, so far as our information on the subject extends, the result has been as we anticipated and predicted, to react upon and retard, instead of facilitating a reformation in the habits of the people. Those who were willingly led before by persuasion, now positively refuse to be driven by legal coercion.

MISCELLANEOUS EXTRACTS.

From the Goshen Clarion.

CONSTITUTIONAL REFORM.

We have received a pamphlet compiled by the editor of the Democratic Review, (THOMAS P. KETTEL,) on the subject of Constitutional Reform, embracing a series of articles contributed to the Democratic Review, during the past three years. To which are added two letters of the Hon. MICHAEL HOFFMAN, on the subject of a re-organization of the Judiciary of the state of New York, and on the reforms necessary in the body of the law and in the written pleadings, and in the practice of the courts of the state.—And also, the correspondence of THOMAS JEFFERSON, on constitutional Reform. The above work should be in the hands of every friend of constitutional Reform; which can be obtained at the office of the Democratic Review, 142 Fulton street; New York.

Among the reforms suggested in the above named work, we extract the following, under the head of "constitutional reforms in the United States."

"That the *Common School fund* be appropriated to the payment of the present state debts, and that the legislature be prohibited from levying taxes directly or indirectly, for the purpose of propagating among any class of people, any science, art, trade, or religion."

The editor remarks that the evils of "an established state religion" and "an established state school system, are not very unequal."

"The members of such corporations, (not excepting those established for education or charity,) should be individually liable for the debts, liabilities, and acts of such corporation, and for the consequences resulting therefrom."

On this proposition the editor remarks, that "the members of such corporations should be bound severally, and in *solids*, for all the liabilities and acts of such corporation, and for the consequences resulting therefrom."

"All laws or regulations interfering with the liberty of industry, (such as *license and inspection laws*,) should be abolished, and their enactment for the future prohibited."

"No person's political or civil rights should be affected by whatever religious opinions he may entertain."

No person should be disqualified for holding any office or place under the constitution, who is a qualified elector."

"The penalty of death should in no case be inflicted."

EDUCATION.

The *Journal of Commerce* remarks that the question of government superintendence of educa-

tion and of alms are great questions and will ere long, come up for discussion. There are many, men already, who think that education would be as much benefitted as religion has been, by the withdrawal of government interference. They think schoolmasters would be as much better paid and sustained by the people, and would be as much improved in their own characters, as the ministers of religion, by getting their pay from the people, rather than from the government.

The editor closes with the just remark, that the great fault of all government from the beginning to this day, has been and is, that government has gone beyond its proper sphere, and taken a multitude of things under its control with which it should never have meddled.

From the Gospel Standard.

WITHOUT ME YE CAN DO NOTHING.

DEAR FRIEND :—* * * * *
I have not been without moments of humblings and meltings, at the feet of a dear Jesus, since I came home. But the visits have been so short and I have dropped again into such carnal feelings, that I have had no heart or wish either to read or write. I do believe I know what the Apostle asserts to be the truth: "To be carnally minded is death, but to be spiritually minded is life and peace."

What a mercy sometimes my poor soul proves it to be, that "it is not of him that willeth nor of him that runneth, but of God that showeth mercy!" for I am at a point that it is God that must work in me both to will and to do." I can at times thank God from my very heart, that he "will have mercy on whom he will have mercy," and that he will have compassion. O, what a mercy that salvation is all of grace, from first to last, so completely finished that nothing can be added to it, nor anything diminished from it! I neither want nor desire any other salvation than that which is completed in Christ. But I do want and desire more of the joys of this salvation. My soul knows what David meant when he cried out, "Restore unto me the joys of thy salvation. Say unto my soul, I am thy salvation." Nothing short of this will satisfy my soul. I want to sing again and again, "The Lord is my light and my salvation, whom shall I fear? he is my glory and the lifter up of my head." My friend, I can't do without a feeling religion. I hope my soul will ever prove that my faith stands not on the wisdom of man, but in the power of God. I am sometimes much cast down for fear my poor labours in the work of the ministry should not be owned of God to the strengthening of his dear people. I am so ignorant, so carnal, and so wretched, that I sometimes dread the house of God more than a prison. But go I must, and many times cannot believe it possible that God will own and bless such a wretch. But, again, I am revived to see and hear that the word of the Lord was not bound, but had free course and was glorified in the souls of many. And my soul is sometimes quite revived to see so many of the halt, lame, and blind coming from all round Trowbridge, so that the house is quite full, and sometimes uncomfortably so. O how it strengthens my poor weak hands, confirms my feeble knees, and encourages my fearful heart to have the testimony of God that I am not labouring in vain, or spending my strength for nought. I hope the dear Lord is with you in your meetings together. My soul feels at times for your prosperity, and I must say I felt it good to be amongst you.

That the Lord may bless you all, is the prayer of a worthless, dark, helpless worm. J. W.
Trowbridge, April 15, 1842.

CLOSE COMMUNION.—We learn that the Old School General Assembly have declined accepting the proposal of the New School Assembly, to have a union celebration of the Lord's Supper. In their minute on the subject they say, "that while the assembly respectfully acknowledges & reciprocates the courtesy of the proposition, it has never in its corporate capacity united with any other ecclesiastical body in the Lord's Supper, and judges it inexpedient to institute a new usage."

OBITUARY.

BROTHER BEEBE :—A few days ago I received a letter from my father in Macon co., Ala., informing me of the death of my beloved sister LUCINDA TOWLES, of Russell co., Ala., and in this letter I am requested to furnish a short notice of her life and death, to be inserted in the *Signs*.

She was born in Chester District, South Carolina, and my father, together with the family having moved subsequently to Troup co., Ga., it was there, in the thirteenth year of her age, that God through his abundant mercy was pleased to give her a discovery of her situation as a poor lost, and helpless, sinner, and also the same year she received an evidence of her justification before God through the merits of Jesus Christ and was enabled to say as Thome did, My Lord and my God! In her fourteenth year she was united to the Baptist Church at Emmaus, Troup co., Ga., being the first of my father's family who was enabled to claim a hope in Christ and follow Jesus in the way. Though I was nearly two years older than she was, her knowledge in the written word, was much better than mine, and in the spiritual import she was far superior, for I was at that time "without God and without hope in the world. It was a very cold day in which she was buried in Baptism, but I feel disposed to pass no encomiums on the memory of my departed sister, all the praise is due to God alone; her motto was, both in life and death, "By the grace of God I am what I am." That she truly walked in newness of life is evident to all who knew her, but she was destined to wade through much tribulation and affliction of soul during the early part of her christian life. The fog and smoke arising from the inventions of man seemed likely to obscure the rays of gospel truth and becloud the minds of a large majority of the Baptist denomination. At this juncture of time in my father's house she had none to console her, nor any who was wise unto salvation to give her any advice, and therefore she consulted none but God and his word and by such teaching as this she was settled and grounded in the faith, doctrine and practice of the Old School Baptists. In the winter of 1837 my father moved to Macon co., Ala., here she was received by a primitive church about eight miles distant, some difficulties also arose in this church during which I have often seen her consulting the oracle of God with her eyes flowing in tears, yet she was never heard to murmur or speak evil of any person: she appeared willing to admit (if overpowered in argument) that she might be wrong in her views, but if she was, she said it was for the want of a better understanding of the word of God. She was taken with a bad cough & sore throat and, in April last, she was prostrated on her dying bed. I visited her about three weeks before her death and she then told me that she was fully persuaded her time in this life had nearly expired, but said she felt thankful to God that she had no fears of death. She told me that she had heard me preach on the fifth Sunday in March about the *hidden manna*, Rev. ii. 17, and that she felt that God had applied it to her poor soul and she hoped shortly to take an everlasting feast with

Jesus her Priest and King. My father writes that on the night before her death she gave the family and friends who conversed with her, entire satisfaction as to her acceptance with God, and about three hours before her death she inquired after my mother's health; my mother told her she was well and that it would afford her great consolation to know that Lucinda was happy, to which she replied, *Well, Ma, I am happy, my soul is now in heaven.* Shortly afterwards her soul and spirit took their exit from the body. She has left a tender husband, and one child about 18 months old, and a father and mother, three brothers, and two sisters, with other relatives, and numerous friends to mourn her loss. She died June 20, 1846, aged 25 years, 5 months and 28 days. Wm. M. MITCHELL.
Chambers Co., Ala., July 3, 1846.

The Primitive Baptist will please copy the above.

BROTHER BEEBE —The righteous dispensations of a covenant keeping God have made it our lot to mourn the loss of our beloved little son, GABRIEL, aged 4 years and 10 months. He died on the 19 ult., after an illness of nine days. Though suffering intensely with that formidable, and ever to be dreaded disease, the *Scarlet fever*, his mind seemed not to share in the ruin which disease wrought upon his mortal body. He seemed quite conscious to the last, and as long as speech remained, manifested a quietness and a patience under his intense sufferings quite unusual in that disease, and still more rare in a child so young. I feel as though the affliction was from God, and that it was meant for my good. Would that I might so apply this afflicting dispensation as to strengthen me in the inner man, increase my faith, and strengthen my confidence in him who rules in the armies of heaven, and doeth his pleasure among the inhabitants of the earth. W. B. SLAWSON.
Morganville, N. Y. July 9, 1846.

BROTHER BEEBE :—By request I write to inform you and the brethren generally, through the *Signs of the Times*, of the death of our old brother MASON PRIEST, who was released from his prison of clay on the 2d day of March last, having attained the age of 83 years, 5 months and 14 days. There doubtless is no member of the Church of Christ occupying a useless position in the Body, but, as far as we are competent to judge, our dear old brother was eminently useful whilst sojourning with us; the regularity of his christian deportment, his uniformity of manners, gravity and equanimity of temperament, combined with a readiness to sympathise with the afflicted, to admonish and advise the thoughtless and erring, to encourage and stimulate the timid, doubtful, and despairing, and to reprove the evil-doer,—rendering him generally beloved and respected. His influence in the church was very great, and persons of his acquaintance familiarly and affectionately addressed him as *Uncle Mason*. From a record kept by him, it appears that he was honored with the privilege of entertaining at his own house 68 different Baptist Preachers, with many of whom we entertain the hope that he is now united in a better country, that is to say, a heavenly. Brother Priest, we feel persuaded, was taught of God, and notwithstanding he had suffered loss by a too intimate connexion with some, not sound in the faith of the gospel, the unhappy consequences resulting therefrom, we believe were removed by his covenant keeping God and his latter days evinced the steadfastness of his faith in complete redemption and the fixedness of all God's plans and purposes, irrespective of the acts of his creature man. Having "served his own generation; by the will of God, he fell on sleep."

Fauquier County Va.

W.

FULTON, Mo., June 12th, 1846.

BROTHER BEEBE:—I feel that it is due the relations, numerous, and distant friends and acquaintances of Major JAMES McKINNEY, to inform them (thro' the Signs) of his death.

Brother McKinney was born in Virginia, December 15th, 1778—moved to Kentucky in early life—baptized a member of Big-Spring Church, in Woodford County, Ky., in 1818, by Elder S. M. Noel—removed to Missouri in 1819, and soon after became a member of the Baptist Church in Fulton, in which he served as the regular Clerk, and on the 2d of June, 1846, fell asleep in Jesus, in the 68th year of his age.

He has left an aged widow, (daughter of the well known Col. Whitley, who so successfully led the troops of Ky. against the red men of the forest, and finally fell in successful battle,) and seven children—three daughters, two of whom are widows—all the children married (except the youngest) comfortably provided for. Brother McKinney was ALL the husband should be. He was the father—the tender, beloved and loving father. He had no enemies, but for the truth's sake. As an unshaken pillar, he stood erect in the church of God, believing, rejoicing in, and defending the doctrine of distinguishing, efficacious and Almighty Grace.

A short time before his death he informed me that the false doctrine, corrupt and demoralizing operations of the N. S. B. by whom he was surrounded, gave him much sorrow of heart. On the 4th inst. his dear remains were softly deposited in the bosom of our mother earth, there, there to lie, still, still, in the chambers of death till our Heavenly Father calls, Come Home! Amen, even so, come Lord Jesus.

THEODRICK BOULWARE.

Other O. S. Periodicals will please copy this article.

POETRY.

PLAIN PREACHING.

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

Aw'd by a mortal's frown shall I
Conceal the word of God most high?
How then before thee shall I dare
To stand? or how thine anger bear?

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

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

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

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

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

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

MARRIED.

On the 17 ult., by Elder Henry Rowland, Mr EDWARD A. MURRAY to MISS MARIANNE, daughter of Mr. Thomas Page, all of Athens, Bradford county, Pa.

NOTICE.

Brother Choat's Pamphlets can be supplied to order, in any quantity by mail. A few typographical errors have been discovered which the author wishes us to notice. On page 12, in two instances where Isa. xii. is intended, it is stated xl. and xii.; on the same page, Psalms, the reference should be Psalms cxxx. instead of xiii.; on page 13 of the pamphlet, Jeremiah xxx. should read xxxi. A few copies also were accidentally so placed on the press as to bring the pages wrong on the inside form. Of these few, some have been sent out before the error was discovered. The reader will, by following the pages, find the reading matter all right.]

We have also on hand a quantity of our Refutation of Elder Parker's Two Seed Doctrine, which can be sent, by mail, to any who may order it.

ASSOCIATIONAL MEETINGS.

Richmond, Maine, July 1, 1846.

BROTHER BEEBE:—The Old School, Predestinarian, Baptist Association of Maine, heretofore appointed to meet this year with the second church in Whitefield, will meet with the Bowdoinham church, at the Free Meeting House in Richmond Village, Maine, on Friday the 18th day of September next, at 10 o'clock A. M.

Our brethren generally are respectfully invited to attend with us.

JOSEPH L. PURINGTON.

The Primitive Baptist Association will hold its ninth annual meeting with the Lewis' Creek Church, Carroll co., Md., commencing on Saturday before the third Sunday in September, 1846.

THE TOWALLIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

The Corresponding Association will meet with the Chappawamsic Church, Stafford county, Va., on Friday before the second Sunday in August next.

The Ketocton Association, will meet with the Thumb Run Church, Fauquier county, Va., on Thursday before the third Sunday in August next.

The Rappahannock (Old School) Association, will meet with Robinson River Church, Madison Co., Va., on Friday before the fourth Sunday in August, 1846.

The Ebenezer Association, will meet with the Salem Church, Rockingham Co., Va., on Friday after the fourth Sunday in August next.

The Tygart's Valley Association will meet with the Little Bethel Church, on Glady Creek, Barbour county, Va., on Friday before the last Sunday in August next.

The Patterson's Creek Association will be held at Anon, Morgan county, Va., on Friday before the second Sunday in September next.

The Lexington Association will meet with the church at Broome, Schoharie Co., N. Y., on the first Wednesday in September next.

The Maine Predestinarian Baptist Conference will meet at North Berwick, York Co., Maine; on Wednesday, September 23, 1846.

An Old School Meeting will be held with the Old School Baptist Church at Woburn, Mass., on Saturday and Sunday, September 26 & 27, 1846.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

Receipts.

Halloway Lowry, Pa. \$ 1, Jas. Hazen, Pa. 1, Alva Fuller, N.Y. 1. Samuel McClure N.Y. 1, S. A. Resley, N.Y. 2, Judiah Hill, O. 4, I. Donham, O. 2, Levi Hess Va. 1
Total \$ 13, 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, B. Daniel, A. West, and James B. Stapler, (at Mobile.)

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, J. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

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IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, James M. Clarkson, John Larew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders James P. Howell, E. G. Terry, Hon. A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burrill, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdel, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller.

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PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Boich, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, and B. Lawrence.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavendor Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 1, 1846.

NO. 15.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

Minerville, O., July 10, 1846.

BROTHER BEEBE:—By request, I send you for publication, a communication from our esteemed brother J. H. Flint, in the *far west*; it is on the subject of the divisions and splits amongst the Baptists in this part of the country. As our brethren are apprehensive of difficulty at our next association, they request that you publish this as soon as you can without disobliging other correspondents. The Association will meet with the Indian Creek Church, in Butler county O., near the line of the state of Indiana, which church has split on the subject of *means*.

All Old School Brethren are invited to attend our meeting.

DANIEL S. ROBERSON.

Iowaville, I. T.

DEAR BROTHER IN THE LORD:—Your letter came to hand during my absence, which must serve as my apology for writing no sooner. You inform me that there is some division among the Baptists of the White Water Association, and even among some of the members of the Indian Creek Church, on certain points of doctrine; and request my views upon them. I will therefore endeavor, in a brief manner, to present them. And first permit me to remark, that properly speaking, there are but two systems of religion in the world, namely the *Predestinarian*, and the *Arminian*, or the system of Salvation by Sovereign, Free, and Unconditional Grace, and the system of salvation dependent on some works or conditions performed by the creature. The two systems are directly opposite to each other, and can never be made to harmonize; they are, and ever must be at war, as long as the enmity remains between the *two seeds*, or as long as Christ and Belial are at war. The revelation of God to man opens with a history of the origin of the two doctrines, by

declaring that, when God made man he bestowed on him, *unconditionally*, every thing necessary to consummate his earthly happiness and, so far from tolerating the doctrine of *doing, to get better*, he even forbid it by appending a penalty to his prohibitory command, and thus taught man to depend alone upon the bounty of his God. Here we learn that the doctrine of unconditional grace came from heaven, and that God himself first taught it to man. But we are told that the Serpent, which is the devil, introduced a very different doctrine. He told the woman that, if she would perform a certain work, she would greatly advance in knowledge and happiness, and even become as gods, knowing good and evil; this she believed and led Adam into the same transgression, and hence mankind inherently possess this same spirit, which is universally in their very natures, and here we have the origin of the two doctrines. But we are told that there was enmity put between the serpent and the woman, and between their respective seed. The woman is here typical of the church, and her seed is Christ, with all his gifts and grace. And hence the unregenerate in all the world have kept up an incessant war with the doctrine of grace, and with all who love and obey the truth. And all the blood shed, from that of righteous Abel down to the blood of the latest martyr, will doubtless come upon that generation which walk in, and live upon the works of men for salvation. This doctrine has undergone a great many changes and modifications, and, like its votaries, assumed many names, insomuch that Paul speaks of it in the plural number, as the doctrines of devils; yet when all is summed up, it has but one soul, which is "the spirit that works in the children of disobedience." The whole arminian brood, from the Fullenites down to the Mormonites, who believe that men can make themselves as gods resort to every subterfuge and stratagem in their power to gainsay the truth, and lead those astray who believe in Jesus, and, if it were possible, they would deceive the very elect; and from the features of this new theory, or rather *old theory in a new dress*, of which you speak, I am fully persuaded that it is an offspring of the old Mother of Harlots, and of it I entreat you to beware!

The first point you name, as contended for by the *Means Party* is, that God quickens, regenerates, or makes alive dead sinners by his Spirit, *through the written or preached word*. This is virtually a denial of the *total depravity* of sinners; for if sinners are *dead* in trespasses and sins, and may justly be compared to *dry bones*, they are undoubtedly beyond the reach of means; for nothing short

of a creative or quickening power can call them to life. For an illustration, take the case of Lazarus. Who for a moment can believe that the vocal sound of Jesus' voice was the means of quickening Lazarus unto life? The Spirit or power of God must have first brought him to life or the voice could have made no impression upon the organs of hearing; for hearing is an effect of life, but can never be the cause of producing it. It follows then, in point of time, that life must precede hearing, and if sinners are dead in sin, the quickening Spirit must operate independently of the written or preached word, so far as the quickening of sinners is concerned. But we will notice another bible illustration, to wit:—The vision of Ezekiel, the Valley of Dry Bones. According to the means doctrine, Ezekiel's prophecy was made use of as a means by the Spirit, to gather up the scattered bones and bring them together, each to its proper place, and put sinews, flesh, and skin upon them, and finally to bring them to life, an exceeding great army; and all this mighty work performed before they could possibly hear a word of what was uttered by the prophet! How absurd! What effect could the voice of the prophet have upon the dry bones of a skeleton? or, how could it be the means of producing any effect on them when they were destitute even of the organs of hearing? This valley of dry bones may be considered as a correct type of the whole Israel of God, or the elect family. If so, the means plan, with every other arminian plan must forever fail to make one sinner alive, or take a soul to heaven; consequently, on their ground, universal damnation would be inevitable. The Spirit must quicken sinners before any means can possibly take effect on them. Hence Christ has said, "It is the Spirit that quickeneth; the flesh profiteth nothing."

The second point you mention as peculiar to the means party is that *the written or preached word is the means, and the preacher is the instrument, in quickening or making alive dead sinners*. This proposition involves about the same doctrine as that of the foregoing, and would be endorsed by the veriest arminian in christendom; for it presupposes that the sinner is susceptible of being operated upon by the preacher, as an instrument. Hence, the more preachers we have, and the more they preach, the more souls will be saved. What a pity, if the means should be used so much as to add too many members to the bride of Christ and thereby make her a monster! or not be used enough, and so leave her a miserable cripple! in either case her beauty would be spoiled,

and she would be probably disowned by her husband! But Paul so far from claiming any honor, as an instrument in quickening sinners, declares that Paul may plant, and Apollos water, but *God gives the increase.* *You hath he quickened, (not by me as an instrument,) who were dead in trespasses and sins.* God who is rich in mercy for his great love wherewith he loved us, even when we were dead, hath quickened us together with Christ, (not with the preacher as an instrument.) Paul must have been much mistaken when he was describing the design of preaching the gospel, and said, It pleased God by the foolishness of preaching to save them that believe. According to the means plan, he should have said, *To quicken and save them that believe not.*

But to the third point, that *God has proposed salvation in the gospel to the world of mankind.* If this position be correct, then it follows, either that God has provided salvation for all mankind, or he intends to deceive them by offering to them what he never intends to bestow upon them. If the first be true, then all will be saved, according to *universalism* or *Jehovah disappointed in his designs*, all things involved in uncertainties according to *Atheism*; and if the latter be correct then we have a deceitful God laboring to deceive his creatures! This is a *MEAN* system truly! It is only a badge of the old Mother of Harlots.

The fourth point you name is, *That sinners dead in trespasses and in sins, are called upon to look unto God*—That is to say, the blind are called upon to see! Though they have eyes and see not and God himself has given them the spirit of slumber, *eyes that they should not see, and ears that they should not hear, unto this day.* Though ~~he has sent them~~ strong delusions that they should believe a lie, that they all might be damned, and ordained them of old, to this condemnation; yet he calls upon them to look unto him: and surely if they refuse under such circumstances they ought to be damned, for neglecting the means! Shocking absurdity!

Fifth Point, *That Jesus did not die as a man, but died as a God.*—If I understand this proposition, it is this, That in the death of Christ, *Divinity as well as humanity died*: for it was divinity united that constituted him *God with us—God manifested in the flesh.* Paul says that the whole fulness of the Godhead dwelt in him bodily—God was in Christ reconciling the world unto himself. In short, we are taught by the scriptures, that his manhood is his human nature, and the only wise God dwelling in him is his divine nature; then if he died as a God, (that is his divinity died) the whole fullness of the Godhead bodily died; then unless there were more Gods than one there was none left alive, and by what power was he raised? But we are told that he was raised up by the Father; and Peter says *God raised him from the dead.* Thus are we presented in this *beautiful theory* with at least two Gods to worship, so that when one died the other had power to raise him from the dead. *This smells strong of idolatry!*

The whole theory as contained in these five points may be thus briefly summed up—

That sinners by nature are not totally *depraved* or entirely dead in sin, but are in possession of some spark, or latent principle of life, susceptible of being operated upon by means of the word when accompanied by the Spirit: and that God has purposed the salvation of all mankind, and has made ample provision in the atonement and the riches of his grace to save them all, and in pursuance of this gracious design he has sent his gospel into all the world, in which he offers salvation to all upon the condition that they will look to him, and accept the offered grace, and to carry out more effectually his benevolent design, and purpose, he calls men and makes them able ministers of the New Testament, and sends them out as instruments, to preach the gospel as a *means*; to operate upon those half dead sinners, (for such they must be, according to this theory,) and bring them to God, and teach them that, to accomplish their salvation *God has died*, and now commands them to look unto him and be saved. But, strange to tell, notwithstanding all the benevolent designs of *Jehovah*, all his provisions of grace, the death of *Divinity* upon the cross and his instruments, means and efforts to save the world of mankind, yet the devil so far defeats him, that he gets four fifths or more of the human family and drags them down to hell and eternal misery! *this is a means plan with a vengeance!* and all this palmed off upon the church for Old School Baptist doctrine! but I trust that the Lord's children that have been taught of him, are too well instructed to be deceived by such a bantling of the old mother of Harlots, such bare faced arminianism! but we have not so learned Christ. The Bible teaches us that the Lord's people were chosen in Christ Jesus before the foundation of the world,—that their names were written in the Lamb's book of life, & grace sufficient for their salvation, was then given them in Christ,—that the purpose of God infallibly secured to them, all the blessings of grace and salvation, and that *Jehovah* has pledged the honor of his eternal throne to bring them into the possession of the inheritance promised them, that all the creation of God, with every circumstance and thing pertaining thereunto from the beginning to the end, shall result in developing and fulfilling this glorious purpose, and manifesting the declarative glory of God, that he works all things after the counsel of his own will. From the smallest atom to the most ponderous globe, and from the most minute animal to the highest seraph, all are governed and controlled according to his infallible purpose, and all work for the good of his chosen family. He suffered his people to fall in sin with the common mass of mankind, and to become lost helpless and dead in sins beyond the reach of any means that can possibly be used either by men or angels but their salvation was secure in Christ their Head and Life, and in him were all their treasures, which they could never forfeit! for the will of *Jehovah* is that of all that he had given him he should lose nothing; but

raise it up at the last day. Therefore in carrying out and accomplishing his Father's will, the Mediator, as man Christ Jesus, has in all ages of the world quickened at the appointed time his chosen people as they came into manifest existence, not by the word as a means, or the preacher as an instrument; but by his mighty power or quickening Spirit and by the written or preached word, teaches them to know, love and obey the truth. That in the fulness of time according to the determinate counsel and foreknowledge of God this same Mediator came into the world, being made under the law to redeem them that were under the law, such being the relation between him and them that their sins were laid upon him—the law found them there and demanded his life; and on Mount Calvary he gave it up as a sacrifice, not as a God, for divinity cannot suffer but as a Mediator between God and men, the man Christ Jesus. Hence it is said he was put to death in the flesh but quickened by the Spirit—his humanity was the sacrifice and divinity or the Spirit the altar on which the offering was made. Hence he offered himself through the eternal Spirit without spot unto God. The altar sanctified the gift and gave to it that intrinsic virtue, that makes perfect forever them that are sanctified, or set apart to be his chosen people in his death. As the Captain of our salvation he conquered all our enemies, made an end of sin, accomplished our warfare and secured our full and final victory over sin and all its consequences; and in his resurrection he made manifest the same, having spoiled the powers of darkness he ascends to heaven bearing the names of his elect engraved upon heart, where he ever lives to make intercession for them. His work of grace must still go on in spite of men or devils (for he has power over all flesh that he should give eternal life to as many as are given to him) until all the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads—until he shall see his seed, the travail of his soul and be satisfied.

The gospel was sent into the world not as a means to quicken dead sinners, but to instruct and feed those that are first quickened and thereby qualified to receive it, hence the instructions to feed the church of God which he has purchased with his own blood—feed my sheep. It pleased God by the foolishness of preaching to save them that believe. The Spirit by quickening makes the sinner sensible of his polluted, condemned, helpless, and lost condition. The gospel points him to Christ and his fulness, as a balm for every wound, and cordial for every fear. The Spirit sheds abroad the love of God in his heart and disposes him to obedience. The gospel points out to him the commands of his precious Saviour and Master, and thereby saves him from errors in practice. The Spirit makes him love the truth, and the gospel reveals it to him, and thus saves him from false doctrines. The Spirit raises the affections to heavenly treasures and makes him desire to possess them. The gospel makes

known to him the exceeding great, precious and immutable promises of God which secures his hope, and feasts his soul and causes him to grow in grace and in the knowledge of the truth, and in all this the minister has nothing to boast of, but in humility must confess that this treasure we have in earthen vessels that the excellency of the power, may be of God and not of us!

I have thus given a brief sketch of some of my views on these five points you name as contended for by the means party, from which I presume you will be able to learn that I am far from adopting their creed, but consider it at best as nothing more nor less, than a relick of the *arminian skeleton*.

But I must stop, lest I should make some of that family mad. I rejoice to learn that there are a few names in the Indian Creek Church that stand firmly in the truth, and that Elder Roberson is one of that number. It is evidently the purpose of God to, Shake not the earth only, but the heavens also; that those that may be shaken may be removed. The church, like a house, sometimes requires sweeping, and this means plan will doubtless answer the purpose of a broom in removing the rubbish from the churches; the dust may rise so high as to carry away, in some instances, some of the family; but such will soon return again, so the church of Christ will ultimately reap an advantage, rather than suffer loss, from the operation.

Let me say to brother Roberson, I have long been convinced that he is a called minister of Jesus Christ; but in this late contest he has confirmed more fully my conviction that he is kept by the power and grace of God; or he would have, long since, exchanged the old unpopular doctrine of unconditional grace, which is so much despised by the world and by the whole arminian brood of anti-christian professors, for the more flesh-pleasing and world loving, but God dishonoring doctrine of MEANS. May he still endure hardness as a good soldier of Jesus, fight the good fight, and expose the hidden things of darkness wherever they appear, use plainness of speech in warning the churches against error, feed the sheep and lambs of Christ, and send the goats empty away.

Fear not persecution, for your Master was persecuted before you, and he has given assurance in his word, that *all who will live godly in Christ Jesus, shall suffer persecution*; but we have this soul comforting and heart reviving promise, that in all these things, we shall come off conquerors, through him that hath loved us. A few more conflicts, and the scene will close forever with us on earth; may God grant that, when we depart we may in truth adopt the language of Paul, "I have fought the good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge will give me at that day; and not for me only, but for all who love his appearing." Amen.

I remain, as ever,

Yours, in Christian love,

JOSEPH H. FLINT.

For the Signs of the Times.

Strikersville, Chester Co., Pa.

BROTHER BEEBE:—I find that the subject of ministerial support, or gospel contribution, (or whatever you may please to call it,) has come on the carpet; in reference to which, different opinions exist. If there are any among us who regard the ministry as an article of commerce, they have certainly brought their goods to a bad market; and I hope they will soon become discouraged, and direct their course elsewhere; and if their goods in external appearance would suit our market, I would advise them to change their color and take them to an arminian port. On this subject, however, as on many others, there appears to be opposite extremes. While some, both preachers and hearers, seem to look on the ministerial service as a kind of commercial transaction, others seem to regard all contributions, from whatever motive they may be made, to reward the minister, as criminal and involving in them the nature of hiring.

That there are mutual obligations between churches and preachers, is clear in the very nature of things as well as in the Book of books; but these obligations are different in their nature from those between man and man in regard to their pecuniary transactions, and are discharged from entirely different motives. Their obligations are founded in love and discharged from the same principle. The minister of Jesus, takes the care of the flock from love to them and his Master, and not for filthy lucre's sake; and his brethren, when they contribute to his relief, do it not from those motives which prompt them to pay their mechanics, &c., but from the same motive that governs the preacher. True, there is a failure sometimes on the part of churches on the subject of contributions; but I think that a preacher should examine carefully into the cause of such failure before separating from his brethren. If, for instance, without any change in the number or pecuniary circumstances of his brethren, there should be a withdrawal of their pecuniary contributions, I should think he might regard it as an indication that his services had lost their influence upon them, and that it would be as well to withdraw and give place to some other; but if it arose from diminution of numbers, or a reduction of pecuniary means on their part, I think that he should be willing to do all in his power to help himself, and if he should be unable to labor with his hands he should be willing to suffer great extremes, even to live on bread and wafer, rather than leave them. But where the mutual obligations between preacher and church, are discharged from proper motives, and a separation takes place it is in general, if not always, attributed to a proper cause,—that of a providential interposition, and submitted to as such, however painful the event may be to both parties. In such a case the preacher will not require a bond for arrearage nor will his brethren dispute his account as exorbitant, as has been the case among Baptists, and ever will be where preacher and people place

themselves in the opposite scales of debtor and creditor, in a commercial sense of the terms.— There are some preachers whose preaching is good when they do preach, who seem to regard preaching as of secondary importance, and are very cautious in not suffering their pecuniary interests to suffer any embarrassment from their preaching, and, on the other hand, there are brethren who seem to consider their gospel obligation in the same light, and can neither contribute their time or money to the service of God at the risk of any trifling disadvantage of a pecuniary kind. In both cases there appears to be something wanting. Esau seems to get more than his due.

But, my dear brother, I have lived long enough to learn that it is easier to talk right than to act right. We may spin out beautiful theories, but to put them in practice is another thing. And how can it be otherwise while in this imperfect state, where there are so many wrongs and but one right? The path we have to travel is so narrow and the temptations to lead us off from it, so numerous that we have need to keep our eyes continually upon our guide, or perhaps it would be better to say that unless his eye is continually upon us we shall soon become bewildered and lost; and we have great reason to rejoice that our preservation is not suspended upon our eyes being on him, but upon his eye being on us: *for the eyes of the Lord are over the righteous, and his ears are open to their cries*. It is not by holding on to Christ that we are to be saved, but by his holding on to us. He did not say, *I give unto them eternal life, neither shall any pluck me out of their hands*; but *none shall pluck them out of my hand*. Yet it behooves us to look unto Jesus not only for support, but as an example. Preachers should look to him and learn. He who was rich became poor, that through his poverty his chosen might be made rich. His life was a life of poverty.—Foxes had holes, and birds of the air had nests, but the Son of man had not where to lay his head. He was indefatigable in his labors of love, and from this we who profess to be preachers of his gospel should learn to be willing to spend and be spent in his cause and submit without murmuring to whatever privations we may be subjugated to, on his account.

In a word, whether preachers or hearers, we should consider that all we have, whether gifts or possessions, is his and at his service, to be surrendered at his bidding. Governed by this sentiment we shall not fall out by the way; the preacher will preach for love and not for filthy lucre, and his brethren will contribute to his support not only as a duty but from a still more noble motive, from a love to Jesus and his word, which to them is above rubies. And should the churches be remiss in the discharge of this reasonable service, and require correction it is best to leave that part to the Master; he knows best how to regulate such matters; and when he rebukes men, even his children, for iniquity, he maketh their beauty to consume as the moth, that is, he does it effectually; and that we may escape his chastening rod, is the prayer of

Yours, &c.,

THOMAS BARTON,

For the Signs of the Times.

Pleasant Hill, Ga., May 26, 1846.

BROTHER BEEBE :—Much has been said about *Religion*, and I conclude no subject has received more abuse in the house of its friends. I submit to the consideration of the readers of the Signs, the following reflections.

Religion is not a cause, but an effect, although many writers speak of it as grace or godliness, on examination it will be found to be a fruit by which the tree on which it grows is known, "First make the tree good and his fruit good," &c. According to Servius, the word is derived from *Religo*, a latin word which means, to bind; and this agrees with what James says, "Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Hence we see that religion is an acting or doing, as an effect produced by a prior cause, and therefore the absurdity of the expression, *Get Religion!* The Jew's religion was based on tradition, the sayings of others, as delivered to them; our fathers said they must be circumcised and keep the law, and this they repeated to their children, but our Savior charged them, that they said, but did not; so there is evidently impure, as well as pure religion. Impure religion flows from an impure fountain, the motive producing action being selfish, to gain applause, honor or wealth, the aggrandisement of human nature, so as to be called Rabbi, of men. But the truly regenerate act from quite a different motive which is altogether of grace, which always makes its subjects feel the obligation they are under, and their language is, What have I, that I have not received? And, Who maketh me to differ from another? The greater therefore, the measure of the gift of Christ, the stronger will be the desire to do good, and the less deserving will they feel of divine favor; they will say, "By the grace of God I am what I am."

This then is pure religion and undefiled before God and the Father, to visit the fatherless and the widow, in their afflictions and to keep oneself unspotted from the world. In making visits there is always a motive involved, and if we visit the poor and afflicted, as is frequently the condition of the fatherless and widows, in order to learn how they do, and to relieve them by administering to their comfort of body and mind, we act in harmony with the spirit of Christ. To do this, and to keep himself, not another, unspotted from the world, is a work to be done by christians—is to manifest the legitimate fruits of vital faith in God; but without this fruit, professors of religion are dead while they have a name to live. A spotted Baptist is an unpleasant sight; but a spotted minister is a valueless incumbrance to the cause of godliness. Paul says, he kept his body under, lest, while he preached to others, he should himself become a cast-away. If ye live after the flesh, ye shall die; but if ye through the Spirit mortify the deeds of the flesh, ye shall live. Those only who live according to the scriptures, are properly denominated religious; for James

says, If any man seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. Wherefore, lay apart all superfluity of naughtiness, and receive with meekness, the ingrafted word which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. Keep yourselves unspotted from the world, untainted, uncorrupted and un-disgraced by pursuing those things which are for the gratification of the flesh; but be ye spotless, imitate the immaculate Son of God, and as the apostle exhorts, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another. Let the ministers do their duty, which is to minister in holy things, and let the deacons attend to their duties, serving tables, and thereby relieve the necessities of those who are given in charge to the church, the fatherless, the widows, and the indigent saints in general, as well as their minister's table. This is the daily ministrations, and this arrangement pleased the multitude, and they cheerfully furnished the temporal things required, that the ministers of the word might give themselves continually to prayer and to the ministry of the word. In this apostolic order each member should keep himself unspotted from the world.

I may be asked if there are not many other duties incumbent on the saints, such as forming Conventions, Conferencés, &c. for benevolent purposes, for sending the gospel to the heathen, and for the amelioration of the condition of the human family? To such inquiries I would reply, if the scriptures enjoin them, they are incumbent, but not otherwise; but the chapter and verse containing such requisition cannot be found in our version of the scriptures. It is not in the power of man to send the gospel to any place, for the gospel is the power of God, and certainly none but God can exercise his power. God will send it where, and on whom he will, and there are none who can either aid him or stay his almighty hand. There is no necessity for any society, except the church for the promotion of gospel benevolence. Nor is there any other plan wanted for doing good, other than what is found in the scriptures. Whatsoever ye would that men should do unto you, do ye even so to them. Do good unto all men, and especially unto them who are of the household of faith. As much as in you lies, live peaceably with all men; and be sure and relieve the necessities of those around you, before you make a fuss, and split the church to pieces about those abroad. And let us advise our brethren in old England to let the poor Hindoos keep their lands and other property, and to be contented with

enough, and let us quit helping them to kill the heathen in vain experiments for evangelizing them to their peculiar creeds, untill all those duties required of us in the New Testament are duly performed. And let us choose rather to have a millstone hung about our necks and we cast into the midst of the sea, than that we should offend one of those little ones that believe in Jesus. Thus I contend that religion is a work arising from, and demonstrating the existence of a prior cause. Pure religion is the effect of regeneration, and false or vain religion is the effect of human depravity, misguided judgement, &c.

Your Brother,

JOHN W. TURNER.

For the Signs of the Times.

REPLY TO BROTHER JANEWAY'S INQUIRIES.

BROTHER BEEBE :—As you have referred the interrogations of Brother Janeway to me, I will endeavor to answer them according to my ability. Judging however from the form of brother Janeway's interrogations, I suspect that I shall have to differ with him in opinion on the more important points. Though he I think, will admit it better to differ from him, than to sanction an order not established in the New Testament. In reference to brother Janeway's preliminary remarks, it is not necessary to say any thing other than giving a general assent to their correctness, excepting perhaps this one remark, "Then the church formally constituted is an assembly of baptized believers, with proper officers," &c. If brother Janeway means by this, that a church does not exist in visible form, excepting it has its proper officers, (bishops and deacons,) I must differ from him. The church at Jerusalem I think existed visibly before the appointment of the *Seven*, generally considered as *Deacons*, Acts. vi. And in the case referred to, Acts, xiv. 26, in his first interrogatory, I think there is evidence that the churches existed in those several places mentioned in the connection, before Paul and Barnabas returned and ordained elders in them: that is, which were planted in their first visit and preaching in those places. Hence it is said, "When they had ordained them elders in every church," as though the churches previously existed. I admit that having the proper officers is important to a church's enjoying all the privileges of their church relation.

In brother Janeway's first interrogatory, having referred to Acts xiv. 23, he asks, "Were these elders chosen from the several churches as members of their essential body?" I answer, no doubt they were constituent members of the several churches in which they were ordained; and I think that no church has authority over the member of another church to ordain him to the work of the ministry,

The Second Interrogatory, is, "Is it according to the authority of our Sovereign Lord, for his ministers to hold the pastoral care of more than one church?" And the Third is, "Should not the minister be a member of the church of which

he is pastor?" Brother Janeway, I presume, admits that the terms, bishop, elder and pastor, all refer to the same office, are synonymous, and are used interchangeably one for the other. In answer to the above, I reply that I know of no text in the New Testament which directly by pattern or precept, confines the office of an elder to one church, and of course not to the church of which he is pastor. Whenever the office is spoken of, general terms are used as to the extent of it. Paul speaks of the office and describes the character of the person proper to fill it, in writing to Timothy giving him direction how he ought to behave himself in the house of God, and yet not a word is said showing that the bishop should exercise his office only in one church, see 1 Tim. iii. and 2 Tim. ii. The same also is the case in his directions, Titus i. Peter, in his general epistle, mentions the elders that were among those to whom he wrote; but speaks in entirely general terms, as to the extent of their office. He does not say, Feed the flocks over which you are respectively elders; but his words are, *Feed the flock of God which is among you*, taking the oversight &c. 1 Peter, v. 1-3, Remember this epistle was not addressed to an individual church meeting in one place, but to the *strangers scattered* throughout several provinces, including a large extent of country. See chapter i. 1. The text which would appear most like favoring the idea of the pastor's being confined to one church, is Acts xx. 17, & 28. But it would be assuming what is not declared, to say the office of these elders was confined to the one church. They were the elders of that church, that is members of it, and probably there ordained. They were to exercise their office over *all the flock over the which the Holy Ghost had made them overseers*; but the Holy Ghost has not told us that this flock was only what met together in one place, nor how far it extended, unless it be implied in these words, "To feed the flock of God, which he hath purchased with his own blood." Brother Janeway knows that the church of God thus purchased is very extensive and has many branches. I admit that the conclusion would be readily drawn from the New Testament, that as a general rule in the apostles' days, elders were ordained in every church or city. But whether this is given as an established order of the churches in all ages; or whether it was incidental to that period occasioned by the peculiar state of the churches at that time, the churches being mostly, if not altogether located in the principal cities, and the consequent great use for the ministry in spreading the knowledge of salvation and planting churches in the surrounding countries, is the point to be decided. One thing is certain, if that is given as a standing order, in all after ages, for the churches, it completely sets aside as unscriptural, the custom which has prevailed in England and, to some extent, in this country, borrowed originally probably from Calvin, that no church was to have more than one pastor or elder at a time. It requires but little attention to see that in every instance where the office of el-

der is spoken of, it is represented as plural; elders, not elder; see Acts, xiv. 23, xv. 4, xx. 17; and *bishops*, not bishop, Phil. i. 1. On the other side of the question, first, brother Janeway will, I presume, admit that the bishops and elders were sent by the apostles from one church to another, and there exercised their office; as also that they were in the early ages of the church engaged in preaching abroad from their church and were instrumental in planting other churches. He will also admit that it requires the exercise of that office to baptize, plant churches, and set things in order. If so, he must admit that the Holy Ghost made those who were the elders of one church, bishops of other churches for the time being, where their membership was not.

2. Brother Janeway will admit that pastors are given by Christ, (Eph. iv. 11,) that they are made overseers by the Holy Ghost; Acts, xx. 28, and that God has promised his children and Zion, that he *will give them pastors according to his heart, which shall feed them with knowledge and understanding*. Jer. iii. 15. Then if none are pastors of churches where their memberships are not, either no company of disciples, not having pastors of their own body, can be considered gospel churches, or the Holy Ghost has failed to call them forth to their office. Neither of these will brother Janeway admit to be the case. The Holy Ghost in the experience of the church, is his own best expositor of the order he has revealed. And from the experience of the churches of our day, we are constrained to acknowledge many to be gospel churches, travelling orderly as such, to whom pastors of their own body are not given, and who are moved to call persons who are members and pastors of other churches to take, in connection with their other labors, the pastoral care of them. And from the union and fellowship existing and increasing between those churches and pastors, and the fact of the labors of these pastors in such relations, being blessed to the comforting and edifying of the saints, and to the increase of the churches, is I think the best evidence that they were given as pastors to these churches by Christ and called to the exercise of that office by the Holy Ghost. And as there is, as has been shown, no precept in the New Testament, nor decisive example showing that a person must exercise the pastoral office only over one church, and that where his membership is; I conclude from this absence of scriptural authority on the one hand, and the experience of the churches on the other, that it is not contrary to the authority and will of Christ, for a minister to exercise the pastoral office over churches where his membership is not, and over more than one church; and consequently, in answer to the fourth Interrogation, I judge that over each church of which he is made overseer, he may exercise the authority of his office without *violating the authority of Zion's King*. I will remark that it has always appeared to me as treating with neglect the gift of Christ, when a church, having a gift or gifts in their own body, called forth into exercise, and for which the

church has expressed its fellowship by having such gifted persons set apart to the work of the ministry, and who are providentially located among them, calls a person over the head of these, who is the member of another church, to take the pastoral care of it.

Now, br. Janeway, in conclusion, if we are not satisfied with the conclusions I have arrived at; but still contend that the authority of our Lord requires that every gospel church should have a distinct pastor of its own body; in the present state of the church, what shall we do to bring about this order of things? Shall we undertake to persuade those churches which have not pastors given them of their own bodies, that they are not gospel churches, and ought not to attempt to maintain the gospel ordinances and worship, &c., but to dissolve? We cannot do it, so long as it is not the pleasure of the Lord to remove his candlestick from those places. Shall we undertake to manufacture pastors, or to cause gifts to grow up in all the churches, and urge persons forward to seek the office of bishop, to whom Christ has not imparted the necessary gift, and whom the Holy Ghost has not called to the exercise thereof, and ordain these persons as elders, without the saints' having the evidence in their own breasts that the Lord has ever sent them to feed them? I hope O. S. Baptists will not undertake this business. There has been too much of such work done already for the peace and honor of Zion. We can, and ought, if the Spirit will be in us a spirit of intercession, to *pray the Lord of the harvest that he will send forth more laborers into his harvest*; and thus, wait upon the Lord to supply the wants of Zion in his own measure and way. Zion's Shepherd will not neglect his flock.

If br. Janeway or any other brother can show direct scriptural authority for a different view I would be pleased to see it, even though it might appear like discussion.

My love, br. Beebe, to yourself and br. Janeway.

S. TROTT.

Centreville, Va., July 24, 1846.

For the Signs of the Times.

Woburn, Mass., July 17, 1846.

Brother Beebe:—It is with feelings of extreme mortification that I take my pen to address you this morning. Yesterday I received a letter from my Father, informing me that I must immediately write to you to have our associational meeting as newly appointed, and as published in number 13 of the Signs with my name endorsed, countermanded. It appears that the circumstances connected with the alteration of the associational appointment were not understood at the time when the alteration was made. No blame can be attached to the Bowdoinham church or myself in the affair, only from misunderstanding; the circumstances I suppose it will not be interesting to you to know; therefore suffice it say that the new appointment must be immediately countermanded.

Brother Beebe, Through a connection of unforeseen circumstances, the O. S. Predestinarian Baptist Association will meet as first appointed, with the second church of Whitefield, Lincoln Co., Me., on Friday, September 18, at 10 o'clock, A. M.

Yours respectfully,
JOSEPH L. PURINGTON.

EDITORIAL.

NEW VERNON, N. Y., AUGUST 1, 1846.

ATONEMENT.

Extract of a letter from our correspondent "F." and Reply.

"I received the Signs, of July 1st, yestereay, and have been much edified by the reading. (as it seems to me a peculiarly rich and interesting number,) especially your reply to the question growing out of my communication. Your former remarks on that subject were not "more full than clear" to me. I felt much assisted by them; and yet the present continuation makes the subject still more plain, and I cannot but feel assured that it is the truth.

My allusion was as you conjectured, to the passage in Timothy, but I did not look at the text or context when writing it, or I might perhaps have qualified my assertion. I wrote from the impression on my memory from former readings, and perhaps from expositors I had heard of it.

The second paragraph of your reply to me contains the following; 'but instead of regarding the providential mercies of God as evidence of a reconciliation by the blood of Christ,' &c. This passage seemed to be an allusion to the doctrine I mentioned having heard preached, and yet if it is, it contains an inference which those who preach it would not, with their views of the atonement, admit. On the contrary, they urge that as a reason why men should become reconciled to God and submit to Christ. I do not say that the inference is not fairly deducible, but I do not like to impute to any one a sentiment he disavows, except by first proving that the consequence must necessarily follow from premises which he does admit.

I would like to see some remarks from yourself or Eldet Troff, on the passage, Philippians, iii. 10, and 11th, to which you alluded in your closing remarks in No. 9.

Yours &c.

F."

REPLY:—The true scriptural meaning of the term *atonement* must be definitely understood in order to a clear understanding of what blessings either spiritual or temporal flow from it. Modern diviners seem to view it as only a sort of provision made whereby sinners may secure their own salvation, and whereby also God can consistently punish the ungodly. Various indeed are the theories current among the different classes of the arminians, in regard to its nature, design, and effects; but none among them all are willing to allow the plain, clear, and legitimate, sense of the word, as it was understood and defined by an inspired apostle of our Lord Jesus Christ. We allude to the definition given by Paul, Rom. vi., in which he uses the terms, *reconciled* and *atonement* as equivalent and perfectly synonymous, in their application to the justification of the church, through the sacrifice and resurrection of Christ. In the arti-

cles to which our correspondent refers, we used the term reconciliation to convey the same idea that we would otherwise express by the term *atonement* or, *at one ment*, and by thus presenting the mirror, it is possible that our correspondent's arminian will not know himself. Much as we detest his contemptible notion of the atonement, we would for no consideration misrepresent him or his theory. If he believes what he preaches, and preaches that all temporal providential mercies come to mankind through the atonement of Christ, and that all temporal mercies together with the atonement, through which he supposes they flow, are designed only as incentives to induce sinners to become reconciled to God, and willing to allow him to reign, then his views are worse than we represented them to be: inasmuch as he completely perverts the scripture doctrine of an atonement altogether. If the atonement of Christ is a reconciliation to God of all for whom it was made, and we have, we think, proved that it is, then our inference was not only fair, but unavoidable, that in his preaching that all temporal mercies come to mankind through it, he fully implied that those mercies flow "as evidence of a reconciliation by the blood of Christ."

Throughout the Old and New Testaments, the word *atonement* is used to signify a reconciliation, but in Romans vi., to which we have referred, this definition is so clearly expressed that an honest candid man would find it more difficult to mistake than to understand the apostle's meaning. As there can be no atonement without a reconciliation, and no reconciliation without justification, all are comprehended in, and effectually and everlastingly secured to the heirs of salvation by the atonement of Christ. If therefore all temporal mercies flow to mankind through the atonement of Christ, all who receive them are reconciled to God by the death of his Son, and much more being reconciled, they shall be saved by his life.

Again, the work of reconciliation or atonement embraces the abolition of the *enmity* even the law of commandments, and the blotting out the handwriting of ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his cross. See Eph. ii. 15, and Col. ii. 14. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

The gentleman referred to by F., may have embraced the heresy of Mr. Wheelock,—That Christ made no atonement when he was here on the earth; that by his death and sufferings he only procured the materials out of which he is now prepared to make atonement for such sinners as apply to him for it. The wild notion that the blood of Christ was shed and all temporal mercies are bestowed for the purpose of trying to induce sinners to become reconciled to God, as effectually denies that Christ has made an atonement as does the heresy of Mr. Wheelock.

Having been greatly edified and delighted with the remarks incidentally made by brother Troff in

No. 13, on Phil. iii. 10 & 11, we refer that subject to him for a more extended view.

DREADFUL RAIL ROAD DISASTER.

On Friday the 24th ult., as the morning train on the New York and Erie Rail Road was on its way from this county to the city of New York, a wheel of one of the cars broke, by which means the track became disordered and one of the passenger cars was precipitated through a bridge, a distance of eight or ten feet and the next car following with awful velocity run into the fallen one with a dreadful crash. Two persons were instantly killed, and a great number wounded, some of the latter have since died, the others are, so far as we can learn, rapidly recovering.

A meeting of the gentlemen who were upon the cars at the time of the late melancholy accident upon the New York and Erie Railroad, was held at Middletown on the 27th inst., for the purpose of giving a public expression of their views and feelings in regard to that calamity. Col. ISRAEL H. WICKHAM was called to the Chair, and JAMES N. PRONK was appointed Secretary.

The object of the meeting having been stated by the Chairman, a committee appointed for the purpose, presented the following resolutions, which were unanimously adopted by the meeting.

Resolved, That, on the most careful examination of the circumstances which led to the melancholy disaster on board the cars of the New York and Erie Railroad, on the 24th of July, by which two persons were instantly killed and many wounded; we are fully convinced that this accident resulted wholly upon the breaking of a wheel of one of the freight cars; and that no blame can be attached to the Railroad Company, to their officers or their agents.

Resolved, That the promptness with which the citizens near the scene of the disaster came to our aid, and the kindness, sympathy and hospitality shown to the sufferers on that occasion by the families in the vicinity, merit and will receive our lasting gratitude.

Resolved, That all praise is due to the physicians of Monroe, Chester, and Goshen, for the promptness with which they repaired to the spot, and tendered to the sufferers the aid of their professional services.

Resolved, That we deeply sympathize with those families whose hearths and hearts have been made desolate by this sudden calamity; and we tender to them all the condolence which the warmest sympathies of our nature can bestow.

Resolved, That we take great pleasure in stating the following facts, which show the prompt and zealous efforts made by the officers and agents of the Road, to aid the sufferers and mitigate the calamity. That instantly on the reception of the news of the disaster at Piermont, despatches, by three different routes, were sent to the city; that the President immediately started for the scene of suffering, bringing with him two surgeons; that a special train was sent on Saturday, to convey with care and the least inconvenience from Monroe to Middletown, Mrs. Conklin, who was dangerously wounded; that on Saturday a special train was despatched to bring to their final resting place, the remains of the lamented son of Mr. Joseph Monell; that the President of the Company has since made a personal visit to nearly all the wounded, to inquire whether it was in his power to do anything for their relief; and that all the agents of the Road, in their various spheres,

have done every thing which kindness and humanity could devise under the circumstances of the case.

Resolved, That these proceedings be published in all the papers in this county, and such of the city papers as may be willing to give them a place.

ISRAEL H. WICKAM, Chairman.

JAMES N. PRONK, Secretary.

THE SABBATH EXAMINED.

[BY ELDER JOHN LELAND.]

I have never been able to find out on what part of the globe the Garden of Eden was planted. Geography gives no account of a spot whence four rivers take their rise. It is, therefore, most likely that the flood so changed the bed of rivers, that no such place exists. If it was at or near one of the poles, one entire day was as long as three hundred and sixty-five days are in the middle regions: of course, God was six of our years in creating and forming the heavens and earth, and all things therein, and then ceased from his work the following year.

Solar years—lunar months—day and night are measured and established by monuments in the laws of nature. Weeks, watches, hours and moments have no fixed barriers in nature, but arose and exist, either by a revelation from God or the children of men. Years, months, and days are frequently found in the writings of Moses: *week* only in the affair of Laban and Jacob: and in that place of uncertain meaning. In Daniel, the seventy weeks are supposed to include four hundred and ninety years, taking a day for a year: but whether a week in either of those places intends seven days, I cannot tell. In any case, the *week* belonged to the calendar of men. God rested on the seventh day of *time*: no account of a *week*.

Though God rested on the seventh day, I have not yet found that he ever enjoined a rest from labor *on man* for more than two thousand years after creation: nor any account that men ever observed a seven-day rest, during that length of time, taking Enoch, Noah and Abraham among the rest.

The solemn feast-day of the new moon was ordained by a statute of the God of Jacob in the days of Joseph in Egypt, (Psalms, lxxxi., 3, 4, 5) before the Sabbath was appointed, (Exodus, xvi., 25,) and is placed on a level with the Sabbath, (Isaiah, i., 13: Col. ii., 16,) etc.

The strict observance of the seventh day, as a Sabbath of rest, was enjoined on the children of Israel, with a penalty so severe that the transgressor was not to be fined, whipped or put out of the synagogue, but *surely put to death*.* The passover, as well as the new moon, was appointed by an express precept, before the Sabbath, (Ex. xii., 24.)

Very soon after the appointment of the Sabbath, it was incorporated into the laws of Moses, and became an integral part of the ten commandments which were written by the finger of God, on tables of stone.

The law of Moses contains three parts. *First*. The ten commandments engraven on stone. *Second*. The sixty precepts written in the book and sprinkled with blood, designed for the government of their commonwealth. *Third*. Their religious usages, containing bleeding victims, smoking altars, divers washings, and carnal ordinances: to be continued until what they prefigured should take place. Sometimes the whole of Moses' writings, without distinction, are called Moses, or *the law*.

When it first took rise, to call the ten commandments moral, distinct from the other parts of the law, or why it is continued, I cannot tell.

The word *moral* is not in the Bible, but it is a word of general use in these days, and of a variety

of meanings. In the religious department, it is used by many divines, to express the *eternal rule of right* which proceeds from the relation that exists between God and man, and between man and man, and that will continue as long as the perfection of God and the faculties of men exist, without change, amendment or repeal. In this point of light I receive and use the word in my research.

Why men should pay more deference to the decalogue than to the other parts of the law, I cannot ascertain. True the ten commandments were spoken aloud by God, amidst awful emblems of his power; so also the sixty precepts were written in a book, by a holy man of God, inspired by the Holy Ghost, and sprinkled with blood. When our Lord was asked by a lawyer, which was the first and great commandment, our Lord did not answer him from any of the ten commandments, but from Deut. vi., 5, and Levit., xix., 18, where Moses was not treating of the decalogue.

The law of *eternal right and equity* is seen running through the Bible like a golden cord; and is binding on all the progeny of Adam, whether they are favored with the oracles of God or not: but it never enjoins on man to do that which the laws of nature render impossible, nor does it ever give way to *absolute precepts*.

Many difficulties arise against the conclusion that the fourth commandment, in the decalogue, was of moral obligation.

1. Moral obligations never intermit, but are every day, and all the time binding.

2. In the case of circumcision and the annual atonement, works were commanded, contrary to the prohibition of the fourth commandment.—would God, by an absolute precept defeat the principles of *eternal right*?

3. Deuteronomy, v., 3, Moses says, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." What words could be plainer, and what sense of them more judicious, than to believe that none of the fathers before Moses were under the obligations to keep the fourth commandment, (which was a part of the covenant that Moses was speaking of,) which would have been the case if it had been *moral* in its nature?

4. None of the laws of Moses were written and engraven in stone but the *ten commandments*: and yet it is expressly said, (2 Cor., iii., 7, 11, 13,) that the ministration of what was there written, is done away and abolished, which will never be the case with moral law.

5. The prophets of the Lord faithfully and abundantly reprov'd the *Jews* for Sabbath breaking: but while they point out the many crimes of the Egyptians, Moabites, Edomites, Assyrians, Ninevites, Chaldeans, Tyrians, and others, they never mention Sabbath breaking. The apostle of the Gentiles also draws a black picture of them. In Rom. i., 29, 30, 31; he lays to their charge twenty-two sins but Sabbath breaking is not among the number. The like is true of Gal. v., 19, 20, 21, where seventeen sins are mentioned.†

6. The Sabbaths appointed by Moses were limited by evening. Whether the evening began at mid-day, at the setting of the sun, when the stars appeared, or at any other season, is immaterial: the Israelites, no doubt understood the expression used by their law-giver, *from evening to evening*. That it intends a whole day is evident. There has never been a minute since the fourth day of the creation, but what the sun has been rising, at his zenith, and setting on the different parts of the globe. In a line of longitude, therefore, although the people round the globe might keep a day, the day would not be the same time to all. If the subject is viewed in a line of latitude, at or

near the poles, there would be but one day in our year: of course the frigid nations would have but one Sabbath, while those of the middle regions would have three hundred and sixty five. ‡ Let a Mahometan, a Jew and a Christian stand at any spot, and dispute about the holy day: the Mahometan says Friday—the Jew is for Saturday—the Christian pleads for Sunday: not agreeing in opinion, they part at variance. The Christian takes his course eastward and travels round the world, scrupulously keeping every Sunday for holy time. The Mahometan takes a western course, and like the Christian, circumambulates the earth, rigidly observing every Friday. The Jew remains stationary, keeping every Saturday in Mosaic style. In a lapse of time the travellers return to the spot where the Jew was residing, and to their astonishment find the holy day of all was the *same day*. The Christian by travelling east had gained a day, and the Mahometan by going west had lost a day: every nine hundred miles gaining or losing an hour.

7. There is nothing in the starry heavens—in the atmosphere, or the productions of the earth, that makes one day in seven to be more holy than another. Should a man, in derangement of mind, lose time, (which often is the case,) when he returns to his reason he could never find the sanctified day by any fixed monument. This is the case universally, except in the double portion of manna given on the sixth day, and none on the seventh: which lasted but forty years.

8. The law of the Sabbath, when given by Moses, could be kept by all Israel. The tribes, in their encampment, did not cover a district, it is presumed, more than ten miles square: and after they took possession of Canaan their whole country was but a very small part of the habitable world; of course they could all rest a specific day with ease, which would be impossible for all the nations of the earth to do.

9. The precepts of Moses were divinely binding on those for whom they were intended, for the length of time designed; and all of them that are evangelized in the New Testament are binding on Christians: the rest of them belong to the Jews, and other nations, and individuals to whom they were addressed, or have ceased by their limitation. §

* There were twenty crimes punished with death in the laws of Moses, either by hanging, stoning, or burning, viz: adultery, beastiality, blasphemy, cursing father or mother, enticing to idolatry, false prophesying, false swearing, idolatry, incest, kidnapping, murder, presumption, rape, Sabbath breaking, sacrificing to Moloch, smiting father or mother, sodomy, stubbornness of a drunken son, whoredom of a priest's daughter, and witchcraft.

† The character which Paul gives of the Gentiles, previous to their receiving the gospel, and the faithfulness of the apostle to testify the whole counsel of God, forbid the conclusion, either that the Gentiles had never broken this law, (if it was binding on them,) or that Paul shunned to reprove them for this sin. The most natural result is, that the precept was not *moral*, but *absolute*, obligatory on the Jews, and on them only.

‡ As Jesus was made under the law, he submitted to it, and regarded the sabbath; not in a mode that pleased the Pharisees and Rabbies, for by them he was often accused of Sabbath breaking; but in a mode that was pleasing to God.

§ Let it be carefully noticed that the *first day of the week is never called Sabbath*, in the New Testament.

¶ The sun is at all times partially, and totally eclipsed in some regions of space, and the same is true of the moon. § "What light these men" (the advocates of the first day Sabbath) view those nations in, who proceeded from Adam, but were not under the law of Moses, and have never heard of Christ, whether they are under divine obligation to keep the seventh day or the first day, I cannot tell, for they have never told me.

POETRY.

THE CHURCH MILITANT.

Dark is the night, that doth o'erspread
Zion the church of God below;
The wolf and lion round her tread,
Seeking her final overthrow.

They loudly of their numbers boast,
And often do they prophesy;
In five years time, or ten at most,
Predestinarians all will die.

Oh! how they do anticipate
A time, when none shall them oppose;
When they shall govern church and state,
And mete out death to all their foes.

Our institutions then will rise—
No Old School Baptist then shall say,
That we, our tracts, or priesthood, lie
And that our preachers preach for pay.

But pause, ye Babylonians all,
And hear the word of Zion's King.
Proud Babylon, He says, shall fall,
With all the wealth you did her bring.

Then Zion's night shall pass away,
With all her sorrows doubts and fears;
And she rejoice to see that day,
For which she pray'd with sighs and tears.

She then will hallelujahs sing
To him, who is Omnipotent;
The Lord of lords and King of kings.
God over all, forever bless'd.

SAMUEL WILLIAMS.

OBITUARY.

BROTHER BEEBE:—I wish to notice through the Signs the death of Sister ELENOR BENSON, who died at her residence in Stafford County, Virginia, near Hartwood church on the 14th of last month, in the 61st year of her age. Although Sister Benson in the early part of her christian race stood connected with the New School, as many of us did, yet in the school of experience, under the tuition of our Great Leader and Commander, she was delivered from her shackles, and withdrew from all intercourse and connection with them. She never even honored them by an application for a letter, but withdrew independently. Many of the brethren and sisters from a distance who attended the Corresponding Association a year or two since, at Hartwood, and who sojourned with sister B. for the time, will receive this notice of her death with heart felt sorrow, as I have heard many of them speak in terms of strong commendation of her kind hospitality, and also of her meek and christian bearing.

In the death of the saints, the Lord only changes their habitation, they are his still, as his love is stronger than death; and my brother, what can we do in regard to this matter? Can we alter this divine arrangement? Let me say—Let each say—I cannot if I would, and I would not if I could. It is the Lord; let him do what seemeth good in his sight. I was confined some 20 miles from home by indisposition during her illness and at her death and therefore did not see her, but understand that her end was peace.

JOHN CLARK.

FREDERICKSBURG, VA., JULY 19, 1846.

DIED very suddenly, after an illness of only a few hours, on the 14th day of February last, at Tyrone, Steuben co. Mrs. NANCY MILLER, wife of William D. Miller, aged about 49 years. She professed a hope in Christ about 30 years before her death, but being located in the early part of her experience remote from any Baptists that she considered sound in the faith, she declined to unite with the Arminians, being better taught of the Lord. She was buried in baptism on profession of her faith, about 20 years ago in the Seneca Lake, by the editor of this paper, since which she has been enabled to adorn the doctrine of God her Savior, by a consistent life and conversation, as an Old School Baptist.

DIED, at Burlingham, on the 31st ult., Mrs. MARIA NORRIS, consort of Mr. Keeler Norris, and daughter of brother Timothy Godfrey, aged about 21 years.

Her health had been gradually declining for some years past, and she seemed to be perfectly conscious of her approaching dissolution; towards the closing scene, notwithstanding her sufferings were excessive, yet she was enabled to bear them with remarkable calmness and composure, and to give very satisfactory evidence that the Lord had revealed himself to her as her Redeemer, who had spoiled death of its sting and the grave of victory, in her case.

Her funeral was attended on the Sunday following by a very large and solemn concourse of friends, who were deeply affected on the occasion.

We have received from Brother William L. Carpenter, of Michigan, an obituary notice of the death of Brother NATHAN NORTHRUP, whose spirit was released from its mortal tenement in February last, after an illness of six weeks, which he was enabled to bear with christian firmness. His absence from the little flock with which he was connected, as well as from his family and numerous friends, will be severely felt.

ASSOCIATIONAL MEETINGS.

The Primitive Baptist Association will hold its ninth annual meeting with the Lewis' Creek Church, Carroll co., Md., commencing on Saturday before the third Sunday in September, 1846.

THE TOWALIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

The Corresponding Association will meet with the Chappawamsic Church, Stafford county, Va., on Friday before the second Sunday in August inst.

The Ketocton Association, will meet with the Thumb Run Church, Fauquier county, Va., on Thursday before the third Sunday in August inst.

The Rappahannock (Old School) Association, will meet with Robinson River Church, Madison Co., Va., on Friday before the fourth Sunday in August, 1846.

The Ebenezer Association, will meet with the Salem Church, Rockingham Co., Va., on Friday after the fourth Sunday in August inst.

The Tygart's Valley Association will meet with the Little Bethel Church, on Gladly Creek, Barbour county, Va., on Friday before the last Sunday in August inst.

The Patterson's Creek Association will be held at Enon, Morgan county, Va., on Friday before the second Sunday in September next.

The Lexington Association will meet with the church at Broome, Schoharie Co., N. Y., on the first Wednesday in September next.

The Maine Predestinarian Baptist Conference will meet at North Berwick, York Co., Maine; on Wednesday, September 23, 1846.

An Old School Meeting will be held with the Old School Baptist Church at Woburn, Mass., on Saturday and Sunday, September 26 & 27, 1846.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

Receipts.

Col. Wm. Patterson, N. J., \$6;	John Graves, N. Y., 1;	Samuel McClure, Mo., 1;	Wm. Hossman, Ky., 1;	Wm. Schnee, Ia., 1;	Eld. Peter Culp, Ten., 1;	P. McInturff, Va., 2;	Moses Morehouse, I. T., 2;	Robert Smith, Ala., 1.	Total,	\$16 00
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NEW AGENTS.—John Mead, Adrian, Michigan.—James McGinty, Dallas co., Ala.,

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.
GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, J. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Contermon, James M. Clarkeon, John Larce, H. C. Catlett, James Martin, Charles Mills Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Budger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marvin, Wm. Sellman, Jas. Jenkins, Herod Cheate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrott, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders James P. Howell, E. G. Terry, Hon. A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.] John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Reator, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharr, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrock, D. Roberson, George Ambrose, C. Kaufman, S. Williams, and Joseph Tapscoot, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, and B. Lawrence.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

VIRGINIA.—Elder S. Trott, Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauch, A. C. Boston, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Guiltatt, W. Costin, John Martin, A. R. Barbee, M. P. Pate, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollisclaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavender Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 15, 1846.

NO. 16.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor.

To whom all communications must be addressed.

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COMMUNICATIONS.

REPLIES TO BROTHERS WOODWARD AND BURRITT.

BROTHER BEEBE:—There is so much uproar made about introducing discussions, and disputable points into the Signs, that I feel a hesitancy at introducing almost any subject, as discussion might grow out of it, unless I am requested to give any views. I had intended writing a remonstrance against the ground taken by several brethren, had not your *Veto* put a stop to the discussion then going on. I should have taken this text, "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. This is applicable both to things spiritual and things temporal. What if we do not want for ourselves either to receive, or give, any of these enlarged views on doctrine and order, or are so well instructed in the things of the kingdom, that we received no edification from the writings of our brethren on these subjects; or have got our opinions fixed and do not wish to be jostled from them, lest we should be charged with changing our views, and consequently of being wiser to day than we were yesterday; ought we to wish to bind all the readers and writers of the Signs, down to those common place letters that would suit us. There are brethren among us who are solicitous of knowing the truth on every point of doctrine and of apostolic order; and they are glad to obtain light from any of their brethren on these subjects, and therefore wish to see such as have been much disputed, discussed. Shall we look so much on our own things as to monopolize the whole of the Signs from them. Again there are brethren, who become convinced that some opinions or some practice or order which has prevailed among us, is not according to the Scriptures, and so feel the importance of the error, and of a more strict conformity to what God has declared or enjoined that they are not satisfied without calling the attention of their brethren generally to the subject. Shall we because our minds

have not been exercised on these points or because their views if sustained would impeach the correctness of the views handed down to us from those going before, on these points, shut them out from a place in the Signs; as though that paper was wholly for our gratification, and that it must be put down if any thing is admitted that we do not wish agitated lest our minds might be disturbed. Surely this is not christian liberty.—I trust that no one will argue from these premises that the Signs should be opened to subjects which manifestly set aside the scriptures as our perfect standard, or do away with the plain testimony thereof; such subjects as have nothing but human reason, or a visionary construction of scriptures to support them. Some of us are apt to look a great deal more at having our minds disturbed by the agitation of points of order or of doctrine on which we have settled down without having examined carefully to know that we have scriptural authority to support them, than we do at the earnest desire of others to be informed for themselves on these points, or to irradicate errors from ourselves as well as to oppose them in the New School. Such will probably say in reference to the points on which brethren Burritt and Janeway have requested my views, away with these points of order from the Signs; let us have practical religion. But indeed, I do not know what deserves the name of practicing religion, more than a due observance of those institutions and that order which our Lord has appointed. If we respect not his authority, we give but poor evidence of supreme love to him. For myself, as these brethren have requested my views on these subjects of order, I feel it right, I should give them, not knowing how much satisfaction I may be instrumental in imparting to them and others. Those brethren who do not wish their minds disturbed on the points, can, if they please, pass over what I write, there is surely matter enough in the Signs besides to pay them for their dollar, and postage. In reference to bro. Woodward's request in the Signs, for April 1, 1846, concerning Rev. xiii. 11—18 and which bro. Beebe handed over to me, I have to say, that as I have had my views twice published on that subject; once in pamphlet, by bro. Beebe, and again with some variation in the Signs Vol. vii. pages 66 & 73—and having no additional light on that subject, I do not think it advisable again to occupy the Signs with it. I hope bro. Woodward will consider this a sufficient excuse for not further complying with his request.

Bro. Burritt requests my views on the subject

of pronouncing at the close of a meeting, what the pædobaptists call the *benediction*, but which I, and I supposed, most of our O. S. Baptists consider merely as a *dismissal*, or *parting salutation*. If bro. Burritt has been diffculted only on that point in the order generally observed in our worship, he has escaped much better than I have. Soon after my first entering upon the ministry, my mind was considerably diffculted as to that order which was general among the baptists, in conducting their meetings for worship and preaching; not being able to find apostolic example for it. For some few years, the Scotch, or Waldanian Baptists as they were called, had attracted some notice, by setting aside the prevailing forms, and professedly observing a strict regard to apostolic example in all the parts of their worship. In most of our cities, little companies had separated from the Regular Baptists, and met together on every *first-day to break bread*, and preach &c., according to what they considered strict New-Testament order. I read some of their writings on the subject and endeavored to test the same by the New-Testament. The result was, that I became satisfied, that the order which had obtained among us in the arrangement of singing, praying, and preaching &c., was a mere assumed form; that among the Waldanians there were some points of order, not regarded by us, which evidently was according to established apostolic order, and there were other points on which they laid much stress, which were mentioned in the New-Testament as mere incidental circumstances, and others again, in reference to the ministry of the word, which were important errors. The enquiry which next occupied my mind, was, whether I should continue to observe the formal course among us, or to endeavor to introduce where I worshipped a stricter regard to what appeared as New-Testament order. Whilst unsatisfied on this point, and still hesitating, I was convinced from the ill success which attended the Waldanian attempt at reform, that the Lord did not favor it, and come to the conclusion that so far as real corruption was not involved it was better to bear with some departures from apostolic order, than to split off from those whom we believe to be saints of God and grounded in the truth, and to wait till God shall cleanse his church from all its impurities with the trine and order; which, I apprehend remains in its idea, will not be whilst; that as he suffered Israel present wilderness to neglect circumcision and rael in other of his appointments, so of his church,

during the reign of antichrist. I did hope when the church, the O. S. Baptists, separated themselves from the human inventions of the Image of the Beast, as seen in the N. School, to the standard of the Scriptures, that they would go on purging themselves at least from all those human devices, which had manifestly been productive of evil.—But it seems it is not to be so, as a general thing, among the churches. Those therefore who see the evil must content themselves with purifying themselves from such evils so far as they can, without separating from the fellowship of their brethren, and to exhorting their brethren as occasion may offer to test their systems and practice by the Scriptures of truth. As to the arrangement of the parts to be attended to in the meetings of the church for worship, I am satisfied that this arrangement is left unestablished as a thing indifferent, provided *all things be done decently and in order*. This opinion I have derived from that particular direction which Paul gave to the church at Corinth touching the exercise both of the ordinary and extraordinary gifts. 1 Cor. xiv. There is no direction given when or how often they should sing, & pray, though both are referred to; nor in reference to preaching or prophecy excepting that *two or three might speak, if so many were present having any message given them; and that one was not to continue speaking so long as to exclude the others from an equal opportunity, as is sometimes the case among us.*—So in reference to the Lord's supper, the Apostle, in 1 Cor. xi. 23—26, has given clearly what is essential in that ordinance. *For he delivered to them, that which he had received of the Lord concerning it, and surely he must have received of the Lord all that is essential in that ordinance.* But there is nothing in what he delivered them, specifying at what hour, nor how often they should observe this ordinance, *as oft as ye do it*, is the specification on this point; nor in what place only that it was *when the church were come together in one place*. See ver. 18 & 20. So that the circumstances of being in an upper room and at night on which some lay so much stress, are things indifferent.—But here I do not mean by it that because such and such things are not forbidden, they are indifferent. For instance, infant sprinkling is not in direct terms forbidden, yet the appointing of believer's baptism to be observed, is itself a prohibition of the substitution of any thing else in the place of it, and therefore *not a thing indifferent*. So the appointing of churches as the order by which the disciples are to be associated together in one visible body, and the committing of the administration of all the Lord's appointed order, to the churches severally, is a forbidding of the constitution of other religious bodies, and of such bodies assuming the management of any part of the affairs of the gospel.—But in the arrangement of the parts of worship, the Apostle has enjoined that *all things be done decently and in order*; it is self-evident that some arrangement is necessary to different things being done in order, otherwise, singing, praying, speaking &c. might be going on at the same

time; the very confusion which Paul objects to in that church. This arrangement is not specified in the New-Testament, and is therefore left as a thing indifferent providing decency and order is observed. Hence I know not that the arrangement which generally prevails among us is not as good as any other would be. Excepting that I have sometimes thought that the having always one uniform arrangement, is more likely to sink into a kind of formal thing, than would be the varying of that arrangement according to circumstances.—What I have said above has only reference to the order of worship where the church *be come together in one place*. In reference to preaching to other congregations than when the church is met, there is on such occasions not only no authority for these forms in singing, praying &c. but apostolic example is uniformly against their use. The order we observe in such appointments for preaching has grown out of infant baptism, whereby the posterity of professors are placed in circumstances to be considered acceptable worshippers. By conforming to this custom we so far sanction this principle. The same in full may be said of the practice of putting forward persons making no pretensions to religion, or for whose pretensions we have no fellowship, to lead in singing.—Yet to both of these customs I have conformed rather than to single myself out from my brethren. To come to the particular point of order to which bro. Burritt refers, the form of dismissing the meeting; if this was considered as an attempt to impart a blessing to the people by any virtue there is in the lifting up of our hands, as our Lord blessed little children brought to him. I should shrink from the attempt too. But I do not, neither do I think our brethren generally, view it in that light.—At most it is but a short prayer to God for a parting blessing upon the people. This appears to me a proper subject of prayer, and being offered at the close of the religious exercises in which we have been engaged. I should not consider it an infringement of that *decency and order* which the Apostle enjoins. But I have rather looked at it as a *parting salutation*, and have considered the examples of the apostles Paul and Peter in closing their epistles, to be good authority. Paul does not call that close, a *blessing*, but a *salutation*. See 2 Thess. iii. 17, and other places. As I have thus viewed the subject for many years, I have felt no difficulty in conforming to that order, generally, though I have considered there was rather an impropriety in giving this salutation, when we were only adjourning for half an hour or so, expecting the same people again to come together and resume the exercises of the day.—Paul speaks of *blessing with the spirit*, in which, from his immediately calling it a *giving of thanks*, I conclude he refers to blessing God rather than blessing the people. 1 Cor. xiv. 16 & 17.—So the *blessing of the bread*; (Matt. xxvi. 26) and the *cup of blessing*, 1 Cor. x. 16, as these cases are spoken of as *giving thanks* in Luke xxii. 19 and 1 Cor. xi. 24 I think they refer to *blessing or thanking* God for them. I have

thus given bro. Burritt my experience and conclusion on this subject, if the relation shall afford him any satisfaction on the point about which he is diffculted, or any comfort from the consideration that others are constrained to conform to points, about the correctness of which they are not satisfied, I shall not have labored in vain. May I conclude with the salutation?

May the grace of our Lord Jesus Christ be with each of you, and all his saints. Amen.

S. TROTT.

Centerville, Va., July 22, 1846.

For the Signs of the Times.

Talbot county, Ga. July, 1846.

BROTHER BEEBE—Having a blank sheet and a full mind, I will write a little for the Signs and Monitor, upon the important and soul cheering doctrine of *Christian Knowledge*, which is called a saving knowledge, and which produces a veneration for the Living and True God, Psa. lxxxix. 7, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Read on to the 15th verse, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." "For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids." Zech. ix. 17, "The Lord also will be a Refuge for the oppressed, a Refuge in times of trouble,—And they that know thy name will put their trust in thee; for thou Lord hast not forsaken them that seek thee." Psa. ix. 9, 10. "And hereby we do know that we know him, if we keep his commandments." 1 John ii. 3. "And we know that the Son of God is come, and hath given us 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." And in another place, "And this is Life Eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "Yea doubtless, and I count all things but loss, 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 my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." "I know," says Job, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and not for another." All these things are by revelation made known to the people of God; but before they can know them they must be regenerated; for the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. It is not the *old man* that knoweth God, but the *new man*, which

after God is created in righteousness and true holiness. That which is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Which birth, the effort people of this country say is effected by the preachers' preaching the word, and parents using the *means of grace*, calling on sinners to pray, to believe, to hear, to repent, and to come to Christ &c. Now my brother, we know experimentally, that a sinner has as much power to go to heaven as he has to prepare himself for heaven, and every regenerated sinner knows himself to be as destitute of power as he was of will before he was born again; and when a sinner is made acquainted with himself, he exclaims, O! wretched man that I am,—Lord save or I perish! And when he has tried every means of his power and skill, and given up all for lost, when his very prayers have become sinful in his estimation, and when he finds that he cannot repent, or do any thing to profit, he then sees plainly and knows of a truth that it is not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration and the renewing of the Holy Ghost: and that "Except a man be born again he cannot see the kingdom of God." That which is born of the flesh is flesh and that which is born of the Spirit is spirit, and these which are born of the Spirit do not receive the spirit of bondage again to fear, but the spirit of adoption, whereby they cry Abba Father; the Spirit itself beareth witness with their spirit, that they are born of God. And if children, then heirs, heirs of God and joint heirs with Jesus Christ, if so be that we suffer with him; that we may be also glorified together. We are therefore prepared to suffer all things, knowing in whom we have believed. The value of this knowledge of God in Christ reconciling us to himself, is beyond all estimation, it makes the poor feel rich, and it makes the rich feel poor, and so it brings all of God's children on an equal level, being nothing in themselves, but possessing all things in Christ their Head and Husband. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Here the apostle felt more than he could comprehend of the love of Christ; he knew it was his love, but it passed knowledge.

The business of the pastor is to feed the flock, or church of God, which he hath purchased with his own blood, and the food on which they are to be fed, is knowledge,—“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” Jer. iii. 15. Here we see that a pastor or shepherd is the gift of God, and not of the Schools; and our Lord has said, “Who then is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season?” Mat. xxiv. 45. Surely such an one is according to his own heart, and will preach or teach that which Jesus Christ has taught and commanded; but this knowledge and understanding cannot be imparted to an unregenerate person. All the theological schools in the world cannot regenerate a sinner,

and consequently cannot make a pastor according to the heart of the Lord, to feed his people; but it is sweet employment for the man of God, whose heart is stored with this knowledge and understanding, to feed the flock of God with it.

Your brother, in hope of Eternal Life, which God that cannot lie promised before the world began.

JOHN W. TURNER.

For the Sings of the Times.

Clark County, Ky. Dec. the 28, 1845.

BROTHER BEEBE:—Agreeable to the request of some of my Brethren as well as of many of my neighbors and friends, I would be glad by means of your paper to communicate to them as well as to my Brethren with whom I have formed an acquaintance in other Countries, some of my thoughts of the gospel plan of life and Salvation, in, though, or by, our Lord Jesus Christ.

I trust that I have, to some extent, been made acquainted with my own weakness, and I shall for that reason, endeavor to speak in that plain, simple, and easy style, which should ever characterize an Old Fashioned Baptist, and I may have occasion during my remarks, to speak of some other denominations who, I would fain hope, will not allow their feelings to be in any way hurt with me for, I do assure them, that my only aim in this as well as every other investigation on the subject of religion, so far as I know myself, is to set truth in its proper light.

In the first place we discover from the sacred Oracles that there are three that bare Record in Heaven, the Father, the Word, & the Holy Ghost, and these three are one; so completely one in my view, that I find it imposeable to divide them except in their offices: and again, we find in the commencement of John's Testimony that in the beginning was the Word, and the Word was with God, and the Word was God, all things were made by him; &c., and this Word was made flesh, and dwelt among us, and we beheld his glory, as the glory of the only begotten of the Father full of grace and truth, the Prophet Isaiah seemed to have a very bright view of the same Word, while writing his ninth chapter, he says, unto us, a child is born, unto us a son is given, the government shall be upon his shoulder, and his name shall be called wonderful, councillor, the mighty God, the everlasting Father, and Prince of peace. I conclude then that it was the office of God the Father to create and uphold all things by the word of his power, and that it was the office of the Son to make an Atonement sufficient and satisfactory for sin, for I hear Paul saying He hath made him to be sin for us who knew no sin, that we might be made the Righteousness of God in him, and again, in as much as the children were partakers of flesh and blood, he himself also took part of the same, that he might through death, distroy him that had the power of death &c., and thirdly, that it is the office of the Holy Ghost, to make an application of the blood of Jesus Christ to the hearts of poor, lost, perishing, sinners, to quicken or bring them

to life, and shew them the al-sufficiency of the finished work of the Lord Jesus, and to lead them to him, as the end of the law for Righteousness to every one that believes.

I conclude also that man originally was made upright, and pronounced very good, and in that state that he was not only a moral agent possessing the power of choice between good and evil, but that he was the federal head and Representative of all his natural offspring and that all his children fell in him and became subject to sickness, pain, and death, and that man while in this state of uprightness was a figure of him that was to come, even of the Lord Mesioah, and that he was not deceived, that he disobeyed the voice of God from a principle of choice, for his bride being deceived by satan, and in the transgression before him, their situation became entirely changed, and their destiny seemed forever severed, unless he should yield to the entreaties of his wife, which he did and by so doing brought death upon all his natural seed.

Here then, we can view, with pleasure and delight, his glorious anti-type, as brought to view by the Apostle Paul in the fifth Chapter of his letter to the Church at Rome, when treating about our awful ruin by sin, and our wonderful recovery by grace, he informs us that Adam was a type of him that was to come, even of the Lord Jesus Christ, he forms a striking comparison between the first and second Adam, between the disobedience of the one, and the obedience of the other, together with the effects of each. He represents Adam as a public person, as constituted the federal head of all his posterity, and Christ as the Representative of all the chosen seed. The first offence of the former, he signifies, was imputed to all his natural offspring, while the complete obedience of the latter is imputed to all his spiritual seed. With what pleasure then we can view the oneness relationship or union existing in Christ, to, or with, his Church, previous to his being born of the virgin, or previous to the commencement of time, for had he not stood as her head and Husband before man became a sinner, or before she became insolvent, I am a loss to know how her sins or debts could with any propriety or justice be charged upon, or imputed to him; and, upon that hypothesis, I am induced to believe that none of Adam's family could ever reach the climes of eternal bliss.

Let me here drop a word on the subject of justification. Some of your correspondents seem to conclude that the church of Christ stood eternally justified, and consequently that they were never a lost people. Now, in view of the atonement, I believe that God has ever viewed his people as standing complete in Jesus Christ; yet, in their relation to Adam as their federal head, I view the whole human family as standing on one common level, and all guilty before God; and that sinners are justified before God only by and through the righteousness of Jesus Christ imputed to them. I would be glad to say something more, but I find that I have filled my sheet without even naming

any other denomination, as I had anticipated.

I remain, Yours in hope of Immortality.

JOHN BURGESS.

For the Signs of the Times.

Bath County, Ky. May 27, 1846.

BROTHER BEEBE:—By request of the Church at White Oak, Bath County, Ky., I send you for publication, a short account of our Social Corresponding Meeting, which was held with that church on the 22d and two succeeding days of the present month.

Corresponding Circular of the Social Corresponding Meeting, held with the Church at White Oak, Bath County, Kentucky, on the 22, 23 & 24th days of May, 1846.

BELoved BRETHREN IN THE LORD:—After having enjoyed a visit from many of our dear brethren and sisters of our sister churches, who have united with us in the worship of God, we esteem it a privilege to address you, through the medium of the "Signs & Monitor," and in this way, inform you that our meeting has been harmonious, and with some, will probably be long remembered, if we may judge from appearances. Although the congregation was unusually large on Lord's day, and had listened to three formal sermons and an exhortation of some length, they did not appear to be in the least wearied; indeed some appeared to be reluctant to leave the Grove that sheltered us, and some of them said they had never attended such a meeting before.

O Brethren, what manner of persons ought we to be, seeing we have been set at naught by the world and by the New School professors, and strangely slighted by some whom we have esteemed as the children of the Lord. Although we have been accused of departing from the ancient customs and usages of Old School Baptists, and of getting up *new things*, we have great cause to rejoice that after almost seven years experience, our course should meet with the approbation of our adorable Redeemer, in the lovely manifestation of himself among us, that is if we are not deceived, and we think that we are not, for he alone is the author of love, and every thing has thus far appeared to bear that character. And although there has as yet been nothing among us to mar our peace, and we have been blessed far above our deserts, yet we are craving more. We wish to extend our acquaintance; and this is one object of this address. We wish our brethren from abroad to visit us, especially our preaching brethren; for we think we can truly say, the harvest is great, but the laborers are few, there being but four ordained ministers among us, and the most of them are growing quite infirm, two of them having reached their three score and ten years. We think, if we are not altogether mistaken, we do rejoice to hear of so many of our Old School Brethren who are with us in our mode of worship, and still we wish to see more. In a word, we do wish that all heaven born souls could be one, and each could adopt the language of Ruth, to Naomi, her mother-in-law. We desire the prayers of all

the saints, and we also try to pray that the Lord may preserve his children from every error, and unite them more and more in the truth: that he may remove every let to the abounding of christian love, and finally that God may be glorified, his kingdom advanced, and we be prepared for a happy meeting above.

L. CAMPBELL. *Moderator.*

TILMAN KEARNS, *Clerk.*

For the Signs of the Times.

OLD SCHOOL MEETING,

[OF NORTHERN PENNSYLVANIA.]

Brother Beebe!—I was requested by the brethren of the meeting of Old School Baptists of Northern Pennsylvania to prepare a notice of their late meeting, and a circular address, as the brethren had depended on our late beloved brother West, to prepare an address as usual, but the Lord having called that brother from his labors, as we trust, to his crown, it falls to my lot to prepare this notice.

The Brethren met according to appointment with the church at Greenfield, Luzerne County, Pa., June 21st and 22d. The meeting was well attended, by brethren and sisters from churches of our order, which are scattered throughout that region of country, and the season was interesting and refreshing. We believe the presence of the Master of Assemblies was sensibly realized in our midst, *shewing himself through the lattice.* The preaching was harmonious, and all of a piece. Our Brother Hait, from Warwick association, *served up two dishes*; but no wild goards, or poisonous doctrine was perceptible in either of them. He truly exhibited a giant mind, in a poor debilitated body. Another *dish* was served up by a young brother Rogers, of Providence church; may the Lord make him a blessing to the sheep and lambs of his vicinity, (for the goats will not turn out to hear him.

It is the desire of the brethren, to continue their christian correspondence with those of like precious faith, though the medium of the "Signs." Their next annual meeting will be held, if the Lord will, with the church of Jackson, Susquehanna Co. Pa., commencing on Saturday before the third Sunday in June, 1847., when and where, we do earnestly & affectionately invite our brethren of the old Predestinarian order, to attend, Brethren in the ministry who know the truth, and who are neither afraid nor ashamed to preach it, are especially requested to attend.

Ye ministers of the Lord, consider the over-spreading abominations which deluge the world, and scatter the church, and the pernicious heresies, which, under the imposing name of "Benevolence," with its corrupting tendency stealing upon the community, is amassing influence & power into the hands of those who would, gladly, if permitted, obliterate the last record of truth, and exterminate you, with all who love and hold the truth, from the earth. Dear Brethren, stand fast; Quit you like men:—Be strong, Fight in the battles of your Lord against Midian, and with the

sword of the Spirit, hew to pieces all the Agags of the present age, who came *delicately* to deceive the souls of the simple, with smooth words and fair speeches, whereby they lay in wait to deceive. The command of God is, Put yourselves in array against Babylon, round about, all ye that bend the bow; shoot at her, spare no arrows; for she hath sinned against the Lord. Brethren, you may know them from the description Paul gave of them to Timothy; they are of the *sort* which *creep* into houses, lead captive silly woman laden with sins, and led away with divers lust. Mark them, when they attempt to creep into your houses, with salutations like the following, viz. "Will you read a Tract?" Do you send your children to Sabbath School? Have you a bible? Do you go to church? Will you allow us to pray for you? Will you sign the Tee-total pledge? Don't you think you would feel better if you should come and join our church? &c. &c. Brethren, spare them not; though by faithfully opposing them you may loose the countenance and pecuniary support of many whom you may have taken to be your friends, you will have what is far more dear to you, the countenance and support of your Lord and Master. Many may indeed count you their enemy for telling them the truth, and you may be situated as Paul was, when in affliction for the gospel's sake, and no man stood by him, but all forsook him. Fear none of these things; for he who has delivered you in times past, will still deliver you out of the mouth of the lion. It is written, "No weapon that is formed against thee, shall prosper; and every tongue that riseth against you in judgment, thou shalt contemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

In behalf of the meeting of Old School Baptists, at Greenfield Pa.

B. PICHER.

EDITORIAL.

NEW VERNON, N. Y., AUGUST 15, 1846.

THE FORTIFICATION OF THE CHURCH OF GOD.

"Walk about Zion, and go around about her; tell the Towers thereof." Psalms xviii. 12.

Zion, or the city of David was strongly fortified, her walls were calculated to resist a strong invading force, and her towers were ample and imposing. This city has been chosen throughout the writings of the old and New-Testament as a favorite figure of the Church of God; the kingdom of our Lord Jesus Christ. The inspired singer of Israel, in the exalted strains of his devotion, as discribed in this Psalm, was led to contemplate more than the figure; his prophetic eye glanced down the vista of ages, and beheld with rapture, the advent, the kingdom, and the glory of our Lord Jesus Christ. With the understanding then, that the Zion of our text is the spiritual kingdom of Christ, we will inquire. Who are called upon to survey her walls, and to report the

number of her towers? Qualifications of a spiritual kind are indispensable to the performance of this work. Not all the wisdom of men can supersede the necessity of the Spirit's work; for, "Except a man be born again, he cannot see the kingdom of God." John iii. 3, and certainly, a man, however wise, learned, or great, who *cannot see*, must be incompetent to *tell* or count, the towers of Zion. If men by wisdom could know God, or if by education, or indefatigable research could learn the invincibility of the bulwarks of the Church of God, they would never venture an assault upon her; but God in wisdom, has hidden it from their powers of perception, that they may exhaust all their energies in fruitless warfare, for not one of her stakes shall ever be removed, nor one of her cords ever be broken. Souls that are *born again* redeemed and brought with singing to Zion, alone are blessed with the privilege of "Walking round Zion." The idea in the text of walking round Zion, is not to gratify an idle curiosity, but to prepare the peculiarly favored beholders, to make their report, to the generation to come, and to fill the soul with confidence in God, that he is abundantly able to keep that which they have committed to him, against that day.

But let us consider what it is to walk around the Zion of our God. Her location, the Psalmist informs us, is in the Mountain of the holiness of God, Beautiful for situation! the joy of the whole earth is Mount Zion, on the sides of the North: the city of the Great King; and God is known in her palaces, for a Refuge. Can we then circumambulate her walls, so as to see her strength and tell her towers and yet remain ignorant of the "Holy, Holy, Holy, Lord God Almighty," in whose holiness she is immutably and eternally established? Fearful emblems of divine Majesty were displayed in giving the preceptive covenant to carnal Israel from the top of Sinai; but they who count the towers of Zion are not come to the mountain that might be touched. No peals of thunder shake the walls of Zion; no streaming lightnings bear God's vengeance down to those who dwell within her sacred walls. No gloom of darkness, tempest, fire, nor smoke sullies the beauty of her situation. But those who find her gates, come to the city of the Living God, to the Heavenly Jerusalem; to an innumerable company of angels, to the General Assembly and church of the First Born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New-Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

To this Mount; to this Heavenly vision of peace, they come, because, they are the Redeemed of the Lord, and God has said they SHALL COME with songs & everlasting joy. The Great Trumpet is blown, and THEY SHALL COME, which were ready to perish, &c, and shall worship God, at his Holy Mount, at Jerusalem. Nothing is more certain than that we must come to this Zion, before we can walk around it, and as coming to Zion, is coming to Jesus the Mediator of the

New Covenant, no man can come, except the Father who sent Jesus into the world, draw him, and he will raise him up at the last day. But, All that the Father gave him, shall come unto him; and shall in no case be cast out.

Reader, have you come to Zion? If you have, you know, and you are willing to confess that the Father has drawn you there to Christ; and this being your happy condition, it is your privilege to take the walk proposed in the text.

GO AROUND ABOUT HER. This is no place for idleness; it is true, your going around her is not to add to her strength, nor safety, for that is not necessary nor is it possible, for,

"Her walls are Strength, and at her gates,
A guard of heavenly warriors waits,
Nor shall her firm foundations move,
Fix'd on his counsel and his love."

But this privilege contemplates your improvement, your instruction, and your comfort, as well as your blessed employment. Go round about her. You have not yet seen all that there is to be learned, you may have seen, or had some faint view of the strait gate, by which you entered this city, but have you observed the closed gate, that looketh to-wards the east, by which the Lord God of Israel hath entered, and can you report with accuracy the dimensions of the South, the North, and the West Gates? See Ezekiel, xlv. To perform this delightful walk, like the prophet Ezekiel, you will require to have a guide, you cannot perform it alone. But if that Guide which Jesus promised, takes you in charge, he shall guide you into all truth; & then you will walk & not faint. This walk, if we mistake not will occupy the whole pilgrimage of the saints of the Lord, from the moment of their translation from darkness to light, until they behold the consummation of the glory of the church in unclouded glory and uninterrupted bliss.

TELL THE TOWERS THEREOF.—The Lord's name is one of them, and it is invincible. At this tower, every knee shall bow and every tongue shall confess. Yea, it is a strong Tower, into which the righteous flee and find safety. But the Psalmist uses the plural number. Tell the Towers thereof. To tell, is to count. Now let us see if we can count the towers of strength & safety which God has provided for his saints. God's thoughts are but another name for his purposes, or his counsels and, David has said, If I should count them, they are more than the hairs of my head. Every New-Covenant promise, is a tower of strength to the children of God. The spiritual bond that serves as a connecting link or neck which unites Christ the Head and Zion the body, is as the tower of David which was builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men. Predestination, Election, Effectual calling, Preservation in grace to glory, Resurrection and Eternal glory, are well known towers to the tried saints. Often have they been chased into them by their arminian natures, and by their arminian devils too; but they have always found them impregnable. Standing in this doctrine, the darts of the enemy cease to be hurl-

ed at us; for the enemy hates the doctrine with more deadly hate than that with which he hates us, and all his arrows are wasted in vain attempts to batter down our towers, and finding them invulnerable, their poisoned arrows fall harmlessly at our feet.

The idea of fortifications, forts, towers, &c., clearly implies the present militant state of the Church of the Living God, the Holy City, whose dimensions are eighteen thousand measures, and the name of which, from that day shall be, THE LORD IS THERE. Now she has enemies to encounter, battles to fight, Agags to hew in pieces, persecutions, reproaches, and sore conflicts to endure; but the God of Jeshurun rideth upon the heavens in her help, and in his excellency on the sky! The Eternal God is her Refuge, and underneath her are the everlasting arms.

"Bulwarks of mighty grace, defend
The city where we dwell;
The walls, of strong Salvation built,
Defy the assaults of hell."

MISCELLANEOUS EXTRACTS.

THE SABBATH EXAMINED,

BY ELDER JOHN LELAND.

[Continued from page 119.]

10. All the ten commandments, except the fourth, are brought forward and enjoined in the New Testament. That there is one God to be worshipped—that idolatry must be forsaken—that the name of God must not be taken in vain, or blasphemed—that father and mother must be honored—that murderers have not eternal life—that stealing is criminal—that adultery is heinous—that covetousness and love of the world is abhorrent, are interwoven in that book. || But where shall we find a precept given by him who was greater than Moses—who was faithful in all his house, that his followers should abstain from labor and keep holy the seventh day of every week? or that the first day of every week should supersede the seventh, to be kept in remembrance of his resurrection? He appointed one meeting for his disciples on a mountain in Gallilee: and he appeared to above five hundred brethren at once? but on what day of the week I know not.

11. A day, limited by the unchangeable monuments of nature, could be observed by the nation of Israel in their section of country; but as the gospel was for all the world, no one day could be observed by the inhabitants at large. Would the blessed Jesus enjoin an impossibility upon his followers?

12. If the fourth commandment is moral, (still binding, without change or decay,) servants, cattle, and gates must exist forever, as long as the perfections of God and the faculties of men endure.

* * * * *
13. The essential prerequisites of salvation are not hereditary, nor do they depend upon social union, but are affairs that lie between God and individuals; hence, a person in lonely solitude may possess those views and exercises of mind, and perform those works that are acceptable to God: yet God (who saw it was not good that man should be alone) has ordained assembling of saints for religious worship, and marked out the rules of their devotion.

|| See Romans, xiii., 9, and many other places.

14. Men began to call upon the name of the Lord, (by publicly assembling, it is presumed,) A. M., 235. Some think that Abraham's three hundred and eighteen trained servants, were such as he had disciplined in the knowledge of God, who assembled with him at his altar. Jacob, in obedience to God; took his household, and all that were with him, and went to Bethel and worshipped God. But whatever may be said of the patriarchal age, the institutes of Moses appoint three solemn assemblies for every year, each to last seven or eight days, in which all the males of Israel were to be present; and many solemn assemblies beside. The seventh day Sabbath was appointed, with the awful penalty of death to the transgressor, to be observed as a day of rest, more than a day of worship.

15. That Christ was crucified on our *Friday* is generally understood. That he rose early on the first day of the week, our *Sunday*, is believed. Afterwards he was seen forty days, and then ascended, which was *Thursday*. Pentecost being fifty days after the passover, was on *Saturday*. It is difficult to see any partiality shown to days in the great events of eternal redemption.

* * * * *

17. There is a scattering class all over christendom, and in some parts they are numerous, who strictly regard the *first day* of every week, in obedience to the fourth commandment: They have changed the *seventh day* for the *first*, placed the resurrection of Christ for the object instead of God's rest and the deliverance of Israel from Egypt, altered the penalty from death to a small fine, changed a rest within their gates for a go-abroad to perform Christian worship, and added to the commandment "Except so much as is to be taken up in the works of necessity and mercy." But they have not told us who is to be the judge, to decide whether the works done on the first day are works of necessity and mercy, or not. Is the parent to be judge for the child? the church for its members? and the magistrate for the populace? why a weekly day was appointed to celebrate one event in the scheme of redemption, and no day to commemorate other events, equally important, seems strange. If, however, there is a divine precept for it, our reasoning must be quiet: but where do we find the command, that the disciples of Christ should keep the first day of every week in remembrance of the resurrection of Christ? The class of christians that I am now treating of, wherever they are numerous enough, make the observance of their first day an article of jurisprudence. The day is legalized, and the offender punished; regardless of the good maxim "That neither legislators, judges, nor jurors, in their official capacity, have any thing to do with souls and eternity; for where conscience begins empire ends."

18. Another respectable sect is ever found in christendom who keep every *seventh day* of the week as holy time; believing that the fourth commandment is unalterable in its nature, and binding on all nations. Their motto is, "Do we then through faith make void the law? God forbid: yea we establish the law." They are as firm believers in the resurrection of Christ as those who keep the first day for a holy Sabbath, and acknowledge him as the only Saviour of man, but punish those who disregard their holy day with nothing but non fellowship. They also appeal to the first centuries of Christianity for precedent as much as their first day brethren.

19. Among the rest there has been, and still is, a goodly number who believe the divinity of the fourth commandment, and the resurrection of the Lord Jesus, and worship him in private and

in public, in spirit and in truth, who, nevertheless, believe that there is no sanctity in one day more than in another; they see that God blesses the assembled saints on one day of the week, as well as another, and that individuals have access to God, and receive the joy of believing, without a diary reckoning.

20. That many churches were formed in Judea, Samaria, and among the Gentiles, in the day of the apostles, is abundantly proved. In what manner they were separated from the world, and whether they had any badge that distinguished one church from another, except local situation, and unity of sentiment, is hard to ascertain. As we read of the *whole church*, the presumption is that each church knew her own members. The inspired apostles, by word and epistles, gave much instruction to those churches—to the ministers raised up among them, and to all the scattered saints who were so located that they could not assemble with others.

21. As individuals, their right temper of mind and private devotion is described, their relative and civil behaviour is enforced, and their various duties, as members of churches, are imperiously enjoined.

22. There are duties enjoined on the disciples, when assembled together, that required *fixed days* for their performance. These days must be fixed by divine appointment, legal authority, or by mutual agreement. When Christ and the apostles were on earth, the power of making laws was in the hands of the heathen, who were enemies of Christ, and opposed to his cause; and in their hands it continued until the fourth century. Of course, during that length of time, there could be no laws made to regulate Christianity, either in times or proceedings.

23. That Christ gave any command to his disciples to assemble every first day of the week in commemoration of his resurrection, is not to be found—but he had many things to say unto them which they were not able to bear, which he assured them, should be revealed to them by the spirit of truth, after his ascension. To the inspired writings of the Acts and Epistles of the apostles we therefore apply for aid, as our last and sure guide.

24. Acts xxi., 20.—Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. Acts xv., 21. For Moses, of old time, hath in every city them that preach him, being read in the synagogues every Sabbath day. Galatians iv., 10.—Ye observe days, and months, and times, and years. From these texts, without any comment, it appears highly probable—almost certain, that the Jews, who embraced Christianity, assembled on the Sabbath, and not on the first day of the week. If our translation of the New Testament is correct, there is a marked difference between the Sabbath and the first day of the week.

25. The *order* which Paul gave to the churches of Galatia, reads thus: "Let him that is taught in the word communicate unto him that teaches in all good things. As we have, therefore, opportunity, let us do good unto all men; especially unto them who are of the household of faith."—Gal. vi., 6, 10.

This *order* he refers to, and enjoins on the church of Corinth, in the following words: "Now concerning the collection for the saints, as I have given *order* to the churches of Galatia, even so do ye. Upon the first *day* of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians xvi., 1, 2. (If any other

order was given to the Galatians, it is not recorded.) This order to the Galatians had no respect to the time of doing, but to the work to be done; but to the Corinthians, the *time* (first day of the week) is particularly noticed. The work to be done was not reading the scriptures—preaching—exhortation—prophesying—praying nor singing, but laying by in store as God had prospered every one. The articles to be laid in store, were all good things; clothing, food, and money, for the poor saints in Judea. Whether this work was to be repeated on the first *day* of more weeks than one, is not said. The business of the day seems to have been measuring, weighing, deducting, casting, and conveying the proceeds to the depot, that all might be ready for Paul to receive and carry to the poor saints in Judea. If a strained construction of the text can be admitted, it looks as if the Corinthians had voluntarily selected the first day of the week to meet together, to perform those duties which are of a social nature; which agreement Paul was acquainted with, and in order to economize time, he directs them to carry their donations with them to the place of their gathering together. This interpretation of the text, does not correspond with the views of those who believe in the sanctity of the first day of the week. To see every member of the church repairing to the place appointed for public worship, one carrying a bag of grain, another a luncheon of meat, a third a bundle of clothing, etc., etc., would appear a profanation of holy time to them.

26. Nothing appears more likely to me, than that the several churches appointed their own days to assemble together. The churches in Judea preferred their old Sabbath, the Corinthians the first day of the week, etc.; contiguous churches taking care to appoint different days, that men of leisure and piety might attend several meetings in a week. By this mode one preacher would do all the essential work that seven do on a different plan. Daily (not weekly) in the temple and in every house, they would not cease to teach and preach Jesus.

27. One man esteemeth one day above another—another esteemeth every day alike. Let every man be fully persuaded in his own mind.

The foregoing remarks are now written when I am more than 83 years old; but they contain the exercises, views and conclusions of my mind, when I was in the full vigor of those powers of mind which God was pleased to give me.

August 1837.

28. The *preparation* was the day before the Sabbath in the feast of the passover. The day after the preparation, which was Sabbath, the elders and priests applied to Pilate for authority, and obtained a commission to make sure the sepulchre, seal the door, and set a watch which they executed. How strange, that the men, who had so often condemned the Saviour for Sabbath breaking, should do it themselves!

29. Considering the laws of the states, and the long usages of this country, it is not probable that the suggestion made in the foregoing, (No. 26) will take effect until some revolution takes place in the religious department. The most that can be expected, is, that legislatures will cease making sabbatical laws, and churches decline making the observance of one day or another, or no day a test of fellowship; leaving individuals to judge and act for themselves.

30. I have only to add, that in some of my writings that have been published heretofore, I have given more credit to the arguments in favor of the appointment of the first day Sabbath, and its general observance, than I can now admit of. June, 1838.

From the Gospel Standard.

A SERMON TAKEN DOWN IN SHORT-HAND

"The Lord will give strength unto his people; the Lord will bless his people with peace."—Psalm xxix 11.

The word of the Lord is full of promises; and every one of these promises will most certainly be fulfilled, for they came from the lips of Him that cannot lie. Their fulfilment therefore depends upon the eternal and infinite faithfulness of Jehovah. Of these promises some are *general* and *temporal*, whilst others are *special* and *spiritual*. For instance, God has promised that "the earth shall no more be destroyed by a flood;" "that seed time and harvest, summer and winter, shall never cease;" that he will be "a father to the fatherless, and a husband to the widow."

These are general and temporal promises, and God will fulfil them because he has given them.

But there are other promises which are not general, but special and particular; and these special and particular are spiritual promises. God having blessed his people with all spiritual blessings in heavenly places in Christ Jesus, He has given special and spiritual promises in his holy word. Now there are three things connected with these special and spiritual promises

One is that they are absolute and unconditional, resting solely upon the covenant faithfulness of Jehovah, who is of one mind, and none can turn him. The second thing connected with them is, that they are given to God's own family, that they belong wholly and solely to God's people only as brought into certain states and conditions.

We shall find these three marks connected with, and belonging to every promise that God has given of a spiritual nature. In the text, we find two clauses, and each clause contains a promise. The first runs thus: "The Lord will give strength unto his people;" the second, "The Lord will bless his people with peace." You will observe that the three marks that I have mentioned are applicable to both these promises. 1st The Lord has promised *unconditionally* that he will give strength to his people, and will bless his people with peace. 2nd. The promise is limited; for it is said that *his people* are the characters who are to receive strength, and who are to be blessed with peace. And I shall endeavour to show, as I go through the discourse, that it is 3. only applicable to God people, as brought into certain states and conditions.

May the Lord grant his blessing.

1. The first promise runs thus: "The Lord will give strength unto his people." Before this promise can be suitable, and before it can be fulfilled in the experience of God's people, they must be brought into cases and states to receive it.

Nothing can be plainer, nothing can be surer than that, if the Lord absolutely and unconditionally declares that he will give strength unto his people, unless his people are brought into a state of experimental weakness and feebleness, so as to need that the Lord should give them strength, the promise is utterly inapplicable. We have no interest in it, and it has no interest in us; it is at a distance from us, and we are at a distance from it.

In order, therefore, that we may have a manifested interest in it, in order that it may come into our hearts, and be fulfilled in our souls, we must be brought into that state and case to which the promise is applicable. The promise is absolute and unconditional, and it is equally absolute and unconditional that God's people must be put into a state to receive it. Some people speak very much about the faithfulness of God in blessing, comforting, and healing: but how little do they speak of God's faithfulness as equally displayed in stripping, wounding, and laying low! They can talk

of what God has done in raising up and comforting; but how can God raise up and comfort the soul that has never been cast down and afflicted? Therefore the faithfulness, and the unconditional promises of God are as much displayed in bringing down a soul as in raising it up; for it must be brought down in order to be raised up. The promise can only be verified as the soul is brought down; so that if a man thinks that he is going to heaven without being brought down, afflicted, and exercised, he is, so to say, putting himself out of the Lord's promises which speak of comforting, blessing, and consoling, for the two are so linked together that they cannot be separated.

The Lord has various ways of bringing down his people. The God of infinite wisdom does not confine himself to one path. He has various ways of bringing about his purposes; and yet his purposes all tend to the same point, and run in the same channel. There is an expression in *Psa. cii. 23*, which I think throws great light on God's dealings with his people: "He weakened my strength in the way." The Lord's people usually set out with a large stock of fancied strength; but this strength God is determined to weaken; and as they walk on their way, and proceed on their heavenly journey, He keeps stripping them, time after time, of it all. It is something like a traveller on foot. He sets out with a light and cheerful heart, a flow of spirits, and a stock of strength. The end of the journey is almost in view. But how he will be weakened before he arrives at his destination! What mountains he will have to cross; what valleys to pass through; what rivers to ford; what briars and thorns to tear his clothes off his back! How weary he is before he comes to sit down at his journey's end! How weakened he is in the way!

Thus the Lord's purpose is to weaken his people's strength by various exercises, afflictions, burdens, temptations, trials, and perplexities; so to weaken their strength as to leave them none of their own.

But there is another word in the Psalms which throws a great light upon the dealings of God with his people: "He brought down their heart with labour; they fell down, and there was none to help." *Ps. cvii. 12*. Our hearts by nature are depraved and as hard as stones; obstinate and rebellious, lifting themselves up against God, and unwilling to submit. But these hearts are to be brought down, laid low, to be made meek and submissive, to be humbled in the dust, to be clothed with humility, & to have nothing but what God gives. Now, soul labour is needful to bring a heart down; labour under painful burdens, sharp convictions, painful perplexities, and abundance of unbelief and infidelity. The Lord will bring down his people's hearts with labour, and this is the mark whether the work is effectually done. "They fell down, and there was none to help."

Now, until they fall down, and there is none to help, their hearts are not thoroughly brought down with labour. The Lord may be putting burdens on their backs; but until they fall down, and there is none to help, no refuge but the Lord himself, the heart is not yet brought down. But when the soul is brought down with labour, then comes the fulfilment of the promise, "The Lord will give strength unto his people." How the Lord showed this in the case of the Apostle Paul! When he had been taken up into the third heaven, he had to come down again upon earth, to have the thorn in the flesh, to be buffeted with the messenger from Satan, lest he be exalted above measure. But what was the result? The Lord himself explained it, "My grace is sufficient for thee; for my strength is made perfect in weakness." Therefore, adds the Apostle, "I will rather glory in my

infirmities that the power of Christ may rest upon me."

The Lord's people, in receiving this strength, receive it out of their covenant Head. God has blessed his people with all spiritual blessings in heavenly places in Christ Jesus. He has stored up in Jesus, as their covenant Head, all wisdom, all strength, all life and light, all liberty, all peace & consolation. There is not a single blessing that we need, that is not to be found in the fulness of Him who filleth all in all. *Faith* is one of these blessings; but the Lord must give us strength to believe; and this is, generally speaking, the first thing that a poor exercised child of God feels his need of,—that strength must be given to him in a special manner. Natural faith can never bear spiritual burdens; can never fight spiritual battles; can never gain spiritual victories. The Lord, therefore, suffers his dear people to be exercised often very long with the painful workings of unbelief & infidelity, to convince them that faith is the gift of God, & that in them, that is, in their flesh, dwelleth no good thing. They thus learn their need of that faith which justifies and saves. A sense of our helplessness, a feeling of our weakness, a knowledge of our thorough destitution, is the grand preparation to our receiving any thing from God. If I can believe by the exercise of my natural understanding, wisdom, and intellect, I do not want the Lord to give me faith as a special gift; but if I am exercised, perplexed, confused, and cast down by the painful workings of unbelief, so as not to be able to realise any sweet testimony in my soul; if I have to walk in darkness, and have no light, and feel I have no more power to create faith in my own heart than I have to make a new sun and plant it in the sky,—this teaches me my need of faith as a spiritual blessing, as a heavenly, eternal reality. Now "the Lord will give strength to his people." Therefore he will give them strength to believe. What does the Lord himself say?

"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." *Isa. xxvii. 5*. There is a taking hold of God's strength. And what is God's strength? It is the Lord of life and glory. God hath laid help, we read, on One that is Mighty. Jesus Christ is the Strength of God; he is the Right Arm of God. He is the strong One, stronger than the strong man armed. Now the only strength of a living soul is to take hold of God's strength; to lay hold of Jesus by living faith, to enter into and rest upon, and believe in his name; and to receive him into his heart, as of God made unto us wisdom, and righteousness, and sanctification, and redemption. This is the struggle, this is the narrow path, this is the strait gate through which the soul has to pass from death unto life, from bondage to liberty, from weeping to rejoicing, and from groaning to blessing. By faith it takes hold of the Lord of life and glory; of his blood, as speaking better things than the blood of Abel; of his righteousness, as justifying from all things; of his glorious person, as the Mediator between God and us; of his dying love, as a sweet and heavenly cordial to a bruised and contrite heart.

[To be Continued.]

Elder Choat's Pamphlets can be supplied to order, in any quantity by mail. A few typographical errors have been discovered which the author wishes us to notice. On page 12, in two instances where *Isa. xli* is intended, it is stated *xl* and *xii*; on the same page, *Psalms*, the reference should be *Psalms cxxx* instead of *xiii*; on page 13 of the pamphlet, *Jeremiah xxx* should read *xxxi*. A few copies also were accidentally so placed on the press as to bring the pages wrong on the inside form. Of these few, some have been sent out before the error was discovered. The reader will, by following the pages, find the reading matter all right.

POETRY.

THE CHURCH LEANING ON HER BELOVED.

Who is this, whose footsteps press
Upward from the wilderness ;
Leaning on her much-lov'd Lord,
List'ning to his gracious word ?
Tis the church, the bride elect,
With surpassing glory deck'd ;
By angelic hosts admired,
In celestial robes attired.
Fairer than the queen of night,
Splendid as the orbs of light ;
Terrible in all her charms,
As a banner'd host in arms.
Long in nature's miry clay,
Sunk, degraded, lost she lay ;
Till incarnate Deity
In the time of love pass'd by ;
Saw her welt'ring in her blood,
Wash'd her in redemption's flood ;
Cast his mantle o'er her soul,
Heal'd her wounds, and made her whole.
Whence then flow this fair one's tears ?
Whence her anxious doubts and fears ?
Can she ever suffer harm,
Leaning on the Bridegroom's arm ?
Ah, the monster, unbelief,
Swells her bosom thus with grief.
And a host of mighty foes,
Ceaselessly her march oppose.
Feeble in herself, and frail,
Often would those foes prevail ;
But that mighty arm, indeed,
Never fails in time of need.
He will bring her safely through,
Whatever hell can do,
Endless, boundless, matchless love,
Certifies a crown above,
What though Jordan's billows roar ?
Glory waits on Canaan's shore ;
'Tis a momentary strife,
But the end's eternal life.
What though trials vex her sore
Soon the conflict will be o'er ;
Perfect bliss shall well repay,
All the sorrows of the way.

S. C.

ON THE DEATH OF JOHN KENT.

And hast thou arisen, my brother, my friend ?
Oh, yes, to those glories which never shall end ;
For the glory of God is risen on thee,
And darkness and sorrow no more shalt thou see.
And hast thou arisen ; Oh yes, thou art now
With the glory of Jesus encircling thy brow ;
He pray'd that his glory above thou should'st view,
And beholding his glory, thou sharest it too.
Then shall we regret thee, dear spirit above ?
Oh, no, pressing forward to him whom we love ;
We'll long to have done with those trifles below,
And share in thy glories and company too.

Nov. 26, 1846.

S. C.

THE SOUL'S CRY AND THE LORD'S ANSWER.

THE SOUL'S CRY IN TROUBLE.

O God, the billows o'er me roll,
And waves of sin o'erwhelm my soul,
Thick fogs and mists becloud my eyes,
The sun seems dark'ned in the skies ;
Dismay'd and fill'd with anxious fear,
I would thy heavenly whisper hear,
Saying—"I'm at the helm."

The crew within, command to peace,
And grant me now a full release.
Descend, O Lord, with power divine,
And on my bark in mercy shine ;
The stormy winds and waves control,
And say, dear Jesus, to my soul—
"Fear not, I'm at the helm."

O, could I hear that heavenly word,
What joy it would my soul afford ;
The storm would cease, the winds would stay,
The waves like cowards run away,
My soul would sing, and onward sail ;
To make her port she could not fail,
With Jesus at the helm.

Why do storms so often rise,
And tempests toss me to the skies ?
Dear Lord, bear with me when I ask,
For oft it seems a knotty task,
So often billows wash my dack,
And I so fear a total wreck—
Art thou then at the helm ?

ANSWER.

"These storms of sin I do permit,
To make thee for my mercy fit ;
For when of skill thou art bereft,
Of all thy carnal wisdom left,
Then thou shalt call, and I will hear,
And thou shalt sit and see me steer—
For I am at the helm."

Thy strength is weakness ; thou shalt find
A conflict from thy carnal mind ;
But I'm thy Captain, I'll defend
Thy feeble soul unto the end ;
Though storms may rage, and billows foam,
I'll surely guide thee safely home—
For I am at the helm."

THE SOUL'S RESPONSE.

Dear Jesus, I will sail with thee,
For thou art suited well to me,
I would for all on thee depend,
My Captain and my heavenly friend ;
When tempests roar, and billows rise,
To thee direct my longing eyes—
For thou art at the helm."

A HELPLESS SINNER,

Bexley, Kent, Nov. 9, 1846.

We wish to call the attention of our readers to the verses signed S. C. Are they not beautiful, even as poetry ? But what will they think when they are told they were written by a poor uneducated servant-girl and that at the time she wrote them she was, from a severe blow received upon the back of her head, perfectly blind, perfectly deaf, and perfectly speechless ? Her case is indeed most remarkable, but most fully authenticated by living witnesses personally known to us ; and if we can obtain permission, and can procure clearer and more distinct information, it would please us much to lay the circumstances before our readers.

Gospel Standard.

ASSOCIATIONAL MEETINGS.

The Primitive Baptist Association will hold its ninth annual meeting with the Lewis' Creek Church, Carroll co., Md., commencing on Saturday before the third Sunday in September, 1846.

The Patterson's Creek Association will be held at Enon, Morgan county, Va., on Friday before the second Sunday in September next.

The Lexington Association will meet with the church at Broome, Schoharie Co., N. Y., on the first Wednesday in September next.

The Maine Predestinarian Baptist Conference will meet at North Berwick, York Co., Maine, on Wednesday, September 23, 1846.

An Old School Meeting will be held with the Old School Baptist Church at Woburn, Mass., on Saturday and Sunday, September 26 & 27, 1846.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

Receipts.

James Jenkins, Md., \$5; Eld. Eli Ashbrook, O., 2; Tho. Davis for, Eld. W. C. Norris, Ga., 1; Eld. Tho. H. Owen, Ill., 5; Jesse Hargrove, Va., 5; Eld. B. Lloyd, Ala., 1, Amos McGraw S. C., 1; Johnson Watts, Ky., 5; Jas. S. Dean, O., 2; James M. Teague, Ky., 3; James Perkins, La., 5; M. Gunton Pa., 2; Total, \$37 00

For Mis, Jewett,

Tho. D. Kerby, per, Eld. J. M. Watson, Ten. \$1,
Eld. Tho. H. Owen, Ill., 1; M. Gunton Pa., 1;

Elder Thomas H. Owen, has removed from De Kalb, Hancock County Ill. to Nauvoo, same County and state, and wishes his Correspondents to address him at the latter place.

NEW AGENTS.—Amos McGraw, Edgecomb Dist, S. C.
Jos. Perkins, Calcasieu P. La.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, Jas. McGinty.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.
GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, J. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.
KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gonterson, James M. Clarkson, John Lawew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustus, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.
MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware, and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee ; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

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SOUTH CAROLINA.—T. Earle, and B. Lawrence.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony, J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell ; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavendor Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list ; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 1, 1846.

NO. 17.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

CIRCULAR LETTER.

The Kettocton Association assembled with the Church at Thumb Run, to the Churches, of which she is composed, sends Christian affection.

DEAR BRETHREN:—God, who in all ages, and under all circumstances, has been the guide and solace of his people, still continues unto us his kind condescension and his unmerited favour. Month chases month, and year presses on the heel of year—Century succeeds century, big with the fate of nations, and involving changes in the heavens themselves, but with Him there is no variability nor shadow of turning. His care for his church knows no beginning—it can have no end. To the wisdom of the world, it may be a paradox, to the eye of carnal philosophy it may seem foolish, that this little globe, which we inhabit—this small speck in the boundless creation of Jehovah, should have been the theatre for the development of his almighty perfections in the salvation of his people—and especially that among the countless myriads of human beings, who have lived upon its surface, and beheld the majesty and power of his wonder-working hand, a comparatively insignificant few only should have been the objects of his particular care, and the recipients of his incomprehensible grace. We say, that to worldly wisdom, these things appear foolish: for the preaching of the cross is to them, that perish, foolishness—Christ crucified was of old unto the Jews a stumbling-block and unto the Greeks, foolishness—and he is so to this day—age does not wipe out the defilement of nature, which we inherit from our first parent. Time changes not the carnal mind, which is enmity against God—Eternity could not eradicate the blotch of sin, which swells and corrodes and festers in the human heart. And although the proclamation of the gospel is in its very nature attended with the overthrow of idol-worship—although in this respect, it possesses a commanding influence on all men every where to repent—yet its power and wisdom are felt only by those, that are saved. The soul-humbling doctrine of the cross is scoffed at and rejected by the wisdom of the world now, as it was in days of yore; now, as then, the offence of the cross can only cease by the preaching of circumcision. Will-worship and human ability, like the Phoenix, have sprung up from the ashes of the ancient mythology, and the pulpits of the Christian world, established upon such premises resound with the doctrines of

a conditional salvation, not only unwarranted by the word of God, but at war with its plain declarations, and with its heaven-lit instructions. But, Brethren, the wisdom of the world may partition the earth, with a view to subject it to its evangelizing projects—it may compass sea and land to make proselytes. Tracts and bibles may be multiplied, vast sums expended, and thousands of missionaries influenced by a zeal, not unlike that, which actuated the Crusaders for the recovery of the Holy Land, may encounter the hardships and perils of the enterprise. The thrones and dominions of Heathenism, as they have done heretofore, may fall before the powerful impulse of a higher philosophy—Civilization may ride triumphant over the high places of cruelty & oppression, and the condition of the human family be greatly ameliorated by the consequent introduction of the arts and sciences; and yet all the mighty efforts of man shall fail to regenerate a single soul, and bring it nigh to God. The preaching of circumcision, or a perverted gospel, we say, may result in great temporal benefits—it may also enlist in its course & gather to its standard the Kings and Potentates of the earth—it may as heretofore, seek alliance with the strong arm of secular power to establish itself on a more sure basis—yet will God destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. If then a perverted gospel, though doctored & destruction, can be crowned with the glory of improving the temporal condition of mankind, how transcendently glorious must be the gospel of Christ which lays hold of the eternal condition of those embraced in its provisions, unfolds to them their imperishable interest in the covenant of his mercy, & exhibits to their astounded view his watchful care, & his everlasting love for them as his church and people! Now we know that all things work together for good to them, that love God, to them who are the called according to his purpose—we are confident that our adorable Redeemer is the head over all things to the Church, which is his body, the fulness of Him, that fleth all in all—and although it becometh us at all times and on all occasions to contend earnestly for the faith, which was once delivered to the Saints, yet will God vindicate his own cause—he will overrule the efforts and inventions of men to his own glory and to the welfare of Zion. The wrath of man shall praise him, and the remainder of wrath he will restrain.

Established upon such a foundation, we have higher aims than belong to the supporters of a perverted gospel. Blest with the love of Zion's King, the Church reposes in safety and security on his Almighty arm, free from the yoke of bondage, & rejoicing in the liberty wherewith Christ hath made her free. God's love for his people has provided for them a City, against which the gates of Hell shall not prevail—it is the same City, that Abraham looked for, having foundations, whose maker & builder is God. Now if we are the inhabitants of this City we love God, not with that ephemeral love, which is based upon self, which boasts of its performances for God, and

which affords food for its own appetite, and ministers to its self-gratulation and self-applause; but we love him because he first loved us, because he hath shed abroad his love in our hearts by the Holy Ghost given unto us, because his power has made us love him. Fallen humanity never loved God—fallen humanity cannot love God—neither can that kind of love, of which fallen humanity is capable, become a test, by which to judge of our love for God. Many worldly professors imagine that they do love God, because their benevolence is unbounded, and their love universal; and yet, though they bestow all their goods to feed the poor, and give their bodies to be burned, it profiteth them nothing. Many of the inhabitants of Zion are ready to conclude that they do not love God, because their earthly affections are strong and imperious, and yet the strength of natural affection, with which God has endowed us, affords not the slightest evidence, that we do not love him. The love of God is of immortal origin, far above the ties of nature or the influence of sense—it evinces itself by long-suffering, by kindness, by gentleness, by goodness, springing from a pure source, which nature may imitate, but to which she cannot attain—it rejoiceth not in iniquity, but rejoiceth in the truth; to which nature not only cannot attain, but which she cannot imitate. The truth is so obnoxious to the carnal mind, that it cannot abide it—it exclaims, *Away with it! Crucify it! Crucify it!*

Brethren, do we love the truth? We think, we hear you exclaim with one accord,—indeed we know it is the language of the christian heart—“Yes, it is dear to our souls.” Then do we love God? Rooted and grounded in love we have an abiding confidence in the doctrine, which is according to Godliness—we seek not to uphold the pride and arrogance of our nature, to sustain the efficiency of human means, by the repulsive and irrelevant prop of the grace of God; for our dependent souls need that grace in its pure, unmixed and sovereign character—we extol not the power and ability of the arm of flesh, concealed under the thin veil of reliance on the Divine aid; for we have heard the awful denunciation of our God, ‘Cursed be the man, that trusteth in man, and maketh flesh his arm,’ we walk not in the craftiness of worldly wisdom, which would subject the mercy of God to the sleight and cunning of men, to the manoeuvring and machinery of the camp, and the bench; for we have listened to the sweet declaration of the Apostle, ‘Of his own mercy,’ yes, Of his own uncontrolled, unsought mercy, hath he saved us by the washing of regeneration, and the renewing of the Holy Ghost, we covet not the popular favor, or the world's applause by a compromise of the truth—we seek not to please men by gilding over the offence of the cross, for then we should not be the servants of Christ—we preach not another gospel; for an inspired apostle has said, ‘If any man preach any other gospel, than that which ye have received, let him be accursed.’

But not only do we take heed unto the doctrine, but we also take heed unto ourselves—not that

we are able of ourselves even to think a good thought; but if we are Christians, we are partakers of the Divine nature—Christ is in us except we be reprobates—yea, we are bone of his bone and flesh of his flesh. It is this union with Christ, this implantation of the Divine principle in the heart, which enables the child of God to triumph over the corruptions of his nature—it is because our sinful bodies are the temples of the Holy Ghost, that the christian life is a life of trial and of warfare—it is because where sin did much abound, grace did much more abound, that we are enabled to take heed unto ourselves—no credit is due to us for a careful walk or a godly conversation; for in us, that is in our flesh, there dwelleth no good thing—it is God, that worketh in us both to will and to do of his own good pleasure—neither are we any longer under the law, but under grace—its curse has been silenced and its thunders hushed in the sufferings & death of our Lord and Master. There are none of its precepts left to be fulfilled by us to secure our salvation—all, all its demands have been cancelled by our great High Priest, nailed to his Cross and forever taken out of the way; for by one offering he hath perfected forever them that are sanctified.—Away with the idea that these *antinomian* sentiments lead to licentiousness and tend to sap the well-being and safety of society—such an idea is the product of an unrenewed heart—it is the offspring of enmity to the truth of God, and of hatred to his cause. If we are the people of God, the love of Christ constraineth us—if we are his people, we hunger and thirst after righteousness—we have crucified, so far as we are enabled, the old man with the affections and lusts, while we hate the evil that is present with us, and are often led to exclaim with the Prophet, “My leanness! my leanness!” and with the Apostle. ‘O wretched man that I am.’ And are such characters ready to give the reins to licentiousness, and engage in arts offensive to God, and subversive of the peace and good order of society? Such a deduction is preposterous, the inference absurd.

But, Brethren, as we have a doctrine, the world can not receive, so we have enjoyments, which the world knows nothing of—joys, not of earth, but of heaven, which a stranger intermeddleth not with—bliss too precious to be bought, wealth cannot procure it, the world with all its treasures cannot purchase it—pleasures, ineffable, unfading, unknown save to the redeemed of our Lord, to the City of our God. Language fails to portray the feelings of the rapt soul, lifted above the world by faith in Jesus, for they are unspeakable and full of glory. Our poor, faltering, dying tongues cannot express the joys of the renewed spirit, for they are of immortal growth, the product of an immortal soil.

The brightest Seraph, that blazes around the throne of the Majesty on high knows not the rapture of the Sons of God when they behold the King in his beauty, or when he converses with them by the way—angelic hosts may raise their anthems of creature-love—they may tune their tongues to praise their Creator God—but they cannot feel the joys of salvation, nor join the Church in the heavenly chorus, ‘Unto him that loved us and washed us from our sins in his own blood be all the glory forever.’ Amen.

THOMAS BUCK, *Mod.*,

P. A. KLIPSTEIN, *Clerk.*

CORRESPONDING LETTER.

The Kettoon (O. S.) Baptist Association, in session with the Thumb Run church, Fauquier county, Va., to sister Associations, Corresponding

Meetings, churches, and brethren of the same faith and order with whom she corresponds, sends christian salutation.

DEAR BRETHREN:—Our God has permitted us once more to meet in our annual Association, and it gives us pleasure to inform you that our interview has been truly harmonious and pleasant, and our communion sweet. Surely the Lord God has been with us and his Spirit has cemented our hearts with brotherly love. No unreasonable jealousies or evil surmisings have been suffered to mar our peace or disturb our joy, but all have appeared to unite with heart, hand, and voice in the service of our divine Master, and in showing forth his praise, glory, and honor.

The pleasure which the company of brethren from sister Associations, &c., has afforded us has been by no means the least that we have enjoyed. We rejoice that it has been in our hearts to receive them with christian cordiality, and we hope that there has been nothing in the manner of our reception of them which will give them pain or regret. We have regarded them as christians, and as christians we love them—we have regarded them as messengers from sister Associations, and as such we cherish an affection for them because we so highly prize the principles that now combine and unite the dear saints of God, being now cut off and aloof from all the contaminations and inventions of modern popular religionists, and therefore dependent only upon the mighty arm of Jehovah.

We claim no right, dear brethren, to dictate to you in any degree what rules you shall adopt in the regulation of yourselves as associations independent of each other, but permit us to entreat, however, that towards us no feeling may be indulged which will tend to interrupt our present delightful intercourse, and we solicit a continuance of your friendly correspondence. It will be seen by our minutes that not many have been added to our number since our last meeting but as the ingathering, building up, and sustaining of the church of God, is the prerogative of Jehovah alone; we would therefore look to him in humble submission for the more abundant display of his power and grace.

Our next meeting will be held (the Lord willing) with the South River church, Warren county, on Thursday before the third Lord's day in August, 1847, when we hope to receive letters and messengers from you; and may the blessings of the everlasting covenant, the sure mercies of David, be yours and ours forever.

THOMAS BUCK, *Mod.*,

P. A. KLIPSTEIN, *Clerk.*

COMMUNICATIONS.

Granby, Oswego Co., N. Y., April 16, 1846.

DEAR BROTHER:—Having a small remittance to make, I improve a moment in writing. I have many things that I would like to say to you if I could see you face to face but they are of so desultory a nature that I hardly think them worth penning down. Br. Streeter as I suppose you know by this time is preaching to the church at Turin, and it is something with me as with Elijah for I now am left alone and they seek my life. Things with us are much the same as when I saw you at Turin last summer, except that we have excluded one because of his attachment to Arminian or new school principles and the effect of New School machinery to make what they call christians hav-

ing been played of recently among us has I think driven us a little nearer to God and to one another and we remain fully in the belief “No weapon formed against Zion shall prosper,” and endeavouring to trust in Elijah's God, though we are sometimes faint yet we are still pursuing. And from viewing the mechanical operation of our New School friends in pressing their converts through the strait gate as they term it, I am led to offer a few thoughts on that subject. Now the strait gate & narrow way which leadeth unto life, of which Christ said few there be that find it, I understand to be Christ the salvation of God the way, the truth, and the life, in distinction from the wide gate and the crowded way in which the multitude are found. Indeed I think all men universally by nature may be found here, and in this way naturally inclined; and it seems to them the right way. Solomon says, “There is a way that seemeth right unto a man but the end thereof are the ways of death. Again, as this is a wide gate and a broad way so it admits of a great number of paths or schemes by which the pursuers hope to better their condition and finally inherit the bliss of heaven. Hence the multitude of human inventions that have shown themselves from the time that our first Parents were employed in making figleaf aprons till the nineteenth century when we behold those inventions wrought up to mighty perfection. We might conclude they would soon be complete if the Apostle had not said the world by wisdom knew not God, & we infer neither the way of salvation by Jesus Christ without the deeds of the law. As one of the popular schemes of the broad way in this part of Western New York we notice the use made of Protracted meetings by their designing leaders where their dupes are told that Christ has died to save the whole world provided they will be saved, and he has appointed certain steps for them to take as preparatory to rendering God propitious to them, of these steps the anxious seat is most conspicuous, after laboring a while with them here according to the cunning craftiness of men whereby they lie in wait to deceive, they generally succeed in making the occupants of the anxious seat think they have passed the strait gate, that they now are christians and by close application to external duties they will finally arrive at heaven; and strange to tell, those individuals now are fitted to oppose the doctrine of the Gospel such as the Electing love of God, the Prerogative of God to change the heart, the imputed righteousness of Christ received by faith in point of acceptance before God & as far as my observation extends, almost universally converts of this stamp oppose those solemn truths of the Gospel. Thus we find the community especially the rising part, of the opinion that they can obtain religion with ease, and when their convenience suits them best, and as they are not quite ready, they go on to exhibit the fruits of reprobation. And if this does not tend to licentiousness, I am quite unacquainted with the nature of things. Now the hope that men will be shown and inclined to enter the strait gate rests in my

view upon the free, rich and sovereign grace of God, and the fruits of God's everlasting love has not only prompted the Son of God to suffer and die for his people but his holy Spirit in coincidence with the sufferings of Jesus arrests the sinner while yet in the broad way, shows him in some manner the holy character of God, the justness of his requirement and the utter impossibility of being saved from deserved wrath by all the gods of means that have come newly up since the world began. Tell this individual, that he can get or gain the power of God as easy as he can go to the shop and buy a piece of cloth, it will afford him no consolation. But tell him of Jesus, the way, the truth and the life, that he is the end of the law for righteousness to every one that believeth, in due time I apprehend he will believe in Christ to the saving of the soul; Christ and his cross are now his theme and he begins to understand the Scripture that sayeth neither is there salvation in any other, hence he now trusts in what Christ has wrought for him for justification from all things from which he could not be justified by the law of Moses. Moreover as saith the Apostle he joys in God through our Lord Jesus Christ by whom he has now received the atonement, (or the benefits of it.) Such souls I think have entered the strait gate that new and living way and although they meet with obstacles and have difficulties to encounter yet grace reigns through righteousness unto eternal life by Jesus Christ our Lord. So that the life they now live in the flesh they live by the faith of the Son of God who loved them & gave himself for them. Now a good hope thro' grace springs up looking to that within the veil on the ground of the oath and promise of God & of the interest he now feels in the blood, righteousness, & grace of our Lord Jesus Christ, & not on the ground of what they have done or can do.

And now the fruit they bear evidences that they are his workmanship created in Christ unto good works which God hath before ordained that they should walk in them. Hence they bring forth the fruits of Righteousness unto holiness, the end whereof is everlasting life.

Now, my Brother, you will excuse this poor scribble as I assure you I have but little time and less ability to write.

Do with this as you think will best subserve the interest of the kingdom of our common Lord.

Yours in Tribulation,

CH'S. MERRITT JR.

For the Signs of the Times.

Near Wattsville, Accomack Co., Va., }
Aug. 7, 1846. }

BROTHER BEEBE:—For a long time I have felt inclined to scribble a little for the Signs, but could not obtain consent of my own mind, and indeed, hardly have it now. There are so many writers of surpassing talent engaged in defence of the eternal truth of God, through the Signs, whose communications are sent to the brethren, sisters, and churches, that I feel a delicacy—in presenting any thing I can write. They can ap-

ply the word so as to confound the enemy; and well they may, for God has informed us that his foundation standeth sure, having this seal the Lord knoweth them that are his; and they never shall be confounded. This divine assurance is only applicable to those who follow the Saviour in his appointed ways, in doctrines and in practices, and there are none who do so, but that *little flock* which was chosen of God in Christ Jesus, and predestinated to the adoption of children, before the world began: whom he has saved and called, with a 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. This little flock, or sect, are they who follow their Saviour down into his liquid grave, in likeness of his death—with whom they also arise to newness of life, and then they follow him to his sacred board, or tables, where they eat his body and drink his blood. They are known among us as old fashioned, apostolic predestinarian Baptists, of which scattered & despised company I feel and trust that I am in reality one, although I do feel sometimes that I am not worthy to be called a brother, by any of them. But I do rejoice with exceeding joy, that I am made willing by constraining grace, to suffer with them; for I believe they are the "Elect Lady" clothed in the Sun, with the moon under her feet, and upon her Head a crown of twelve stars. Yet the whole world which is wandering after the beast, is arrayed in opposition against her, and at times, she appears to be almost prostrated by them. But in the written will of God, it is found that she is firmly secured upon a rock, and the gates of hell cannot prevail against her. In short Jesus Christ is her wedded Husband, and he holds in his hands the Keys of death and hell. He has redeemed and made her free, with his own blood, and now defies the armies of the world and the hosts of hell, satan and all his agents, to separate one soul from his people, or detain one hoof from his redeemed flock; for none can pluck them out of his Father's hands. They are all kept by the power of God, through faith unto salvation.

But my brother Beebe; when I commenced exposing my ignorance, by writing this scribble, I intended to have dwelt upon experience; but I will apologize to the readers, and beg them to excuse this broken scribble; as its author is the chief of sinners, and has never rubbed his head against a college wall. I shall have to postpone for the present, saying what I had intended on past experience, and speak only of present experience. I have been constrained, as I trust, by grace divine, after laboring under a heavy load of sin and distress for about six years, and after that, having been a private member about two years, to get up on the walls of Zion, and blow the trumpet, which I have been trying to do for about four years, my father (in the flesh) did for about thirty-five years, before me. He departed this life about two years before I came into the ministry. But since I have had to take the pastoral care of one of the churches, of which he was formerly the

pastor, and I have also been called to the pastoral care of the Pitts Creek church, of Worcester Co., Md. where the Salisbury Association, is to be held this year, and I invite you, and brother Trott and Barton to come and attend with us. And I would press it upon you, and as many more as can possibly come over into Macedonia, and help me; for I am almost alone, being the only Old School Baptist preacher in Accomack Co., Va., I am young in the cause and not far experienced; being only about twenty-seven years of age.

Yours in bonds of christian love,

THOMAS WALTERS.

P. S. Since closing, I have concluded to give you a second invitation, for fear the first was not pressed sufficiently. Myself and all the members of Pitt's Creek church would earnestly press upon you, brother Beebe, and brother Trott, and brother Barton to attend our Salisbury Association, which is to be held at Pitt's Creek Church, Worcester Co., Md., commencing on Saturday before the fourth Sunday in October, 1846, and we invite as many more brethren and sisters as can come and meet with us.

Yours, in gospel fellowship,

T. W.

For the Signs of the Times.

DEAR BRETHREN:—While the *Signs* seem for a time to be again free from discussion and left to the more pleasant if not more profitable occupation of those experimental and doctrinal points on which all the regenerated children of God agree, it seems to be a favorable opportunity for those who are called of God to give a reason of the hope that is in them. You will therefore pardon me for trespassing on your time by calling your attention for a few minutes to the dealings of the Lord with my soul. My reason for so doing is that the church of God, with which I stand connected as a member, may have an opportunity to judge whether the fruits which I may bring forth, are meet for repentance. Not that they may ever expect to find the fruits of the Spirit produced by the corrupt tree of human nature; but that they may decide whether the evidence which I give, is sufficient to prove to them that I have passed from death to life.

From the time that I was in my ninth year until I entered my twelfth I was very much troubled at different seasons about the condition of my soul, although never until I was brought (as I trust) into the light of the liberty of the sons of God, did I mention to any one the thoughts that were in my mind. I will pass over those early impressions which might have been only checks of conscience on outbreacking sin, to mention more particularly the exercises of my mind when in my twelfth year I was arrested by a sense of depravity and hopeless censure which was so firmly brought home to my soul that I could not rid myself of the impression it made. Then was it that my sin-sick soul fully realized the awful burden and exceeding sinfulness of sin. Then I found no room to doubt the existence of a God,

or the immortality of the soul. I felt that I could say, in the language of the Psalmist, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." How vainly did I fly to every false refuge on which I had fondly relied! Every human dependence was swept away, and my poor soul saw no way of salvation without dishonor to divine justice. If I sought peace in the blessings of the covenant of grace there seemed to be nothing there that could reach a soul so vile and polluted as mine. The law seemed to demand instant reparation of its violated commands, and infinite justice appeared to be about to execute the divine sentence upon me; and though I was conscious that my condemnation was just, yet I could not refrain from crying unto God for mercy. Then, when the last ray of hope from any other source had departed, Christ was revealed in his Mediatorial character as the salvation of my soul. My guilt no longer hung heavily upon me, for the heavenly light which shone into my soul clearly displayed to my view that the law had received its demands in the death of Christ; for the requirement of the law is the *life* of the transgressor, and not the body,—"*The soul that sinneth it shall die.*" I was made to feel that Christ was my *Life*; and when Justice demanded that I should die, the Mediator gave himself up as my *Life*, and was raised again for my justification. See Romans iv. 25.

At that time all the blessings of the gospel seemed to be applied directly to me, and I did not suppose that I should ever doubt the reality of my hope, or listen to the temptations, or be deceived by the wily arts of the devil. I thought that I should pass the time allotted to me on earth in peace, praising God for his great mercy to me in saving me from the condemnation that I deserved, and justifying me from all iniquity; but in this I have been disappointed.

At the time when Jesus was first revealed to me as my *Life* I was attending school about 30 miles from home, among those who depended only on human exertions for their salvation; with whom I could have no fellowship, as I had tried every refuge of lies to hide me from the vengeance of divine justice in the day of trouble, and found them all unavailing. As there was an Old School Baptist church at this place I came home and related my exercises of mind to them and requested if they could gain from them a satisfactory evidence that I had experienced the regeneration of the Spirit, that they would receive me into their fellowship; they did so, and I was baptized on the second Sunday in January, 1842.

I had not then been led to doubt the reality of my hope, but had been permitted to enjoy the light of my Savior's countenance without the intervention of any cloud to trouble my soul. It was not long, however, before I began to attempt to fortify myself against the trials of which I heard the older brethren speak, and then I found how vain and useless were all my efforts to preserve myself, for no sooner had I begun to rely on my own care

and watchfulness than I found myself leaning upon a broken reed which was not sufficient to sustain me when the accuser of the brethren attacked my soul. When I looked to myself there was nothing in me on which I could rest my hope of an interest in the pardoning blood of my Redeemer; and I was constrained to acknowledge that if there had been one particle of the work of my salvation left for me to accomplish, I must inevitably have perished. Yet, when I am delivered out of the snares of the adversary, into which my proud and carnal heart has led me, my nature is so prone to cling to the filthy rags of self-righteousness that I immediately fall again into the same error unless I am kept by the power of the grace of God.

In this manner has it pleased God to lead me in a way that I knew not and in paths that I had not seen.

I am, as I trust, your brother in humility,

WM. L. BEEBE.

New Vernon, N. Y., August 26, 1846.

For the Signs of the Times.

Mainsburg, Tioga Co., Pa., Jan. 1, 1846.

BROTHER BEEBE:—Having a small mite to send you this will be my apology for writing. May the Lord bless and keep you in his hand and strengthen you for the conflict is my prayer.

I will give you a short account of my experience I was born an arminian as all carnal creatures are; early in life I was deprived of a Mother which I think was the cause of many serious reflections. But as time passed on these feelings wore of in a measure and left me careless and unconcerned except when hearing of the death of some friend or acquaintance which would arouse in my mind a sense of that awful reality that I too, sooner or later must die, yet I like all arminians thought if I did as well as I could that some way or some how, I should escape hell and get to heaven.

But the time passing on and I being filled with selfrighteousness, thought myself quite secure until about the age of twenty one, when there seemed to be an awakening in this place, I think then it pleased the Lord to show me what I was, & what I always had been, and that all my works were as filthy rags which could not cover my nakedness; sometimes I tried to call upon the Lord but the heavens were as brass over my head; sometimes I would try to keep the law in order to find relief, but what did the law require? *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind*; and I found no relief there, for I had sinned against the best of beings. I frequently attended freewill meetings and they discovered my distress of mind & urged me to speak, telling me to come to Christ that he was waiting to be gracious, and willing to save. But I felt so much sin in my heart I thought it not possible for God to save such a wretch as I was, & be just. I felt that I was a poor miserable lost, undone sinner, justly condemned, & I was made to cry out Lord save, or I perish. I did not continue long in

this state of mind before I felt relieved, my burden was gone, the fear of death had fled, and I felt to rejoice in a Saviour. But I soon began to doubt the reality of these exercises, and to think them nothing more than imagination, and that I had deceived myself. Sometimes I would try to get those feelings into my mind again; but it was in vain. I sought, but could not find them; and might I not exclaim with Job, Behold, I go forward, but he is not there, and backward, but cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. At times I felt an anxious desire for the cause of truth; sometimes I desired to feel his mercy once more. Being in despair of that, and concluding that God had given me over to hardness of heart, and blindness of mind, to believe a lie, that I might be damned, I did turn back to the weak and beggarly elements of the world, and giving up all hope I concluded my doom was forever fixed, and that I would take my fill of sin, so I went on profaning the name of the most High, for nine years. When it pleased the Lord to awaken me again by his Spirit and unfold to me my wicked and unbelieving heart I was made to cry out my Lord & my God, I saw, as it were, my Saviour extended upon Calvary. It was then I hope that God revealed the Savior of sinners in me. 'Twas then he that was as a root out of dry ground, that had no form or comeliness, was made to me the chiefest among ten thousand and the one altogether lovely; for he removed that burden of sin and guilt from my heart, and filled it with love and joy unspeakable and full of glory and established my feet upon the Rock & put a new song in my mouth even praise to his great name. Little did I think that doubts and fears would arise so soon concerning my adoption; but the Lord having dispelled them by his grace and given me strength, as I hoped, I attended a covenant meeting of the Old School Baptist church in Sullivan, related my experience, and was received by a vote of the church in March, 1841, and in May following I was baptized by Elder Eli Gitchell.

Brother Beebe, often do I feel that I am groping in darkness, for I am so unworthy and have so much of that carnal mind which is not subject to the law of God, neither indeed can be, and so little of the Spirit of Christ to lead me (though it is more than I deserve) that I am almost ready to give up the conflict; and were it not for that hope which is as an anchor to the soul, both sure and steadfast, that entereth into that within the veil, and that blessed light from the Lord, which makes doubts and darkness flee, I should give up all for lost. Sometimes I feel that his grace is sufficient for me.

O how kind, how condescending is the Lord through Christ the Redeemer of his people! Our Savior has said, *Fear not little flock, it is your Father's good pleasure to give you the kingdom*; and the Apostle Paul says, *Who shall lay anything to the charge of God's elect! it is God that justifieth: who is he that condemneth? it is*

Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. Take courage then, ye saints of the Lord and put on the whole armor of God, that you may be able to stand against the wiles of the devil. We wrestle not against flesh and blood, but against principalities, and powers, and the rulers of the darkness of this world, and against spiritual wickedness in high places, &c.

May the Lord be with and bless his afflicted people, is the prayer of an unworthy brother,
PELEG W. DOUD.

EDITORIAL.

NEW VERNON, N. Y., SEPTEMBER 1, 1846.

THE LICENSE QUESTION.

Hitherto we have felt disposed to avoid, as far as possible the discussion, through our columns, of what is called the License question, which is at this time exciting spirited controversy among all classes of the citizens of this and other States of our Union. Not however because we had no mind upon the subject, or felt uninterested in the issue of the controversy; but because, we believed that the subject of "Temperance," in this form, was better suited to the secular, than to the religious journals of our country; in as much as the abstract idea of granting License, to certain individuals to sell liquors in small quantities, involved principles of civil policy, belonging to the governments of this world. But we find the subject amalgamated with that of religion and politics, and the war against the old excise laws of all our states driven on by all the religious newspapers which are in favor of the popular religious institutions of the present degenerated age. From the time that the advocates, of "Tee-totalism," began to demand the strong arm of legislative enactments to compel, by fines and penalties, a submission to their *extra ultra* doctrines, and to abolish the excise law—we have been very confident that their plan of operations embodied the seeds of its ultimate destruction, and would react, in such manner, as to make the projectors of the plan regret that they had not confined themselves to persuasive, rather than coercive measures, if indeed their object was, as they professed, to reclaim the old inebriates & prevent others becoming drunkards. As a mere matter of policy, if we were an advocate of total abstinence, the efforts put forth to abolish the license laws, we should think inexpedient, unwise and ruinous to the cause. Thousands had, from persuasion, joined the Abstinence Societies, taken the *magic* pledge—and become enthusiastic in their zeal against "Old King Alcohol," who will not be driven themselves, nor unite in the coercion of others.

Many at this day seem to be under an impression that the evils incidental to human nature, may be legislated away, that licentiousness, immorality and vice can be suppressed, and religion and virtue fostered and secured by legal enactments, hence much of the time of our Legislatures, in

obedience to the power *behind the throne*, has been thus expended—until our statute books are filled with amendments, abridgements, supplements and laws for the enforcement of the laws of God. Laws however which God enacted and gave to the children of Israel, they have not hesitated to annul, as in the time set apart for a Sabbath day, the manner of its observance, and change of its penalties. As also in reference to provisions for teaching as a science, in our public schools, what God has informed us, no man by searching can find out, and which he has purposely hidden from the wise and prudent, and revealed unto babes. The present law of this State provides that every town shall decide by a majority vote, whether licenses for the sale of spiritous liquor shall be granted within their limits or not; and in such towns as decide negatively—it shall be unlawful to sell such liquors in small quantities. The towns have taken the vote, and some have voted "no license," others have voted license. Many of the towns and cities voting against license, have found it impossible to prevent such sales, or to convict such as have been prosecuted. The refusal of the people to obey, in this matter, the decisions of the majority vote, has been strongly condemned, as anti-republican, and lawless. But if the legislature will enact unconstitutional laws, subversive of the unchanging laws of nature, countermand the laws of God, and infringe upon the natural and inalienable rights of men—is it strange that such laws should be resisted? It is argued on the one hand that the anti-license law is in harmony with the spirit of the republican institutions of our county because decided in each town by the popular vote. This argument has weight with many, from its apparent fairness and harmony with republican principles; but while the constitution of our government provides that a majority shall rule, it is restricted by the constitution, so as to protect the minority in the full, free, and unreserved enjoyment of their inalienable rights. If a majority of the citizens of any town should vote to suffer but one kind of religion to be tolerated among them; would the minority be bound to submit to such a usurpation? And may they not with as much propriety plead, that it is republican, to decide by a majority law what shall be our religion, where we shall worship, and when, & how, and whom, as to judge us in meats & in drinks, new moons, and sabbaths? For a scriptural reply, the reader will do well to read Col. ii. 6, & Rom. xiv. 5, 6. While we, with all our br'n have great reason to bless God, that in our favored country, the popular will, is the supreme law of our land, so far as relates to civil government; we have a fearful responsibility imposed on us, to guard with unremitting vigilance against, extending that rule of government, so as to apply it to matters of religion, conscience &c. Like all other earthly blessings our form of government is liable to abuse, and may, like wine and all other earthly blessings be so perverted as to prove a curse rather than a blessing to mankind.

From no consideration would we wink at or contenance the improper use of alcoholic drinks, the misery and crime which an undue indulgence has produced and must produce is apparent to every intelligent mind, but we feel solemnly bound to contend for the superiority of the divine over all human rules for the regulation of our use of meats, drinks, holy days, and all other things in relation to morality & religion. And so far as the free exercise of our religious rights do not infringe the equal rights of our fellow men, we deny the right of the majority vote of our townsmen, or even the grave legislation of our State to interfere with us.

That the God of heaven has given wine to mankind, as a creature of his, and given it as a blessing, with a perfect rule to regulate us in its use, and solemn admonitions against its abuse, is truth which cannot be successfully controverted. That the great evil of drunkenness is not chargeable upon the gift, the giver, or the rule, is susceptible of the clearest demonstration. Neither can that evil be righteously charged to the manufacture or vending of "Wine and strong drinks," but exclusively to the violation of scriptural rules for using it. Drunkenness is forbidden in the Scriptures, but manufacturing and selling intoxicating drinks, are allowed by the same divine authority. Drunkenness is produced by excessive drinking of that which if drunk as the Scriptures teach, could not produce any evil result.

We object to the present law of our State on the license subject,

Because it virtually forbids our citizens to adhere to the Bible as a safe and infallible rule.

Because it involves the absurd and ruinous doctrine that a minority is bound to submit to a majority, in matters of religion and conscience.

Because it assumes prerogatives belonging only to God.

Because it must naturally lead to other innovations upon the inalienable rights of mankind: and

Because we are strictly commanded (Col. ii. 16) to let no man judge us in this particular.

What we have written upon this subject, is intended as a reply to many inquiries of our friends, and in refutation of as many misrepresentations of our position by our enemies.

THE CONVENTION.

The Convention now in Session at Albany, for a revision of the Constitution of this State; have been recently discussing the propriety of omitting, in the New Constitution that part of the old one, which provides that Ministers of the gospel shall not be eligible to any office or place, in the State of New-York, and which also assigns to them the duty of *curing souls*. The Old constitution says

"Whereas, the ministers of the gospel are, by their profession, dedicated to the service of God, and the cure of souls, and ought not to be diverted from the great duty of their functions; therefore no minister of the gospel or priest of any denomination whatever, shall at any time hereafter under any pretence or description whatever, be eligible to or capable of holding any civil or military office or place within this state."

How the Convention can make it appear that the *cure of souls*, is the appropriate work of ministers of the gospel, we are not told; but certainly they have not found it any where so written in the scriptures of truth. The Bible bears testimony of but one Physician, that can cure the diseases of the soul, all others are like the three which waited on Job, Physicians of no value, Miserable comforters are they all. We had understood the work of a gospel minister to be to feed the flock of God, which he has purchased with his own blood; but there are no directions given for curing souls.

Some members of the Convention urge strong reasons for removing all constitutional distinction between them and other citizens; allow them to hold office as other citizens, if it be the will of the people to elect them, and let them also be assessed and taxed as other citizens. We see no good reason why the Constitution or Statutes of the State should know any thing about them as ministers, or as religionists. If the object is to restrict their influence in the political affairs of the country they labor in vain to restrict them, for their power *behind the throne*, notwithstanding the Constitution, is often greater than the throne; and in our judgement much greater than it would be if the constitution should recognize no distinction between them and other men. We know of no State in our union more rigidly guarded by constitution and law than our own, nor do we know of a legislature in the world, more susceptible of corruption from clerical influence than that of the State of New-York. Ministers, by the section copied above are to hold no *military* office, and yet the Governors of the State have uniformly given them the Military commission of Chaplains under the broad seal of the State, required them on their acceptance, to take the oath of the office, defined their duties, their rank, their pay, &c. We doubt not the purity of the motives which led originally to the adoption of that restrictive section, and could a provision be made in the constitution which would effectually and forever secure the Legislature from the corrupting influence of the clergy, & draw the line of distinction between the State and the Church, we would most heartily rejoice at such an event.

The only safe course to be pursued by a republican government, is to allow no distinctions of castes, orders, sects or religions, among the free citizens whose votes are to decide who shall and who shall not be invested with executive, or legislative power. We say, let them be known only as citizens, entitled to the same privileges, and subject to the same restriction as other men.

Is it not strange that while there has been so much of the time of our modern legislatures occupied, in inventing and applying *cure for souls*, providing laws, and schools, and funds for preventing licentiousness, for regulating periodical sabbaths, chartering Religious Societies, regulating the meats, and drinks, and new moons, and sabbaths for the people that the Constitutional Doctors, should be excluded from the council, & these important cures—intrusted to men whose business is not the *cure of souls*.

MISCELLANEOUS EXTRACTS.

ELDER KNAPP

We clip the following singular statement from "the Hamilton Reflector." If all it states be true, it places our clerical friend in an attitude any thing but enviable, we should think. There is a degree of selfish heartlessness about the conduct attributed to this disseminator of good will among men, that must make the mere worldly look upon all religions as hypocrisy, and count piety as a deceit—a mere cloak to serve yourself and devil in his conduct, that the Reverend gentlemen may be able to extenuate, is our sincere hope. Our columns, therefore, will be open to a reply at all hours. Among the deaths we have to record to-day, is that of John C. Payne, aged 71 years.

"Mr. Payne has been a resident of this town for more than 30 years. And, if he was afflicted with some of the weaknesses and frailties incident to human nature, in all his business transactions he has ever had the reputation of being an honest man. He left several children, all respectable and well settled in life. Among them, is the wife of the Rev. Jacob Knapp, of this village. He died within a mile of his son-in-law at the house of a poor widow, who, seeing him sick and destitute of friends, like the good Samaritan, "took him in," and administered to him all the care and attention that the warm and sympathetic heart of woman, prompted by the common feelings of humanity, ever will do to a stranger when deserted by his kindred.

"His remains were borne to the grave by a numerous and respectable class of our citizens, who had known him for years. But it was remarked that his Reverend son-in-law and family were not of the number. Much has been said of the inhumanity of the heathen, who when their parents become old and infirm, cast them out of their dwellings and society, and suffer them to die neglected, and perhaps torn to pieces by wild beasts, before the last thread of life is broken. But we who boast of living in a land of civilization, in a land of Bibles, churches, Christian privileges, and blessings—were not prepared to see in our midst a venerable gray haired citizen linger on a bed of sickness and die thus, and be buried, (and this, too, at the expense of the county,) and not a single relation to administer religious consolation and instruction in his last moments,—nor to follow his remains to their last resting place—or even to see that proper arrangements were made to have him decently buried.

"The Rev. J. Knapp was here at home during his death and funeral, superintending the gathering in of his abundant crops from a large and well cultivated farm. He is worth his thousands, and is the *well known evangelist*—who, having accumulated his thousands by professing to preach the Gospel of Christ, together with industry and economy, is now enjoying his abundance of this world's goods, and his venerable father-in-law is suffered to die neglected by his children, and buried as a pauper!

"Mr. Knapp is at present pastor of a church in Albany; but is now at home to secure the products of his farm. We appeal to his church & to the Christian community in general, if such inhuman conduct is in accordance with the principles and practice of our Saviour."—*Knickerbocker*.

[Continued from page 127.]

Now just see whether you have turned this point or not. Are you sailing, or professing to sail, on the sea of spiritual conflict to heavenly rest? If you are, there is a cape to go round, a headland to be doubled: and until you have turn-

ed that point, the waves of doubt and fear will beat against your vessel. You will not get a sight of the harbour until you have turned round this cape. But when does a vessel of mercy get round this cape? When he has a sight of the heavenly Mediator, of the king in his beauty, and the land that is very far off; when he sees Jesus, and receives pardon and peace through his blood and righteousness. "The Lord will give strength to his people;" and if you are a vessel of mercy sailing to the heavenly harbour, you will either be buffeting and wrestling with the waves of unbelief, or you will have had some view, by faith, of Jesus as a Savior, so as to be enabled to take hold of God's strength, and thus make peace.

But after the Lord has given a soul power to believe, it has no power of itself to retain that belief. If the Lord bless a soul with deliverance, with liberty, with testimonies, it cannot stand in that faith of itself, any more than it could get into that faith of itself. Strength is needed, to maintain a standing as well as strength is needed to give a standing; strength is wanted to keep hold, as well as strength is needful to take hold. There is a taking hold first, and a keeping hold afterwards. For all the movements of divine life in the soul, and all the actings of divine faith, are as much the work of God as the highest enjoyments & the most divine consolations; so that we need divine strength to keep hold as well as take hold. The Lord teaches all his people their want in this matter; for the Lord's purpose is to give strength to his people. And how can he give strength to them if they do not feel their weakness? We cannot keep hold of Christ, we cannot be daily looking up to him, we cannot be relying on his work, we cannot be adoring his glorious Person, we cannot be admiring his dying love, but by a communication of that same faith which enabled us to look to him at first. Nay rather the weakness is felt more & more; for the experience of a soul taught of God is to become weaker and weaker. It is a delusion of Satan, to think that after the Lord has blessed a soul with mercy the conflict is over. "It is a good thing that the heart be established with grace." Heb. xiii. 9. Left to himself, man sinks into carnality, and into every thing evil & hateful, just as much as if I hold this book in my hand, and let go, it must instantaneously fall. We are only held up by the power of God put forth in the heart & conscience, day by day, and hour by hour.

2. Again, *he wants strength to hope*. There is an anchor to be cast out, but we have neither anchor on board, nor power to cast it within the veil, at the blood sprinkled before, and on the mercy-seat. Therefore in fulfilling this promise, "The Lord will give strength unto his people," he communicates strength that he may hope in his mercy, and rest in his truth and testimonies.

3. Do not we also want *strength to love*? How cold, how barren, how dead are our affections continually towards Jesus, and the things that belong unto him! How unable are we to receive him into our affections! What a lifeless lump of loathsome sin we are perpetually! How deeply sunk! How unable to raise up our affections to where Jesus sits at the right hand of God! "The Lord will give strength to his people." And it is only as the Lord gives this strength that he can love and feel a stream of holy affection flowing out towards the glorious Person, the atoning blood, and dying love of Jesus. There are times and seasons in the souls of God's people, when he gives them strength to love; when they feel their hearts engaged in sweet meditation on the person, love, and blood of Jesus; when they feel a holy flame of tender affection burn in their souls.

4. Again, *we need strength against temptation*. How the Lord's people are tempted! This is

their character, that they are a tempted people. "Count it all joy," says James, "my brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of our faith worketh patience." (James i. 2, 3.)

Some are tempted with the love of the world, some in the most powerful manner with the lusts of the flesh, others with the pride of life. Everything suitable to the carnal mind is presented as a bait to draw us aside. And how can we stand against temptation unless God strengthens us? I am sure we cannot. Our inward backsliding, our base desires, our wandering affections, all that sink of iniquity that we carry about with us, completely convinces a child of God that he has no power to stand against temptation. And depend upon it, that the power of temptation will never be weakened as a man grows older. That is a vain idea. If one temptation diminishes, another will come in. A child of God will be tempted, in order that he may prove the Lord's strength to be made perfect in weakness.

These temptations are very distressing to a tender conscience; and yet there is such a proneness in us to walk on the very brink of temptation. What a wretch man is! What a motley creature! How he feels working in him the two principles! He sees the things which the carnal mind desires, but which the spiritual mind knows to be hateful in God's holy eyes. God's fear working in a man's bosom, turns man from it; the lust of the flesh draws a man to it. Now how often a gracious man, though the fear of God be in his heart, will walk, as it were, on the brink of temptation, hankering after the very evils that God condemns; and yet fearing to commit them! Like a moth flying round a candle, drawing nearer & nearer to the flame, that, if flown into, would sadly burn its wings. Has not your carnal heart flutter'd around a temptation, and yet you have feared to fall into it, and would not fall for a thousand worlds? But your carnal heart has flown round and round it as the bee round a flower. Now by these things the soul learns its weakness. I am going to say another thing which may not suit everybody. It is a certain truth that the Lord sometimes permits a child of his to fall through its weakness. He lets them fall into those things which grieve the conscience and deeply wound the soul, in order to show them their weakness. Was it not so with Abraham, Moses, and Peter?

INSPIRATION.

My dear _____, I believe some of the Lord's children do not know the state they are in for many years before they are delivered; but I believe that every one chosen in Christ Jesus will have a manifestation of the pardon of all his sins in this time state. And I do most firmly and distinctly state that man is not a free agent. He cannot do anything towards his own salvation. Salvation is the free gift of the Lord Jesus Christ, without respect to any merit or demerit of the creature. And this salvation is gloriously manifested by the descent of the Holy Ghost upon the soul. It is then that the soul is manifested in Christ Jesus. "There is therefore now no condemnation to them which are in Christ Jesus." "In that day ye shall know that I am in my Father, and ye in me, and I in you."

Now nothing of this can possibly be accomplished but by inspiration. Hundreds and thousands of prayers are offered up daily, but they never reach heaven,—they are natural prayers. But when the Lord hears prayer, he inspires the soul who prays, and those prayers offered under that influence are spiritual, and it is impossible for any soul to pray so that the Lord will hear and answer, but by inspiration. "No man can

come to me except the Father which sent me draw him." What is this drawing, but the immediate influence or inspiration of the Spirit drawing the soul to God? And no man can come to him without this drawing. I could point out many scriptures in proof of what I advance, but your knowledge of scripture renders this almost useless. Yet I cannot help taking notice of one which was very forcibly impressed upon my mind this morning, (1 Thess. i. 5.) "Knowing, brethren beloved, your election of God." This is the knowledge I contend for. And the next verse proves that that knowledge cannot come in "word only, but in power and in the Holy Ghost." In the following verse also, "Having received the word in much affliction, with joy of the Holy Ghost."

The forgiveness of sins is another thing I am most anxious for you to understand. "In whom we have redemption through his blood, even the forgiveness of sins." (Col. i. 14.) Every vessel of mercy while in this world must be brought to know that his sins are all pardoned. And every vessel of mercy is brought to that knowledge sooner or later, and is also then brought to know that he is chosen in Christ Jesus, and is "holy and without blame before him in love." When he is thus delivered "the law of the Spirit of life has made him free from the law of sin and death. He is brought experimentally to know the meaning of this text: "As many as are led by the Spirit of God, they are the sons of God." He has received the "spirit of adoption," whereby he can cry "Abba, Father." O the glory that shines upon the soul, when "the Spirit itself beareth witness with his spirit that he is a child of God!"

But this work is a mystery to all but the regenerated. Paul sweetly touches upon it in Col. i. 27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Scripture passages so crowd upon me with proof upon proof of the doctrine I advance, that I scarcely know which to select; but that which most forcibly impresses my mind is this: "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." (1 Cor. ii. 12.) Then follows: "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." It follows, then, that the teaching of all the people in the world cannot bring one soul to the knowledge of the Lord Jesus Christ. It is the Holy Ghost alone who can teach thus effectually.

All the experiences you read are so many proofs that nothing can be accomplished but by the Spirit's inspiring of the soul. It is the Spirit who gives the soul eyes to see the enormity of sin, who fastens conviction upon the heart, and causes the conflict in the souls of some for so many years before deliverance.

Now the scriptures were written exclusively for the benefit of those who are chosen in Christ Jesus and inspired by the living God; to every other description of persons they are positively a dead letter. Read the first chapters of all the Epistles, and you will find that they are sent to the saints and the churches. In Romans i. "To all that be at Rome, beloved of God, called to be saints." If you turn to the Corinthians; "Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints." To the Galatians, he writes to the church, and identifies himself with them; "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." To the Ephesians: "Paul, an Apostle of Jesus Christ by the will of

God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." To the Philippians: "Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus." So you see, these Epistles were not written to any but "the saints in Christ Jesus." If you will bear this in mind while you are reading those passages which seem to favour free will, you will find they are all exhortations to the saints: for they were written to none but those who were inspired by the Spirit of the living God. It is this *inspiration* I am so particularly anxious for you to keep in mind; for all that are not thus inspired are still under the law, and are bound to fulfil all its requirements. "Cursed is every one who continueth not in all things which are written in the book of the law to do them."

I have always found a marked distinction between the children of God and the children of the world. The children of God can enter sweetly into one another's feelings and experiences.—There is a sweet flow of divine love emanating from that inspiration which I have been endeavouring to point out, so that they immediately know they are of the redeemed of the Lord Jesus Christ, and they can sweetly enter into spiritual communion with each other; which is the "communion of saints," so much repeated in the Church of England, and so little understood. But when you enter into conversation with the children of the professing world, you find them only imitators of the children of God. They will frequently assent to your remarks, and say as you say; but if you sift them ever so much, you cannot get deeper than the surface. They have not been thus divinely brought to the knowledge of God; therefore they know no better.

The Lord manifested himself to me, after twenty eight years of awful delusion. I sat under Mr. Fowler about nine months, which I believe was the sweetest time I ever enjoyed, except at my first conversion. I frequently enjoyed glorious manifestations of the divine love of the Lord Jesus Christ to my soul, and was often brought into the deepest trouble and distress of mind, through the indwelling of sin and the temptations of the devil. Now, these conflicts are sure to be felt by a living soul. When I have been cast down and oppressed with sorrow, and have been brought with real humility to the footstool of my Redeemer, a delightful feeling of divine love has pervaded my whole frame, has caused tears of joy and gratitude to flow from my eyes, unseen, unknown, unexpected by any thing but the immediate glory of the Lord resting upon me and bringing me into union and communion with him, melting my soul into a state of blissful delight unknown to the world. There are the secret dealings of God with my soul at times; but when these glorious feelings of divine rapture cease, I am subjected to the most horrid temptations. All manner of vile blasphemies rise in my mind. The most obscene thoughts and vile affections seem to take possession of me; nor can I resist their power. I know that this is from the devil, and that the Lord permits it. It gives me an insight of what I am, and what I should do if left to myself, and in the power of this great enemy. Nothing but the almighty power of God can overcome these horrible feelings.

To be continued.

The Universal German Gazette states that an impartial ordinance has just been issued, permitting the Jews in Hungary to redeem, by the payment of a sum once paid down, their yearly taxes for leave to reside and carry on business. In five years all special duties on the Jews are to cease.

POETRY.

ELECTION.

Election is a truth divine,
As absolute as free;
Works ne'er can make the blessing mine;
'Tis God's own wise decree.
Before Jehovah built the skies,
Or earth, or seas, or sun;
He chose a people for his praise,
And chose them in his Son.
Eternal was the choice of God—
A sovereign act indeed:
And Jesus, the incarnate Word,
Secures the chosen seed.
He loved and chose because he would;
Nor did his choice depend
On sinners' work, or bad or good,
But on his sovereign mind.
Nor law, nor death, nor hell, nor sin
Can alter his decree;
The elect eternal life shall win,
And all God's glory see.
His counsel stands for ever sure,
Immortal and divine:
And justice, mercy, truth, and power,
Unite to make it mine.
A world of endless bliss and day,
Hangs on his firm decree;
Nor can a sinner justly say,
He ought to favour me.
Blush, mortals, blush, if blush you can,
Who call his ways unjust;
And you who love his sovereign name,
Of sovereign favours boast.
Yes, saints shall sing with one accord,
When time shall be no more,
Immortal honours to our God,
Who made salvation sure.

OBITUARY.

Clark Co., Va., Aug. 12, 1846.

BROTHER BEEBE—In the providence of God, I feel it to be my duty to write for publication in your paper a brief account of the death of my dear and aged Mother, Mrs. Clarassa Larue, who departed this life, October, 27, 1845, aged 79 years and 4 months, after having labored under a severe and lingering illness from rheumatic and other complaints for several years. For more than one year before her death, she was helpless, and confined to her bed, during all of which time she was enabled to bear her afflictions with becoming fortitude & patience. She was an Old School Baptist, and a member of Buck Marsh Church, before the division in the association and churches took place. She was one of their most prominent female members. She was baptized about forty years ago, by (I believe,) old Elder Ireland, and stood fast in the doctrine of the Old Regular, or apostolic Baptists, throughout her pilgrimage.

At one time, when I was with her, and she seemed quite depressed & doubting, at her request I sang the Spiritual song,

"Christ was born in Bethlehem," &c.

which revived her so that she was enabled to rejoice, and, with tears rolling down her furrowed cheeks, she repeated,—

"There we hope to meet Him,
And never part again."

She thought, that parting with her children, would be more than she could bear, and often expressed a desire that she might die in the night so that none of us might know of it: and that she also might be unconscious of it. And when she

died she did go off, according to her desire, not knowing when the chilling hand of Death was upon her. She has left four children, seventeen grand children, and six great grand children, with numerous friends to mourn their loss, which we trust is her Eternal gain.

My father, James Larue Sen., died Oct 7, 1809, aged about 47 years, He also was a firm old fashioned Regular, Predestinarian Baptist Preacher, of the everlasting gospel, the death of no man could be more lamented than was his, by his children, brethren and friends. All his children are of the old School Baptist persuasion. C. V.

NOTICE.

SPRINGFIELD, Pa. Aug. 1, 1846.

BROTHER BEEBE—You will please to publish the meeting of the Juniata Baptist Ass'n (in the Signs) which will meet with the Springfield Church, in Springfield Township Huntingdon County Pennsylvania on the Friday before the third Lord's day in October 1846. Brethren of the Old School are earnestly invited to meet with us particularly the Ministering Brethren as we have but three ordained Ministers belonging to our Association, Brethren coming from a distance will enquire for Springfield Township Huntingdon Co., Pa. enquire for John Hess John Lamberson Roberts Madden's Mill, and Hugh Madden.

Brother Beebe, I have heard that you rather promised Brother Jesse Ash that you would attend our Association. I hope you will not fail in coming as you can come by Steam power to Chambersburg Pa., then take the stage to McConnellsburg then you will be about 20 miles from where I live, perhaps you can hire a horse there to Ride over when you get to McConnellsburg enquire for a William Duffield and make yourself known to him and that you are acquainted with me, & I think there will be no doubt but that Mr. Duffield will procure a horse for you to ride to our place. I should be glad to see you once more in the flesh and many of the Brethren also who read the Signs would be glad to see you and hear you proclaim that plan of Redemption of which Christ Jesus is the author & finisher.

Brother, do try and come, we expect Brethren John Arnold and Thomas Buck to be with us. Eld. Thomas Barton has been in this section of country in times past. There are some of his brethren who formerly knew him still living and would be glad to see him at our Association, and that to proclaim the glad tidings of Salvation through and by the merits of the Redeemer. H. MADDEN.

ASSOCIATIONAL MEETINGS.

The Primitive Baptist Association will hold its ninth annual meeting with the Lewis Creek Church, Carroll co., Mi., commencing on Saturday before the third Sunday in September, 1846.

The Patterson's Creek Association will be held at Enon, Morgan county, Va., on Friday before the second Sunday in September next.

The Maine Old School, Predestinarian, Baptist Association will hold its next annual meeting with the Second Ch'h of Whitefield, Lincoln County, Maine, on Friday and Saturday, next after the second Monday in September, 1846.

The Maine Predestinarian Baptist Conference will meet at North Berwick, York Co., Maine; on Wednesday, September 23, 1846.

An Old School Meeting will be held with the Old School Baptist Church at Woburn, Mass., on Saturday and Sunday, September 26 & 27, 1846.

Receipts.

VIRGINIA.—Mrs. M. Brown, \$1; Bassel Cole, 5; Mrs F. Oliver, 1; Geo. Weeden, 1; C. E. Norman, 1; P. B. Hamrick, 1; B. Stringfellow, 1; John Hunton, 1; E. Corbin, 1, also last year, 1; R. Pound, 1; Eld. A. C. Booten, 1; A. Slusher, 1; S. Larue, 1; J. C. Payne, 1; Wm. L. Browner, 1; J. Ferguson, 1; Paul Pears, 1; S. Rogers, 3; Mrs. F. Gatewood, 1; Mrs. Lucy Hansbrough, 1; O. Saffell, 1; Wm. Miller, 1; A. R. Bolen, 1; W. McKay, 1; Eld. Wm. C. Lauck, 11; Dea. James B. Shackelford, 10. \$52 00

NEW YORK.—John Gilmore, for C. G. Harmer, 2; Mrs. Mahala Wheat, 1; J. G. Williamson, 1. 4 00
J. R. Stinson, Me., 1 00
Hugh Madden, Esq. Pa., 5 00

Total \$62 00

For Mrs. Jewett.

Robert Chappell, per Eld. S. Trott, Md., \$1 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, B. Daniel, A. West, and James B. Stapler, Jas. McGinty
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 15, 1846.

NO. 18.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

REMARKS ON THE PARABLE OF THE UNJUST STEWARD, AND CONNEXION.—LUKE XVI. 1—13.

BROTHER BEEBE:—In Signs No. 12, present Vol. Brother Mitchell has a request for my views of Luke 16, 9. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." This has been to me, and I believe to many others, a very difficult text to understand. One difficulty has arisen from its connexion with the parable of the unjust steward and whether like him we are to make use of other people's property to make to ourselves friends, as the term *mammon of unrighteousness*, that is, *riches unjustly obtained or used*, would seem to imply. Such idea would be revolting to any one having the principle of grace. Another very serious difficulty arises from the idea of any friends we could make thereby, being to receive us into everlasting habitations. Hence I have formerly thought that this text was spoken ironically by our Lord to shew to his disciples the absurdity of coveting after or trusting in the riches of this world. This would very well correspond with the concluding declaration, ver. 13. "No servant can serve two masters &c." But by comparing this text with 1 Tim. 6, 17—19. I conclude it is to be taken in a different sense. The passage in Tim. reads thus, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Indeed on a little reflection, the comparison of a disciple in his relation to his Lord, to the case of the unjust steward as here presented, appears much more close than is discovered on a

superficial view of the subject. The child of grace is brought so to feel his relation and accountability to God, as to know that all he possesses whether of an earthly or spiritual nature, he holds, not as his own, but as entrusted to him as a steward by his Lord. And we are taught by this text, and the one in 1 Tim. vi. 17—19 and in other Scriptures, that whatever is thus entrusted to us, is neither to be held as for our personal or family accommodations only, nor to be viewed as entrusted to us to be held close, as in trust, subject only to our Lord's personal calls, as is the case with that intrusted to worldly stewards, but is to be used to enable us to do good, and to distribute and communicate to our Lord's debtors, as occasion and opportunity calls. Thus if gracious communications are made to us, we are not to lay them up to ourselves, but to seek to comfort others with the comfort wherewith we ourselves are comforted of God, and to administer the instruction which we receive; so of gifts, they are not to be kept laid up in a napkin, but to be employed for the edifying of the body of Christ. So of worldly riches, if we have them and rightly view their use, instead of supposing as is too often the case, that they are given to us to hold fast, and to make us drudges to them, till they are taken from us or we by death are taken from them, and are thus put out of the stewardship, we should view them as committed to us, to make us more useful, according to the station assigned us, in doing good to others, and in serving our Lord, not in person, but in his members. "The Lord commended the unjust steward because he had done wisely." So our Lord in his word commends those stewards to whom he has committed riches, when they according to worldly wisdom waste them, in distributing of them to the necessities of his debtors, especially those who are debtors to his grace, notwithstanding what human reason and self may say about the prudence, if not righteousness of holding the riches fast in their own hands to transmit to the hands of their children. But why in our text, are riches called the *mammon of unrighteousness*? Certainly not that our Lord requires his disciples to make use of any riches they may have acquired by unrighteous gain, for distributing to the poor or communicating to his saints or cause, instead of making restitution for the same. Such course only befits those who instead of trusting in Christ, are for purchasing heaven and worldly glory together, by their donations and bequests. But worldly riches are fitly so termed because most of the unrighteous acts among men

are done with a reference to acquiring riches. Besides they are the *unrighteous mammon* in the hands of Christ's disciples (and those are the persons he addresses,) however honestly obtained, when hoarded up by them for their exclusive personal and family use instead of being so employed as to make themselves or their wealth useful to the cause and people of Christ; seeing that he has a just claim on them and all they have. Thus it is seen that what was unjust in the steward of the parable in giving away his Lord's goods, is in substance the very use which our Lord requires his disciples to make of the goods he commits to them.

We now came to inquire concerning these friends, which we are to make to ourselves, and the everlasting habitation &c. It is not said, "Make to yourselves friends WITH the mammon of unrighteousness." In that case it would be supposable that like the unjust steward we were to make friends of those on whom we bestowed our Lord's goods, and that should be the object in bestowing them. But the direction is, "Make to yourselves friends OF THE," &c., that is, the friends are to be made OF the mammon of unrighteousness and not of the persons to whom we make distribution. When we trust in riches and seek to hoard them up, to have and to hold for our special benefit, instead of being our friends, in reference to the heavenly mansions, they become our masters and grind us down to servitude under an earthly yoke. But when instead of trusting in them, we trust in the living God and do good, being ready to distribute and willing to communicate, according to what we have, our riches that we may have then become our friends in the christian life, they enable us to be more useful or rich in good works, which of course is what the christian delights in. Riches thus used become instrumental in furnishing a decisive evidence of our love to Christ in our love manifested to his members; and consequently of his love to us, and therefore of our interest in those mansions, he has gone to prepare a place in, which are in his Father house. Hence when we fail, when heart and flesh fail under afflictions, persecutions &c., riches being thus made friends, instead of tying us down to earth, point our dejected spirits to those mansions in the house above, and thus in anticipation welcome or receive us into everlasting mansions; or as Paul has it, enable us to lay hold on eternal life. No wonder the covetous Pharisees who heard our Lord, derided him. They thought more of providing earthly mansions for themselves and their children with their riches,

than of securing in anticipation a reception into everlasting mansions. If this is a correct view of our Lord's instruction in the text, as I think in substance it is, how few comparatively of disciples in our day, obey the instruction.

Farewell, S. TROTT.

Centreville, Va., Aug. 19, 1846.

For the Signs of the Times.

Barry, Pike co., Il., July 30, 1846.

BROTHER BEEBE:—I am a stranger to you in person, and you to me, yet I feel it a duty and privilege, with others who read the *Signs*, to give an expression of approbation or disapprobation of them. I can say that they are truly a source of comfort to me. When I read the many able, soul-cheering communications from brethren scattered abroad, all speaking the same thing, and their earnest contention for the faith of God's elect, my poor heart is often made to rejoice as a witness, I hope to the truth, as one of the feeble ones of the little flock of Christ, that sect which is everywhere spoken against for the truth's sake and for the testimony of Jesus Christ.

The scriptures of truth represent man to be, as he is by nature, dead in trespasses and sins; and teach what he must be made by grace in order to receive salvation. Man is depraved throughout; he will not come to Christ if left to his own choice. 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 is the work of the Spirit to cause man to repent of sin and come to Christ, for every imagination of the thoughts of the heart is evil continually; (Gen. vi. 5;) and therefore, Christ says, Ye will not come unto me that ye might have life. (John v. 40.) Again, "No man can come unto me except the Father which hath sent me, draw him. (John vi. 44.) This is the reason why the sinner must be born again. "I say unto thee, Except a man be born again he cannot see the kingdom of God." (John iii. 3.) The production of the spiritual birth, is the work of God operating on the hearts of the people of God; and they are called the workmanship of God in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. ii. 10. Know ye not that the goodness of God leadeth to repentance. Now, if God is infinitely wise and always was perfect in understanding, (Psalms cxlvii. 5,) he is unchangeable, therefore he [God] understands his own work; and when he makes a new heart he does it intentionally.—As he is unchangeable he is always in the same mind, and never takes new plans or notions like men; he works and none can hinder. It is his purpose that his work shall stand; and when he begins the work of regeneration he will carry it on and bring the subject of his grace to heaven and eternal salvation, for the word declares that "He which hath begun a good work in you will carry it on until the day of Jesus Christ." Phil. i. 6. They are kept by the power of God unto

salvation; Pet. i. 5; therefore God says, "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40. These are amongst the things that Christ has made known to his children in his last will and testament, for he said, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." John xvii. 24. "And this is the Father's will which hath sent me that of all which he hath given me I should lose nothing, but should raise it up again at the last day: and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 39, 40. Now, if it be the will of God, the Father, Son, and Holy Ghost, to keep them after they are born of the Spirit, through faith unto salvation, it will certainly be done. Christ says, "Verily, verily, I say unto you, he that believeth on me, hath everlasting life." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. Faith is the work or gift of God.—He who has this faith has spiritual life; this life is eternal or everlasting.—If it ever ends it is not everlasting; but Christ 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 can pluck them out of my Father's hand." John x. 27. Thus their Life is hid with Christ in God, and when Christ who is their Life, shall appear, then shall they also appear with him in glory. Col. iii. 3, 4. Paul says, (1 Cor. iii. 21—23.) "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." Nay, in all these things we are more than conquerors, through him that hath loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Brother Beebe, my sheet is full, and if you can make out my bad writing do so, and dispose of it as you please.

May God strengthen you, and all his dear children.

BRICE ALSBURY.

For the Signs of the Times.

Sing Sing, N. Y., Aug. 26, 1846.

BROTHER BEEBE:—In the twelfth number of the present volume of the *Signs* you gave an extract from a book called, "Typee, or a peep at Polynesian life by Herman Melville," describing the effects of missionary teaching and practice among the savages whom he describes in his work. After reading that account, I could but

contrast it with the representations of Missionaries themselves, and observe the vast difference between them. I have noticed a desire in some quarters to cast doubts on the subject relative to the truth of the statements made in that work. And a call was made upon the friends of Missions, and those interested (by the independent press) to meet the statements advanced by the author, by an impartial investigation of the subject, so that the truth or falsehood of the author's statements might be established. Intending to read the work myself I procured a copy of it.—I saw on the cover, "The revised Edition." And on examination it certainly proved to have been "revised" with a vengeance. *The whole of the matter contained in your extract is left out of this edition entirely!!* Not a word of it visible. I thought it strange, but on being in New York I learned from Br. Axford that the whole first Edition of the work (from which you took your extract) had been bought up; not a copy for sale, all you can obtain is the "Revised Edition." This may appear of small importance to many, but I ask, does it not show the working of Priestcraft, and the all pervading influence of modern missionaries? That the omission is by the author's consent there is no doubt, but that he would not thus have suppressed his sentiments unasked, and uninfluenced is plainly shown from the language he holds in the first Edition of his work: he says, "We are naturally disposed to regard every thing like an exposure of Ecclesiastical misconduct as the offspring of malevolence or irreligious feeling, not even this last consideration however shall deter from the honest expression of my sentiments," seeing therefore that the author has been "deterred" from the "honest expression of his sentiments" we must certainly suppose, and take it for granted that something more to be dreaded than having his sentiments ascribed to "malevolence" or "irreligious feeling" has influenced him in the course he has taken. But hear him again, "As wise a man as Shakspear has said that the bearer of evil tidings hath but a losing office, and so I suppose it will prove with me in communicating to the trusting friends of the Hawaiian Mission what has been disclosed in various portions of this narrative, I am persuaded however, that as these disclosures by their very nature will attract attention, so they will lead to something which will not be without ultimate benefit to the cause of Christianity in the Sandwich Islands." If the author had a "losing office" in bearing his evil tidings, it may possibly be the case that in some way or other he expects to be a gainer by suppressing his evil tidings; and bear no tidings at all. It is to be hoped that he has not consented to this without some object in view even more desirable than being of "ultimate benefit to the cause of christianity in the Sandwich Islands," but the author remarks "those things which I have stated as facts will remain facts, in spite of whatever the bigotted, or incredulous may say or write against them." Therefore notwithstanding their suppression, or whatever influence

may have been at work with the author, to induce him to hide these facts from the public—I say, though we see this anxiety to cover these things up, we cannot but remember that the “facts” the author has published in his first Edition, “will remain facts in spite of whatever the bigotted or incredulous may say or write against them” and and in spite of their being left out of the “Revised Edition” of his work. Viewing this transaction altogether we may say (adopting your language in your first remarks,) it speaks for itself. Who will now doubt the fact of there being a confederacy, a combination among religionists whose aim is to prevent any knowledge of the misconduct or evil works of hireling missionaries from being brought to light. We may see in this transaction the working of that system which grasps at universal dominion over the minds and consciences of men, whose aim is to put down any and all opposition to their own views and practices of iniquity and deceit, by any means within their power. Can that cause be of God which resorts to such means to hide the truth, or does it not rather show from whence it emanates? This circumstance has more fully convinced me than ever before, that the modern Missionary system is not of God but of men. May the Lord enable his people to bear testimony to the truth, the whole truth, and nothing but the truth as it is in Jesus. Amen.

JAMES MANSER JR.

For the Signs of the Times.

Philadelphia, September 1, 1846.

DEAR BROTHER BEEBE:—You may probably think it strange when I inform you that after beating about these few years past, our lot is now cast in the city of Philadelphia. Most truly has it been in a literal sense verified in our case, as Paul declares, Hebrews xiii. 14; For here have we no continuing city, yet I have some hope though small that we seek one to come—the one that God hath prepared for his redeemed ones. Heb. xi. 16. I feel indeed like a lonely outcast, but bless the Lord, O my soul, that even the outcasts in the land of Egypt are to be gathered to his holy mount in Jerusalem, and be gathered to their home in glory. My residence is 411 Poplar street.

The God of Israel bless you.

JAMES B. BOWEN.

For the Signs of the Times.

ELDER R. C. LEACHMAN:—I hope you will pardon me for taking the liberty of addressing you through the *Signs*, when you consider that the subject on which your views are requested, may be of interest to the readers of the *Signs* in general. It may be proper for me to state that it is not any motive of enmity to the doctrine which you advocate in your preaching, but a sincere desire for instruction in the truth, that influences me in presenting the following text to you for explanation, viz:—“Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.”—Job xiii. 15.

SCRUTATOR.

EDITORIAL.

NEW VERNON, N. Y., SEPTEMBER 15, 1846.

MEANS!! MEANS!!!

[We have, as will be seen by the following letter, endeavored to avoid an occasion for a controversy upon the *means* subject, but at the earnest pressure of the subject we have concluded to insert the following letter and our reply to it, in the hope that some whose minds have become confused on the subject, may be benefitted by a perusal of the arguments used for and against the subject at issue.]

THE LETTER.

Frankfort, Ross co., Ohio.

DEAR BROTHER BEEBE:—I once more take my pen in hand to address you a few lines. The last time I wrote you, I touched somewhat upon the *means* subject, in which I proposed several interrogatories, not for the sake of controversy by any means, for I always think controversy amongst children of one family not profitable. But, inasmuch as some of our late diviners amongst the Old Baptists (so called) have left the principles or doctrines maintained by our old standard writers of the Old Baptist order, and are introducing new theories, I, for one, feel like examining the subject a little before I swallow the *Campbell*. And for my own information and satisfaction upon the subject, I proposed those interrogatories to you, and as a teacher in Israel, I looked most anxiously for an answer from you; but all in vain; and now for the third and last time, I make one more request of you, that is, (if you are fearful of a controversy, or that it will hurt the feelings of some of your friends or brethren by answering those interrogatories, yourself,) that you would be so good as to refer them to brother *Troit*, (as you have done in several cases,) who is always ready and willing to take up the sword, and to fight; and as he proposes, in all religious controversies, to abide by the word of truth, I more willingly submit.—I suppose you are aware what subject I mean, *the means subject*. And for fear you have mislaid my last to you, and cannot easily come across it, I will take the pains again to introduce the subject with the interrogatories. What makes me think you have mislaid it, is, I sent one dollar enclosed to Mrs. Jewett, for which I never got any receipt. I recollect the time when our Old Baptist preachers talked a great deal about primary and efficient causes, and secondary causes, &c., &c.; but now our Old Baptists (as they are called) hardly know what such language means; and resolve everything into first cause, opposing all instrumental or secondary causes whatever, as not of God.

Now, for my own satisfaction upon the subject, I submit the following scripture declarations, and if yourself or any of the brethren can reconcile them with the theory of the anti-means party, I will submit; if not, I must stand opposed.

“The entrance of thy word giveth light. 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. Is not my word like as fire? saith the Lord; and like a hammer, that breaketh the rock in pieces. The dead shall hear the voice of the Son of God, and they that hear shall live. The words that I speak unto you, they are spirit and they are life. In Christ Jesus I have begotten you, THROUGH THE GOSPEL. Of his own will begat he us WITH THE WORD OF TRUTH. Being born again not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever. The law of the Lord is perfect, converting the soul. He called you BY OUR GOSPEL to the obtaining of the glory of our Lord Jesus Christ. Ye are clean THROUGH THE WORD I HAVE SPOKEN TO YOU. Thy word hath quickened me. I had not known sin but by the LAW, and the law worketh wrath. Look unto me and be ye saved, all the ends of the earth. Preach the gospel to EVERY CREATURE. [Not only to the regenerate.] So shall MY WORD BE THAT GOETH OUT OF MY MOUTH, it shall not

return void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. And he said unto them, Go ye into all the world and preach the gospel to EVERY CREATURE. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following,” &c.

I am not very tenacious about words, but principles or doctrines. If the word *means* grates so hard upon your feelings I care not what word you substitute in its room, so that you retain the substance. If, indeed, the principle against which I contend, were true, there would be no use whatever for preaching, praying, exhorting, or anything else. But you will say, I hold to all such means or instrumentalities: That God makes use of means, or instrumentalities to build up, establish, and comfort his new born children.—God is not bound. Can you prove to me that God sends his Spirit in the one case and not in the other? Pray tell me what comfort or joy do the children of God receive under preaching, if God does not accompany the word by his Holy Spirit? And if it is his good pleasure and will to send his Spirit with the word to the comforting of his children, why not send it with the word to the awakening of dead sinners? In the one case it is quite as reasonable as in the other; and fully confirmed by the word of God. God is not limited; he works through, by, and without the use of means, according to the counsel of his own will, and none can stay his hand. I heard one of our anti-means preachers say once when preaching, that if God had a vessel of mercy in America, and the instrument or preacher, by whom he was to be brought in; was in England, he would be obliged to come to America for that very purpose. So say I; for God cannot be frustrated in his purposes. There is but one way for every child, or heir of promise to be brought to the knowledge of the truth; and that way is fixed in the eternal mind of Jehovah, unalterably fixed: and if it please God through a lewd, prostitute woman, (as in the case of John Bunyan,) to awaken a dead sinner, it can, nor will be in no other way. For to contend that God cannot, or does not give faith until a man is regenerated and born again, is repugnant to the word of God, and, I think, favors somewhat of Arminianism. The word says he that cometh unto me, must believe that he is, and that he is the rewarder of them that diligently seek him. The Apostle Paul was warned by an angel where to go to preach, and he was forbidden to go to certain places, and to others he was commanded to go. One place I recollect he was commanded to go for the Lord had much people there. We cannot suppose for a moment that those much people spoken of, were anywhere but in the quarry of nature; and what business suppose ye the Apostle Paul would have amongst a parcel of DEAD SINNERS? If I were permitted to answer, I would say just as much as Ezekiel the Prophet had to prophesy to the dry bones in the valley.—I, for my part, conclude the Almighty is too wise and too good to command his children to do anything that is of no use or service.

I submit the above passages of Scripture for you to dispose of them as you may see fit. Farewell.

In the best of bonds, as I hope and trust,
ISAAC SPERRY.

THE REPLY.

It may be proper for us in replying to our correspondent, to state our reason for the appearant neglect with which we have treated his former letters on this subject; and, first, we say candidly we have not felt under any obligation to open our columns to the defence of doctrine in which we do not believe, and for the defence of which our

paper has never been positively nor impliedly pledged, and of that character we hold the means doctrine, so far as we understand it to be.

2. It has been a matter of deep solicitude with us to avoid, so far as possible needless and unprofitable jargon and contention, having already learned painfully, that "a burned child dreads the fire."

3. We have been able hitherto to fill up our columns with what we have conceived to be more profitable and acceptable matter.

4. Because that the great number of queries would require as great a number of replies, and the numerous passages of scripture of which Br. S. demands of us an explanation, and the entire irrelevancy of the greater portion of them, to the points where he seems anxious to apply them, affords but a dim prospect of our being able to satisfy the mind of our worthy querist, or of stopping the gainsayings of arminians, upon the subject.

5. And lastly, because, we conceive that the means doctrine has been met and ably refuted by eminent brethren, in the region where it has made its appearance in guise of Old School Baptist doctrine.

Our object, even now, is not a strife for mastery, nor the indulgence of a spirit of retort, but the hope of being able so to present truth and oppose heresy, as to be of some service to such honest inquirers after truth, as may be confused and unsettled on the subjects involved.

Brother S. assures us, that his object in stating his queries, and insisting on a reply is not to elicit controversy, for he is not a believer in controversy. It is well he has informed us of the fact; for, from the circumstance of his pressing his queries, on us, whom he knew to be at antipodes with the means doctrine, and from the manner in which he speaks of passing the subject to brother Trott, whom he considers always ready to fight, sword in hand, we should certainly have suspected that our quiet and peace loving brother was almost willing to risk a battle on the subject. But this may show us how liable we are to be mistaken. Br. S. wants no controversy; he don't believe in it: he only wants, and (pardon us,) is determined to have a hearing.

We beg leave here to digress from the subject, a moment, to say that we have several communications on hand on other subjects, and from various quarters, from brethren who are equally opposed to strife and controversy, and who are unwilling to allow us to suppress them when we know they will provoke unpleasant contentions. But to return to brother Sperry's letter, the next item of which, changes, *some divines, among the Old Baptists, so called, of leaving the principles or doctrines maintained by our old standard writers of the Old Baptists order, and of introducing new theories.* &c. Who the implicated divines are, we are not told; but it is very natural to suppose that those who contend that it is immediately and exclusively the work of God to quicken and regenerate souls, are intended; that the *new doctrine* lugged in, is that salvation is of the Lord. It

would be cruel for us to think that our brother alluded to any but the apostles of the Lamb, as standard writers of the Old Baptist order, as no consistent, well informed, Old Baptist, ever regarded any but inspired men, as *standard writers* for the church of God. If our deductions, inferences, &c., are correct, our correspondent charges, those who hold with us, that the giving life to the dead is exclusively the work of God, with departure from the Apostles' doctrine, and of bringing heresy into the church, defiling the temple of God, and exposing themselves to swift destruction. But as no controversy is designed, we must conclude that our brother does not wish us to controvert the charges, but allow them to pass uncontradicted, seeing that a defence of the accused *Divines* would involve controversy. But for himself, he chooses to examine the subject a little before he swallows the Campbell, or camel. It is difficult for us to conceive how a soul can be born again, without *swallowing the camel* which we understand him to allude to, namely, that it is independently and exclusively the work of God to regenerate the soul. We appeal to the experience of every child of God, and where shall we find one, who is not thoroughly convinced, that there was no eye to pity, no arm to save; that all hope had fled, and all *means* had failed to bring relief to him, in his distressed and distracted state and condition, and that when peace and pardon came, they came by the manifestation, by the Holy Spirit, of Jesus Christ unto him as his Saviour? If it be a *camel*, to believe that God, without the help of man or use of means commands light to shine out of darkness, shines in the hearts of his redeemed, that he gives life to the dead, sight to the blind, hearing to the deaf and peace and salvation to the poor condemned and lost sinner, then that *camel* must be *swallowed*; or, to speak without a parable, the doctrine must be experimentally received or no man can see the kingdom of God. Whatever novelty, brother S. may detect in the theory, in which his brethren attempt to set forth this doctrine, the doctrine itself is as ancient as the salvation of poor lost sinners.

Brother S. assures us that he had addressed his queries to us, as to a teacher in Israel, whom he anxiously looked to, for an answer. Here again we were at fault; for we honestly thought from the manner of stating the queries that the design was rather to teach than to be taught, nor did this impression altogether vanish when, our brother referred his queries to one more valiant and fearless than ourself, but "to err is human to forgive is heavenly," we hope our brother will consider it so. Those cases which br. S. reminds us of, that we have referred to brother Trott, were so referred, from a consciousness of his superior ability to do them justice, and not because we thought him ready to fight his brethren, or indifferent to their feelings? and in the case of these queries, after we have written all that time and circumstances will permit us, we shall probable, leave ample room for brother Trott or any other brother to express

their views upon the subject. In noticing the queries, as they are very numerous, we shall be under the necessity of studying brevity.

Query 1st relates to a dollar, which our brother says he has sent us, for Sister Jewett, for which he has seen no receipt. We have been in the habit of receipting all money received for her, and of applying it according to her direction; the dollar in question, we have no recollection of, but as brother S. has sent one, whether it has ever reached us or not, we will hand one dollar to sister Jewett on his account, and in her behalf, thank him for the favor.

2. The second query, if so it may be called, has the form of a *reminiscence*. Br. S. remembers, when Old Baptist preachers talked much about *primary and efficient cause*, and also of *secondary causes*, and so do we; but we do not recollect of ever hearing them refer to any scriptural authority for making such distinction; and as we read of no such distinction in the good book, as having been used by the *standard writers* of the New Testament, we are of the number who, "hardly know what such language means." We know of but one cause adequate to the production of life and Salvation, and that cause is both *Alpha and Omega*, First and Last, Beginning and Ending, the Almighty. If our brother knows of another, or a *second*, he is welcome to it.

3. The third, proposition, has the form of a *challenge* rather than of a *query*, and our querist takes firm ground, not of a pupil wishing instruction without controversy, but of one whose mind is fully made up on the subjects involved. If the brethren can reconcile the difficulties which he has started with the theory of the *Anti Means* party, he will submit &c. Thus it seems he would task the *anti-means* party with *means to use* in his own conversion, and if he cannot be convinced without the use of means of his own appointment, he will not be converted at all. This is ultra ground; it is going the whole figure. But has he really determined that the Lord shall not convince him of error in any other way? Alas for such rashness! For our part, we know of no *anti-means party*, in the church of God. The church is a unit, one body, not a heterogeneous mass of factions, and although her borders may be infested with the retailers of heresy, she to whom the sacred name of church belongs, has but one Lord, one faith, one baptism. She is called in one hope of her calling and all her children are thought of God. Those who cannot bear her doctrine, though they may have a name to live, are dead, and belong not to her.

4. "The entrance of thy word giveth light." A strange passage this to prove that God depends on means, or makes use of means, in quickening dead sinners. What is the word? How doth it enter? In the beginning was the Word, and the Word was with God, and the Word was God." This Word is eternal Life, living and abiding forever where it enters, and having entered, it is Christ in you, the hope of glory. In him, (the Word which enters,) was Life, and the Life was

the Light of men. Well might the Holy Ghost through the Psalmist declare, "The entering of it giveth light." But how does it enter? "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." 2 Cor. iv. 6. The vulture's eye cannot perceive the application of *means* as they are called, in this. Reference is made to the creation of the world.—What means did God use, when he commanded light to shine out of darkness? Let there be Light, he said, and there was light. He spake the word and it stood fast, He commanded, it was done. "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 10, 11. Those who believe that God regenerates, quickens, and communicates light to the dead, independently of means, or second causes, ask for no stronger testimony than we have in the very text first quoted for the refutation of this glorious doctrine. We certainly should doubt the evidences of regeneration in any man, who, would tell us that the *enterence of the word*, which giveth light, in the sense of the text, was designed to mean, the words of ministers or saints, in preaching, warning or exhorting of dead sinners. When, where, and how has a dead sinner ever been enlightened, but by the immediate power of the Holy Ghost? The natural, or dead, man cannot receive the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.—1 Cor. ii. 14. God has hidden these things from them; and they cannot see the kingdom nor the things of that kingdom, except they be born again. John iii. 3, & 7. That an interchange of ideas from one man to another, even in a natural or unregenerate state may enlighten the natural judgment of man, in theories of religion, and cleanse them externally like a *washed saw*, or purge them like a sickened dog, and leave them still with all their unclean propensities, unchanged, to return, to their vomit, or wallowing in the mire, is not denied, and that the operation of means will, produce mocking Ishmaels, and carnal graceless professors of religion, is very apparent, but the sons of God, the heirs of glory are born of an incorruptable seed, by the entering of that word which liveth and abideth forever. Nothing can be more clear than that, they only who are begotten of God, are the sons, of God, while they who are begotten of means are the children of *means*.

5. The next text which we are required to harmonize with our view of salvation alone of God, is Heb. iv. 12. "For the word of God's quick, or life, and powerful," &c. If our correspondent had told us wherein he thought there was a want of harmony, we might direct our remarks to such

difficulties, but for our life, we can see no discord between this scripture and the doctrine we hold. If he has brought this text forward to apply to words which are preached, or articulation of sounds from the preachers' voices, he has greatly mistaken the text, as nothing could have been farther from the apostle's meaning, or more remote from the subject of gospel rest, on which he was treating. The word of God, is vital, or quick, not the word of man. "It is the Spirit," says Jesus. "that quickeneth, the flesh, (or means,) profiteth nothing. The words which I speak into you, they are spirit, and they are life," or *quick*. Now if brother Sperry has preachers out in Ohio, who can speak life-giving words—words, that are quick, or quickening, let them go on and raise the dead, and cast out devils, and so demonstrate that they have the power which they claim; but let them not appeal to the *Bible*, for that book bears testimony against their presumptuous pretensions, and stains the pride of human ambition. Let it not be forgotten, that that word comes only from the mouth of God; and it comes not thence as the result of means—but it comes as comes the *rain and snow*. What means would brother S. propose to produce rain or snow? and if human means cannot produce an effect in nature—how shall they be effectual in things which are of a spiritual nature? His words are such as never man spake. No man's words, can discern the thoughts, and intents of the heart, nor divide asunder the soul and spirit, but the word of God can do all this.

6. "Is not my word like fire, saith the Lord, and like a hammer, that breaketh the rock in pieces?" All that are born of God know that God's words are as represented in these figures, but they also know, that man's words, and man's means, are nothing like these figures; hence this passage we use to prove the opposite of what is called the means doctrine, unless we can be made acquainted with some system of means by which we have power to cause God's words to be so spoken so as to break the rocks, divide the seas, upon the doors of death, and close the gates of hell.

7. "The dead shall hear the voice of the Son of God, and they that hear shall live." But can men utter the voice of the Son of God? If not how shall they use that voice as a means of saving sinners? Can that voice be uttered by any but him who called Saul, and who calleth his own sheep by name and leadeth them out? "I will cause my glorious voice to be heard, and will show the letting down of my arm." &c., saith God. Will the admirers of the doctrine of means tell us whether that *cause*, is what they call *first*, or *second* cause? God will not only utter his voice, but he will cause it to be heard, and we confidently affirm, that there is not another or a second power in heaven, earth or hell, that can cause the voice of God to be heard. We will say to brother S. in relation to this text, as Jesus said to the means using Jews, "Marvel not at this, for the hour is coming, in which all that are in their

graves shall, hear his voice, and shall come forth," &c., but what *means*, does br. S. expect shall be used to produce either the utterance, or the effect, of that voice?

8. "The words that I speak unto you, they are spirit, and they are life." Why so careful to keep back the other part of this text? "It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are Spirit and they are life," and that exclusively of all fleshly power or means. Can the words of Jesus, of Spirit and Life, be spoken by any other than himself, or can others say to the winds—and to the waves of the sea, "Be still!" and be obeyed?

9. "In Christ Jesus, I have begotten you, thro' the gospel." 1 Cor. iv. 15. This text being the only one, that has the slightest appearance of favoring the means doctrine, requires a careful investigation. The grand question involved is, whether Paul was contending that the children of God, as such were begotten by him, that he had regenerated them, that God had used him, as an instrument in regenerating them, had begotten them by proxy, or whether he used the term in the same sense as that in which he speaks of fathers, and mothers in the church of God. One thing is beyond dispute, that is, in this text, he claims to be the father, of such as he said he had begotten. No begetting of his could make them the children of any other than himself; nor did he claim beyond this. He says that he begat Onesimus, in his bounds, and in the same sense he claims Onesimus, to be his own son. In the same figure of speech he claims Timothy and Titus, as his sons. Not that he claimed to have been the cause of their regeneration, any more than he was of their *election*, or Redemption. The Corinthian brethren, had many, or might in Paul's supposition have had ten thousand instructors in Christ Jesus; yet they had not in the same relation, and figurative sense. He does not claim that he was the instrument which God had used in begetting them; or that his preaching had been an instrumental cause or means of their regeneration, for that would not have constituted them his children, nor him their father. To us, the sense of the apostle's words imply that their standing being like that of his own, in Christ Jesus, by the election of grace, the redemption which is by the blood of Christ, and the quickening power of the Holy Ghost, God had bestowed on him apostolic gifts, by which he was to occupy the distinction among his brethren of a father, in the sense of the figure wherein he also spake of having travailed in birth for the distracted saints at Galatia until Christ should be formed in them. Gal. iv. 19.—But, it will readily be perceived, that this *travail*, had no allusion to their regeneration, as they had experienced that work long before, and the matter in which he travailed in birth for them, was that which formed the ground, on which he called them his *little* children. As the children of God, Christ had been previously formed in them, they had begun in the Spirit, had run well &c., but they had become disordered by heresy, the *means doctrine*

had got in among them and had bewitched them, and the Apostle travailed for them until they should be restored to gospel order. Those who can believe that even Paul can or could produce the quickening and regeneration of a soul, must be strangers to the work. We once held a public debate with an arminian Presbyterian preacher—who contended that Paul actually regenerated all the members of the Corinthian church, but we never expected to have lived long enough to hear the absurd and ridiculous assertion made by a professedly Old School Baptist.

10. "Of his own will begat he us, with the word of truth." (James i. 18.) Instead of honored instrumentalities, the whole power of producing the conception and consequent birth of the children of God is in this text accredited to "His own will" alone, that is, to the sovereign, immutable will of God; which proves the position we have taken in the preceding item of our reply. In the sense in which they were begotten of God, they were not begotten by Paul. Perhaps the means-venders will try to make some capital of the words, *with the word of his power*, construing the word of his power to imply instrumentality. One of two things must be intended by these words; "With the word," they were begotten by the Father of Lights, spoken of in the context. Christ is the ONLY BEGOTTEN of the Father; but as a begotten emanation from the Godhead, he is the Life of his people—Head of his body, the church—Mediator, &c.; as God he is self-existent, equally with the Father; but as the Life and Immortality of his spiritual Body, he is the Beginning of the Creation of God, and the First Born of every creature; and in this sense he only hath immortality, dwelling in the light which no man can approach unto, [not even by the magic power of means,] whom no man hath seen, nor can see; to whom be honor and power everlasting; Amen. Now, the one production of spiritual Life, was what we understand to be the begetting of both the Head and the Body—that if Christ as the Word is intended by James, the saints have a common origin with Christ their Head, and both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren. Or, secondly, if by the word of truth, we are to understand his word, as used Isa. lv. 10, still there is no room for arminians to introduce a particle of means. The world was created by the same word—God said, "Let there be light." It was by the omnipotence of his word that all things came into existence, and we may, with the same propriety talk of God's having used means in the creation, as in quickening his children.

11. "Being born again, not of corruptible seed but of incorruptible, by the word of God, that liveth and abideth forever."—(1 Pet. i. 23.)—This is about the last text we would have expected to see brought forward to prove that the sons of God are born of such corruptible seed, as means, works, instrumentalities, &c., How any enlightened christian can think, that the words

uttered by men, are *spirit and life*, quick and powerful, sharper than any two edged sword, that they are an incorruptible seed and that they live and abide forever, is truly more than we can comprehend; and to believe that such is the case, requires a stretch of what is called charity beyond our ability. Is it possible that any who are born of God, can believe that the incorruptible seed, is communicated by what they call second causes. That seed which results in a spiritual birth, must of necessity proceed from a spiritual source.—That which is born of the Spirit is spirit. It is so even in the unchanging laws of creation; to every tree and herb, as well as to the animal creation God gave seed in itself for the propagation of its kind, but in no case, seed in one tree or plant to produce those of another and different species.

12. "The law of the Lord is perfect, converting the soul." What system of means, men can make use of to bring the law of the Lord to act in the conversion of souls, is not stated; but if any is required it would contradict the plain declaration of the text, that that law is perfect; for that which is perfect cannot be improved or made efficient by something out of itself. Can the advocates of means tell us what means are used in putting this law in the inward parts of God's New Covenant people, and writing it in their hearts. The law is itself the governing principle which controls the affections, desires, hopes and emotions of a heaven born soul. God himself imparts and implants it. No part of the work is left to depend on contingencies.

13. "He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." Not by our preaching, nor by our use of means. What then is the gospel? It is the power of God unto salvation to every one that believes. It is Christ, the Power of God, and the Wisdom of God. The Gospel is the thing preached, not the preaching. Strange that the distinction should be lost sight of by any who have ever felt its power. The gospel calls all who are saved, but the preaching of it has no such power. It was often preached by Christ and his Apostles where it only occasioned the gnashing of teeth; but the gospel itself never failed, whether preached or otherwise applied to the soul, to produce salvation, perfect and complete.

14. "Ye are clean through the word I have spoken unto you." Shall we then understand that when our Lord speaks in the salvation of sinners, that he is only assaying to save them by the use of means? As well may we unite with the arminian general atoners and conclude that the shedding of his blood was a means used to endeavor to procure the salvation of sinners, and dispute what the Holy Ghost has said, that by his stripes we are healed.

15. "Thy word hath quickened me." This is the very position occupied by those who deny the doctrine of means. His words are spirit and they are Life. His word, and nothing short of it can quicken. He says unto the soul that is in its blood, Live, and that almighty word produces

life, as when he said unto Lazarus, "Come forth," or to the tempest, "Be still," and there was a great calm.

16. "I had not known sin but by the law, and the law worketh wrath." This is a very far fetched argument to establish the doctrine of means in producing life. The law, working wrath, is that which kills, but it cannot make alive.

17. "Look unto me," (not to means,) "and be ye saved." Who are called on to look, the living or the dead; those who have eyes, or those who have no eyes! The context, says "I said not to the sons of Jacob, seek ye my face in vain." In calling his people to look to him alone for salvation, he gives the reason; for, says he, I am God and there is none else. It takes a God to save a sinner; if means could do it there would be no necessity to call on them to look away from means, and from every thing else, to him who says in the same connexion, "I am God, and beside me there is no Savior.

18. "Preach the gospel to every creature," (not only to the regenerate.) The words in crochets are added. That the preaching of the gospel is ordained by Christ, there is no doubt, whether the commission authorised the Apostles to whom it was given to preach it to the old creation, or to every creature of the new creation, does not effect the present argument. It was to be preached, not used as a means for the regeneration of sinners. If the gospel, which is Christ, had not the power in itself without a system of collateral means, our Lord would not have prefaced that commission by a declaration, "All power in heaven and on earth is given into my hands; go ye, therefore," &c., If part of the power were in the gospel, and part in means to be used, how could all power be in the hands of Jesus?

19. "So shall my word be that goeth out of my mouth," &c., How shall it be! "Like the rain, and like the snow:" and are they are either of them produced by the use of means? What nonsense!

20. "And he said unto them, "Go ye into all the world, and preach the gospel to every creature, and they went forth and preached every where, the Lord working with them and confirming the word, with signs following; Amen."—That Jesus called, qualified, sent forth, and went with, & worked with his Apostles, with signs, &c., none will dispute; but that this display of his power and Godhead, either says or implies that he is in need of means, or any thing else to secure the great work of salvation is denied.

We have noticed the twenty passages of scripture, which were brought forward to sustain the doctrine of means and find them all decidedly sustaining the opposite sentiment. And we have a right to believe that these scriptures are principally relied upon by the advocates of the means doctrine, or our correspondent would not have pledged himself to yield up the point if it could be made to appear that these scriptures were in harmony with what he calls the anti-means doctrine. If we did not know that, "It is not in man that

walketh to direct his steps," and that nothing short of divine power can deliver from the power of darkness, we should expect him immediately to give up the point. But there are some other arguments with which the letter is closed, which requires our notice.

It is not the word *means*, that we object to, but the unscriptural use which is made of it, in dividing the honour of our salvation with what that word is used to signify. This is what *grates* upon our ear, for we are taught, both by the word and by the spirit that Salvation is of the Lord. But we can find no system of means appointed of the Lord, to be used by men, in the use of which God has promised to aid them in their efforts to save sinners. It would not therefore remove the difficulty to change the name. Retaining the heresy is what we object to. The name has often been changed, and under a multitude of names the abominable doctrine has been wrapped up, and its deformity partially concealed, ever since the days of Cain.

To be continued.

LEXINGTON ASSOCIATION.

It was our privilege to attend the late meeting of this association at Broome, Schoharie County, N. Y. on the 2d, and 3d, days of the present month. The season was peculiarly pleasant and interesting. The churches, judging from their letters, are steadfast and unwavering in the faith of the gospel, and in harmony among themselves. Accessions during the past year have been small, but a disposition to rely upon the faithfulness and power of God, to build up Zion, seemed to pervade the brethren. Several years had elapsed since we had the pleasure of meeting with this Old School Association, and time had left some indelible records of what had past. Some of those who were familiarly known in that body, will be known on earth no more. They have passed to that bourne from which they shall never return. The surviving ministers with whom we had enjoyed an acquaintance are now on the declivity of mortal existence, their furrowed cheeks and hoary locks admonish us, that their sands have almost run out. Eld. H. Pettit, although failing in physical powers, is still active; he has with his family been called to drink deeply of the cup of affliction.—During the past year four members of his family have gone the way of all the earth.

Our venerable and beloved Elder E. Crocker is nearly superannuated, but was permitted to attend the meeting, and God was pleased to enable him to preach a most heart-stirring and soul refreshing discourse. Elder James Mead, from some cause, of which we are not advised, was not present, and Eld. A. A. Cole, has removed to Indiana. The Lord of the harvest has called some new recruits into that part of his vineyard, unto whom he has given promising gifts for the comfort and edification of his people. Our young brother, Eld. Sharp, of Troy, N. Y., was with us, and preached with an ability which the saints were constrained to believe came from heaven.

Business matters, were disposed of in harmony, and with dispatch, as the worship of God, and proclamation of his gospel was of higher importance in the estimation of the brethren. The Association voted, to renew correspondence, with Delaware, Delaware River, Baltimore, Ketcotcon, and Rappahannock Associations, and also the Corresponding Meetings of Virginia.

On our return, we attended meetings at the Lexington and Olive churches. The former has erected a splend house for public worship, very spacious, and in modern style. If the church can bear this kind of prosperity we shall rejoice; but we sometimes tremble when we remember that when Jeshurun waxed fat he kicked. New and elegant meeting houses, have sometimes invited worldly feeling into the churches, which has in some cases been carried so far as to require new fashions in the pulpit, and a new order among worshippers. The old adage has sometimes been verified, "Wooden meeting houses, and golden preachers, exchanged for golden houses and wooden preachers." By these remarks we do not mean that we saw any disposition among the brethren of whom we speak, to justify a suspicion of their steadfastness in the gospel of the Redeemer. May God keep them humble by his grace.

The meeting at Olive, was well attended, and the season peculiarly interesting. The zeal with which the brethren and friends turn out to meeting, in that place, is worthy to be imitated elsewhere among the redeemed family.

Before the issuing of our next regular number, we shall redeem our promise, to publish the communications of Brethren Dudley, and Gossett—upon the subjects of associational constitutions—creeds, confessions &c., in an extra number. The extra labor and expense we cheerfully submit to in the hope of obviating those difficulties which would have attended the publication of any thing farther on the subject in our regular numbers, as many had ordered their papers stopped if the discussion proceeded farther. Now those who do not choose to file the extra number, or bind it in the volume, can dispose of it as they choose without mutilating their volume.

[Continued from page 135.]

I need not say any more to convince you that it is out of the power of man to bring himself into this state; neither is it in the power of man to resist the dealings of the Lord with his soul. It is a most ridiculous idea, that man has power to resist proffered grace. It is making man greater than God himself. Why, God could bring a burning fire into that man's soul whom he intended to be a recipient of his grace, which would make him both unable and unwilling to resist. So far from resisting, it would bring him with humble submission to his footstool, and with agony in his mind he would cry, "What shall I do to be saved?" No man has power to resist the will and power of God. "Thy people shall be willing in the day of thy power." Therefore it is not in man's power to refuse the proffered mercy of the Lord Jesus Christ.

Dear —, you ask, "Are these desires mere delusive phantoms?" What I have been writing is, as far as I know, an answer to that question. I want you to judge for yourself. I wish you could

experience what I have experienced, and know for yourself what our Saviour says to Nicodemus, "You must be born again;" but that is out of your power by any thing you can possibly do to merit it. The power of salvation rests with the Lord Jesus Christ freely to give.

You ask again, "Is it not the will of the Lord to work in us of his own good pleasure?" This most undoubtedly is the truth. He works in every one who is the recipient of his grace.

Then you ask, "Is not the Savior the Author of these desires, and will he not be the Finisher of my faith?" On this question, I may say, depend on the knowledge of our salvation. No man has one single grain of spiritual faith, without the Savior being the Author of it; therefore it is impossible for you to prove faithful, if that faith is not by the inspiration of the Holy Spirit. "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." O what a delusion is the world in with respect to this faith! Faith is the work of the Holy Ghost in the soul. It unites the soul with the Lord Jesus Christ. "That they all may be one, as thou Father art in me, and I in thee; that they may be all one in us." What great things does Paul in his writings ascribe to this faith! "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." And again, "Being justified by his grace, we should be made heirs according to the hope of eternal life. What! can it be less than a divine power that can justify? You see we are justified by faith, and we are justified by grace; therefore faith and grace must be by the indwelling of the Holy Ghost in the soul. And none can know what faith and grace are but by the manifestation of the redeeming love of the Lord Jesus Christ. I never had a grain of faith in my life that was not under the influence of, and brought into my soul by, the almighty power of God. Now there is this distinction between spiritual faith and natural faith: the one is the faith of the man who "knoweth not the things of the Spirit of God," and the other is faith wrought in the soul by the operation of the Holy Ghost.

I cannot help taking notice of your quotation from Peter. "The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." Now turn to 2 Peter i. 1, and see what it says there. "Simon Peter, a servant and an Apostle of Jesus Christ, to them who have obtained like precious faith." Now, you will see what I have said before about faith, and then turn to 1 Peter ii. 9, "But ye are a chosen generation, a royal priesthood, a peculiar people, that ye should show forth the praises of him who hath called us out of darkness into his marvellous light." You will see from this quotation that Peter was writing to those who were divinely inspired with the like precious faith, therefore the *all* in your quotation must be included in the "*us-ward*," that is, Peter and the redeemed family of the Lord who have obtained the like precious faith. If you will look at it in this light it will do away with that sandy foundation of all being called to repentance. Christ says "I pray not for the world." He never would have said so, if he intended all the world to be saved.

I am now entering my seventieth year, fifty of which I have been under the Spirit's teaching. What I have been taught by the Lord, and Scripture, will bear me out in what I have written to you. I hope the Almighty God will give you eyes to see, and ears to hear, and understanding to know these glorious truths spiritually and experimentally.

I remain your affectionate uncle,
Handsworth, March 1, 1846. G. D.

POETRY.

"THE CHRISTIAN MARINER."

We've launched upon the stormy sea,
Where billows oft o'erwhelm
Life's bark so frail—but plough them free,
Our Father's at the helm.

Though o'er us spans a low'ring sky,
While lashing waves we stem,
All riven tho' our sails may fly,
Our Father's at the helm.

Fie on winds our slender masts may bend,
Deep dangers darkly hem;
We'll onward steer—they cannot rend,
Our Father's at the helm.

Our voyage tho' tedious, weary be,
And gloom our spirits whelm,
On us there beams a watchful eye:
Our Father's at the helm.

The Word of Life, our compass through,
And faith, weak fears condemn—
Love binds us firm—a faithful crew:
Our Father's at the helm.

Hope is our pole-star—ever bright;
It points us to that realm,
Where all is peace, pure bliss, and light:
Our Father's at the helm.

Adieu earth's joys—so fleeting, vain—
What care we now for them?
Heav'n is our port—and Christ our gain:
Our Father's at the helm."

MARRIED.

At Warwick, on the 26th ult., by Eld P. Hartwell, Mr. THOMAS BURT to Miss HANNAH, daughter of Mr. Benjamin Sayer, all of Warwick.

OBITUARY.

HADENSVILLE, KY., AUG. 20, 1846.

FRIEND BEEBE:—It becomes my painful duty to inform you of the death of your worthy Brother in the Church, THOMAS PARKER. He left this world of troubles on Saturday the 8th inst., in the 78th year of his age. His sufferings for a few months previous to his death were excruciating; he seemed anxious to live, but had no fears of death; his theme was his Maker, and his praises, for his ever kind and tender mercies to him. He had resided in Sumner County, Tenn., perhaps forty years and upwards, previous to his moving to Ky. He was strictly honest in his dealings with mankind, and punctual to his promises in all cases, and he was disappointed if others did not pursue a similar course towards him. T. D.

TROUP COUNTY, GEORGIA AUG. 17, 1846.

BROTHER BEEBE:—I feel that it is due the relations, numerous and distant friends and acquaintances, of Br. FAYOR EDWARDS to inform them (through the Signs,) of his death.

Brother Edwards was born on the 14th of September 1793, and died on the 13th July, 1846, in the 48th year of his age. He was a man of kind, and generous disposition, and a man universally esteemed, for his social and moral virtues. Few amongst us had a greater share of charitable kindness, and very few were more ready to befriend, and assist the needy and distressed. As a Christian and an office bearer in the house of God, (being a Deacon of the Old School Baptist church for a considerable time previous to his death, he stood high in the affections of his brethren; and his loss will be deeply felt by the religious community to which he was attached. He was all the husband should be, he was the father—the tender, beloved, and loving father, he had no enemies but for the truth's sake. As an unshaken pillar, he stood erect in the church of God, believing, rejoicing in, and defending the doctrine of distinguishing, efficacious, and Almighty Grace.

A short time before his death he made several scriptural quotations, and among others the following Job. xx. 6, 25, 26, 27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and not another, though my reins be consumed within me." He then said, that the Lord had promised that the path of the righteous, should shine brighter, unto the perfect day, which, said he, I can witness to be true. But having filled up the measure of his days, he has gone to receive the recompense of reward, that God has in reserve for all his dear children—gone to share (as we have an abundance of evidence to believe) in the joys and glories of the heavenly Jerusalem, where sin and sorrow, pain and parting are felt, and feared no more.

He appeared sensible, and fully assured for the greater part of his illness, that he was about to take his final exit, and ceased not to admonish and exhort his family, his children, and neighbors. He was perfectly sensible and had his speech until within a few seconds of his death, and the parting scene with his family was truly a melting scene, he called his children to his bed side, and there one by one, he embraced them and bid them farewell, and breathed his last while attempting to embrace and bid his wife adieu.

On the 14th his dear remains were deposited in the bosom of our mother earth, there to remain, in the chambers of death, until our Heavenly Father calls, "Come home." Amen, so come Lord Jesus.

EMANUEL BRITTEN.

ASSOCIATIONAL MEETINGS.

The Primitive Baptist Association will hold its ninth annual meeting with the Lewis Creek Church, Carroll Co., Mi., commencing on Saturday before the third Sunday in September, 1846.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

The Maine Old School, Predestinarian, Baptist Association will hold its next annual meeting with the Second Ch' of Whitefield, Lincoln County, Maine, on Friday and Saturday, next after the second Monday in September, 1846.

The Maine Predestinarian Baptist Conference will meet at North Berwick, York Co., Maine; on Wednesday, September 23, 1846.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

Old School Meetings.

An Old School Meeting will be held with the Old School Baptist Church at Woburn, Mass., on Saturday and Sunday, September 26 & 27, 1846.

An Old School Meeting will be held with the Waterloo Baptist church at their Meeting House at Salem, Sussex Co., New Jersey, on Wednesday and Thursday, the 7th and 8th of October next, commencing on Wednesday at 10 o'clock A. M. Old School Brethren generally invited to attend.

By order of the church.

B. PITCHER, Pastor.

The Yearly Meeting of the Blenheim Church, Schoharie County, N. Y. will be commenced on Wednesday, the 30th inst.

The Yearly Meeting of the Lexington Church, will be held on Wednesday 7th day of October next.

The Yearly Meeting of the Broome Church will be held on Wednesday 14th day of October next.

An Old School Meeting will be held with the church at Olive, Ulster County, N. Y., on Wednesday and Thursday, the 4th, and 5th, days of November next.

Brethren of the Old School faith and order are affectionately invited to attend the above meetings.

Receipts will be acknowledged in our next.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, Jas. McGinty.

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Levees.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Kiggs, M. W. Sellers, B. Parks, S. Jones, M. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Bana.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gonterson, James M. Clarkson, John Larew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Kippstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sautford, T. Boulware, and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders J. P. Howell, E. G. Ferry, J. Mead, A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Sawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, C. Kaufman, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Norton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Boich, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Casson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Cup, Wm. Bratton, Esq., A. Compton, W. Anthony, J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Borton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Parr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barber, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavender Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

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To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

VIEWS ON PHIL. iii. 10 & 11.

BR. BEEBE:—As your Correspondent F. refers to me as well as to yourself for an exposition of Phil. iii. 10 & 11, and you have seen fit to submit the subject to me, I will give such views as I have of the passage.

Paul having in some of the preceding verses, showed his superior religious advantages in his natural state, over many, in reference to legal or conditional acceptance, and consequently the great advantage he had on the ground of creaturely boasting; then states the great change he had experienced, in being brought to count those religious advantages which he had considered a great gain, a loss, a real nuisance, for the excellency of the knowledge of Christ Jesus, his Lord; and speaks of so accounting them that he might win Christ. The term *win* is here not used in the sense of obtaining a prize by venture or exertion, but in the sense of esteeming Christ as his *prize* or *gain* in contradistinction from those things he formerly counted *gain*. Then to have Christ would have been esteemed by him as a loss, now, those things he formerly prized, he knows to be *loss*, and Christ he esteems and desires as his *gain*. That is, not merely to have him in name, but—"To be found in him, not having," he says, "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." How completely does the Apostle here cut off all creaturely means in the article of a justifying righteousness; it is through faith—not of works; it is by faith, not of the preacher or hearer, but of God.

Paul goes on to say in the 10 and 11 verses; "That I may know him and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death. If by any means I might attain unto the resurrection of the dead:"

"That I may know him." Not that Paul did

not know him as the long expected Messiah, as the God of Abraham, the Immanuel; nor that he did not know Christ crucified as the only way of salvation, as the *end of the law for righteousness &c.*, But the sense here may be, the same as he told the Corinthians, "I determined not to know any thing among you, save Jesus Christ and him crucified;" that is, as the subject of gospel preaching, or the ground of gospel hope, so in reference to himself he desires to know him as the only ground of his hope and trust. Formerly he knew many things, when under the law, as grounds of hope, such as his circumcision, his blameless life, his zeal &c., but when sin revived and he died, all the goodness of these was destroyed; and now Christ Jesus only does he know, or ever desire to know, as his trust and plea for acceptance with God. We may in some measure appreciate the force of the Apostle's expression, "That I may know him," when we consider how prone we are to look to other things as grounds of our hope and confidence, such as our love, religious zeal, upright walk &c.—Again Paul may have desired to know Christ, or God in Christ, in the sense in which he says "Now I know in part; but then shall I know even as also I am known," 1 Cor. xiii. 12, that is, he desires a more perfect knowledge of the "Only wise God our Saviour." We know but in part in reference to his exalted, glorified state. We have but a faint conception of the putting forth by our exalted Jesus of all the attributes of Jehovah for the salvation of his church and people. If we did but know him more; know more of his love, truth, power, wisdom, and of the riches of his grace &c., we should not be so often doubting whether he could or would save such poor wandering sinners, who have no other hope. Paul partook of this imperfection of knowledge and was therefore susceptible of a growth in the knowledge of our Lord and Saviour, Jesus Christ; and this he desired.

"And the power of his resurrection." In considering the *power of his resurrection*, we must remember that he died as the Head and Representative of his people, having all their iniquities upon him, when he arose, he arose triumphant over their killing power, had expiated them, and left them buried, never to arise for his people's condemnation; and as he represented his people, in bearing sin and dying; so he in his triumph, brought them forth freed from the curse of the law. Again, he was under the law to redeem his people from under the law; to him therefore the law looked for the redemption price as standing between

his people and its demands; when therefore he came forth from its servitude, having cancelled its demand, and was "declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead," he brought them forth with him, from bondage into the same relation of sonship to God, as *brethren and joint heirs* with him; and therefore brought in a dispensation of sonship under the *new covenant* in the place of legal bondage. There his people *were quickened together with him, and raised up together in heavenly places in Christ Jesus.* (Eph. ii. 5 & 6.) So that when any are *born again*, they are born free from the curse, born in a state of justification, of liberty, of sonship and receive the spirit of adoption, crying Abba, Father.—No wonder then, that Paul wished to know the power of Christ's resurrection; to have a constant and sweet experience of it, in enjoying the privilege and confidence of a son and heir of God; and to have an abiding sense that all this comes by Christ's resurrection. How much more glorious a state this, than that of legal servitude! What a display does it afford of the grace of God! What confidence does a knowledge of these things give in approaching God; beyond what we could have while dependent on our own faithfulness for acceptance with him.

"And the fellowship of his sufferings." Christ in his sufferings under the law, on account of sin, and in enduring its penalty, suffered, as has been noticed, as representing his people: They have therefore a mutual fellowship or participation in those sufferings, and the redemption wrought thereby. They have thus through Christ their Head, received what the prophet calls, *Double for all their sins*; have received full punishment due for them and rendered full satisfaction to law and Justice. (Isa. xl. 2.) No Fullerite evasion of the demands of the law, in this thing. When we so feel our sinfulness, as to query whether a just God can have compassion on such base transgressors; how comfortable to know our fellowship in Christ's sufferings, and that thereby our sins have been expiated, and justice on their account satisfied. We then know that a just and holy God can be favorable to us, notwithstanding our vileness as sinners. Alas, how few and scattered are the moments when, in this day of coldness, we know these things in real heart experience.

"Being made conformable to his death." This is an important consideration. Neither Paul nor any other subject of grace would be satisfied with knowing the above things, whilst sin had its full

dominion over them. We are told of Christ, that, "In that he died, he died unto sin once; but in that he liveth, he liveth unto God." Rom. vi. 10. In regeneration and the new birth we are in this thing made conformable unto his death. When the commandment comes, sin revives and we die. We so know and feel the exceeding sinfulness of sin, that we fully acquiesce in the justice of the sentence of death which the law passes upon us. And instead of wishing to live any longer in our sins, we desire to be saved from them. And when born again, or brought into gospel liberty, we are born of a principle of life which lives not unto sin, but unto God. It has no delight in sin, but delights in God, and in a conformity to his will. This is a source of many doubts, particularly to young christians; these are apt to suppose that this dying unto sin is a being delivered from the sinful propensities of nature. Hence when they feel these working in them, they fear they have been deceived in their hopes of having passed from death unto life. Paul felt the same propensities, *with his flesh he served the law of sin &c.* Rom. vii. 15—25. This death unto sin has often been represented, a *being dead to the love of it.* But this helps not the matter; for the natural affections are no more changed than is nature itself. Hence we find our affections setting towards that which is sinful, like a current. As Watts expresses it—

"The fondness of a creature's love,
How strong it strikes the sense;
Thither the warm affections move,
Nor can we call them thence."

Christ did not die unto the love of sin; for he never did love it. But he died under the sentence of the law an account of the sins of his people laid upon him. And if we have been made conformable unto his death, we die daily to all creaturely glorying, and creaturely confidence on account of finding sin mixed in every thing we do; so that we no more have any confidence in the flesh, in our gracious exercises; nor love for it or its doings; but have confidence in God and a desire after him, and after a conformity to his will. Thus we see the propriety of the Apostle's exhortation "Likewise reckon ye also yourselves to be dead indeed unto sin &c." Rom. vi. 11—13. No more consider sin your proper element. Again, Christ died unto the servitude of the law, and if we are made conformable unto his death, we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry *Abba, Father.* And therefore we serve in newness of spirit, and not in the oldness of the letter. Rom. iii. 15 & vii. 6. Now when we are thus made conformable to Christ's death, an increased knowledge of the power of his resurrection, and of the fellowship of his sufferings; instead of leading to looseness of life, will lead us the more earnestly to desire to live unto God.

"If by any means I might attain unto the resurrection of the dead." Not to stop to inquire what any supposable meanings of this text may be, I will inquire what the resurrection of the dead is, and let Paul answer. He says, "It is raised

in incorruption; it is raised in glory; it is raised in power; it is raised a spiritual body." 1 Cor. xv. 42—44. Who that knows the internal warfare of the christian, does not, when his desires are not benumbed by the world or the flesh, desire like the Apostle to attain to this holy perfection in body as well a spirit? Not that they are so anxious to be sown, or to be dead and buried; as the Apostle shows by another figure when he says, "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." 2 Cor. v. 4. Paul with propriety illustrates the extent of the desires of the new man by the idea of the resurrection of the dead, because he well knew, that neither he nor any other christian would realize the satisfaction of these desires, short of the resurrection of the dead, as says the Psalmist; "I shall be satisfied when I awake with thy likeness." Psalms xvii. 15.—That Paul designed thus to express his earnest desire after entire perfection in heart and life, and therefore did not rest satisfied with any attainments short of it, is evident, from the further explanation which he gives in the following verses of the Chapt. and which those who wish for satisfaction on the subject will do well to read. Here I will stop, lest remarking further on this verse, I should touch on controversy.

Yours &c.,

S. TROTT.

Centerville, Va., Sept. 24, 1846.

P. S. Br. Beebe, you have occasionally in referring certain inquiries to me for my views thereon, assigned as a reason for so doing, your opinion of greater capability, I have let the thing pass thinking that perhaps I might manifest as much self-approbation in noticing it, as in not doing so. But as you have had occasion, since most of the above was written, on a special occasion, to repeat the same declaration; to let it pass further unnoticed might seem to be giving my sanction to it. I will say therefore that I have no doubt of your sincerity in speaking as you have; and in this you manifest that humility in esteeming others better than yourself, which is characteristic of a christian spirit. As to the matter of fact itself, it is not worth while, to spend many words about it, as all know I cannot equal you in the use either of the pen or the tongue. If the Spirit guides I can give perhaps as correct views of a text of Scripture as you can; and without his teachings, neither of our views are worth much. As even your referring inquiries to me, is made a taunt of I think you had better in future answer the inquiries yourself; unless in cases when I am named in connexion with you, and you, at the time, are so fully occupied with other of your many calls, as not to have time to attend to it; in such cases I am willing to lend a helping hand in your odious labors. If I am particularly called upon, and have an answer, I feel it my duty to give it. In most other cases I will try and let my pen be silent. I have no wish, by unnecessarily appearing in the Signs to continue to irritate the feelings of brethren whose pre-

judices against me, I have unhappily raised. Like Jeremiah I seem to have been born a man of strife. But whether like him the word of the Lord has been in my heart as fire shut up in my bones when I thought to forbear; or whether I have been actuated by some other spirit, I will not undertake to say.

Again, yours,

S. T.

For the Signs of the Times.

Elizabethtown, Hardin Co., Ky., }
September 12, 1846. }

DEARLY BELOVED FRIEND:—I have often thought of writing to you since I received your last, but have postponed it, waiting for a more convenient season. You desired or expressed a wish to hear from my *small hope or belief* that I had in the Lord Jesus Christ. I feel as if I should like to tell you my thoughts and feelings for the last four years.

I first became concerned about death and eternity in 1842, sometime in the winter, which made me search the Bible very diligently. I thought death was my awful doom and that inevitably very soon would overtake me. I became very eager to serve God; but how to serve him I knew not: the pride of my heart and the worldly propensities I felt unwilling to give up, and tried to work them off; but, alas! I could not. I concluded to leave home and go to some place where I could read the Bible, and see no person; for I became sick of the world and disgusted with all around me. When the light shone into my heart, (as I hope and trust it has) and I saw the lost helpless and hopeless situation I was in—the clouds and mountains of sin that hung over me, ready to condemn me before God it was more than I could bear. It drove me into despair and alienation of mind; and here I remained until I hope and trust light was made to shine out of darkness into my heart, and show me the way of truth and righteousness by the blood of Jesus Christ, the only Mediator between God and man. Yet I was not certain that I was one of his chosen vessels, and had all confidence that he had a special people, if I should be doomed to eternal torment. I had been living a moral life, reading the Bible and praying sometimes; and when I would read some passages like this,—"*By the law no flesh shall be justified;*" and indeed it seemed to me that Paul to the Romans, and every other page in the Bible, would stop me from reading it at times; for I thought it was all so applicable to my situation, that I tho't I was the very sinner it was directed to, and the most wicked. Some passages came to me with force, and set my mind at rest for a long time. "He will have mercy on whom He will have mercy, and whom He will He hardeneth."—Well, I thought I was hardened, for a long time, for God had hid his mercies from me. But, "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Labouring under these feelings and not being acquainted with many Baptists until I reached

this place, made me hesitate about being baptized. I love the people of God, and know that if Christ is formed within, me the hope of glory, it will be carried on till the day of Jesus Christ.

There are some scattered sheep in this section of country.

May these few lines find you and yours in health; and may you still be able to proclaim the everlasting gospel of the Lord Jesus Christ, is my prayer.

Your unworthy friend,
SAMUEL HANSBROUGH.

For the Signs of the Times.

Warwick, Orange Co., N. Y., }
Sept. 4, 1846. }

DEAR BROTHER BEEBE:—I have of late been led to look back on past experience; and the more I look at it the more sensibly I feel that I am laid under the strongest obligation to love and praise the Lord, but I also know that I shall do neither, unless the Lord work in me to will and to do his pleasure; but still, at times, I do feel a strong desire that I might love and praise him with my whole heart, and at times I feel confident that this desire is not a plant of nature; but at other times I am tempted to believe that I know nothing but what nature teacheth. So, you see, the warfare is still going on; the flesh is lusting against the Spirit, and the Spirit against the flesh. I find that they are contrary the one to the other, so that I cannot do the things that I would. I have to cry out, at times, with the Apostle, "O wretched man that I am, who shall deliver me from the body of this death?" But there are times when, if I am not deceived, I can say with the same Apostle, "I thank God through Jesus Christ our Lord. So, then, with the mind I myself serve the law of God, but with the flesh the law of sin." Rom. vii. 24, 25. I once thought that christians had no trials, that they lived above them; and I expected when I was led to rejoice in Christ Jesus, believing that he, my Husband, had paid all my debts, and that I was free, that I should always rejoice, sitting under his shadow, eating his fruit, and visiting his banqueting house realizing that his banner over me was love. I then thought the children of God grew stronger every day, and were not troubled with a wicked heart of unbelief, and truly I did wonder why the older saints did not sing all the time, for I thought they had been growing in grace for years, and I had but lately been brought into the liberty, and I could not hold my peace; and I could not tell why, after a growth in grace of years, that they should be mute. I did not then know that for christians to grow in grace was to grow out of themselves into Christ, i. e., to learn more and more of their own weakness and insufficiency, and the greatness of Christ, and that without him they could do nothing. I did not know that christians had to groan and sigh for the abominations of their own hearts, and mourn over their own leanness, coldness, and heart wanderings, &c.—But I have been brought to the knowledge of these

things, and have found the furnace to be one of the places where the children receive instruction, and that fiery trials and piercing darts are the common lot of all the family. The first lessons I received on this subject, I was ready to conclude that I was left alone; I was then tempted to believe that all I had felt of the love of God was only delusion, that I was deceived and still in the flesh, I then found that I had nature still, and a carnal nature it was which made me shudder and groan within myself. The light appeared to be withdrawn from me for a while; I then felt wretched indeed. There was no company for me; the world had lost its charms in my view, and consequently the men of the world could not charm me; and christians were the people of God, and of course such a vile wretch as I, ought not to think of associating myself with them, and yet there was a drawing towards them—my ear was open to hear all they had to say, but nothing seemed to come home to my heart to comfort me. I sunk in deep waters, the billows and waves rolled over me, and the pains of hell got hold of me; I sunk, but His mercy held me up; the good Shepherd was pleased to reveal himself to me; and I saw it was the Lord that was leading me in a way that I knew not. I found it was his light that had discovered all that darkness to me, that the trial was working for my good; then could I glory in tribulation, knowing that it worketh patience, &c. But after the trial was gone I concluded that although that trial was necessary, yet there was to be sunshine all the rest of the way. But, my brother, instead of a smooth sea, I have experienced many a gale, and have been in perils by land and by sea, &c.; and had it not been for our valiant Captain who is also an experienced Pilot, I could not have kept my course; but hitherto he has been my salvation, and on him do all my hopes of heaven hang. I have no other helper, neither do I need any other; he is sufficient and alone. The most of my short pilgrimage has been spent in the hill country—I have been sometimes permitted to ascend the mountain, but soon have had to pass into the valley; but although the valley is not so enchanting, yet I have thought it the most profitable place for such a poor sinner as I am, to be in.—And although the valley is sometimes dark, yet I have often found that Christ, who is the true light, was with me there.

When I commenced this scribble it was not my intention to trouble you to read so long a letter, but even now I scarcely know how to stop writing. It appears that the Lord is causing me to remember all the way the Lord our God has led me. Deut. viii. 2.

Dear brother, is it not declared that the children of God are a poor and afflicted people? If we are of that number shall we escape? If we be without chastisement whereof all are partakers, can we be sons? but if we are troubled as other men, we have some reason to hope; and I trust in due time that we shall see that all things work together for good to us. May we ever trust in the living God, and cast all our burden on the Lord.

May the Lord be with you to guide and encourage you in all your labors and trials, and bless you with all the saints, is the desire of your unworthy brother in the kingdom of the precious Redeemer. Farewell.

PHILANDER HARTWELL.

For the Signs of the Times.

Loudon co., Va., Sept. 13, 1846.

BROTHER BEEBE:—A long time has elapsed since it has borne upon my mind to write the way I hope the Lord has been pleased to lead me; but doubts and fears have prevented me until the present time. I now take up my pen trusting alone to the Lord to guide and direct it while I shall attempt to relate what I hope he has done for poor, unworthy me.

It was in the year 1835, in the month of June, in my sixteenth year, while standing at the grave of one who had been suddenly swept from time to eternity, thinking of the sudden death of our friend—Oh! (thought I,) perhaps ere this sun shall set, I, too, may be called to go, and am I prepared to meet with God? My sins before me then like mountains rose—I trembled at the thought of death; I went home, and in vain I strove to get rid of those feelings. I went to the word of God, hoping to find some comfort there, but, to my terror, I found condemnation in every line. I strove to keep the law, but found I failed in every point. What must I do? was then my cry. I, like the publican, could only smite on my breast, and say, "God be merciful to me, a sinner!" Lord, save, or I perish! In this way I passed three days, and the third night I went to bed but could not sleep; I turned from side to side but no relief could find. These words kept running through my mind, *I am nothing else but sin.* I got up and fell down by my bed and tried to pray, but it appeared that my prayers reached no higher than my head. I strove indeed but I strove in vain. *The sinner must be born again,* then sounded in my ears. My distress then appeared so great and my burden so heavy, Oh, (thought I,) shall I be spared to see the light of another day? Surely not. It seemed as if I could not live; I must be banished forever from the presence of the Lord before the dawn of day. I had told my distress to no one as yet; my mother being an Old School Baptist, I arose and went to her bed and told her my distress; she arose and took the book and read the fifth chapter of Matthew, but not a promise could I claim as mine. It all appeared to be against me. I could not see how God could be just and save me. I had sinned with an outstretched arm and uplifted hand. I thought he would be just in sending me down to endless torment, for I had spent all my days in sinning against him, a holy God. And how could I expect mercy? Why should he think of me when I had never thought of him? I felt as if every hour was my last, and at the close of each one I felt desirous to be thankful that I was spared to see one more hour. In this condition I passed several days, striving to do

something, but failing in every point. I could not eat, sleep, nor work; and my robe of self-righteousness being worn out, I was compelled to stand still and see the salvation of the Lord. It appeared to me that I only hung by a thread, and if it broke I must sink to hell. I felt afraid to step upon the earth lest it should open and swallow me up. There was no passage of scripture appeared to my mind during my trouble that gave me any comfort until I was compelled to give up all my own works; now I felt myself to be just on the brink of destruction, and all I could say was, *Lord, save or I perish, and God be merciful to me a sinner.* I felt myself to be a sinner, justly condemned in the sight of God, yet I could not help begging for mercy. I thought I would once more take up the Bible and see if there was a word of comfort there for one so vile as I was. I was directed to the eleventh chapter of Matthew, and while reading it I received comfort. The words which were more particularly applied to my mind, were, "Come unto me all ye that labor and are heavy laden, and I will give you rest." O, the joy I felt no tongue can express! It seemed to me that *old things had past away and all things become new*; the Bible appeared like a new book. I was made to rejoice with joy unspeakable and full of glory. It was just one week from the time I felt myself a sinner until I was enabled to rejoice in Christ my Savior; in September of the same year I was enabled to take up my cross, and follow him into the watery grave. I was received by the Ebenezer church, and baptized by our much esteemed Elder S. Trott; and I have ever since esteemed it a great privilege to be with the people of God; but, oh! since that time I have passed through many doubts and fears. Now, I desire to give God all the glory. To him all the glory belongs, for truly I was led in a way that I knew not, and in paths that I had not known.

Having written lengthily already, I will close by subscribing myself a poor sinner.

E. B. RICHARDS.

For the Signs of the Times.

BROTHER BEEBE:—After writing to you what I have about the meeting, I thought of trying to fill up my sheet with some thoughts of my own, on the trials and afflictions, the joys and sorrows of God's people; and I trust, if I am a child of God, whatever I may say touching christian experience, will be responded to, by all the members of my Father's family.

First, it is a joy to me to read my Bible, and it causes sorrow, to be deprived of this sweet privilege.

Second, it is a joy to sit down and read the heart cheering, and soul reviving Communications in the "*Signs and Monitor.*" In reading some peices, truly my heart is filled to overflowing, and then on the other hand I am sorrowful while I find so many neglect or refuse to take the *Signs.*—Some who profess to be lovers of truth, will hardly call on me for the papers to read though they can have them for nothing. Again, I find great

joy and comfort in setting under the preaching of gospel truth; and at other times my heart has been sad when I have seen a professed, minister of the gospel, rise up before a company of eternity bound souls—read a printed portion of scripture for a text, full of some of the precious doctrine God has revealed in his word, and yet, strange to tell, he would dodge every item of gospel truth, and only present or hold up to the view of his fellow men a miserable arminian skeleton. We learn in the Bible that God's people are all taught of him; therefore any thing and every thing that does not agree with that kind of teaching, we, as his children, are bound to reject, it being derogatory to our Father's character. That scripture is often mentioned by Old School Baptists, Contend earnestly for the faith once delivered to the saints. The faith here mentioned I believe means all things connected with the gospel or all that was taught by Christ and his Apostles.

I have delayed sending what I have before written until the present time, thinking at times I never would send any thing that would so much expose my ignorance; and finally my Br. when I look at myself or any of the best deeds of my life I am ready to subscribe to the sentiment or doctrine contained in the following lines, because experience has taught me the truth of them.

My grievous load of tainted clay
Retards and sinks the downward way;
For when before the throne, in prayer
I bow, corruption haunts me there.
And love itself can scarcely bind
The roving folly of my mind.
If hope divine excites his praise
Or sense of God's abounding Grace,
Then self, and pride will intervene
And stain my gratitude with sin.

I will not abuse your patience any further only to say do with this scribble, (all except the notice of the meeting) as your best Judgment may direct.

Your friend and unworthy brother,
D. H. BROWN.

OLD SCHOOL MEETINGS.

Utica, Macomb Co., Mich., }
July 4, 1846. }

DEAR BROTHER BEEBE:—I herein send you a memorandum of our late meeting; and request you to notice the same in the *Signs and Monitor.*

The messengers from the several churches composing the Michigan Primitive, or Old School Baptist Conference met with the regular Baptist church of Avon and Oakland according to previous appointment, June 26, 27, and 28,—1846.

Our meeting was very well attended; union and harmony appeared to be in our midst. On Saturday morning before public meeting the brethren met for a season of prayer and conference, and for about two hours it was truly setting together in a heavenly place in Christ. We had five sermons preached during the meeting by Elders Carpenter, Leet, and Terry; it was all Bible preaching, and very satisfactory to God's dear children; but there were some mocking Ishmaels who appeared to be offended at the doctrine of truth. But the coming to us of so many of our brethren from

a distance, we think, was like the coming of Titus to his brethren.

At the close of the meeting the church and messengers took their seats around the table of our Lord and commemorated his death and sufferings.

Our next annual meeting, (if the Lord will,) is to be held with the O. S. Baptist church in Canton, Wayne Co., Michigan, to commence on Friday before the fourth Lord, day in June, 1847.

R. H. BENEDICT, *Mod.*,

DAVID H. BROWN, *Clerk.*

The Old School Predestinarian Baptist Conference, held at North Berwick, York Co., Maine, September 23, and 24, 1846, To the churches Conferences, Old School Meetings, and Associations, of the same faith and order, with whom we correspond, sendeth christian salutation.

DEAR BRETHREN:—We esteem it a privilege to address you as brethren, "beloved for the truth's sake; and to assure you of our steadfastness in the faith of the gospel of the Son of God. We still believe that salvation is from first to last, exclusively of the Lord; and that there is no other name given under heaven, nor among men whereby sinners can be saved.

We would affectionately admonish you, as Joseph did his brethren, "See that ye fall not out by the way;" and also, that ye "regard not the stuff," for the good of the land is before you. If we mistake not there is a great deal of *stuff* going for gospel at the present time, that is not the gospel of our Lord Jesus Christ. It is a low time with us; but we are satisfied that the Lord has a set time to favor Sion. We the Old School Baptists of the State of Maine, cannot manufacture religion, as the work-mongers do, neither have we any faith in such religion as can proceed from human efforts; such religion we conceive to be the same as that which the ancient Scribes and Pharisees had. But we desire that religion which is of God, which works by love, and purifies the heart, and overcomes the world. Our blessed Savior claims to be "The Way, the Truth, and the Life," and assures us that "No man can come unto the Father, but by him," or unto him, except the Father draws him.

We have reason, dear brethren, to rejoice that "The Lord reigneth," and that "He will do all his pleasure." Let us remember that we are in an enemy's land, that we have to contend against the world, the flesh, and the devil, but thanks be unto God, who giveth us the victory, through our Lord Jesus Christ. May we be enabled to put on the whole armor of God, and contend earnestly for the faith which was once delivered to the saints; and may we know, by happy experience that the ways of wisdom, are ways of pleasantness, and all her paths are peace. And may we realize by faith, that Jesus our Savior is of God made unto us Wisdom, and Righteousness, Sanctification, and Redemption: and may we be enabled to lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the

race that is set before us, looking unto Jesus the Author and Finisher of faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Dear Brethren, with great pleasure, we received your Minutes and Messengers. Their coming to us was like the coming of Titus, to the ancient saints. The season which we have enjoyed has been very pleasant, harmonious, and refreshing: the preaching and the exercise of all the other gifts seemed to be like the silver trumpets, all of one piece: and all agreeing in the testimony that salvation is wholly of grace.

We appoint Eld. P. Hartwell, as our messenger to Delaware River, Kectocon, Baltimore, and Warwick associations; and also to the Salisbury association, of Maryland, with instructions to request a correspondence with the latter, and a continuance of correspondence with the former.—Our next Yearly Conference will be held, (the Lord willing,) at our Meeting House in North Berwick, York Co., Maine, commencing on Friday the 24th day of September, 1847.

JAMES STEWARD, *Mod.*

JOSEPH PERKINS, *Clerk.*

N. B. As we do not print minutes of our annual meetings our brethren are requested to receive our correspondence through the Signs of the Times and Monitor.

EDITORIAL.

NEW VERNON, N. Y., OCTOBER 1, 1846.

SERIOUS QUESTIONS.—*The American Board of Commissioners for Foreign Missions*, now in session at New Haven, owe to themselves as Christians, to the American character and to the cause of Missionary enterprises, a full and explicit reply to the accusations recently brought against their Missionaries at the Sandwich Islands. These accusations have been circulated extensively in this country and in Europe, and we call attention to them and their authors, at this time, with a hope that the Board will now be prepared to lay them forever at rest. In the first place it is alleged that the Consuls of France, England and America, charged the Missionaries informally with instigating the native chiefs to a cruel religious persecution of the converts of other christian sects, during which feeble men were subjected to horrible cruelties, such as whipping, chain-torture, and excessive long continued labor on public works. Naval officers of the French, English and American services, assert that the lower classes of those islands have been reduced to a state of servitude, poverty and distress, before unknown among them, while the chiefs alone, by exclusive possession of the soil, enjoy the elegance and the luxury which we celebrate as evidences of progressive civilization. The writer of *Typee* declares that Missionary families use the christian natives as beasts of draught and burthen; driving them in harness and forcing them by blows and harsh treatment, to drag loads above their strength. It is said T. J. Farnham of Sing Sing, gave a similar statement of religious persecution and general degradation among the lower castes of Sandwich Islanders. The inevitable conclusion is that in some way, the people of the United States are deceived,

and it is the duty of the Board to meet these questions now:—

1. Has there not been a cruel religious persecution by their Missionaries or their converts in the Sandwich Islands?

2. Did not the code of laws prepared by the Missionaries give a title to the soil to chiefs who were thus enabled to retain the people in servitude, and did not the Missionaries advise the formation of a monarchical government?

3. Do not the Missionary families employ the christian natives as beasts of burthen, in harness, in menial occupations, and even to convey them to church?

These things concern the whole christian world, and Americans particularly. If false, they should be refuted. If true, they should be acknowledged & amended in the promptest manner.—*N. Y. Sun.*

REMARKS.—We are glad to perceive a disposition on the part of the American press, to investigate, or rather, to call for an investigation of the charges made in Europe and America against the Missionaries at the Sandwich Islands. The changes, as will be seen by the above, are not only asserted by Mr. Melville, the writer of *Typee*, but they are confirmed by Naval officers of the French, English and American services. By the united testimony of all who have had opportunity to know, from personal observation, excepting the implicated missionaries themselves, the charges are established, that the missionaries are engaged in "cruel religious persecution." 2. In forming and procuring the establishment of aristocratical, and oppressive laws, subjecting the natives to the most revolting state of vassalage, and advising the formation of a monarchical government. 3. Employing the natives as draught horses, in harness, to draw the missionaries, and their families, and other aristocrats to their religious meetings, and to other places of pleasure and amusement.

It will require something more than the suppression of Melville's first edition of *Typee*, to allay the spirit of inquiry which has been awakened by disclosures already made. The mysterious manner in which the first edition of *Typee*, has been withdrawn from the public eye, and the utter silence of the subsequent, or revised editions, on the subject of these disclosures, serve only to enshroud the matter in the greater mystery, and will, we think, excite the public mind to demand a full and satisfactory explanation.

Thousands, in this country and in Europe, have been led to contribute to sustain this missionary *humbug*, from an honest impression that their contributions would go to ameliorate the condition of the poor benighted barbarians; but they are now astounded to learn, from irrefragable testimony that their liberality has been employed for the forging of manacles to chain the objects of their benevolent designs, down to the most abject wretchedness and servitude: that instead of elevating them from a degraded condition, the application of their funds had served to sink them down to still greater darkness and misery.

"*Salisbury Baptist Association, Md.*—We are indebted to Elder S. C. Boston, for a copy of the Minutes of this association. Maryland has four

associations, the Maryland Union, Salisbury, and two Baltimores. We are not sure that both of the last named are still in existence. Of these associations, the Maryland Union alone, possesses any strength and efficiency. Two, Baltimore and Salisbury are anti-mission. The second Baltimore, if still in being, is neutral.

The Salisbury comprises that part of the state, called the Eastern Shore, embracing several counties. Twenty-five years ago it was a respectable and increasing body. Adopting antimission views, it has become a blighted and small one. Its last meeting was held with the Salisbury church, Worcester Co., Oct. 25—27. Churches 14; members in 12 churches reported, 289. Four churches have respectively, 9, 8, 6 and 5 members. These must soon become extinct. Added by baptism 12. Lost by death, &c., 20."—*Religious Herald.*

REMARKS.—As Ishmael mocked Isaac, and as Hager dispised her mistress and for the same cause, are the Old School Baptists mocked and dispised by the children of the Bond woman at this day. While the Old School are as Isaac was, children of promise, not of means, the other are born of the flesh, not, by promise; and as the bond woman and her son was cast out by the decree of God, so shall their successors be.

MEANS! MEANS!!

[Continued from page 143.]

The old stale arminian hobgoblin difficulty is brought to bear against the doctrine of salvation alone of God, that, if the the means doctrine is not true, there would be no use whatever for preaching, praying exhorting or ANY THING ELSE! This is what all arminians consider "a knock down argument." Old Cain, saw no use for Abel to live any longer, if his doctrine was approved of God, and the utility of the ordinances of our Lord Jesus Christ, the preaching of the gospel, the prayers which are indited by the Holy Ghost, together with every thing belonging to the order of the church of God, is not only questioned but absolutely denied, by our correspondent, who virtually, charges the Head of the church with having instituted these things as useless lumber.—May we not retort, "Nay but who art thou, O man that repliest against God? that darest thus to denounce what he has appointed; and pronounce those things useless which have never been without their use among God's dear children. Feeding the flock of God which he hath purchased with his own blood, is denounced as useless, unless such feeding can be used as a means of making sheep. Prayer, in which living souls hold converse with heaven, and breathe forth the desires, confessions, thanksgivings and adoration to God, is considered useless unless it can be made a machine for either raising the dead, or of so operating upon the unchanging God as to cause him to aid us in the regeneration of sinners. Exhortation which is enjoined on the saints, has no utility with those who hold the means doctrine; and finally nothing else, of any use whatever, if the opposite of this arminian stuff be true. Well, our correspondent may depend on it; the opposite of this heresy is truth that shall stand when earth and heaven shall be dissolved, and when time shall be no more, and if there are those who profess godliness, who cannot love it, we bless God, there are others who have been made to love it and to live upon it.

Our correspondent is mistaken in anticipating that we will say that we hold to all such *means* for building up, establishing and comforting newborn children. We deny the application of the term *means*, to the institutions of the gospel: they are gracious provisions for building, comforting, & establishing the saints, but they are not the means of doing that or any thing else. *Means*, is the name for a sort of machine used by work-mongers, by which they expect to set the grace of God in motion: but preaching the gospel of Christ, praying, and every exercise belonging to the gospel, are put in motion by grace. This is the grand difference; the means doctrine reverses the order of things so as to even place the institutions of christianity under the control of men. Men turn the crank, use the lever, the wedge and the screw, of means, and heaven and earth obey. Our eating, drinking and breathing, are not the means of our living, but the effect; for if we were not alive before we ate or drank, we should never have done the one nor the other. We wish to set our face against the sly insidious, God dishonoring doctrine of God's helping men to regenerate sinners; because it is untrue, and no lie is of the truth.

If our brethren in the west, who have been lead away with this filthy trash, only wish to express the idea that preaching, praying &c., are appointed for the comfort, establishment &c., of the saints, why do they raise so much clamer about it, seeing there are none who dispute such a position? But from what we understand them to mean and to say we can make nothing more nor less of their doctrine than down right arminianism.—But hold! Here comes another query. viz.

21. "Can you prove that God sends his spirit in the one case and not in the other?"

We have already said we believe that God is both Alpha and Omega, in all that he does, in creation, providence and grace; we do not believe that he is second to us, in any of his operations. Instead of sending his spirit to second our motions, in any thing, he by his Holy Spirit quickens dead sinners, unaided by men or angels; and by the same Spirit he raises up his ministers and they are directed by his Spirit, to preach, and all the "exercises of his children, are produced by the Spirit" which Spirit is uncontrolled, unbiased and unaided by them.

22. "Pray what comfort or joy, do the children of God enjoy from preaching, if God does not accompany the word by his Holy Spirit?" This is to us a hard question; for we know of no gospel preaching where the word is not administered in the Spirit. The preacher's words may often be at random, cold, lifeless and carnal, but such is not gospel. The work of the Spirit is not to warm up, and enliven the cold dull pratings of the minister; but the Spirit prepares the preacher, provides the message, gives the door of utterance, and at the same time prepares the hearers to hear and their hearts to rejoice in the truth thus ministered unto them.

"If it is his good pleasure and will to send his

Spirit with his word to comfort his children, why not send his spirit with his word to awaken dead sinners?" The word which quickens dead sinners, is itself Spirit and it is life; the testimony of those who have experienced the life imparting power of that word, comforts those who are prepared by the Holy Ghost to receive the testimony. But the testimony is one thing, and the thing testified of is quite another. The word testified of, can quicken the dead and comfort the living, but the mere articulations of a minister's voice, can do neither. Sometimes the term, "Word," in the New-Testament means Christ, as John i. 1;—sometimes it means, the quickening operation of the Holy Ghost; as where Jesus testifies. It is the Spirit that quickeneth the flesh profiteth nothing; the words which I speak unto you, they are Spirit and they are life. In this sense the word is spoken of in connexion with the regeneration of the saints. Being born again, not of corruptible seed; but of an incorruptible by the word of God, which liveth and abideth forever. If brother S. only intends to be understood that God sends his servants to preach Christ and at the same time sends his Spirit to quicken dead sinners, and qualify them to hear, and profit by the word preached we shall not differ, but if he contends that the preaching of the gospel by the ministers of Jesus, is a means to procure the quickening operation of the Spirit, we must differ. Indeed the same Spirit, that sends the minister of Christ and enables him to preach the word, quickens the sinner, and qualifies the living saint to profit by the preached word. But one is not to be regarded as a *means* or *instrumentality* for procuring the other. Thunder is not a means for procuring rain, neither is rain a means for procuring thunder; yet God in providence often sends them together. The Spirit is not the means, but the cause, of God's ministers preaching: so, neither is the preaching of the gospel the means but the effect, of the Spirit's operation.

Again, our correspondent says, "God is not limited," Certainly not as to power to execute his sovereign and eternal purpose, and therefore he cannot require *means* to aid him in the quickening of his redeemed people; but we are not consequently to infer that he has no fixed and definite mode of communicating life to the dead; that he effects this, sometimes in one way and sometimes in another, as sometimes *through means*, sometimes *by means*, and sometimes *without means*! He has revealed to us but one way of salvation, and that is altogether, *of, by, and through*, our Lord Jesus Christ. The case alluded to by brother S. of the remark of an anti-means preacher, would be more in point, if the anti-means man, had not involved the doctrine of *means*, by his "if." "There is," says brother S. "but one way for every child, or heir of promise to be brought to the knowledge of the truth, and that way is fixed in the eternal mind, unalterably fixed." We understand him to mean that there is one way for each, or perhaps, as many ways, as there are children or heirs to be brought to know the truth: but while we admit there is or may be a variety of cir-

cumstances connected with the experience of the children of God, we contend that there is but one way, *fixed unalterably fixed* in the eternal mind, for bringing all the children and heirs of promise from death to life: and that one way, is by immediately communicating life to them, without the aid of any intermediate cause, power, agency, means, or instrumentality whatever; and we are equally sanguine, with him, that God will not be frustrated, in the accomplishment of his designs.

The allusion made to John Bunyon's being awakened through a lewd woman, is begging the question, for he has not proved that God did awaken, or quicken John Bunyon through a lewd woman, or through any other name or medium than Jesus Christ, and we should be very sorrowful, while the testimony of Christ is before our eyes, that no man cometh to the Father but by him, to have brother S. prove that John Bunyon or any other person had received life and salvation through a lewd woman; at such proof heaven would be astonished, and earth would tremble. We do not dispute that after J. Bunyon was quickened by the Holy Ghost, he might have received some of his first impressions concerning his sinful and lost estate, from a lewd woman or from any other circumstance: but at the same time it must be confessed, that if he had not been previously, or at least simultaneously quickened by the Spirit, the circumstances of the lewd woman, would have passed without making any unusual impressions on him. The first thing seen, or sensed by a living person cannot be the cause of his having life, but it is an evidence that he is alive.

Perhaps the most extraordinary passage in the whole letter of brother S. coming as it does from a professed Baptist, is this. "For to contend that God cannot, or DOES NOT, give faith until a man is regenerated and born again, is repugnant to the word of God!" Well we do contend that God does not give faith to an unregenerate person. Faith, is the substance of things hoped for, and what *hope* has a dead sinner? It is the evidence of things not seen; and what does the unregenerate man see? Without it he cannot see God. Without being born again, he cannot see the kingdom of God. Marvel not, O Nichodemus, that I said unto thee, ye must be born again. The unregenerate man is a natural man; and the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. And faith is one of the things of the Spirit of God; for the fruits of the Spirit, are love, joy, peace, long suffering, gentleness, goodness, faith, &c. If God gives faith to a sinner before he is regenerated, then faith is no evidence that a man is born of God, and what evidence can any person, have that he is a child of God, if God gives it to unregenerate men? If this position could be established, it would prove that faith is by no means peculiar to God's children, and Abel may be in hell! The illustrious catalogue of saints mentioned in the xi. chapter

to the Hebrews, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the Sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of the aliens, &c., might after all have died and gone down to hell, in an unregenerate state. If unregenerate men are the recipients of faith, all these may have been unregenerate men. If such a sentiment does not deny the faith, we know not what language can. Is it possible that a heaven born soul can breath out such doctrine?

In support of of this position, namely that God gives faith to men, before they are regenerated, this text is brought. "He that cometh to God, must believe that he is, and that he is the rewarder of them that seek him." We have never met with even a professed arminian, who would contend that the *coming to God*, mentioned in this text, had reference to the work of regeneration: much less that sinners must possess faith as a prerequisite to regeneration. The same text is prefaced thus, "But without faith it is impossible to please him; for he that cometh to God must believe," &c.

This text is in perfect harmony with the words of Jesus. "God is a Spirit, and they that worship him, must worship him in spirit and in truth." The whole epistle to the Hebrews was addressed to "Holy brethren, partakers of the heavenly calling," and the whole theme of the inspired writer, was to show the distinction between the legal dispensation, of carnal ordinances and its worldly sanctuary, and the dispensation of the gospel; and that the law was not of faith: its provisions were, the man that doeth the things enjoined by the law should live by them. But the righteousness which is by faith, speaketh on this wise; "Say not in thy heart, who shall ascend into heaven, that is, to bring Christ down from above; or who shall descend into the deep, that is to bring Christ up from the dead," &c. Although under the old covenant of works, much was to be done of manuel labor, as a sort of means, of temporal prosperity, yet under the gospel no means are to be used to bring Christ down, or to bring him up, for with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation." Now seeing that it is with the heart man believeth, we ask, is it with his old heart of stone, his unregenerate heart that man believeth unto righteousness, or is it with his *new* heart and new spirit which God has promised to give to his people? "He that cometh unto God." Does the unregenerate, or the regenerated man come to God, believing that he is, and that he is the rewarder of them that deligently seek him? If, as brother S. contends, it is the unregenerate man, preparatory to his regeneration, let us not forget that "no man cometh to the Father, but by me." Hence, if an unregenerate sinner comes to God it must be by Christ as the only medium of access, for he is the only WAY. And, if a sinner can have faith, and can come to God

through Christ, without regeneration, to qualify him to see the kingdom of God, what need is there for regeneration? We call on brother Sperry to turn to Hebrews xi. 6; and read his text, and with its whole connexion, and then say, if he himself believes soberly that unregenerate men, can possess, that faith which is the substance of things hoped for, the evidence of things not seen; by which the Elders obtained a good report, and through which we understand the worlds were made by the word of God &c. The allusion made to Paul's being sent to some places, and not suffered to go to others, shows he was subject to the government of the Spirit, and not that the Spirit was, through some magic power of means, governed by Paul. He was truly sent to places where God had *much people*, but he was not sent among them to use means, for their regeneration. Philip was not sent to quicken and regenerate the eunuch, that work was performed by the Holy Ghost, and Philip was sent to preach Christ to him and to baptize him. "Feed my sheep and lambs." Feed the Flock of God, is the commission; but the ministers of Christ are nowhere directed to make sheep, or to use means for increasing the flock of God.

"And what business, suppose ye, the apostle Paul would have amongst a parcel of dead sinners?" It was the business of the apostles to go where they were sent, and to tarry wherever the Lord commanded them to tarry; but if the Lord had intended to make it the business of Paul to regenerate the much people in that place, he would have told him so; but he was not so informed. The events showed that Paul was to preach the gospel, and, "He that had an ear to hear, was to hear what the Spirit said to the churches." Paul had no ears to give to those who had none, but he had a message for such as were, by the quickening operation of the Holy Spirit prepared to, gladly receive the testimony which he bore. If the preaching of Paul had been a *means* used for quickening dead sinners, why were not all to whom he preached exercised alike? Will not the same cause, under similar circumstances, produce the same effect? But Paul's preaching was invariably, to the Jews, a stumbling block, and to the Greeks foolishness; but unto them that *are called* both Jews & Greeks, Christ, the power of God, and the wisdom of God. Until God called sinners from death unto life, gospel preaching was unto them a stumbling block, and foolishness, a savor of death unto death, far enough from being a means, of quickening them. The allusion also to the vision of Ezekiel, of the Valley of dry bones, is equally unavailing, for the purpose of proving the efficiency of *means*. All these dry bones, were the whole house of Israel, who say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore, the Lord bade the prophet prophesy, and say unto them, Thus saith the Lord God, Behold O my people, I will—what? use the prophesying of Ezekiel as a means of raising you out of your grave? Not at all. Ezekiel was not to raise them, nor to help raise them; neither was God about to raise

them through the means of Ezekiel or his preaching: but Ezekiel was to declare what God had said that himself would do. Say unto them, Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when *I have opened your graves*, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and *I shall place you in your own land*: then shall ye know that *I the Lord have spoken it, and performed it, saith the Lord*. The Lord purposed, the Lord spake, and the Lord performed; and all that Ezekiel had to do, was what all God's ministers have to do—to testify of the grace of God, tell of God's purposes, of his promises, of his power, and of the deadness, dryness, inability and utter dependence on the life giving power of their Sovereign God. Strange that a professedly Old School Baptist should wish to divide the quickening power between God and means.

Having noticed as we believe, every item of the communication of brother Sperry, we will say in conclusion, that we have endeavored to use great plainness of speech, without designing to employ one word of unkindness. We honestly believe, as our remarks will show, that the *means doctrine*, as it is called, is a heresy of no trifling magnitude. That it has been suffered in the alwise providence of God to annoy the churches for the purpose of purging the Old School community of corruptions, for the trial of the faith of the saints, and that its final tendency will be to relieve our churches from excrescences which do not belong legitimately to the mystical body of Christ, we have no doubt. Many have attached themselves to the Old School Baptists, simply because they were opposed to the popular institutions, of what is falsely called benevolence, and not from a unity of sentiment with the primitive saints, in regard to the doctrine of the gospel of Christ. If in any part of our reply, or language should seem unnecessarily harsh or severe, let it be remembered that we have been urged by the author of the communication, which we have received, to publish it. We have not sought for an occasion of controversy; but on the other hand, held back until we were confident that our backwardness to go into the investigation, was being construed by the means party, into a tacit endorsement of their heresy. We sincerely hope that such of our brethren, as have become bewildered with this mischievous means doctrine, may be enabled to compare it with the scriptures and with their own experience and be no longer like children tossed to and fro by every wind of doctrine. Towards brother Sperry as an old and valued correspondent, and faithful friend of the Signs of the Times, we entertain the kindest feelings, and profound regard, but for the doctrine embraced in this communication, we feel unmingled regret that any of our dear brethren should be captivated by it. May the Lord deliver them from all error, and lead us all by his unerring Spirit in to all truth, for his mercies sake. Amen.

POETRY.

From the Gospel Standard.

"I WILL SING OF MERCY AND JUDGMENT."

Abundant mercy! sweet the sound!
How sweet to feel it flow!
How sweet to say I've mercy found,
Though I deserved woe!

By mercy I'm through darkness led,
'Tis mercy holds me up;
Through mercy I'm with manna fed,
And mercy fills my cup.

When I find access to the throne,
For mercy then I plead;
'Tis mercy—yea, 'tis that alone,
Can meet my pressing need.

I feel my heart so vile and base,
Press'd down with guilt and fear;
But oh, the rich amazing grace!
Through mercy I'm brought near.

When sin lies heavy on my heart,
And pierces me with grief,
'Tis mercy heals the rankling smart,
'Tis mercy brings relief.

When lustful passions rise and rage
Like a devouring fire,
God's mercy can their power assuage,
And quench the vile desire.

When Satan with conceal'd device,
Spreads for my feet a snare,
God's mercy speaketh once—yea, twice,
"My child, beware, beware!"

Alas, how oft his baits succeed,
Though conscience pleads within!
And oh! what mercy then I need,
To cleanse me from my sin!

When conscience stares me in the face
And brings my sins to mind,
I sigh—I groan—I beg for grace,
That I may mercy find.

That others have such traitors been
Exceeds my own belief;
By light from heaven I have seen
That I'm of sinners, chief.

If I shall ever dwell with God,
Mercy must bring me there.
Lord, chasten with a father's rod,
But keep me from despair.

I've been a cumber of the ground,
Wayward and indiscreet;
Why was I not long since cut down?
Because thy mercy's great.

I've seen thy Providential hand
So signal in my lot;
How oft it's brought me to a stand,
But oh, how soon forgot!

I've been almost in death's embrace
And felt the very pangs;
But God in rich and sovereign grace
Has pluck'd me from his fangs.

Why did thy pow'r to me extend?
Why Lord such grace to me?
Why did thy goodness me defend?
Because thy mercy's free.

Thy mercy, O my God and King,
Hath rescued me from death;
Then well may I of mercy sing
While thou shalt give me breath.

Each morning brings new mercies down,
Through mercy I have slept;
Each night doth likewise mercy crown.
By mercy I've been kept.

Poor fellow-sinner, tell me this,
Hast thou such mercy found?
Then thou art in the way to bliss;
Thou art for Zion bound.

Thy state in this bleak wilderness
Will be but sad at best;
But let not this thine heart distress,
For this is not thy rest.

This truth I need not advertise;
Hast thou not found it so?
All that's beheld with mortal eyes
Is vanity and woe.

If thou could'st all this world possess,
It would not fill thine heart;
Thou canst not be content with less
Than Christ, the Better Part.

Then onward press, thou fearful saint,
Nor think the trial strange;
Thy foes are strong and thou art faint,
But soon the happy change.

All faint and feeble as thou art
Thou'lt to the end endure;
The Lord himself will take thy part;
Then victory is sure.

A land of perfect rest and joy
For thee is kept in store,
Where sin will never more annoy,
And Satan vex no more.

O fear not death, that disarm'd king;
'Twill be a sweet release;
And thou shalt then for ever sing,
Of righteousness and peace.

Blest Spirit, help us now to sing
This sweet and solemn sound,
And let the joyful echo ring,
To earth's remotest bound.

O! while I tarry here below,
And in the darkness grope,
Be this my mercy, Lord, to know
That I am saved by hope.

H. T.

MARRIED.

At New Vernon, on Saturday evening, Sept. 19th, by Eld. G. Beebe, MR. HENRY SAYER, of Walkill, to Miss MARY ELIZABETH, daughter of Joseph Harding, of the former place.

On Saturday evening the 3d inst, by the same, MR. ROBERT F. WHEAT of New Vernon, to Miss HARRIET daughter of William Ray of Otisville.

Old School Meetings.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

The Yearly Meeting of the Broome Church will be held on Wednesday 14th day of October.

An Old School Meeting will be held with the church at Olive, Ulster County, N. Y. on Wednesday and Thursday, the 4th, and 5th, days of November next.

Brethren of the Old School faith and order are affectionately invited to attend the above meetings.

Receipts.

NEW YORK.—Alfred Coleman, \$1; James Manser, Jr 1; Ann Whitaker, 1; Dea. Loton Horton, 1; Mrs. Martha Carrier, 1; N. Youmans, 1; Eld. D. Morrison, 1; Eld. E. Crocker, 1; J. W. Livingston, 1; J. Hunt, 1; C. P. Hunt, 1; Miss Emma Olmstead, 1; D. W. Hyatt, 1; Wm. Goff, 1; Abijah Brundage, 1; Selah Wicks, 1; J. Y. Aldrych, 2; Thomas Beyea, 3, \$21 00

MASS.—Susan Shrief, 2; Amasa Pray, 1; Wm. Pray, 1; N. George, 1; J. H. Kimble, 1; Dea. Jesse Converse, 1; Luke Tidd, 1; Dea. L. Fowle, 1; Thomas Hovey, 1; S. Fox, 1; Capt. H. Flagg, 1; Oliver Perkins, 1; Charles Hastings, 1; Edward Brown, 1; E. Stone, 1. 16 00

MAINE.—Dea. S. Staples, 1; Joseph Staples, 1; U. M. Chadbourn, 1; Dea. Jacob Dennes, 1; Mrs. Rebecca Turner, 1; Mrs. R. Purington, 1; Samuel Hilton, 1; Daniel Chadbourn, 1; Eld. James Steward, 1; Dea. J. Libby, 1; R. Twombly, 2; G. Ham, 1; Col. N. Butler, 1; Dea. J. Perkins, 1; Caleb Ford, 1; J. Chase, 1; Getchell and West, 1; Daniel Clark Esq. 1; Joseph Denslow, 1; Dea. H. Purington, 1. 21 00

MISSOURI.—Eld. Henry Hill, 4; E. Beatty, 1. 5 00

VIRGINIA.—L. H. Middleton, 1; W. R. Almond, 1; Philip McInturf, 6; by Eld. Broom, Samuel Wright & brother, 2; Samuel Caldwell 2; Sarah Moral, 1. 15 00

Wm. Gosney, Ky., 2; D. R. More, Pa., 5. Mrs. E. Miles, O., 1; Dr. L. Fairman, Ia., 2; Alexander Gray, Il., 2; 12 00

For Mrs. Jewett, Eld. H. Hill. Mo., 1; James Manser, Jr., N. Y., .75 Benjamin Griffin, Mi., 3; Thomas Dew, Mi., 1; Jesse Edwards, Mi., 1. 6 75

Total, \$94 75

New Agents.—Henry Tibbetts, Gilboa, Schoharie Co. N. Y.,

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, Jas. McGinty

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, m. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spiller, H. D. Banta.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, James M. Clarkson, John Larew, H. C. Callett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterberry.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burrill, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, C. Kaufman, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 15, 1846.

NO. 20.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the Old School Baptist Cause, published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

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

COMMUNICATIONS.

For the Signs of the Times.

Near Milford Mills, Prince Wm. co., Va.,
Sept. 25, 1846.

DEAR BROTHER BEEBE:—In reading the last number of the "Signs," I was not a little surprised to find on the third page a communication addressed to me requesting my views, through the *Signs* upon a passage of scripture. Such request being hitherto made of persons more in the habit of writing and much more capable of doing justice to any subject they undertake to handle, and whose opinions are much more entitled to respect. I have no reason to doubt the sincerity of "*Scrutator*" when he says his object is a sincere desire to be instructed in the truth: but I hope to be pardoned for saying that, if sincere he has displayed so little wisdom in selecting his expositor as to give room to doubt his capacity to discern between truth and error, should the former be exhibited. Be this as it may, I can only give such views of the passage as I have, leaving "*Scrutator*" to pursue his inquiries after truth, if this should not be satisfactory; hoping at the same time that yourself or any other brother having better views of the subject, would voluntarily give us the benefit of them. The text referred to, is in the book of Job 13 chapter and 15 verse, and are the words of Job, "Though he slay me yet will I trust in him; but I will maintain mine own ways before him."

We can know but little about Job but what we find in the book bearing his name, whither written by himself or some other person I cannot tell: but by whomsoever written it bears the marks of Divine inspiration, and begins with the declaration that Job was perfect and upright, one that feared God and eschewed evil, and these are the characteristics of every Heaven born soul. They are made perfect by that one offering by which Jesus has forever perfected them that are sanctified. (See Heb. x. 14.) They are made to fear God and hate sin, which are evidences of their being

accepted of him: all which is the work of God being contrary to the nature of man. Job being brought to know God, (whom no man can know only as God reveals himself,) put his trust in him, as it is written in the 9th Psalm, "And they that know thy name will put their trust in thee;" and it is further said of them in the 125th Psalm, They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. The Devil, not knowing that the christian's hope and confidence in God was built upon such a solid basis that neither earth nor hell could shake it, moved God to put forth his hand and touch Job's substance; thinking that he would then curse God to his face. As if he had said, you have hired Job's service with great riches and honour; just deprive him of this, and you will put a stop to his religion. But when the Devil was permitted so to afflict Job as to leave him nothing but his life and his wife, the one a miserable load, and the other a foolish plague, he had the mortification of finding that the God-fearing man in prosperity, was the God-fearing man in adversity; and in the extreme of affliction, he was the patient suppliant, and sinned not with his lips, nor charged God foolishly. Job's faith, though strong, was not peculiarly so in his case alone; Abraham when called to sacrifice his son Isaac, faltered not, being fully persuaded that God was able to raise him again from the dead: Habakkuk under its influence could say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the Olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Job having learned that there was salvation no where else, but in the Lord alone, being cut off from every other dependence, could say, "Though he slay me, yet will I trust in him;" looking forward to the glorious period, when, after his skin, worms should destroy his body, yet in his flesh he should see God. He gives full evidence of his belief in the doctrine, that all power is in the hands of God, and all events at his disposal? "Though he slay me"—"The LORD giveth and the LORD hath taken away." He was not of them who in time of temptation fall away, or when tribulation and persecution arise because of the word, by and by are offended; not of them that draw back to perdition, but of them that believe to the saving of the soul; and could say with a certain poet,

"My soul can at the fountain live,
When all the streams are dried."

But I will maintain mine own ways before him. This clause of the text being italicised by "*Scrutator*," is that upon which I suppose he desires particular attention. Job, like all the progeny of Adam had a depraved nature, and when answering God, who spake out of the whirlwind, he says, "Behold I am vile;" but now in answering his three friends he would say, as in the language of the Prophet Samuel, "Whose ox have I taken?" "or whom have I defrauded?" (See 1 Samuel xii 3.) Eliphaz, Bildad, and Zophar had made a speech apiece. Their object seems to have been to convince Job of some perverseness, & to bring him to repentance for sins he was not conscious of having committed. They seemed to think that God never chastened his children but in anger, and that for some gross wickedness. Eliphaz says, "Remember, I pray thee, whoever perished being innocent? or where were the righteous cut off?" Bildad says, "If thou art pure and upright, surely now he would awake for thee and make the habitation of thy righteousness prosperous." Then comes on Zaphar and charges him with uttering lies in saying that his doctrine was pure, and that he was clean in the eyes of God; making him out both a heretic and a sinner; neither of which accusations is Job willing to admit; but says he will maintain his own ways; and I am glad that the Lord has reserved to himself at this present time so goodly a number, that, like their brother Job, are established in the truth. They love the doctrine of God and regard it as a pure doctrine, because it comes from God; and, although vile by nature, rejoice that the Lord has said to them, *Thou art all fair, my dove: I will behold no spot in you.* Then let trouble, like some mighty wave, heave its foaming surge against them, or let afflictions descend in such mighty torrents as to make them sit in ashes, and scrape themselves with a potsherd; still they cannot yield that doctrine which is pure; nor abandon the fond hope that they are clean in the eyes of God. This doctrine taught Job as it teaches all the Lord's children, to both hope and patiently wait for the salvation of God. (Samuel iii. 38.) But the doctrine of his friends, would have him be up and doing—make your peace with God,—Acquaint now thyself with him, &c., But Job was so *tight laced and iron-sided* that they could not move him from the right ways of the Lord, nor get him to subscribe to their articles of faith. They could neither get him to acknowledge that his doctrine was corrupt or that his walk and conversation was disorderly, and such as God would not wink at. God himself had

borne testimony that he was moved against him without cause. Well, then, might Job maintain his integrity and refuse to swerve from the right ways in which the Lord had made him walk, and which the unclean shall not pass over. They were Job's own ways, (in distinction from the ways in which his three friends would have him go.) and which grace teaches all men that are its happy recipients to maintain. They are a peculiar people zealous of good works. (Titus ii. 14, and iii; 8.) But lest the eye of "Scutator" should discover in this phrase "good works" authority for encouraging and launching into all the benevolent (so called) enterprises of the day, I will add, there is none good but God; consequently no works are good but such as he has commanded. No man can be too zealous in maintaining such works or ways; nor can he be too zealous in opposing all other works or ways. But Brother Beebe, lest I should swell this communication to an unusual length I will draw to a close. It is the first sermon I ever undertook to write; and I had rather preach two than to write another. I will say to "Scutator" in conclusion your ways and mine by nature are all leading us away from God, and if we have any ways in religion that were carved out either by ourselves or other men they are dangerous, and the sooner they are abandoned the better; though wealth, honor, and ease may be our accompaniments therein, the end thereof are the ways of death. But if it has been the pleasure of the Lord to call us by his grace, and teach us the ways of righteousness and truth, they are worthy of being maintained; and though poverty reproaches and afflictions betide us here, there is a home where these can never come. Then cease not your investigations for truth until you have found that which sets your captive soul at liberty, purges you from all your guilty stains and enables you to rejoice in a finished salvation, in one only and mighty Redeemer, and follow Jesus in all the ways of his commandments; then may you say with Job, "Though he slay me yet will I trust in him, but I will maintain mine own ways before him."

Farewell, R. C. LEACHMAN.

P. S. A word to Br. Broom.—I shall ever keep in grateful remembrance your late visit among us. I hope you arrived safely home, and have the satisfaction of looking back and saying the "Lord was there." My Post office address you will find at the head of this communication.

R. C. L.

For the Signs of the Times.

Westville, Champaign co., O., Oct. 4, 1846.

DEAR BROTHER BEEBE:—I have travelled since the 11 of June about two thousand miles; and in that time tried to preach seventy times. I left home on the 11 day of June, and travelled as far west, as the town of Quincy, on the Mississippi River. I spent many lonesome hours, while passing through the almost boundless Prairies of the state of Illinois. Sometimes I truly felt, far

from home, and far from God. At other times, while moving along in my buggy, and probably not a human being within ten miles of me, I hope that I enjoyed the best of company, while some kind spirit whispered to my lonely heart, and told me that the time was not far distant, when I should cease to roam through this wide world of sorrow, where I have so often been overwhelmed with the billows of distress, and my poor feeble frame made to tremble at the threatening tempest's roar. I spent seven weeks, going and coming through the states of Indiana and Illinois. I became acquainted with many Baptists in the time; some of whom I shall remember with pleasure, while mortal life with me shall last.

I have also been blest with the privilege of attending six associations of old fashioned Baptists during the months of August and September, viz:—Whitewater, Scioto, Muskingum, Salem, Mad River, and Miami. And I can truly say, that I had never before witnessed so much fellowship and union among the Baptists, as was manifested at these Associations. "Behold! how good and pleasant it is, for brethren to dwell together in unity."

I am much pleased with your reply to brother Sperry on the subject of 'MEANS.' It is well known to all who have been readers of the Signs for the last ten years, that I have never taken any part in the different controversies that have been carried on in that paper between brethren of the Old School order: and the reasons why I did not, were, firstly, I did not feel competent to instruct my brethren on those disputed points; and secondly, I thought that there was more harm done, than good, by those controversies. But, on the subject of MEANS, I feel quite different. While I believe that it is possible for a christian to be confused in mind for a time on the subject; yet, at the same time I believe, that it ever has been, is now, and will continue forever to be, the grand line of division between the hosts of Babylon, and the Church of the living God. Every christian believes with the Apostle John, that "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Consequently, no man hath spiritual life until Jesus takes up His abode in the heart: and I have yet to learn, that Jesus ever made use of the word of mortal man to unlock a sinner's heart, in order that He might gain an entrance there. "It is the spirit that quickeneth." If the view the means people take of John v. 25, be correct, then God will send preachers at the resurrection day, through which He will speak, in order to impart life to all that are in the graves, that they may come forth; for it is the same voice that is spoken of in the 28th verse as that in the 25th verse.

As I expect to move from here this week into the town of Lebanon; you will please hereafter to direct my papers to Lebanon, Warren co., Ohio. Brethren and friends who may write to me, will please to direct there letters to the same place.

The enclosed note you will please to receipt as

follows—Daniel Drum, Brownsville, Licking co., O., \$1; Samuel Williams, Lebanon, Warren co., O., 1. The other three dollars you will please to forward to Sister Jewett from me. May the Lord provide for the widow and the fatherless.

I expect hereafter to preach one Sunday in the month for the Church that meets at the Tapscott meeting house, Warren co., where I formerly resided; and also continue to preach one Sunday in the month for the Church here at Nettle Creek; and once a month also in Lebanon.

As I have had brother Drum's dollar on hand for a long time, I wish you would publish this letter entire.

From your unworthy brother,
SAMUEL WILLIAMS.

For the Signs of the Times.

Kingwood Oct. 1, 1846.

BROTHER BEEBE:—Previous to leaving Orange county, I promised to write to many friends soon after my arrival at Kingwood, but I find it almost impossible to fulfil my promise separately, and individually: I will therefore, write a few lines to all, in one communication, through the Signs.

Having left our former residence in Minisink, and bid good bye to neighbours, friends, and relatives, we started on Wednesday morning the 23 ult, according to previous arrangements, for Hunterdon county. We were highly favoured in regard to the weather, the travelling, our own, and the health of our friends who came for us from Kingwood; as also the performance of our teams.

Under the smiles of a kind providence we (the family) arrived in the neighbourhood of our destination in Kingwood on Thursday evening; the wagons with our household stuff coming on the next morning, about 10 o'clock, the whole arriving at our dwelling place about noon on Friday; which we found empty, swept, and garnished. Here we were met and greeted by many kind and warm hearted friends by whose generous aid we were enabled to commence keeping house again the same evening. Our removal thus, a distance of 75 or 80 miles, has been accomplished without loss of life, limb, or health, and with no damage or loss of property not even to the breaking of a cup or platter. Upon the whole, in reference to this matter, we have reason to say; the Lord hath helped us, and here we desire to raise a tribute of praise to his great and holy name. The kind friends we have left in Orange, Sullivan and Sussex counties, we cannot forget. We cherish the remembrance of the fellowship and friendship of Brethren and friends in those parts with great pleasure and satisfaction. The kindness of our friends at Brookfield, Greenville and Hardeston, during a period of 14 years or more, will not soon be erased from our memory. The attention to us, of our immediate neighbours, when about to leave them, lays us under lasting obligations to them. Our Post office is, Kingwood, Hunterdon co., N. J.

GABRIEL CONKLIN.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I am unable to write any thing for publication, being just able to walk about the house since the sore affliction which I have recently experienced, occasioned by a perilous fall which I had about two weeks since from the bridge across the river at this place. I was caught in a rope, my feet thrown up and I fell down head foremost striking the timbers &c. in my descent, & was knocked speechless and senseless for some 20 minutes. I was thought to be dead by many, but the Lord in mercy raised me up, and although I am very weak and sore, and shall not perhaps, be able to preach for a long time, yet no bones were broken, and I have hope that I may finally recover.

On the same evening of my fall, as if it was the Lord's will to show that "one calamity scarcely ever comes alone," three of my sons were taken with the prevailing fever hereabouts, and the life of one of them for two or more days was despaired of by Physicians and all, but through mercy they are all now on the mend. My house for some time has been a hospital indeed.

I was engaged in rebuilding the bridge, and I suppose that some of my *kind friends*, who are so very *spiritual*, as to suppose that preachers should have no concern about the *body*, will now say, "Oh! this is a judgment upon him for engaging in secular employment, and not giving himself wholly to the ministry." Well now I am disabled from *any kind* of service. I can neither preach nor work with these hands, and perhaps shall never be able again to any extent; and how now? Shall I be branded as an infidel for not providing for my household? Or shall it be said that I ought to have made provision against this day, when I was in health?

I am tired and I must stop.

My regards to all in Christ with you.

Yours &c., JOHN CLARK.

Fredericksburg, Oct. 7, 1846.

For the Signs of the Times.

Chambers co., Ala., Sept. 28, 1846.

BROTHER BEEBE:—It becomes my duty according to promise made to a brother to write to you on business, I will therefore drop a few thoughts for your paper which you can publish or suppress at pleasure. We read of two brethren with whom Christ conversed after his resurrection, being "slow of heart to believe all that the prophets had written;" and I, for one, might very justly say of myself, that I am very slow to understand all the writings which I see; and it was through this want of understanding the consistency of your remarks relative to the manner in which the common blessings are dispensed to the human family, that I was induced to write to you as appeared in the 12 No. and which according to my request drew from you some father remarks on the subject in No. 13, of current Volume.

I think I understand your views now quite clearly upon that subject so far as you have given them, and I do not remember that I have ever seen the

same views given respecting the "common salvation" of the creatures of God by any other writer. The most general view that I have heard may be briefly summed up thus. That the world stands & enjoys all temporal blessings on the merits of Christ, and to which I have frequently heard the passage in Matthew xiii. 44—45 brought forward as proof. But as far as relates to the offering made by Christ when he, through the eternal Spirit offered himself without spot unto God, it will never purge the consciences of but a very small remnant of the human family; according to my weak understanding. I am well pleased with your remarks on the text (Heb. ii. 9,) and by examining the context I am satisfied that the phrase "every man" has reference to none other than the "many sons" whom Christ will bring to glory; and in answer to your inquiry I remark here, that I never have understood any passage of Scripture when rightly applied, to convey the idea that all the "natural seed of Adam are the sanctified brethren of our Lord Jesus Christ." I disclaim all connection with any such view. My opinion is that Adam stands as the natural head of the human family, and none ever had a natural birth only as they stand related to Adam as a federal head, and that none ever has, or ever will have a spiritual birth only as they stand related to Christ their spiritual Head; and that Christ is not the spiritual Head of all the natural progeny of Adam, admits of the clearest demonstration in the scriptures. Some few passages on this point out of the many I will now notice,—"Except the Lord of hosts, had left unto us (not only a *small*, but in comparison of the whole progeny of Adam) a *very small* remnant, we should be as Sodom;" and this remnant shall assuredly return unto the mighty God who hath reserved them to himself. See Isa. i. 9, & x. 21, & Rom. xi. 4. Again, Christ lays down his life expressly for the sheep, because they were his, that he might bring them to God by a new and living way, and also to a conformity with his glorious image, according to that which they were predestinated. See John x. 11, and Rom. viii. 29. Now if all the natural seed of Adam were his sheep, then we might say they are all, or will be, the sanctified brethren of Christ; but that they are not all his, is evident from the following declaration made by Christ himself; "But ye believe not, because ye are not of my sheep as I said unto you." So we see the reason given in plain language why these did not believe, they were not of the flock of Christ, and consequently not represented by Christ as a spiritual Head; neither were they ordained to eternal life, for "as many as were ordained to eternal life believed." Acts xiii. 48. Neither were their names written in the Lamb's book of life, and consequently they will never enter into the holy city with Christ. The church is the body of Christ and cannot be separated from him, when he died he died for his church, which rose with him and are quickened together with him, and their ever reign with him. Now it is clear that Christ gave himself for the church expressly, & for an express purpose, which

is this: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. v. 26, 27. If it could be shown in God's "revealed things" that Christ gave himself for all the fallen sons and daughters of Adam in order to sanctify, cleanse and present them all without spot or blemish, then we might safely conclude they all would be the sanctified brethren of our Lord Jesus Christ.

Yours in gospel bonds,

WM. M. MITCHELL.

P. S. Brother Beebe:—Please to insert the following notice in the Signs. Stephen Mercer, who was regularly dismissed by letter from Sharon church, Chambers county, Ala., and subsequently the said Mercer got into disorder and was excluded from the fellowship of the church and he still refuses to return said letter to the church.

Written according to the advice of the Beulah Association, and at the request of the delegates of Sharon Church. W. M. M.

Sept. 28, 1846.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have been a constant reader of your excellent paper for several months past, and whilst reading the experiences of the brethren and sisters who are scattered over the United States I have felt a great inclination to declare to them what I hope the Lord has done for my poor soul in translating me from nature's darkness into the marvellous light of his kingdom; but feeling my inability and weakness I have deferred it until the present time.

By the dispensation of divine providence my parents were taken from me when I was a small child; my brothers and sister, too, were separated from me and I was left as one alone in the world. From my earliest recollection I had awful impressions of the future, so much so that at times I was very unhappy, and could not rest contented day or night. I, like all other arminians, thought if I was ever saved it would be through my own good works,—that I would have to make myself very good before the Lord would have mercy on me; this I frequently attempted to do, but would always fail. Last spring was a year since I first had a view of the goodness and mercy of the Lord in his protection and care over me through life and of my own unthankfulness; and I was made to see some of the wickedness and depravity of my heart. I then felt determined to reform my life and to become better. Being at that time thrown in the midst of arminians, they discovered I was serious and thoughtful on the subject, of religion, and, I being young, they set themselves about to entrap me. They told me I could get religion whenever I pleased, and I went to work to do as they told me, but instead of growing better, as I expected, I found myself getting worse and worse. I read my Bible a great deal, but it only condemned me; still I could not help reading it. I

often tried to pray, but found no relief; I attended the Methodist meetings regularly, but there was no comfort for me there. They were so good and I so bad, [I could hear of others being converted, & saw some who professed to be, still I was the same poor, guilty, condemned sinner.] I thought surely I could not be one of the elect. I had tried every means I could think of, and I knew not what to do; my burden of sin hung heavily upon me, and instead of finding relief, it every day grew more intolerable to be borne. I felt that the Lord was angry with me, and all nature was frowning upon me. I could not see how God could be just and save such a wretch as I felt myself to be. Such was the state of my mind I would sometimes think I was becoming deranged. I was scarcely capable of attending to any business. Could I have believed that I was really under conviction, it would have been a comfort to me.

One evening, after spending a very unhappy day, I went to a prayer meeting. It was very dull. There was no excitement, as was sometimes the case. While they were engaged in prayer, I thought I would once more try to beg the Lord to have mercy upon me. I did so, and such a feeling of despair came over me as I cannot describe. I felt that I was cut off from all hope, stripped of every good work which I had been depending upon, and had nothing to recommend me, but was as helpless as an infant; and if I was ever saved it would be alone through the sovereign mercy of the Lord, and not for any works of righteousness which I had done. I felt willing, for the first time, to give myself up and depend upon him. I was convinced that whatever he did was perfectly just: my burden was then removed and I felt a peaceful calm. I went home that night with a light heart, but I did not believe I was converted; yet I could not help having a little hope, my burden was gone, and I think I felt resigned to the will of the Lord. My greatest desire then was to have a manifestation of my forgiveness and acceptance with God. A few days after, I was reading in the Psalms; they appeared beautiful and applicable to my feelings. I then opened the hymn book, and the first hymn I saw was,

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

This hymn expressed my feelings so well, it seemed that it was made on purpose for me. My doubts seemed gone, and I could not but believe that I had passed from death unto life. It was then that *old things had passed away and all things become new.* The Bible appeared like a new book, and I could call each promise mine. I thought I never had seen creation look so beautiful; all things seemed to be at peace, and bespoke the glory of God.—The Savior appeared unto me the chiefest among ten thousand, and the one altogether lovely, just suited to my case. I rejoiced with joy unspeakable and full of glory. This change took place in November. I was then led to inquire of the Lord what he would have me to do: I was convinced baptism by immersion was right; but whether I

was a fit subject, was for some time a matter of inquiry.

I at length heard the gospel preached, and my own exercises and the plan of salvation opened and explained; which strengthened and encouraged me a great deal. It was altogether new notwithstanding I had set under the sound of preaching so long. I was at length made willing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and I went to an Old School Baptist church and related to them the substance of what I have written; I was received as a candidate for baptism and baptized the third Sunday in April, a day which will long be remembered by me as it was the happiest I think I ever experienced. If I ever enjoyed the presence of the Lord I think it was at that time; I have since had many trials and temptations to encounter, but the Lord has delivered me from time to time, and I feel willing to trust him for the future.

Thus, brother Beebe, I have attempted in my feeble way to tell how I hope the Lord has led and brought me along, if I am not deceived, which I sometimes fear is the case. You are at liberty to do as you think proper with this.

I must now close by subscribing myself,

Your unworthy sister in Christ,

E. B. H.

For the Signs of the Times.

Forest Lake, Sept. 27, 1846.

ELDER BEEBE:—Dear sir, the year has nearly expired since I forwarded the request for the paper I have been so much delighted in reading; it has truly been to me like good news from a far country, and from friends, I believe, whose God is my God, and the same goodness and mercy that has followed them, has me, all of my days; and I can with the Psalmist say, "Gracious is the Lord, and righteous, yea, our God is merciful, the Lord preserveth the simple; I was brought low, and he helped me."

Here in Middletown, has been a temple long a building, of which I was a member for 14 years. But Jesus came that way, and found in the temple, those that sold oxen, and sheep, and doves, and the changers of money setting, and (I desire to be humble when) I hope he applied the scourge of small cords which he had been making, until I was driven out, it was then the Lord preserved the simple, and I was brought low and he helped me. "Return unto thy rest O my soul for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling, and led me on, giving me fear lest again I should be entangled with the yoke of bondage; so I refrained from going among any of the popular professors to the house of worship except on funeral occasions, there is not an Old School Baptist church within 20 miles that travels, as I know of, nor any members that I know in 10 miles, but I am privileged with their writings, and the scriptures which is more to me, than all I could gain from the crowded pulpit

of ministers here. I went one day with the multitude the week before last, to the meeting house, to attend the Baptist association, and great assembly. First one of those ministers then the other put up his delectate hands a begging for money, beyond any thing I ever before witnessed. Great want at the missionary board, they had purchased a village lot in Wilkesbarry, and the building of the meeting house would amount to the sum of 4,500 dollars, charging those that carried the hat about to put it in all of their faces, then again sounding about for money, saying that it was wanted to save thousands of souls. To me it looked like blaspheming the Most High, I was inclined to think the whole assembly was disgusted. Then came on a debate upon Odd-fellowship, having a lawyer upon both sides of the question, ministers and people contending the subject until we left, and how they fixed it I know not. One thing I know, whereas I was blind, now I see. sometimes I am questioned here, if there are many Old School preachers, say they, Elder West is dead, and the Editor of the paper you took (meaning the Monitor) is dead, & where are there any more. But the Lord reigns and will until all enemies are under his feet.

MARTHA TURRELL.

For the Signs of the Times.

A sinner saved by grace, to the saints and faithful brethren in Christ Jesus, sendeth christian salvation.

DEAR BRETHREN:—Ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor that ye through his poverty might be rich. And now, my dear brethren, with such an example before us, can we see a poor, widowed sister and fatherless children, insolvent, with a debt of four or five hundred dollars, like an incubus hanging on their necks, and let our sympathy lie dormant, and go to sleep in the cradle of apathy, ease, and forgetfulness? No; let it not be told in Gath, nor published in the streets of Askelon, upon the Old School Baptists of America. Remember, my brethren, we have a *privileged duty* that is paramount in its character, and that is, to *follow Jesus*, and to obey God, and keep his commandments. "He that hath my commandments and keepeth them, he it is that loveth me;" says our Lord and Master; and what command, I would ask is more plainly laid down in the word of God than that of ministering to the necessity of saints? And who of us can read the letters of sister Jewett, and not admire that patient, meek, and christianlike resignation to the will of God, in the death of her dear and affectionate husband? Now, my dear brethren and sisters, let me stir up your pure minds by way of remembrance. Think what our precious Savior has suffered for us that we might be rich. And remember what he said in reference to his afflicted saints. "Inasmuch as ye have done it unto one of the leasts of these my brethren ye have done it unto me." And can we see our Lord and Master in one of his poor, & afflicted, saints, struggling under the cold hand of adversity, and

fold up our arms and go to sleep on a bed of down? We my Brethren, let us all act in one concert, a good many can help one, and if all the subscribers to the "Signs and Monitor," would send one dollar each to sister Jewett, or whatever sum they might think proper, either more or less, our bereaved sister and fatherless children, could breathe the air of freedom, in the land of Freedom, and the blessing of them that are fatherless, would come upon us, and we would cause the heart of the widow to sing for joy.

And now Brother Beebe, to make my faith perfect by my works, I send you one dollar more for sister Jewett.

From your Brother, I hope, in the Kingdom and presence of Jesus Christ. C. MILLS.
Hopkinsville, Ky., Sept. 20, 1846.

EDITORIAL.

NEW VERNON, N. Y., OCTOBER 15, 1846.

THE TWO MINISTRATIONS.

* But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious? 2 Cor. iii. 7, 8.

We have been requested to give our understanding of this text; and such light as we have, we freely offer. Not how ever as an oracle for others; but earnestly desiring that those who read may carefully and prayerfully compare what we say with the unerring and infallible standard of truth, and subscribe to our views, only so far as they shall find them established by the words and Spirit of our Lord.

In the subject on which our comment is desired, the Apostle is contrasting the distinct ministrations of, death and life, of letter and spirit, of law and gospel, and while he presents himself as a minister of Christ, an Apostle of the Lamb, he would have his brethren understand that he is not, like Moses, a minister of the law. Under the guidance of the Holy Ghost, this Apostle labored much to draw the line of distinction clearly, between the two dispensations, the two covenants; and to combat that propensity which he found, even among the children of God to confound them together.

In writing to this church, he saw no necessity for an introductory letter, or epistle of commendation, as he could claim the members of this church as witnesses. Their very existence as a gospel church, presented an incontestable demonstration of his doctrine and of his calling of God; not that Paul would claim them as his workmanship, or that their conversion to christianity was the result of his labour, but rather, that his credentials as an Apostle, were written by the same Spirit in the heart of every child of God. He could refer them to the work of the Spirit on their hearts, which they had experienced, to witness the truth of his doctrine. And here, permit us to say, Paul has introduced a rule to be observed by all the

churches of Christ, and by all the children of God, for trying those who profess to be the ministers of the word. Their testimony, if it be the truth of God, will be in perfect harmony with what the Holy Ghost has said in the scriptures, and what he has indelibly written in their hearts, in their experiences. And what he here says upon the subject of the ministrations, is confirmed by the manifest hand writing of the Holy Ghost upon their hearts.

By the ministration of death, we must understand the Sinai law, as that law or covenant only was written and engraved in tables of stones, and it was only when Moses descended from Mount Sinai with that law, that his face shone, so that the children of Israel could not steadfastly behold him. Although the whole administration of Moses, including the whole ceremonial law, may be considered as belonging to the ministration of death, yet, as only the covenant of the ten commandments were written upon the tables, we must consider that covenant as being especially intended in the text. While thousands of gentiles as well as Israelites are looking to that law for life, and vainly hope to be justified before God by their obedience to its precepts, the Apostle declares it to be the minister of death. "For if" says he, "a law had been given that could have given life, verily righteousness should have been by the law." And again, he informs us that by the deeds of the law, no flesh shall be justified. The object and design of the law was not to give life, nor to open up a way by which guilty sinners could save themselves; but rather that every mouth might be stopped, and the whole world appear guilty before God. The exhibition of a perfect standard, shows the exceeding sinfulness of sin. But still there was a glory in that ministration, as illustrated by the lustre of the face of Moses, for as Moses was designed to personate that law, so the insufferable brightness of his countenance, was to show that the law of God, possessed a glory which depraved sinners can neither comprehend nor attain unto. The glory of that covenant, was indicated by the awful display of the majesty of God upon the Mount. The cloud was upon the mountain, emblematic of the dark prospect which is before the soul that looks to the law for life. The life of God, is hidden from mortal scrutiny when Moses or the law is read, as God himself was hidden from the eyes of the children of Israel by the cloud which covered the mountain. And the thunders, and lightning, the trumpet and the voice of words which Israel could not endure, and which made Moses himself to fear and quake, was well calculated to show the peculiar nature and glory of the law in its application to an awakened or quickened sinner. That ministration was glorious in its exhibition of the justice of God in his demands, and in the execution of wrath, notwithstanding its weakness through the flesh to do those things which Christ came in the likeness of sinful flesh to accomplish. All that law could do for transgressors was to administer death; and hence it is denominated the ministration of death. But

the Apostle contrasts the glory of this ministration with the gospel, or ministration of righteousness. There can be no doubt that the former was glorious, but he clearly demonstrates that the latter very far excels in glory.

First, as a covenant. The new covenant, as God himself promised, is a better one, embracing better promises, and made perfectly secure by a better surety. The new covenant was better than the old because it rested not on the conditional obedience of those whom it embraced, as did the old. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 31-34. Heb. viii. 8-12; and x. 16-18.

To a child of God who has in his own experience, been brought to witness the perfection, majesty, righteousness and justice of the law of God and afterwards felt the application of the new covenant, by the Spirit writing the law of love, joy, gratitude and praise in his inward parts, who has known the Spirit's work in the administration of that circumcision, which is not outward in the flesh, but inward, in the heart, and not in the letter, but in the spirit, and whose praise is not of men, but of God, there can be no arguments necessary, to convince him, of the superior glory of the new covenant, over the glory of the old covenant. All the promises and provisions of the old, were "yea, and nay," or, in other words, all depended on the faithful performance of the things which it enjoined, demanding every thing of the poor distressed, bankrupt sinner and furnishing him with nothing; cursing him for every offence or failure. But the new covenant provides, every thing, unconditionally. It is not "yea, and nay; but yea, and amen. The sure mercies of David. The everlasting covenant, ordered in all things and sure, sure in all things, abounding from first to last, with Jehovah's wills and shalls. Giving to the heirs of Salvation, the law in their hearts, and not on tables of stone that can be broken. Truly the Apostle may say if that which is done away was glorious, much more that which remaineth is glorious.

Again; There is a difference in the glory of the two ministrations, in regard to the official administrators. The law was given by Moses; but grace and truth were brought by Jesus Christ. So great then as is the disparity between Moses

and Christ, is that between the two covenants. One was a law of carnal commandments; the other is the power of an endless life. One adapted to the fleshly or carnal state of Israel, the other applicable only to the true, spiritual family of God. The one gendering to bondage, having no power to set the captive free, the other is Jerusalem which is above, and which is free, and is the mother of all who like Isaac are the children of the promise. The old covenant was faulty. "For if that first covenant had been faultless, their should no place been sought for the second. For finding fault with them, he saith; Behold the days come saith the Lord, when I will make a *new covenant*," &c., And, "In that he saith a *new covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 7; 8, and 13. The glory of the first "was to be done away," or superceded. In this sense we understand that the old covenant, decayed waxed old, and was, when Paul wrote to the Hebrews, ready to vanish away. The perfections of God, which were exhibited in the law, cannot change in themselves, but that law or covenant which exhibited them in that form, was, by its own limitation, to continue only until he should come, of whom it was written in the volume of the book, to do the will of God, and then he should take away the first & establish the second. Then should the septre depart from Judah, and the law-giver from between his feet, and the reign of the Shiloh should be ushered in, with its surpassing glory. But the ministration of righteousness was to endure forever. In this new ministration, Christ and not Aaron, occupies the priesthood. The glory of Aaron's priesthood is superceded; Christ has become a priest forever, after the order of Melchisedec. This change of the priesthood from the hands of the sons of Levi, to Christ, rendered a change of the law indispensable, for under the Levitical priesthood the people of Israel received the law, and there was in that priesthood a want of perfection. The offerings which were made under it could not take away sins. Its bleeding victims could only point to Christ, and their blood, to his blood in the New Testament, or new covenant, which was shed for many.

How then shall it be otherwise, than that the ministration of the spirit, shall excell the glory of that of wrath. The one administers condemnation, and curses to as many as are under it, the other administers righteousness, not only commensurate to the law's demands, but everlasting righteousness, and eternal glory.

SISTER JEWETT.

Brother Mills' letter, in this number of our paper, breathes a commendable spirit of sympathy and liberality, which should be cherished by all who love our Lord Jesus Christ. We are happy, however, by request of sister Jewett, to inform our readers, that she has succeeded in settling up the estate of her late lamented husband, except about \$150 due, Brother Durand, of Pa, and, as

we are informed by brother Bicknell, a like sum, which is due her Mother. A proposition has been submitted to brother Durand, by letter, which it is thought he will accept, and if so, all except, what is due, to sister Worcester, will be provided for. Sister Jewett tenders her grateful acknowledgements to those kind friends and brethren who have manifested so much sympathy and liberality in her behalf. For the present she is located at Woburn, Mass. where her correspondents are requested to address her. She will probably locate herself more permanently, in the spring, perhaps in this county, or wherever a prospect for business, together with the privilege of christian society, may appear the most inviting.

On our own responsibility we will add, that as sister Jewett contemplates, engaging in the millinery business in the spring, those who feel so disposed, will have opportunity to contribute as they may feel inclined to aid her in the undertaking.

MISCELLANEOUS EXTRACTS.

From the Gospel Standard.

EXTRACT FROM A SERMON BY RALPH ERSKINE.

"For the Lamb that is in the midst of the throne shall feed them."—Rev. vii. 17.

The Lamb being in the midst of the throne imports, that the Lamb is the Centre of all the glory that surrounds and encompasses the throne of God, or the throne of grace. He is the Centre of divine fulness, and of all the glorious perfections of God; for "in him dwelleth all the fulness of the God-head bodily." (Col. ii. 9.) Every attribute of God shines gloriously in the face of Jesus Christ. He is the Centre of all divine truths; and we cannot know any precious gospel mystery in a saving and satisfactory manner, unless we know the truth as it is in Jesus. (Eph. iv. 21.) He is the Centre of all the divine promises, being the Centre of the covenant of grace, in whom it stands fast, and in whom all the promises are yea and amen, to the glory of God. (2 Cor. i. 20.) He is the Centre of all divine blessings, for God blesses us "with all spiritual blessings in heavenly places in Christ Jesus." (Eph. i. 3.) He is the Centre of all divine grace; for it is out of his fulness that we receive, "and grace for grace." (John i. 16.) He is the Centre of all divine comfort; for he is the Consolation of Israel; and he is "anointed with the oil of joy and gladness above his fellows," (Psalm xiv. 7.) that he may anoint his people with the same oil, and bring them to a fellowship with him in the same spirit of joy and consolation, according to their measure. He is the Centre of all affairs; being, as a Prophet, the Wisdom of God, for our illumination, as a Priest, the Righteousness of God, for our justification; and as a King, the power of God, for our sanctification. He is the Centre of all sweet relations; the Saviour, the surety, the Head, the Husband, the All and in All, of his people; their Light, and Life, and Strength, and Righteousness, and Rock, and Refuge, and Portion. He is the Central Place where God and man may meet together; for he dwells between the cherubim, on the mercy-seat; "There will I meet with thee, there will I commune with thee." Exod. xxv. 22.) And no communion with God can we have but in him, who is the Lamb in the midst of the throne, and middle Person between God and us. In a word, being in the midst of the throne, he is the Centre of all things. He is the Centre of all the sins of the re-

deemed, for their expiation; for "the Lord hath laid on him" (or made to meet in him) "the iniquity of us all." (Isa. liii. 6.) And he is the Centre of all their service, for their acceptance; for, we are accepted in the Beloved. (Eph. i. 6.)

Thus he is the Centre of all things; for as all things are in his hands, so all things in heaven and earth are said to meet in him. (Eph. i. 10.) Therefore, the Lamb in the midst of the throne becomes the Centre of our hearts and affections, the Centre of our love and delight. He is the Centre also of all our provisions, which leads to a consideration of the fifth thing proposed, which is to view the benefit of feeding that issue from the Lamb's being in the midst of the throne. "He shall feed them."

Whatever other pastoral care, rule, or government this word imports, I shall, as this is a feast day, consider that part of his postoral care which is here expressed by the word feed; "The Lamb that is in the midst of the throne shall feed them." If I were to enlarge upon this subject, I might tell you how the Lamb feeds his church and people with the manifestations of his glory, with the intimations of his love, with the communications of his grace, and with the consolation of his Spirit, but I confine myself to the doctrine of the Lamb being in the midst of the throne, therefore I shall speak of this feeding only as it relates to that doctrine.

The Lamb that is in the midst of the throne is the food; the Lamb that is in the midst of the throne is the feeder; and the Lamb's being in the midst of the throne makes the food of those that are the followers of the Lamb, to have the following qualities.

1. It must be *kindly* food and provision that comes from the throne, since the Lamb is in the midst of it. The meek Lamb, the loving Lamb that "feeds his flock like a shepherd, gathers the lambs with his arm, carries them in his bosom, and gently leads those that are with young." (Isa. xl. 11.) "He maketh them to lie down in green pastures." (Psalm xxiii. 2.) He makes them to "go in and out and find pasture." (John x. 9.) It is sweet, and easy, and kindly feeding, that issues from the Lamb in the midst of the throne.

2. It must be *powerful* feeding that comes from thence. It is from that throne of power; and, indeed, you will not feed to advantage this day, unless power come from the throne to make you take your food. It is the work of the Lamb in the midst of the throne to feed, by the efficacy of his grace. All the means and ministers in the world cannot make a soul open its mouth or heart for his food, till power come from the throne; and, yet, when it comes, it comes so sweetly and kindly, that there is nothing like force and violence. The man is made as frank and free in going out after Christ to be the food of his perishing soul, as if there were no power at all put forth in the case. Power makes him eat and feed heartily; "Thy people shall be willing in the day of thy power." (Psalm cx. 3.)

3. It must be *spiritual* feeding that comes from the Lamb in the midst of the throne; for his throne, his kingdom, is a spiritual kingdom; it is not of this world: "The flesh profiteth nothing; his words are spirit and life. Food for the soul must be spiritual food; "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.)

4. It must be *plentiful* provision and feeding that comes from the Lamb in the midst of the throne; for it is a rich throne, and all fulness is there. There is plenty of wisdom, righteousness, sanctification, and redemption; abundance of all sorts. There is wisdom enough for the most ignorant, righteousness enough for the most guilty,

sanctification enough for the most filthy, redemption enough for the most ruined, comfort enough for the most sorrowful, strength enough for the weakest; They shall be abundantly satisfied with the fatness of thy house." (Psalm xxxvi. 8.) O the plenty that is about the throne! Plenty of divine perfections to feed upon, when viewed in Christ. Indeed, the mildest attributes of God out of Christ will be a terrible sight; but the most terrible attributes of God in Christ, are a pleasant feast; even justice, holiness, and truth. There are plenty of promises to feed upon, while the performance is delayed. Every thing in Christ is a feast; his names, his natures, his offices, life, death, resurrection, ascension, intercession, his merit, his Spirit, his word, his flesh, his blood, and his victory.

5. It must be *suitable* food that comes from this quarter; for the Lamb, being in the midst of the throne, will distribute equally and suitably. He cannot possibly fail and miscarry by giving too much or too little, being in the midst of the throne, and the Middle Person between God and man, to communicate what is suitable for God to give, and suitable for man to have, no more and no less does he communicate, because he is the Lamb in the midst of the throne. And indeed, as a key is suited to a lock, so is Christ's fulness to our wants. We are diseased, he is a physician; we are lost, he is a Saviour; we are debtors, he is a Surety; we are dead, he is our Life; we are blind, he is Eye-Salve, we are naked, he is Clothing; we are troubled, he is Rest. Are we bewildered? He is a Guide. Are we in danger? He is a Guard. Are we benighted? He is a Sun. Are we assaulted? He is a Shield. Who in heaven or earth can thus supply our wants, heal our wounds, bear our burdens, sweeten our afflictions, subdue our enemies, as Christ? O suitable feeding to the soul is here in all cases!

6. It must be *joyful* feeding and provision that comes from the Lamb in the midst of the throne; for the throne is a place of joy and triumph. There must be the choicest cheer amid the choicest company,—God, and Christ and angels, and saints. There is as much sweetness in Christ, as there is fulness and suitableness. He is the Fountain of sweetness; his mouth is most sweet, his presence is most sweet, his fruits are most sweet; "I sat under his shadow with great delight," says the church, "and his fruit was sweet to my taste." (Song ii. 3.) These are the sweet rivers of living waters that take away all death and sorrow, as it follows here in the text.

7. It must be *free* provision and feeding that comes from the Lamb in the midst of the throne. There is nothing to pay about the throne; this would be a disgrace and disparagement to the Prince that possesses the throne. So here, all is to be had freely. The finest is always the freest. The legalists, that cannot feed upon Christ and his righteousness freely, but only on their own works and duties, they feed upon ashes. The legal preacher, that cannot preach Christ freely, is like the unnatural fathers, that, when their children ask bread, give them a stone; when they ask a fish, give them a scorpion. What are our best performances but scorpions, serpents stones, yea, poison to them that make them their soul's food? Nothing can feed the soul but Christ. Rabshakeh threatened to make all the people on the wall to eat their own dung; (2 Kings xviii. 27;) the legal preacher accomplishes his threatening in a spiritual sense; our best works are but dung; "I will spread the dung of your sacrifices on your faces, even the dung of your solemn feasts." But, O Sirs, here the finest and sweetest feast is the freest; from the throne of grace proceed all blessings freely.

8. It must be *durable* provision and feeding that comes from the Lamb in the midst of the throne; for he ever lives upon the throne, and his throne is for ever and ever. Therefore *everlasting* food comes from thence, and food that nourishes to everlasting life; "I am the living bread that came down from heaven," says Christ; "If any man eat of this bread, he shall live for ever." (John vi. 51.) There is provision for eternity; "Labour not for the meat that perisheth," says Christ, "but for that meat which endureth to everlasting life, which the Son of Man shall give unto you." (John vi. 27.) What a fool he that filled his barns, and then said, "Soul, take thy rest; thou hast much goods laid up for many years!" while God said to him, "Thou fool, this night shall thy soul be required of thee!" But, O what wisdom were it to lay up for eternity this day, that death may not be able to rob you of your store, but that you may have it all laid before your hand! The Lamb that is in the midst of the throne lives for ever there to feed. He lives for ever to make intercession. He lives for ever to make provision. They have everlasting food, who have the Lamb that is in the midst of the throne to feed them.

Thus you see what sort of feeding is to be had under the throne of the Lamb, and who it is that must cover our table this day,—even the Lamb in the midst of the throne; he hath mounted the throne to be a Feeder, and to let down blessings to the poor at his footstool.

OBITUARY.

Princeton, N., J., Oct. 20, 1846.

DEAR ELDER BEEBE:—I take this opportunity to inform you of the decease of ELDER JOHN BOGGS; if you have not been informed before. He departed this life on Lord's day, the 4th inst., at about 12 M. and was interred on the Tuesday following. A sermon was preached on the occasion by Elder C. Suydam, to a very large audience, founded on these words, "Blessed are the dead that die in the Lord," &c.

Elder Boggs was Pastor of the First Baptist church of Hopewell 39 years and about 6 month. Thus the Master is calling one and another of his servants from their labours to rest. May he send us another pastor in his own time.

Yours, JOHN A. HUDNUT.

With the First Church of Hopewell, many other churches in that vicinity will deeply feel & mourn the dispensation by which that venerable and highly esteemed servant of Christ and of his churches has been called from his labors to his crown. The many years of faithful pastoral and itinerant labor he has performed cannot fail to endear his memory to the surviving saints. [Ed.]

Near Poolsville, Md., Oct. 16, 1846.

DEAR BROTHER BEEBE:—It is my painful duty to inform you of the death of our beloved brother, DEA. WILLIAM CHESWELL, who died on the 8th, inst., aged 62 years. I believe he has been a member of the church between thirty and forty years; and, I may say decidedly an Old School Baptist. His family, the Bethel church, and numerous other friends will feel and suffer a great loss; but our loss is his gain. He was not only sound in the faith, but his walk and conversation were in accordance with the precious doctrine of "Salvation by grace." Many happy hours and days have we spent together, in which we have realized, "How good, and how pleasant it is for brethren to dwell together in unity." May the Lord sustain

the dear little church under her deep affliction, and be a Father to the fatherless, and Husband to the widow.

While here, I never can forget
The pleasures I have known,
While each, to other, did relate
The wonders God had done.
But stop—why should I mourn or grieve?
It is my Father's will;
He has received a full reprieve,
And we are left below.
My christian brethren, one and all,
Keep Christ your Lord in view,
The voice which did our brother call
Will shortly call us too.

Yours in the best of bonds.

WILLIAM MARVEN.

Near, Mifflintown, Juniata Co., Pa., }
Sept. 28, 1846. }

DEAR BROTHER BEEBE:—I have too long delayed writing and remitting to you, it was not so much through negligence, as it was for want of means; means in a temporal point of view are convenient to have. Dear brother, the Lord has been pleased to visit this little church with his afflicting hand; three of our number, (as you will see below) have been called home, since March last. You will please to notice their deaths in the Signs. Enclosed I send you five dollars for the current volume of the Signs and Monitor.

SISTER NANCY ARNOLD, consort of Br. Nicholas Arnold, departed this life March 24, 1846. in the 38th year of her age. She was a kind and affectionate wife, and mother; she has left a husband and a large family of small children, to mourn their loss. But their loss, is her eternal gain. She has been a member of the Tuscarora Baptist church for twenty odd years, uncompromising in the doctrine of free grace. She was of a kind and generous disposition, and universally beloved, for her christian department, & social, and moral, virtues.

BROTHER SAMUEL KERLIN, departed this life May 4th 1846. in the 72nd year of his age. Brother Kerlin was a firm old fashioned Baptist, altho illiterate, he possessed a very extensive knowledge of the scriptures, he has left a large family of children, and grand children, with numerous friends and relations to mourn their loss, which we trust, is his eternal gain.

SISTER ANNA M'CRUM, departed this life, Sept. 21st 1846. (wanting 3 days of being) 74 years of age. She was an Old School Baptist, & a member of the Tuscarora church for upwards of 40 years, and always firm in the doctrine of Predestination and election; by her christian deportment, she was a pattern to the church, and truly a mother in Israel, being always (when health would permit) in her place, encouraging the weak and feeble, comforting those that mourned. She has finished her course, and is gone to enjoy that felicity that is prepared for them, that love God.

P. S. Dear Brother, please to notice in the Signs that we are almost destitute of preaching in this church; Brother Jesse Ash, has been visiting us and preaching to us, but we have had no preaching since March last, we still expect Br. Ash, to visit us. But we should be very happy indeed if any of the Old School Brethren, that are traveling, would call with us, & preach to us, the word of life, at the Tuscarora Baptist church, Juniata Co., Pa.,
Yours Respectfully,

JOHN P. SHITZ.

(The following is a paper handed me, to send on to have noticed in the Signs, which I mislaid and accidentally got my hands on it a few days since.)
J. P. S.

Anderson, co., Ky., September, 5, 1846.

BROTHER BEEBE—Please give the following obituary notices, a place in the Signs. With great sorrow of heart, I have to announce to you the death of my sister, **MARY ANN HAWKINS**, who departed this life on the 8th day of August 1846, in the 19th year of her age. Eight days previous to her death, my old grand-father, **WILLIAM RAINES**, died being in the 83d year of his age. He was one of the old patriarchs of this country, & had encountered the cannon, and endured the difficulties and privations of the Revolutionary war. He was also a consistent member of the Old School Baptist Church of Goshen in this county. He was an uncompromising advocate of the truth and order of the gospel of Christ. He believed that God has a special and peculiar people, whom he chose unto salvation in Jesus Christ, before the foundation of the world. That deliverance from guilt and wrath can proceed from no power or performance of the creature. On his dying bed, he gave ample assurance, that our loss, would be his gain. He fell asleep on the 1 day of August, last.

My Sister, with great exertion and fatigue rode to his late residence, as she desired greatly to see him before his mortal remains should be conveyed to the grave. On this occasion she felt seriously impressed that she soon must follow her grand-father to the house appointed for all the living. She had a great desire to hear Eld. J. H. Walker preach again, which desire was gratified, as he attended and preached from these words. "There remaineth therefore a rest to the people of God," which words were applied to her mind, and the same evening she observed that God had reduced her strength to the lowest degree, and that in a short time she would be an inhabitant of that rest, where sickness and sorrow cannot come. Her disease was of a consumptive nature, proceeding from a cold. She hoped to meet in glory those kindred and friends who had gone before her, and above all, to enjoy the presence of God her heavenly Father, and Jesus, her elder brother. O! what a happy meeting. She said that she felt that she was in safe hands, even in the hands of God. Let him do what seemeth him good. Thanks be unto God, that the lot is cast into the lap, and the whole, disposing of it is of the Lord. So eight days after her grand-father died, her soul left its tabernacle of clay and entered the world of spirits. Our much loved Elder Jordan H. Walker preached on the occasion, from Rom. v. 2. "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." The subject was healing to the broken hearted, and the word seemed truly to be accompanied by the power and Spirit of God. It seemed like bread cast upon the waters, that it should be seen and felt after many days. Dark and mysterious are the dispensations of God. May we ever trust in him who shall change these vile bodies and fashion them like his glorious body, and not be left to trust in an arm of flesh. As our salvation is all of grace, and not of works, suffer me to close with the following verses.

Self righteous souls on works rely,
And boast their moral dignity;
But if I lisp a song of praise,
Each note shall echo, grace, free grace.
Grace, tis a most delightful theme,
Grace that can rescue and redeem;
Grace, all divine, all conquering, free,
Or grace had never rescued me.
'Twas grace that quickened me, when dead;
And grace my soul to Jesus led;
Grace brought me pardon for my sin,
And grace subdues my lusts within.
'Tis grace that sweetens every cross,
And grace supports through every loss:
In Jesus' grace my soul is strong
Grace is my shield, and grace my song.
'Tis grace defends, when danger's near,
By grace alone I persevere;
'Tis grace constrains my soul to love,
And grace will bear me safe above.
O, grace! free grace alone, I boast,
And 'tis in grace alone I trust;
And when I rise to heaven, my home,
I'll sing of grace, free grace alone.
Your unworthy brother, if a brother at all.

WILLIAM HAWKINS.

July 16, 1846.

Died, on Wednesday 16th inst, at the residence of her daughter Mrs. Ruth Lovell, in Cass Township, Mrs. Eleanor Kelly aged 99 years, 5 months, and 24 days.

Mrs. Kelley was born in Baltimore County, Md., on the 22d of January, 1746, and is an instance of longevity rarely to be met with in the present age, of the world; having lived to see her prosterity to arise, to the fourth generation from herself. She was one of the early settlers of Huntingdon County, residing previous to the Revolutionary War, near Mill Creek, on the place now owned by J. & J. Milliken, whence she with her husband and family

were driven by the Indians to seek a place of safety, in a more populous region.

It pleased God, in very early life, ere the cares of a family devolved upon her, to give her faith and repentance, thus leading her soul to Christ, in whom alone is found salvation, she was baptized by the Rev. Mr. Davies, and added to the regular Baptist church, sustaining throughout a long and virtuous life the character of a faithful and worthy member. She was endeared to all who knew her by her godly conversation & holiness of life; her mind being well stored with heavenly wisdom, well established in the sublime and fundamental truths of the gospel, she was qualified to apply the healing balm to the wounded spirit, to impart joy and consolation in exercise of mutual faith. It is peculiarly gratifying to the christian mind, to contemplate the life of such an individual, the writer of this imperfect sketch, was honored with her friendship, for many years, and has truly been edified, and encouraged in the life of faith, by her conversation, founded on the sacred truths of christianity. She was in the true scriptural sense, a "Mother in Israel," many of her children, and grand children, having been made "heirs, according to the hope of eternal life." In view of her death, the reflection is not without its solace, it is believed she died in the faith of God's elect. Therefore, "we sorrow not as those that have no hope."

May our life be open and manifest, and our death be the "death of the righteous."

Died, in Mmiskin, on the 26 ult. Mrs. Elizabeth, wife of Mr. Downs Coleman, in the 44 year of her age. Mrs. Coleman has left nine children, with numerous other relatives and friends to feel and mourn their loss.

In Walkill on Monday the 13th inst, an infant child of Mr. Hiram Wilkinson.

In this town, on Wednesday the 14th, inst, after a very short but severe illness. Mary Ann, Daughter of Dea. Daniel L. Harding, in the 7th year of her age. In this very trying dispensation, brother Harding has been called to commit to the grave the last of five interesting and lovely children. Side by side they lay with their departed mother, where they must remain until the voice of the Arch Angel and the trump of God shall announce the destruction of the last enemy, at the sound of which, the gates of death shall be unlocked, and the doors of the grave shall be opened; the dead shall arise, and the Kingdom of our Redeemer, in all its fullness shall be delivered up to the Father, according to his word.

"Sleep, lovely babes, and take your rest,
God called you home, he saw it best."

At Finchville on Thursday 15th inst, Mr. Gabriel Mullock, of this town aged about 50 years.

MARRIED.

At Warwick, on the 1st inst, by Elder Philander Hartwell, Mr. MARTIN L. COX, of Lafayette, Sussix co., N. J., to Miss LOUISA SMITH, of Sparta, N. J.,

By the same on the 14th inst, Mr. EDWIN A. SCOTT, of Ovid, Seneca co., to Miss SARAH A., daughter of the late Elder Philander D. Gillett, of Warwick.

Old School Meetings.

The Salisbury Association will meet with the Upper Pitts Creek Church, Worcester Co., Md., on Saturday, October 24, 1846.

An Old School Meeting will be held with the church at Olive, Ulster County, N. Y. on Wednesday and Thursday, the 4th, and 5th, days of November next.

Brethren of the Old School faith and order are affectionately invited to attend the above meetings.

Receipts.

NEW YORK.—Eld. Reed Burrill, \$1; Wm. D. Coleman, 2; Henry Clay, 3; M. Rogers, Esq. 2; Daniel Williams, 1.	\$9 00
VIRGINIA.—Eld. T. Buck, 4; Fielding Thompson, 1; Lucretia Thompson, 1; Eld. John Clark, 1.	7 00
OHIO.—Daniel Drumm, 1; Eld. S. Williams, 1; Evan B. Buckbee, 1.	3 00
James Lawnds, Md., 1; S. Pearce, Ia., 1; Mrs. M. Turrell, Pa., 1; Mrs. N. Bryan Pa., 1; James P. Shitz, Pa., 5; Charles Mills, Ky., 3; Eld. S. Trask, Mo., 1; Thomas Beardsley, N. J., by Eld. Harding, 1; Joseph Thorp, Mo., for J. Clevenger, 3.	17 00
For Mrs. M. M. Jewett, Charles Mills, Ky., 1; Eld. S. Williams, O., 3; A. Friend, Va., 1; a Sister in Md., by Eld. T. Barton, Pa., 2.	7 00
Total,	\$43 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, Daniel, A. West, and James B. Stapler, Jas. McGinty
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, m. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spiller, H. D. Banta.

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LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Stewart, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marvin, Wm. Sellman, Jan. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterberry.

MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware, and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, McGee, G. W. Zimmerman, Wm. W. Wall.

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OHIO.—Elders Lewis Seitz, Eli A-hbrook, D. Robertson, George Ambrose, C. Kaufman, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 1, 1846.

NO. 21.

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Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

For the Signs of the Times.

July, 1846.

Wade, to his beloved Gilbert, and, through his agency, if he please, to all the dear Brethren throughout the length and breadth of our comparatively happy, and highly favoured land.—

VERY DEAR BRETHREN:—Although I, like poor William, am a poor, unworthy, and very unprofitable servant, if a servant at all, of the King Eternal, Immortal, Invisible; yet I cannot fully persuade myself, though often tempted thereto, that I am wholly indifferent to the best interests of the dear Redeemer's Kingdom, which, not being of this world, is a purely spiritual Kingdom, the subjects of which are all spiritual subjects, not under law, but under grace.—I am sometimes enabled to rejoice in believing that I am indeed a subject of this spiritual Kingdom, and, as such, hope that, "to will is present with me, but how to perform that which is good I find not," nevertheless, I do, sometimes, feel an ardent desire, as much as in me lies, to set forth the declarative glory and honour of God, and to shew forth the praises of him, who is the chiefest among ten thousand, and altogether lovely, and who is emphatically called: "Counsellor, the mighty God, the everlasting Father, the Prince of Peace;" even of that God, who purchased the church, with his own blood, yes, with his own blood—God, with his own, not with another's blood, purchased the church—an inexplicable mystery, indeed, yet I believe it, believe it—with all my heart, and, in so believing, do greatly rejoice, for the shedding of no blood, except blood of infinite value, could possibly meet, and answer, the large, and very extensive demand, and requirements of God's violated law, a law, infinitely holy, just, and good: God, then, who only is infinitely holy, just, and good, could alone shed blood of infinite purity and value, and render an obedience, in doing and suffering, fully commensurate with the requisitions of the infinitely holy

law, which man had violated; and since the great Apostle has not scrupled to declare, in terms unequivocal, that God purchased the church with his own blood, I will not, cannot, dare not scruple to believe it: nor will I scruple to exhort the blood bought through, individually and collectively, to the practical obedience of all those duties enjoined by the great Head of the church. That it is our duty to love one another as he has loved us, all must agree, for he has commanded it. "This is my commandment, that you love one another as I have loved you." It is our duty, not only to abstain from evil, but from every appearance of it. To live, as much as in us lies, in peace with all men. To love one another with a pure heart fervently, and to glorify God in our bodies, and in our spirits which are his, remembering that we are not our own, but are bought with a price.—And now dear Brethren, you, whom the Lord has called to take charge of the flock, and to whom this call has been announced, and greatly confirmed by the special call of the various branches of the church, permit me to urge, that you carefully ponder, & weigh well the exhortation of the great Apostle to the Elders of the church of Ephesus, wherein he enjoins, Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Of this same God, who purchased the church with his own blood, does the beloved, and loving disciple, in his apostolic character, speak thus, to his brethren, "Beloved, now are we the sons of God, and it doth not appear what we shall be, but we know that when he" (the same God, I apprehend, that purchased the church with his own blood) "shall appear, we shall be like him, for we shall see him as he is."—Again, says the same Apostle, "Hereby perceive we the love of God, because he" (the same identical God that appeared in the flesh, and in the flesh shed his own blood, and purchased the church) laid down his life for us, and we ought to lay down our lives for the brethren." And this we would do, if we loved one another as we ought to love, i. e. with a pure heart fervently; but alas! because iniquity doth abound, the love of many waxes cold, very cold, yea, so very cold, that often, very often, the brethren seem reluctant, very reluctant, to lay down a few dimes, much more their lives for the brethren.—This, however, ought to be remembered, even this, that we ought to lay down our lives for the brethren, and thus demonstrate

that we love one another as Christ has loved us. Then would not the ox, that treadeth out the corn be muzzled as he often is; nor would the poor brethren be overlooked, passed by, and neglected, as they often are, to the reproach of the name of christian, neither would it often occur that, when our traveling brethren give us a call, and preach for us, our more wealthy brethren having gone, one to his farm, and another to his merchandise, are absent, and not in place to be ministered to, and in turn to minister to the wants of their brother, and to help him on his way, and consequently the itinerant brother left to pass along and carry on the warfare of the church, and fight her battles at his own pecuniary cost & charges. These things are, surely, not as they should be.—There is something wrong, which wrong would be made right, if the brethren loved one another with a pure heart fervently, and were free from that spirit of parsimony, or covetousness, with which, Joseph, one of your correspondents, says, & says truly, Elder Lewis Conner, deceased, once charged the Baptist denomination.—Elder Conner was, at the time he made this charge, sitting as the Moderator of the then highly respectable body of Baptists, called the Shiloh association: when a member of her body moved a resolution, which had for its object the creating of a fund, to be used in defraying the necessary and unavoidable expenses of her messengers to sister associations; Elder Conner advocated the adoption of this resolution, but, notwithstanding his great influence in, and over that body, the resolution was lost, a majority voting against it, whereupon Elder Conner arose and said, "Well, Brethren, you have beaten us, but one more such victory will disgrace your body," and further added, "I have long thought, and I will now leak it out a little, that covetousness is the curse of the Baptist denomination." Thus he thought, and thus he spake, and sure I am that you will not censure him, when you are informed, as I have been, that he once received only four shillings and six pence, not sterling, but current money of Virginia, for one whole year's service as pastor of a church, containing many members, some of whom possessed considerable wealth. May the good God deliver all his faithful oxen from all those covetous keepers, whose covetousness often muzzles the ox that treadeth out the corn; and I have sometimes thought, so far provokes the chastizing rod, that the legitimate ox is taken away, and a bastard ox is substituted in his place. Shiloh, as she now stands, has, I am persuaded, no ox.

en, except bastard oxen in her service, and if so, is she not cursed, and is not her body disgraced. Frisco, Conner, Mason, Koonts, Moffit and others, their cotemporaries, often spoke, as it were, with the spirit of prophecy—but, lest I weary you, I will come to a close, and my letter being a long one, I will save the printing of seven capitals, by giving you only my middle, or double name, a name given me, in honour of the maiden name of my natural Grand Mother,—this is it.

WADE.

P. S. Since writing the above I have been indulged with the delightful and happy privilege of witnessing the constitution of an Old School Baptist church near Culpepper Ct. House: This church was constituted on Saturday, the 1st day of August, by Elds. A. C. Booton, W. C. Lauck (Elders Philip Spillman, & Covington being present, concurring in, and witnessing the same) with six members, four males and two females. These Brethren have come out from Mount Pony, a New School Baptist church at Culpepper, Ct. House, under the pastoral care of Elder Gorden and his assistant, Elder Cumberland George, because of the heresies, that are, in their judgment, entertained by that church, in common with all the New School churches every where. Brother Samuel Rixcy, at whose private residence this little church was constituted, is an old, and experienced member, and had long and earnestly, but unsuccessfully, remonstrated with his Brethren of Mount Pony against what he honestly conceived to be corruption, both in doctrine and practice, and having used forbearance till forbearance had, in his conception, ceased to be a virtue, determined, with five others of that body, to withdraw themselves, get constituted into a church, and build for themselves a house, in which to assemble and worship, according to the dictates of their own consciences, not the gods of modern benevolence, Totalism, and Modern Missions, but the God of Abraham, of Isaac and of Jacob, even the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath, they believed, begotten them again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable and undefiled, and that fadeth not away, reserved in heaven for them, and all others, who are kept by the power of God through faith unto salvation. This little church has assured the name of Chesnut Fork, and will hold her meetings stately at Brother Rixcy's till she completes her meeting house, which is in progress, on the third Sunday and Saturday before in each month. Old and New School Baptists with many of divers sentiments were in attendance at the constitution of this devoted little band of loyalists—three sermons were preached on Saturday, and four on Lord's day. The Old School Baptists in attendance appeared to be delighted, edified, & comforted, whilst those of the New School were, probably, deeply chagrined.

From this very interesting meeting I went on to the corresponding meeting at Chappawamsick, in the county of Stafford, thence to the Ketocton

association, held with the church at Thumb Run, Fauquier county, thence to the Rappahannock association held with the Robison church, Madison county, and thence, and last, to the Ebenezer association held with the Salem church in the county of Rockingham.

The business of the corresponding Meeting, & the Ketocton & Ebenezer associations, was transacted in the spirit of kindness and Brotherly love: no electioneering spirit was, in any way, exhibited, either for or against, on the part of any, but unanimity, peace, and harmony prevailed so universally among the brethren; that I was made to feel that I was associated with christians; brethren indeed, where each know how to esteem others better than himself. Of the Rappahannock association, and her transactions, it might not become me to particularly speak, being myself, a little member of that very diminutive body.

Your devoted Brother in these low grounds of sorrow where tribulations make up a part of the inheritance of the saints.

WADE.

For the Signs of the Times.

Centreville, Fairfax co., Va., }
Oct. 24, 1846. }

BROTHER BEEBE:—I herewith send you for publication in the Signs, a copy of a letter I received a few days since from our Brother John Clark, that the readers of the Signs may be informed of this new and more trying affliction which has been appointed him; not doubting that many of them will truly sympathize with him, in his trials.

S. TROTT.

Fredericksburg, Oct. 14, 1846.

DEAR BROTHER TROTT:—Your letter of the 8th Inst. came duly to hand, perhaps I can best answer it, by giving you a concise account of the scenes though which I have passed since I last saw you, and by which you will see that it is altogether a hopeless case, as it regards my going to the Association in Maryland; (The Salisbury.)

I think I informed you when we were together at Chappawamsic that I was engaged in rebuilding the bridge across the river at this place, and perhaps gave this as a reason (it was the main reason at all events) why I did not go to the other associations. Well I progressed with the work heavy and laborious as it was, having employed from 8 to 12 hands and met with no disaster until within 3 or 4 days of its completion. It was remarked by me and others that when I built it at first, 19 years ago, one man was killed, one crippled so as to be almost useless for life, one died of a disease contracted on the water &c. and in this case none had been sick, none injured in any way except a slight mash or cut of a finger &c., But alas! for all human calculations and management. On the Tuesday after the 3d Lord's day in Sept. whilst the workmen were engaged in letting down an old frame, and as I was standing in front giving directions, the turn as we call it, of the main rope slipped off the sleeper and fell and so the frame with it, as the hands had no power now to hold it up; another rope made

fast to the frame where I stood caught one of the workmen by the legs and threw him partly over the precipice, but he recovered, & it passed swiftly to me and caught me by the ankles or heels and threw my feet up, my head striking the floor the precipice and then I was precipitated head foremost to the bottom of the bridge. The full height of the bridge is about 25 feet, but at this place it was about 15 feet, as it was near the abutment. From various bruises about my body it appears that I struck in several places in the descent, but on the edge of a sill some 3 or 4 feet from the ground a large lock of hair was found where my head struck and from which I glanced to the ground. I remained insensible for about 20 minutes and without any appearance of life. And from the moment of returning consciousness to the moment I was bled, which was after I was carried home, some time, as I was very cold at first, I only saw and recollected persons and things as a dream, part of which was recollected and the ballance forgotten. But I will just remark here, that the most mysterious matter relating to the fall, is that I have no knowledge or recollection of falling at all, I have no recollection of being struck by the rope or any thing else, and when I came to I would not admit that I had fallen at all, as I did not recollect or know any thing of the first motion or move in the fall. I felt no pain then and was not conscious of any hurt, only I could not move or handle myself as usual. I was confined two the bed nearly two weeks, took a good deal of medicine and have been very much reduced. For a week or more I have been able to move about in a hobbling gait and to ride in a buggy; but still am very feeble and weak and appear to recover very slowly. The greatest distress I now feel is in my breast, back, neck and head. I have not attempted to preach since, and when I shall be able, if ever, I know not. It will also be a long time before I shall be able to *work with these hands* if ever I shall again.

I have thought that perhaps some of my *kind friends* will be ready to say when they hear of this, Ah this is a judgment or chastisement from the Lord, for not giving himself wholly to the ministry: for engaging in secular employment. Well now I can neither preach nor work, and do not know that I shall ever be able again to engage in either to any extent; and what now? But let all these surmisings pass for the present. The same evening that I fell three of my boys were taken with the prevailing fever hereabout, my wife having just recovered, and on the Saturday and Sunday following, one of them was despaired of by Physician and all. He was cold as clay, and had all the symptoms apparently of the approach of death—a cold clammy sweat, no pulse, and medicine would not act. But he resuscitated on Monday following, and has been mending slowly ever since. For two nights and a day almost incessantly I felt engaged for him, and with a good deal of boldness and nearness to the Lord as I hope. And, Oh, how shall I recount his mercies to me in all my trials and afflictions! The calm

resignation to his will, the sweet and heavenly manifestation of his love which I experienced on Sunday after my hurt more than made amends for all I lost and suffered. May I feel assured, my brother, that you will remember me and mine at the mercy-seat. I know that we must be troubled for the afflictions of Joseph.

My regards to Sister T. and all friends.
Yours &c., JOHN CLARK.

For the Signs of the Times.

Greene, County Pa., June 25, 1846.

BROTHER BEEBE:—I take my pen to write you a few lines. I am a poor, unprofitable servant, if I am a servant at all. Yet the Lord has been very kind to such a poor, unthankful, short coming, creature, although, so unworthy of his favours, the Lord has preserved my unprofitable life to see almost three score years and ten; while many of my fellow men have been called away before they have seen one half that numbers of years. You may think, brother Beebe, that I make very free with a person whom I have never seen; but I have heard often of you; and as poor a creature as I am, I think we speak the same things. We have passed through trying scenes of various kinds, when if it had not been for the promises of Jehovah, I should have been almost in despair. He has promised that he will never leave nor forsake his people; and although his church may be in the midst of trouble. He is a wall of fire round about her, and a glory in her midst. Our Lord has said, "On this Rock I will build my church, and the gates of hell shall not prevail against it." When we can look with an eye of faith on these precious promises, our trials seem small indeed, and intended for our good. We read, that every son whom he receiveth, he chasteneth, and farther, that his people are a poor and an afflicted people, and that they shall trust in the name of the Lord. Christ, has said, in the world ye shall have tribulation; but in me ye shall have peace." Paul says, These light afflictions, which are for a moment, work for us a far more exceeding and eternal weight of glory. The Lord is unchangeable, he is alwise and alpowerfull and his works are finished from the beginning. What a consolation to the people of God it is to know that sinners were chosen in Christ Jesus before the world began. I think those scriptures are all of God. We have nothing to boast of, we can only say, "Not unto us, Not unto us, O God! but unto thy name be all the glory." I think we have the gospel preached in its purity here, by Elder Skinner and by others who pass through these parts from Ohio. We have taken your paper three or four years, and I think it has afforded us great consolation, especially the communications from brethren and sisters abroad, who all seem to be travelling in the same path that we think and hope that we are travelling in: believing the same doctrine, having the same trials; complaining of the same wicked hearts, which they have to contend with; passing

through the same dark seasons, with sometimes a ray of light breaking in upon the mind, causing their souls to rejoice for a short time, when the great Deliverer comes out of Zion to turn away ungodliness from Jacob. In one day he removes the iniquity of the land; and being once removed, their sins and their iniquities shall be remembered no more. There is no more offering for sin, For by one offering, he hath perfected forever all them that are sanctified; and he has also obtained for them ETERNAL REDEMPTION, and brought judgment unto victory.

After a long wandering in the mountains, some six or eight of us have got together in a church capacity & hold our church meetings in a School House, since the Ishmaelites, (or New School) drove us out of our Meeting House, and we have preaching once a month—and occasionally one returns back to us, who has been carried off by the New School.

Brother Beebe, we have a great desire to see you and hear you preach; and if the Lord should ever call you through this part of his vineyard, do give us a call.

Brother Beebe, give us your views on Habbakuk, ii. 11. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

I must close, praying God to prepare us for a happy meeting in that world above, where sin and sorrow cannot enter.

JOHN MORRIS.

For the Signs of the Times.

Wallkill, N. Y., Oct. 30, 1846.

BROTHER BEEBE:—I have long felt a desire to communicate to the saints what I have experienced of the dealings of the Lord with me; but a sense of my own weakness and inability has prevented me. Truly, if I am a saint, I am the least of all; yet I do feel strong in the Lord, and wish to make known what I hope he has done for my soul.

Nearly four years ago I was brought to feel a deep sense of my lost estate, I attending meeting at New Vernon, and heard Eld. Beebe preach from John vi. 37. "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." It was impressed on my mind that I was forever cast out; which so distressed me that I went out of meeting, for all that I heard condemned me. There had been a candidate for baptism received, and after meeting the congregation all repaired to the water, where she followed the footsteps of her Redeemer. While I was sitting by the water I was made to weep bitterly. I thought she, (the person baptized,) was the happiest person I ever saw, and that happiness could never be for me to enjoy. On my way home I asked my brother and sister, with whom I was riding, how their minds had been exercised on that day? They told me; but their exercises had been very different from mine. I had a strong desire to search the scriptures, and read much, but could find nothing for me but condemnation. I thought I would try to shake off

these gloomy feelings, and I went out into young company and vainly tried to be cheerful; but when I returned I felt awfully condemned, for adding sin to sin. In February 1843, the Lord was pleased to take my dear father from me, and it then seemed that my last comfort was taken away. It seemed that I could never again feel reconciled, to it. While mourning for him, it came forcibly to me, "Mourn for yourself." On the next night after my father was buried, I read the 152 Hymn of 2 Book, Watts.

"Death, tis a meloncholy day,
To those that have no God;
When the poor soul is forced away,
To seek her last abode.

In vain to heaven she lifts her eyes,
But guilt, a heavy chain,
Still drags her downward from the sky
To darkness fire and pains.

Awake and mourn, ye heirs of hell,
Let stubborn sinners fear,
Ye must be driven from earth to dwell,
A long forever there.

"See how the pit garps wide for you,
And flashes in your face,
And thou, my soul, look downward too,
And sing recovering grace."

In reading these four verses, I was very much alarmed, I can not describe my feelings.—All I could say was, Lord have mercy on my soul. For a week I could neither eat nor sleep, and when trying to pray, these words came to me, (which I supposed were scripture.) The prayers of the wicked are an abomination to God; and it seemed to me that I could not live. It seemed that there could be no mercy for me; every thing looked gloomy and melancholy, I thought, if there was any comfort on earth, it was in hearing the children of God converse on experimental subjects. In August; I was confined to my bed, very much distressed both in body and mind, and it was thought by many that I could not recover, I felt unprepared to die; but I saw such justice in God, that if it was his will to take me, it must be just. As I lay contemplating my condition, these blessed words came to my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Although I was so sure that I was a laboring and heavy laden soul, I could not, think so blessed a promise could be for me. Shortly after this passage had come to me, a lady called on me, and commenced talking to me about death. She asked me if I professed to have a hope in Christ? I told her I did not, and I feared that blessed hope could never be mine, she said it was as easy to ask God for any thing, as it was to ask her, or any other person. This made me feel worse, if possible, than before, I thought if I could ask God to forgive my sins, I would, so I made the attempt, when this hymn came to my mind, with a convincing power, that I could do nothing.

"Shall the vile race of flesh and blood,
Contend with their Creator God?
Shall mortal worms presume to be,
More holy, wise, or just than he?"

I felt assured that if I was ever saved, it must be of grace, and not of any thing I could do, I was driven almost to despair. My sins appeared

to be too great to be forgiven. When I was somewhat recovered I went to visit my uncle, Deacon Silas D. Horton, who with my aunt were members of the Old School Baptist church of this place, and I heard them relate a great many of their exercises which seemed to accord with my own. In company with them, I went to New Vernon, to visit two of my cousins who had been recently baptized, at their house I met with a number of Old School Baptists; they all seemed to feel so happy that it made me feel like one alone. They read a great many hymns, but none among them that I could feel to be applicable to my case until this last one that was sung.

"I am a stranger here below
And what I am, 'tis hard to know,
I am so vile, so prone to sin,
I fear that I'm not born again.
Would I experience call to mind,
I often find myself so blind,
All marks of grace seem to be gone
Which makes me fear that I am wrong.
I find myself out of the way
My thoughts are often gone astray,
Like one alone I seem to be;
Or, is there any one like me?
'Tis seldom I can ever see,
Myself as I would wish to be,
What I desire, I can't attain,
From what I hate, I can't refrain.
So far from God I seem to lie,
That often I'm constrain'd to cry;
I fear at last that I shall fall,
Or if a saint, I'm least of all.
I seldom find a heart to pray,
So many things come in the way;
Thus, fill'd with doubts, I ask to know,
Come, tell me, is it thus with you?
By sore experience I do know,
There's nothing good that I can do,
I cannot satisfy the law,
Nor hope nor comfort from it draw.
My nature is so prone to sin,
And all my duties so unclean,
That when I count up all the cost,
Without free grace, I know I'm lost."

In hearing this hymn, I received great comfort; it seemed to express my feelings, better than I could, & before morning these words came as plainly to my mind as though they had been spoken to me; "Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." I then felt as though all my trials were ended, and that there was nothing but peace and comfort remaining for me; I went to New Vernon to meeting on the next Sunday, and heard Eld. Beebe preach from 2 Cor. iv. 16, 17, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I can truly say, this was the first sermon I ever heard, I thought that every word was for me. I am not able to express the joy that I felt.

"On the wings of his love
I was carried above,"

and I felt as though I never could see any more

trouble, the way of salvation through Jesus Christ seemed so clear and so beautiful. After this I became much exercised on the subject of baptism; my mind was led to the church and I thought it would be a delightful privilege to unite with them, and I resolved to attend the church meeting on the next Saturday and tell the church what I hoped the Lord had done for me. But before the day arrived, I began seriously to doubt whether it was my privilege; for darkness and doubts had broken into my mind, and I was alarmed to find within me some of the corruptions of nature, which I had flattered myself were forever banished; particularly the fear of death, I thought that a heaven born soul could be afflicted with no more such fears. On Thursday of that week I became so much exercised that I was constrained to open my mind to my mother, who is an Old School Baptist, of many years experience; I asked her if a christian could be so exercised, she told me that she but seldom felt ready to die; that it was not often that she could contemplate death as being disrobbed of its terrors. Her reply and conversation gave me relief, and I felt more comfortable until the day of the church meeting; I had prayed that the Lord might so order it, that I might be prevented from attending the meeting, if it was not his will that I should go forward. Well, the day at length arrived, and it was a delightful day, it seemed that every obstacle was taken out of my way; and I felt to congratulate myself on the prospect of meeting with the dear people of God, and relating to them the wonderful goodness of God to me; when as I was walking out in the fields, suddenly the question arose; what are you going to the church meeting for? You have nothing to tell the church! This dart, was a fiery one, it wounded me sorely; I returned to the house, much agitated, and took up the Bible, and opened to the place where Jesus directed his disciples to take no thought before hand, what they should say, and assured them that it should be given them, what they should say in the same hour. These words were so applied as to relieve me, and again my coast was clear. I went to the meeting and told the church what I have in substance now related, and received an expression of their fellowship with me as a subject of God's redeeming love, and was by them welcomed to the ordinance of Baptism. On the next day one week, I was, with three other happy converts baptized, and received the hand of fellowship. This was the 30th day of October, 1843, a day long to be remembered by me. But notwithstanding the happy moments I then enjoyed, & the inexpressible satisfaction of mingling with the dear saints, and the comfortable assurance I felt that I was born of God, I have, since that time been subject to the buffetings of Satan. I have learned by experience how greatly I was mistaken in supposing that I should never see any more trouble.

At some future time, I will endeavor to state how wonderfully I have been supported during the two or three years of my sickness, in which, for the greater part of the time I have been too feeble

to attend the public worship of God with the church; but for the present I subscribe myself your sister in Christ.

RHODA M. HORTON.

For the Signs of the Times.

Jay, Franklin co., Me., Oct. 24, 1846.

DEAR BROTHER BEEBE:—I take my pen to address you this morning feeling that I am a poor sinful creature, for whenever I attempt to pray, preach, write, or converse, old depraved *self* is present so that I cannot do the things I would, for *self* always means right, thinks right, acts right, and is right in its own esteem; the selfishness, hardness, and wickedness of my fallen nature is unprecedented so that I even abhor my own life. It is truly a consolation to my soul that salvation is alone in God the Father, and in his Son Jesus Christ, aside from creaturely works, and human means. Such a salvation I love to proclaim, and at times I feel to glory in the cross of Christ. The Lord will do good, in his good pleasure to Zion, without the agency of any created being, for he worketh all things after the counsel of his own will, and worketh in his people to *will* and to *do* of his good pleasure. His *hidden* people are not known to the world; their sighs, groans, and tears ascend to their Creator God, who has a bottle for all their tears, a cordial for all their wounds. They are one in Christ their exalted Head from whom they derive every spiritual blessing and by whose omnipotent power they are sustained. They are known from all other people in that they continue *immoveable in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers,* aside from a false church whose ways are *moveable so that thou canst not know them.*

All that believe in Jesus, receive an inheritance that far exceeds what Adam did enjoy in paradise; they will receive the consummation of their anticipations when they become *fashioned like unto His glorious body, according to the working where by He is able to subdue all things unto himself.*

I arrived in this place the last of July after a series of unexpected and trying circumstances. Since which time I have had the privilege of beholding the work of the Lord in reviving the church, and in the ingathering by baptism and otherwise of some of those who were ready to perish. The good order and brotherly love that prevails among the brethren is truly delightful. I am willing (when grace abounds) to spend, and be spent for the cause of Christ, to live and suffer with his people, to rejoice with those that do rejoice, to weep with those that weep. Thus far the Lord has sustained me, and blessed be His holy name. When I have been cast, as it were, upon a sea where neither sun, nor stars for many days appeared, & no small tempest lay upon my soul, and almost all hopes of being saved was taken away, I have escaped safe to land, through His delivering grace. There are mountains to cross, rivers to ford, battles to fight, dangers on every side, without, fightings, within, fears. Yet it can be said now as heretofore, "in all these things

we are more than conquerors through him that loved us." As Jesus is exalted as *one chosen out of the people, the first born of every creature, set up from everlasting, possessed of God in the beginning of his way; the beginning of the creation of God*, so He is invincible in power, wisdom, and every divine excellence and will save to the uttermost all his people, is able to sustain them in the utmost distress, to raise from the greatest depths of darkness, from sin's lowest abyss. Thanks to the King of kings! and let all His people say, Amen.

Our Associational meeting was well attended, and was very interesting; love and fellowship was manifested among the brethren, and I think the season will be long remembered. We were greeted with the presence of brethren Hartwell and Brooks, from Warwick Association who were the only Corresponding Messengers present.

The above I have written partly by request, and I leave it with you to dispose of as you may think proper.

Yours as ever,

JOSEPH L. PURINGTON.

P. S. Since I arrived in Jay, in July, there have been thirteen added to the O. S. church, seven of them by baptism, and the work apparently continues.

J. L. P.

For the Signs of the Times.

McConnellville, Ohio, Sept. 7, 1846.

DEAR BROTHER BEEBE:—I hope that I have appreciated your kindness in inserting these interrogations on the authority and duty of Elders, in the *Signs and Monitor*; and also that of brother Trott, in his readiness to communicate his candid and unreserved views of the same. My mind being much exercised on the order of the house of God, I was induced to send you those interrogations for insertion; by which I thought to elicit the true legitimate order and government of the church of God, respecting the duty and order of Elders.

It is admitted that the government and order of the church of Jesus Christ is much abused, and his authority trodden under foot by unregenerate priests; and I have thought many of his blood-bought family are governed by *usages*, founded upon expediencies, which have become the law of government in the church of the living God.—The true church of Jesus Christ is constituted by the sovereign will of the almighty and gracious God, who is too wise to err; and adhering to his authoritative will in Christ Jesus will serve as a bulwark for the safety of his people. A church state, therefore, must tend to edify believers and to glorify God—must be friendly to good character and honorable to the saints, and must be abused if it ever occasion injury. I perfectly agree with brother Trott, in what he says of the preliminary remarks; I intended to convey by those remarks that the officers cannot be supposed to be chosen before the church by whom they are chosen, is constituted; besides the church is not

constituted for the officers, but the officers for the church: we can easily conceive of a church without officers, but not officers without any church in which to exercise their office. Brother Trott anticipated that he would have to differ with my views on the important points of the interrogations, and, I expect, that in relation to Elders or *Bishops* having the pastoral care of more than one church.

Br. Trott and myself are of one mind respecting the first interrogation, only, perhaps, in the important particular of the authority of the Apostle for the act of ordaining Elders in every church. If he ordain those Elders by the express command of our Lord is not the Apostle's act in ordaining such Elders a precedency for an authority to govern and rule all churches of Jesus Christ, whether in a city or a village or anywhere else?

Br. T. observes that *he knows of no text in the New Testament which directly by pattern or precept confines the office of an Elder to one church, and of course to the church of which he is a pastor.*

If Br. Trott means the exercising of his ministerial gift in preaching the gospel, I assent to the correctness of his observation; but, if my Br. consider that a Bishop or Elder is authorized to exercise his judicial authority, and rule in 2, 3, or 4, churches and to be related to such churches at the same time, I must dissent from his opinion at present and also with my ministerial brethren with whom I stand immediately connected in associate capacity. Nevertheless, I highly esteem them as Ministers of the Lord Jesus Christ. I take the Apostle's act in ordaining Elders in every church as a precedent, & amounting to a precept, and binding as a rule of order to be observed by all the churches until time shall be no longer.

As to a pattern, I believe, the seven churches in Asia are full & complete. It has been stated that the vision that John saw was symbolical and prophetic; admitting that it partly was, it was perfectly explained to John, and placed on record for our admonition "Write the things which thou hast seen, (said he that has the keys of hell and death,) and the things, which *are*, and the things which *shall be hereafter*." Rev. i. 19. I do not expect that it will be disputed that the seven angels of the seven churches were pastors of their respective churches, or *Bishops* or *Elders*, that they were approved for some things, and admonished for others, and that the whole of them were reprov'd, or exhorted, or invited and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of *you* according to your work. Rev. ii. 23. I do not expect to find a better pattern than this; no, not even in Moses and the Prophets. It is true that Paul described the character of the person proper to fill the office of an Elder or Bishop; and also that there was a plurality of Elders in the churches; but I have not seen any direct testimony for an Elder or Bishop to have a plurality of churches to exercise his pastoral office in. It is better in my judgment to take the Acts of the

Apostles as a rule of order to be observed by the churches and their Ministers than to rely upon far-fetched probabilities. It is observed by some brethren, that, the Apostles, had the care of all the churches, therefore it is assumed that an Elder may have the pastoral care of more than one church; It must be admitted that the Apostles as the Apostles of the Lord Jesus Christ had the care of all the churches; but I conceive the care that the Apostles exercised in the churches was from their Apostleship and not from being Elders or Bishops. Peter was an Apostle and also an Elder, implying that he knew how the office ought to be filled and sustained. The Apostleship is not limited, but the Eldership is. The Apostles received their ordinations and commissions from the Lord, but delivered them to the churches for them to administer the same. But the Elders or Bishops receive their authority, not directly from the Lord, nor from the churches where the Lord by his Apostles has put his authority for them to rule and to be ruled. I am reminded by my Br. T. that the charge of Peter to the Elders, was in general terms, they being scattered over a large tract of country. I understand, to feed the flock, is, to set before the gospel: but whether taking oversight of them is to be considered to the same extent, is a question with me. We may consider those disciples as a flock as related to Christ their Head and Shepherd: but as located in the different provinces they become distinct, and separate, as flocks under the oversight of their respective Elders. A company of poor despised and scattered disciples of the lowly Jesus, meeting in Galatia and associated together to serve their Lord Christ could not be considered the same identical flock that was meeting in Pontus, or Bithynia; but wherever the flock of Christ assemblies there, I presume, is the seat of the Lord's government, and they are subject to his law; they are constituted to give visibility to Christ's Kingdom, & are set as thrones of judgment on the earth,—to perform and uphold public worship of God—to promote union, and establishment amongst the obedient disciples of Christ, and to warn the unruly, and reprove and exhort as the Lord directs, to preserve the scriptures, keep the faith—cherish the feeble, and honour the Lord.

If I understood Br. T. correctly, he makes no distinction between those who preach the word, & them that are Bishops or stewards in the church of God; when Paul, the Apostle, describes the characteristics of a Bishop he says, not a novice for if a man know not how to rule his own house how shall he take care of the church of God? I think from the cautions, and restrictions, that Paul gave to Timothy, that a Bishop had the charge of the church of God and should be considered in a restrictive sense. Now the same Apostle declares in his letter to the church at Corinth. "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach *every where in every church*."

EDITORIAL.

NEW VERNON, N. Y., NOVEMBER 1, 1846.

THE RESURRECTION OF THE DEAD.

Williamsport, Ten., Oct. 9, 1846.

BROTHER BEEBE:—There are three or four designing men in Middle Tennessee, who have created considerable excitement on the subject of a non resurrection. They have charged the Richland Association, with denying the doctrine of the Resurrection of the dead.

I have been a member of this association for the last 18 years, and I know that she believes the doctrine of the Resurrection of the dead, and of a general Judgment. She denies the Resurrection of flesh and blood, and contends for the resurrection of Jesus Christ and all his saints, spiritual, in his likeness, as John says, 1 John iii. 2. I send you a copy of faith in all the leading principles of the gospel; as they present an abstract of our principles.

I sincerely desire your views on Malachi iii. 1. and also on Zechariah xiv. 4, & 5. Please give these lines a place in the Signs, and Monitor, as soon as convenient, and do not fail to give us your views on the above passages.

Brother Beebe, if there is any thing in this life that I desire, it is the peace and harmony of Zion's children, that they may dwell together in the love of the truth and practice of the gospel. I will close, by subscribing myself, your unworthy brother, in Gospel Bonds.

GEORGE R. HOGE.

REMARKS.

It has been, and still is our desire, so far as possible, to avoid unprofitable agitation, of subjects, which in our judgment, have a stronger tendency to excite discussion than to edify, comfort and instruct the people of God. And although we consider the Resurrection of the dead, inferior in impartance to no part of the gospel of God our Saviour, we have feared that the manner in which some brethren have seemed disposed to discuss it, as calculated to gender strife and discord, rather than to result in the peace of Zion and the glory of God.

The letter of Elder Hoge, which will be found above, states that the Richland Association, of Tennessee, has been misrepresented on the subject, and asks the privilege of explaining the real sentiments of that association. He has also sent us a copy of the minutes of the association, containing an "abstract" of their doctrinal sentiments in which they say, Item 10. We believe in the Resurrection of the dead, and general judgment. This expression, undefined we presume would be satisfactory; but as brother Hoge adds, "She denies the resurrection of flesh and blood," we conclude that the most of our readers will consider such denial as equivalent to a denial of the resurrection altogether, and a justification of those who have so charged that association. We will not attempt to define what is intended by their profession of faith in the resurrection, nor of their

repudiation, of its application to *flesh and blood*; or what our brethren of Richland believes will be raised up at the last day; whether, soul, body, or spirit. If they only intend to say that all the relationship between the saints, and Adam, or human nature ceases, with the death of these mortal bodies, and that the resurrection shall bring them forth as a new production of the Quickening Spirit of God, in the same manner that the body of our Lord Jesus Christ was raised from the dead, we see no cause for controversy; for such we presume to be the general view held by Old School Baptists on the subject. But if such be their intention, we think they have, not been sufficiently clear in defining their position.

By the reference made to 1 John. iii. 2. we are inclinad to believe our brethren hold with us, that the resurrection of the crucified body of our Lord Jesus Christ is an exemplification of the manner and nature of the final resurrection of the bodies of the saints. In his resurrection, he became the *first fruits* of them that slept, consequently the certain pledge that all his people shall in like manner be raised up, in that hour in the which all that are in their graves shall hear the voice of the Son of God, and come forth; they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation.

Many idle and vain speculations have been resorted to by multitudes at sundry times, in attempting a philosophical solution of the resurrection of the dead, but all philosophy must forever fail, when applied to the things of the Spirit of God; as we Old School Baptists hold the things of the Spirit to be known only by revelation, not by science; rules therefore which will apply to natural things, cannot apply to spiritual things. To us it seems quite inexpedient to say that *flesh and blood* will not arise, as many would be led from that expression to suppose that, the identity of the bodies of the saints, in the resurrection was denied; which must be equivalent to a denial of the resurrection altogether. For if the bodies of the saints are raised from the dead at all, there must necessarily be a preservation of identity; and if the bodies of the saints are not to be raised up, what is to be raised? Not the soul, or spiritual man; for that cannot die, cannot be committed to the grave; and in the resurrection, all that are in their graves shall hear the voice of the Son of God, and shall come forth, to the resurrection of Life eternal, or of damnation. There can be no two ways of understanding Rom. viii. 11. 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 term mortal cannot apply to our stiritual life, as that is in no sense mortal, nor can it apply to any other part of us than that which came under the sentence. "Dust thou art, and unto dust shalt thou return." Some have said that flesh and blood shall not arise, but flesh and bones shall arise; and this view they have attempted to sustain, first because

1 Cor. iv. 17. Herein is a coincidence, that agrees to the establishment of a rule to govern. "Then if none are pastors of churches where their memberships are not, either no company of disciples, not having pastors of their own body can be considered gospel churches, or the Holy Ghost has failed to call them forth to their office." I answer, the churches of God, wherever they are located, consist of supernaturally related, absolutely regenerated, & openly baptized persons. Such may be considered a gospel church, and yet, may not act and walk in gospel order. A Baptist Minister may embark from London to America—with his credentials and recommendation in his pocket. On his arrival in Virginia, or in Ohio, he presents his credentials to a Baptist church of the same faith and order, as his credentials represent; the church being without a pastor, invite him to preach; he puts his credentials into his pocket and preaches for the said church; the church accepts of his ministry, and he is requested to take the pastoral care of the church, which he assents to, and he becomes their pastor, but holds his membership in London. What authority would such a Minister be under to that church? This case is synonymous with every pastor who takes the oversight of a church, and his membership in another. "The Holy Ghost in the experience of the church is his own best expositor of the order he has revealed." Truly, if the churches experience arise from his (the Holy Ghost's) divine unction and teaching. But, my brother, churches are liable to be governed by circumstances that have arisen from expediency, and not from precedency and practice founded on truth. The circumstances of many churches at this present time are lamentable, some churches I know, do not have their pastors to attend them, but four times a year, and sometimes not so often, and difficulties & disorder are the fruit of such a procedure. I could state some facts within my knowledge that have arisen from the relation of pastors to churches—under their present order of expediency; but I forbear.

Br. T. observes, in conclusion, "what shall we do, to bring about such an order of things for every gospel church to have a distinct pastor of its own body?" In reply I would merely remark that we ought not to amend, nor append to the laws of Zion's King; but let us repent, and believe in the name of the Lord Jesus Christ, and be saved. May the great Head of the church preside over all his churches and bless his servants with knowledge and understanding to the comforting and edifying of the same; that Zion may arise and walk in the beauty of her King, is the sincere prayer of your brother in tribulation.

JAMES JANEWAY.

P. S. Brother Beebe, I am much annoyed by an intruding visitor that attends on me at all times, (but especially when in the exercise about spiritual things) without being invited. I have endeavored to suppress his suggestions, but should there be any thing wrong in this communication you will change it to his account, as I have tried to mortify him, but I cannot slay him. Yours, J. J.

it is written that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," (1 Cor. xv. 50.) and second, because that Jesus had shed all his blood, when he was crucified, and it is supposed that his risen body contained no blood. These two we presume, are the strongest arguments used by the advocates of the theory. But let us examine them. Does Paul say that flesh and blood shall not be raised up, or that they shall not after the resurrection, inherit the kingdom of God? By no means. Let it be remembered, Paul speaks in the present tense, *cannot*; and why? For the same reason that corruption cannot inherit incorruption. The kingdom of God is a spiritual kingdom, and our flesh and blood in their present state, and relation to Adam, and to the law, are corrupt, depraved, diseased, mortal and natural. But in the text our brother has referred us to. 1 John. iii. 2. we are assured that when Christ shall appear, we shall be *like him, &c.*, and Paul, in the text quoted, Rom. viii. 11. has told us how. "He that raised up Christ from the dead shall also quicken our mortal bodies." If then we can know how Christ's body in which he suffered death, was raised up; we shall also know how our mortal bodies shall arise. And of his resurrection we can trace a few very important particulars. And first, we observe. Though he was put to death in the flesh, he was quickened in the spirit. When put to death in the flesh, we understand that his relation to the law which he assumed by being made of a woman, was finished. He died as the Son of man; as the Son of David: as the issue of Judah, *being put to death in the flesh*; but *he was quickened by the spirit*; or begotten from the dead; so that in his resurrection, his body arose from the dead as the immediate production of the Spirit, and was thus declared to be the Son of God with power. "Thou art my Son, this day have I begotten thee, is applied to the resurrection of his body from the dead, and not to his birth of the Virgin Mary. So to be like him, the same quickening spirit that now dwells in the saints, by which they were regenerated, and which raised from the dead the crucified body of Jesus, shall also, that is, in like manner, quicken our mortal bodies. In which quickening the saints shall arise, so far as relates to the bodies, in a new relationship. As in the resurrection of Christ, his risen body stood no longer related to the fleshly stock of Abraham, Judah or David; so in the resurrection, the saints shall be released from all relationship to those who are now their kindred after the flesh; not to be known in the resurrection, gentiles or Jews, as male or females, as married or as given in marriage; as parents or as children; but simply as the sons of God. The notion of some that parents are waiting now in heaven to embrace their children, husbands their wives &c, is altogether unwarranted by the faith and testimony of the gospel. The immediate relationship which we stand in to each other here belongs only to our time state; but all that relationship must be dissolved. We shall be begotten from the dead im-

mediately by the Spirit, as independently of our present carnal relationship, as though we had never sustained such relation to Adam. In the resurrection of Christ, the identity of the body of Christ was preserved. "I am he that was dead, and am alive" &c. That Jesus whom John saw in his risen and glorified body was the same that had been dead. The identity must have been preserved to fulfil the scriptures. His flesh should not see corruption; and what he had given as a sign of his Messiahship. Destroy this temple, and in three days I will raise it up; the sign also of the prophet Jonah must have failed if the same body which suffered on the cross had not arisen from the dead. His Godhead did not die, nor could his soul cease to exist. His Mediatorial Headship of his church could not expire. But it was that wherein he was made a little lower than the angels for the suffering of death. &c., and that which died arose from the dead. So when the saints are called hence, their spiritual life which they received in regeneration does not die; their quickened souls do not die; but their bodies, even their mortal bodies die, and those same bodies shall arise in like manner as the identical body of our Lord Jesus Christ which had been crucified, did arise bearing the prints of the nails and the place of the spear. A farther definition of the identity, to us seems superfluous. To talk of the particles of the flesh; the composition of the bones; to philosophise upon the subject, is as extravagant as to attempt to harmonize natural philosophy with any other part of divine revelation. We admit that all the blood was drained from the veins of the body of Jesus; but that is no evidence that his risen body contained no blood; for the fact is quite as apparent that all the life of Jesus was taken from his body, and who will argue that his risen body contained no life. Such vain speculations serve only to gender strife, & contention, and to divert the mind from a spiritual to a carnal train of thinking.

While thus we contend that the identity of the bodies of the saints shall be preserved, even as we have proved that the identity of Christ's body was preserved; we also hold, and firmly believe that the *change* which the apostle speaks of. 1 Cor. xv. shall also be gloriously realized by all the saints. The body in its present state is mortal, or subject to disease and death, but it shall be perfectly freed in the resurrection from mortality, this will be a glorious change, but this is not all, the body, in its time state is weak, it is sown in weakness, but it shall be raised in power. Now it is corrupt but it shall be raised in an incorruptable state, and death shall be swallowed up in victory. It is now in a state of dishonor; but it shall be robed in immortal honor; it is now a natural, earthly, Adamic body. But in the resurrection it shall be a spiritual, heavenly body standing in the same relation to Christ as it now stands in to the old Adam. That law which remands our bodies to the dust, has dominion over our mortal bodies so long as they remain this side of the resurrection of the dead, but when they shall be raised up from their graves, they shall be free from the power and dominion of that law. For the sting of death is sin and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ.

We have much more to say upon this interesting subject, when opportunity shall serve. We have offered the above remarks, not to provoke controversy;

but because there are, as we have strong reason to fear, many dear brethren, whom we love in the Lord, who seem to indulge sort of a speculating spirit on the subject: we desire not to kill, or wound them, but if possible to admonish them in the spirit of the gospel.

With regard to those passages on which brother Hoge has desired our views, we will, so far as ability is given us attend to his request soon.

CORRESPONDING LETTER.

The Miami Regular Baptist Association, to the several Associations with whom she corresponds, sendeth christian salutation:

DEARLY BELOVED BRETHREN IN THE LORD: Through the tender mercies and goodness of our Heavenly Father, we are once more permitted to meet together on these low grounds and enjoy another Anniversary of our Association, and we are happy to have it in our power to inform you that the Churches composing this Association still remain firm and unshaken in all the fundamental principles of the old fashioned Baptists, cheerfully united in supporting the one doctrine, ordinances and discipline of the true Church, as delivered to us by Jesus Christ and his Apostles.

It is nevertheless true, however, that even at this session we have been compelled to undergo another purging or sifting out, of some of that same old leaven of the Pharisees, known here in the West by the little, low, sickening, mean, title of *meanism*, the *means doctrine*, the *means party*, which is nothing more nor less than Arminianism dressed up in another garb.

These things are painful to us when we see many of those whom we once esteemed as brethren, sound in the faith, now rise up against us in defence of their false principles, and for the sake of carrying their point, even go so far in their blind zeal as to go among our enemies and take a solemn oath that they, the means party, are the original Regular Baptists, and have not departed from the first principles as originally held by the Regular Baptists during the last forty years. Oh what awful depravity, and what a comment upon the means party is this thing of having to swear to what they assert; what a shame and disgrace to the christian name are such proceedings. We trust, however, that the rebuke they received at this session, will prove to be a profitable admonition to them. And if the Lord has any children among the rejected at this session, that he will convince them of their delusion and bring them back to the true fold where they will be twice welcome to the embrace of God's dear children; for we truly pity all such as may be deluded by the cunning craftiness of their deceivers: and we also hope, that the fate the excluded party met with at this session, may prove a warning to others of the same stripe, should there be any more such remaining among us; for after the first and second admonition they will surely be rejected, as we are commanded to withdraw ourselves from every brother that walketh disorderly, to cast out the bond woman and her children, for they shall not be heirs with the children of the free woman.

For further particulars we refer you to our minutes and messengers sent to bear this our epistle of love and Christian affection—while we cheerfully acknowledge the reception of your corresponding letters, and the presence of your messengers, who were cordially invited to a seat with us.

May this friendly correspondence be continued, and may the blessings of God be multiplied unto you and us through Jesus Christ our Lord.

T. CHILDERS, Mod.,

R. A. MORTEN, Clerk.

POETRY.

Virginia, Sept. 27, 1846.

MY DEAR BROTHER BEEBE:—

Having a little leisure,
I will indulge with pleasure,
In telling what I've seen.
I've seen a man of sorrow,
Whose soul was filled with horror;
His convictions, sharp, and keen.
A strict moralist he'd been,
Unconscious of guilt and sin,
'Till grace did interpose.
But quickened by the Spirit,
He saw he did inherit;
The sin that Adam chose.
He saw God indeed was God,
His law a fiery rod;
His wrath a burning place.
In his own esteem he sunk,
Felt more fulsome than a skunk;
His soul was filled with shame.
His hope of heaven was gone,
He felt destitute, forlorn,
And mourned his lost estate.
He strove hard his life to save,
But the law he could not brave;
His conscience loud did prate,
"You have lost your soul vile man,
Life, you know, is but a span,
And soon to hell you 'll go;
In the ways of sin you 've run,
Eternity's now begun,
And down you 'll sink to woe."
He grieved, he mourned, he wept,
'Twas little he ate, or slept,
He was a wounded hart.
From his fellows he did roam,
Shunned all his friends, and home,
Though hard it was to part.
On the ground he 'd often lie,
Thinking he 'd surely die,
And be forever lost;
But up he 'd be made to rise,
And wander beneath the skies,
As on a tempest tossed.
Often he would try to pray,
But he knew not what to say,
But to confess his guilt.
Justice, O! how strong and stern,
Said, vile sinner, you must burn,
You 've nought but scum and ash.
He felt, and confessed, and said,
A vile sinner I am and dead;
I own the sentence just.
He said Lord, thou hast been good,
But thee, thee I have withstood,
And justly am I cursed.
Although Jehovah he had wronged,
Strange! his life was still prolonged,
And why he could not tell.
Still thought he, he soon must die,
And in torment ever lie,
Deep in the deeps of hell.
Helpless, helpless, filled with shame,
He did himself, alone now blame,
And deep in anguish writhed.
He mourned the day that he was born,
Trembling like the shaken corn,
Before the sharpened scythe.
Forever, and forever more,
Sinai's law did louder roar,
The soul that sins must die.
Lord! O Lord! the wretch did cry,
What must I do, where shall I fly,
That, in hell, I may not lie.
Driven now to sad extreme,
In prayer to God he loud did scream,
Lord, save a wretch undone;
But, stern justice did reply,
Mercy, wretch, I do deny,
Away to hell begone.
Thus repulsed, and beaten down,
Flat he fell upon the ground,
And sobb'd aloud for pain.
He the pains of hell did feel,
Fearfully his soul did reel,
With terror, dread, and shame.
He wished to live, but could 'nt see,
How such a thing now could be,
God's justice did forbid.

Save Lord, save, was all his cry,
Up and down he still did fly,
And wished he could be hid.

[Concluded in our next.]

OBITUARY.

* * * Voluntown, Oct. 27, 1846.

MY DEAR BROTHER:—Since writing the foregoing I have not had an opportunity to mail my letter and now send you the news of the death of another, and I might of several, some of the aged, middle aged, and youth. The Lord is holding a controversy with the people.

DIED, at Griswold on the night of the 24 inst., Mrs. SUSAN CAMPBELL, aged 49 years, wife of our much esteemed Brother, BUONAPARTE CAMPBELL.

The latter part of the life of the deceased, has been one continued scene of the most trying affliction to her companion and friends. She experienced religion, as I am informed, when in youth, and was an active, pious, devoted follower of the Lord and Master, but during the last twenty years of her life she has been deprived of her reason and was a poor, dejected person, and could not be comforted by her nearest friends or any other one; and in this deranged state she died.

With much propriety may her long afflicted companion, in the language of the Psalmist exclaim, "I know, O Lord, that thy judgments are right and that thou in faithfulness hast afflicted me."

"Peace, all my angry passions, then,
Let each rebellious sigh
Be silent at God's sovereign will,
And, every murmur die."

From your friend and I hope Brother in Christ.
WM. C. STANTON.

MISCELLANEOUS NOTICES.

DEAR BROTHER:—Will you please do me the favor to give notice through the Signs and Monitor that I will be thankful for orders for my Hymn Book, from brethren, and will send them to any point where they may wish them sent if any will give me notice. B. LLOYD.

Those who wish to forward orders for the Hymn Book, will address, Eld. Benjamin Lloyd, Wetumpka, Ala.—[Ed.]

The Post Master at Williamsport, Ten., is informed that the money which was sent from his office by Eld. Hoge, and lost, has been duly entered to the credit of those for whom it was to be applied, the same as though it had been received by us. But it is not our practice to receipt in our published list, any that we do not actually receive. Our published agreement, that all monies sent us by mail shall be at our risk, is considered a sufficient indemnity to those who remit us money. It is necessary however to inform us when money has been sent and not acknowledged that we may know to whom and when to give credit on our books.—[Ed.]

Receipts.

Receipts will be acknowledged in our next.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, Jas. McGinty.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.
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ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, James M. Clarkson, John Larew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

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MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

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A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller, Henry Tibbetts.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

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THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

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To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

Voluntown, Ct., Oct. 17, 1846.

DEAR BROTHER:—It is through the abounding goodness, and mercy of a covenant keeping God that I am now permitted to address a few lines to you, and I would gladly say many things could I once more see you, face to face, or had I room in this letter; but can only inform you that God in much mercy (as I now view it) has been pleased to visit me and my family with sickness, and I am now but just able to set up and write a little in my bungling manner. And O my Brother, what great reason I have to still trust in the Lord of Hosts! He has spared my family, rebuked the diseases and all are now convalescent. O my God, what shall we render unto Thee, for all thy wonderful blessings unto us! Since I have been laid on a bed of sickness, the Lord has been pleased to take to the spirit land, several who resided not far from me, and one especially, Mrs. Sally Baldwin, wife of Mr. Philemon Baldwin and Daughter of Mr. Ephraim Pendleton, deceased, formerly of Westerly Rhode, Island, whose life and death deserves a passing remark from me, I shall not attempt a formal obituary notice, but from personal knowledge and other well authenticated information, will give a brief sketch of her life and death; & the more especially do I feel called upon from a sense of duty so to do, as we do not find very many such individuals in the Eastern part of Connecticut. Sister Baldwin's age was 77 years, last August. She was of Presbyterian parentage, and sprinkled (not Baptised) in infancy, and so lived until the 17th year of her age, when the Lord was pleased to speak unto her, as man never spake and she was made to feel a full and free pardon of all her sins and to rejoice in the God of her salvation. She was then baptized and united with the Baptist church in Westerly, R. I. which was under the pastoral charge of Elder Isaiah Wilcox. From her 17th year to the moment of her death, her whole course of life has

been marked by an exemplary character of the truly pious, and was devoted to the cause of her Redeemer. I have been personally & intimately acquainted with her some 20 years, and her theme of conversation has ever been the subject of religion. About two weeks before her death Eld. C. S. Weaver visited her and found her in a very happy state of mind, and just before Brother Weaver left her, sister Baldwin asked him to pray with her, after which she alluded to her experience, and begun to give an account of it, when she soon rose partly up in her bed and reclining on her elbow, cried out, O Glory! Glory! Glory! and as brother Weaver expressed it. The glory of the Lord seemed to be in that place, that it was an heavenly interview, a happy season in very deed.

During the latter part of her last sickness I am informed, (not being permitted the blessed privilege of visiting her for several weeks previous to her death, by reason of sickness myself,) that she daily continued much of her time in prayer with her hands and eyes lifted towards heaven; and being asked why her hands and eyes were so much of the time uplifted, she replied, "Jesus, my Redeemer is not here. He has risen," sometimes when exercised with ~~in~~, she would say, "O Lord have mercy upon me," and again she would exclaim "O Lord, I long for the time to come to depart and be with Christ," "O Lord, wilt thou take me home to thyself." "I desire for the time to come for me to depart and be with Christ, yet not my will, O Lord, but thine be done." At other times when the presence of the Lord seemed in a measure to be withdrawn, she would cry out "My God, my God, why hast thou forsaken me?" And again she would seem to be in extacies of joy, praising and glorifying God. In this state of mind sister Baldwin continued glorying in that hope which was as an anchor to her soul both sure and steadfast; trusting in and calling by faith on the Lord in prayer, until the 13th day of October inst. when she in broken accents, so as to be understood, repeated some parts of a favorite hymn of hers in Watts, and even tried to sing.

"Why should we start and fear to die?

What tumerous worms we mortals are," &c.

And in a little time after the sun had sank below the western horizon, she fell asleep in the arms of Jesus. "Blessed are the dead who die in the Lord, they cease from their labors and their works do follow them."

She set her house in order, giving directions about her funeral services, told her friends where she desired to be buried, and requested that her

remains after her decease might be moved from her place of residence to the meeting house on Pendleton Hill; it being not far off, and with the church of which she was a member, and there to have a sermon preached by Eld. Charles S. Weaver, pastor of the Baptist church at Voluntown; which request he complied with, and gave a solemn and interesting discourse from (2 Tim. iv. 8,) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give in that day; and not to me only, but unto all them also that love his appearing."

In this dispensation of God's Providence her aged husband has been called to mourn the loss of one of the kindest of earthly companions, her relatives and friends, of one who sought every convenient opportunity to encourage them to trust in the Lord; and christian society as well as the church, of a mother in the Israel of God. She, from the infirmities of age, has not for years often been able to meet with christians, in the house of worship, yet when they were disposed to call on her, they were benefited by her counsel and exhortations.

One year ago last May, I called on sister Baldwin in company with Elder Daniel E. Jewett, and we then found her on a bed of sickness; as soon as I introduced Brother Jewett to her, he took a seat by her bed side, and after conversing with her a few moments, he asked her to give an account of God's dealings with her, and how He had led her, to which she replied, "I don't know as it will do in this refined day and age, before so young a man as you are, to relate the dealings of the Lord with me, as it is not so fashionable now, nor so well received among modern professed christians, to relate the special hand dealings of God with the souls of sinners, and to acknowledge it to be all of God's free and Sovereign Grace in the saving of poor sinners from destruction;" then she immediately began and gave us a relation of her experience, and the hope she had of dwelling with Christ in Glory; with which our dear Brother seemed well pleased, and rejoiced to find, (surrounded as she was by Arminians) one who loved the good old way, and who could converse on God's plan of saving sinners without charging the Lord of being a partial God.

She used, frequently, when conversing with her, to advert to the modern method of conducting revivals of Religion and mourned and wept because of a departure from the ancient landmarks, or their removal; & she would say, "O these things are not as they used to be, and how wonderfully

have the times and fashions changed since the Lord sought me out, & as I humbly trust, redeemed my soul." "I fear," said she, "a great many souls under this Modern influence of excitement will be deceived, and take up with that which is a spurious and not a genuine conversion." "But O, I am nothing but a poor feeble old woman, and you know it will not do for me to say any thing, for you know what the fashion is, and how they believe all around me." "I shall not remain here long, but must soon leave for the land of spirits, where I hope to be at rest." "O, I desire that I may be ready, and the scarlet line, may be found in my window."

This dear sister I have ever esteemed as an Old School Baptist, yes, sister Baldwin was an old fashioned Baptist in the true sense of the word; and although connected with a church formerly sound in the faith, yet now strongly tinctured with arminianism, she had no fellowship at heart for false doctrine, nor for the modern notions of those who call themselves Baptists, or for the lilly fingered, black gloved gentry. And what reason shall be imagined for the cold hearted appearance of the church (of which she was at the time of her death, a most worthy member) towards her, during her last sickness and burial, as well as at other times, with a few honorable exceptions; there not being present male persons enough to move the corpse from the house where she died, to the house, without calling on the minister, whom she had selected to preach on the occasion, to assist; & then, when first starting with the corpse there was only one man besides the minister, to help, when as they moved the corpse a third, a relation of the deceased, come up and assisted. O, tell it all through the land, and let it be to the shame of ~~the~~ ~~Christians~~ in that church and vicinity, and others who reside in that neighbourhood. This is not the first case where in the same vicinity the same minister has had to officiate in the same manner, in burying the dead. I have related but little of what ought to be made public.

O my Brother, how true it is, that the poor is despised by his neighbor, but the rich hath many friends. "But thanks be to God who giveth us the victory through our Lord Jesus Christ," and with how much propriety might our departed sister sing as she was often accustomed to, the hymn in which are found the following lines.

"Nothing on earth I call my own;
A stranger, to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a city out of sight,
A city in the skies.

There is my house and portion fair,
My treasure and my heart are there,
And my abiding home;
For me, my elder brethren stay,
And Angels beckon me away,
And Jesus bids me, Come!"

I subscribe myself, your unworthy friend and brother.

Wm. C. STANTON.

For the Signs of the Times.

Martinsburg, Va., Nov. 4, 1846.

BROTHER BEEBE:—I have been meditating for some time, on the propriety of such a poor, corrupt, hell deserving sinner as I am, writing to you a short communication for publication. But, empty and barren as I am, I have taken my seat for the purpose, praying that the smiles of Jesus, and the guidance of the Holy Spirit, may enable me to write, the outlines of what I hope the Lord has done for my soul. By the *outlines*, I do not mean the temporal mercies which God has bestowed on me; but the inestimable blessings of his grace, by which I trust he has quickened my soul and made me see the lost, ruined and condemned estate, into which I had fallen by sin and transgression; and by which he has revealed Christ to me, as the *only way* in which such a miserable creature can find acceptance with the Holy God.

When I was about nine years of age, I had said I would do a certain thing; when the words of the apostle James were forcibly impressed on my mind: "If the Lord will," I reflected much upon this subject, and came to the conclusion that nothing had, or could come to pass, but what was under the immediate control of God. With this impression I passed more than two years. At one time, when at work alone, things did not go on to suit me, the sun shone out hotly, I swore, several severe oaths, and then dropped my hoe, and set out to go to the house, I had proceeded about twenty steps, when an indelible feeling came over me, and for the first time, I was made to know the corruption of my heart, and the innumerable transgressions of the law of God, I was guilty of. My sins arose before me like clouds of smoke, to my confusion. And then that awful truth sank deeply in my heart, "The soul that sinneth, it shall die!" Suddenly, a fearful quaking and trembling seized me, and I felt myself to be a wretch undone. The law of God appeared to me in dreadful majesty, demanding that I should love God with all my heart, &c. I saw that God was holy, and his law was holy, just and good, and I, alas! carnal and sold under sin. The contrast between God's, holy law, and myself seemed so great that I despaired of being able to meet its demands. I cannot describe the pain and anguish of soul I then felt; I was made to weep on account of my sins; but tears and weeping could not atone for my sins. I secretly sought and examined the various schemes by which the scribes and pharisees profess to ease their consciences: but this did not satisfy the demands of the law which stood against me. Nor could all that I was able to do, hush the thunders nor darken the lightning of Mount Sinai. I was thus tossed, tempted, and not comforted, for more than seven years; towards the close of which the night grew darker, and the clouds grew thicker: and as the storm increased, the arrows from the King's bow sank still deeper in my heart. The pains of hell got hold on me, and it seemed truly, that destruction and misery were my doom. The burn-

ing lake was before me, and the unsheathed sword of Justice was ready to plunge into my my guilty soul. I felt that it was just that I should be eternally damned. But, with bitterness of soul, prostrated in dust and ashes, before the Lord, I cried, "God be merciful to me, a sinner." At that happy period, that part of God's word was revealed to me, which says, "Old things are passed away, and all things are become new." It being sent, as I hope in power and demonstration of the Spirit, it revealed Christ to me, as the end of the law for righteousness; as having honored and magnified the law; and that he was delivered for my offences, and raised again for my justification. In short, brother Beebe, I saw that Christ, as Mediator, suffered without the gates, in behalf of all his people, which were given him, before the world began. Their sins being laid on him, he bore them in his own body on the tree; was put to death in the flesh, but quickened by the Spirit, and that he had provided a new and living way, of access to God, consecrated through the veil, that is to say, his flesh. He is the way; the true and living way; the way of holiness, and the only way; and in this way I was made to believe on him, rely on him, and trust in him alone for life and salvation. I hope I can say, "By the grace of God I am what I am."

This change was affected in me on the 21st, of August 1841, and on the 4th, September following, I tried to tell the Upper Broad Run Church what I hoped the Lord had done for me, and, though to my surprise, they received me, and I was baptized by Elder S. Trott. I was at the time of being baptized in the nineteenth year of my age.

From the moment that I experienced Jesus precious to my soul, the chiefest among ten thousand, and altogether lovely, the impression followed me daily that I must try to preach him to others, which I kept from for about two years; begging the Lord that he would send by some other person, as I felt that I was not fit for such a calling; a youth of unclean lips. But feeling constrained, at length I was made to say, O Lord, send by whom thou wilt send, for all the preparation is of thee: but for Jesus' sake lead me into a knowledge of the word; and into the truth as it is in Jesus. Since that time I have been trying to preach, and trying to quit trying. Sometimes I meet with encouragement, and at other times, severe trials.

I have written much more than I had any idea of writing, and have told but little of the trials, temptations, doubts, and fears through which I have passed, since I was baptized.

I have just returned from the Juniata Association, where I found a number of excellent brethren, whose theme was to talk of the eternal love of God, as manifested in Christ Jesus, his saving grace, his loving kindness, and of his great mercy and power on earth to forgive sins. May God make and keep them and us, humble before him. I will close by signing myself a *lost sinner*, unless I am saved by grace.

GEORGE L. ELGIN.

For the Signs of the Times.

October 30, 1846.

BROTHER BEEBE:—I perceive that, in the last number of the *Signs* brother Leachman has been so kind as to give his views on the passage to which I had requested him in a former number, to give an explanation. He has my sincere thanks for this favor; and, though I am sorry to trouble him, yet it is altogether likely that I shall continue to display my ignorance, and call on him for instruction as often as it may seem probable that there would be any great degree of wisdom communicated to your readers by his comments, even though he should pronounce my ignorance irremediable. It is without the least intention of implying a disrespect for his opinion, or that of any other teacher in Israel, that I ask permission to give some explanation of what he terms my small display of wisdom, (which, by the by, is a full display of the ability which God has given me,) in asking an explanation of that text from him. He seems to think that because such requests have heretofore been made of others, he had no reason to expect to be called on in the capacity of an instructor to those out of his immediate vicinity. If I have read my Bible correctly, the gifts that are bestowed upon the members of the church are not given for the exclusive benefit of those individuals on whom they are bestowed, but to profit with all. It was under this impression that, being at a loss to know the true import of that passage, my mind was led to look to him, as to a teacher through whose appointed instrumentality I was to receive instruction. (See John xxi. 15.) Is this not the meaning of that text which says, "If any of you lack wisdom, let him ask of God that giveth to all men liberally & upbraideth not?" In applying to him for a key to that scripture I did not seek for the cunningly devised fables of men which, being received at the expense of much cash, time, and labor, are the personal property of those in whose possession they may be; but I sought the wisdom which God giveth unto all men liberally. Having formerly heard Elder Leachman preach, and being somewhat acquainted with his manner of imparting instruction, his severe manner of introducing his subject did not discourage me from learning; for it is well known that the mildest teachers are not always most apt to instruct, as, especially with disciples of rather dull intellect, severity is necessary to impress the lessons upon the memory, so that they may not be easily forgotten.

If Elder Leachman would be so kind as to furnish the views which the Lord has been pleased to bestow upon him in relation to Ephesians iv. 11—16, more particularly the *eleventh and twelfth* verse, he would confer a favor upon a sincere friend, and I hope that if God has never quickened me and given me a relish for truth, his views being published in the *Signs*, would not be as pearls cast before swine.

Your very humble brother,

SCRUTATOR.

For the Signs of the Times.

Boston, N. Y. Nov. 5, 1846.

BROTHER BEEBE:—I have, for some time, been thinking of writing to you, but a sense of my inability together with some other reasons, has until now deterred me. Having a little leasure at this time I will send you a few thoughts. First, I wish you to continue my paper, for I love to hear, through it, from my brethren and sisters, of their joys and sorrows, in this world, and of their prospects and hopes for that world which is to come; and I also love to read their views on different parts of the scriptures, but warm disputes about such things as associations, articles of faith &c., are not so pleasant, especially when they suffer their feelings to become warm. I mean however to read all, and for the sake of that part which edifies me, I will bear with patience that which does not suit me so well. I think that brethren ought to bear with one another's infirmities, and not seek too much, to please themselves. I have felt tried, when I have heard of some leaving the church, for something that some correspondent had written, and of others discontinuing the "Signs," and of divisions which have arisen, to the grief of the churches, as on the subject of constitutional formalities, and other things of the kind. I have been reminded of an old lady in Hamburg, who drew up for herself, articles of faith, and carried them in her pocket, and thought her sisters ought to do likewise, while her covenant became a matter of grief to her sisters. She was grieved with them for not carrying them, and they were grieved with her for carrying them. Is it not somewhat so with the old fashioned baptists. I conclude, from reading, that they all desire to be steadfast and sound in the faith of the gospel. Some wish to have the faith of their hearts written out. Now, my brethren, I do not see why I should not have the privilege of writing the faith of my heart, and of carrying it in my hat, if I wished to do so, or lay it away in my chest, or in the church, or elsewhere, without causing grief to my brethren, and if my brethren think it sufficient to possess faith in Jesus, without having it so written, why should I be grieved with them, Brethren; let us not be "too superstitious" on those things which do not injure our faith in the Redeemer. Let me exhort you to bear with each other, and believe that others are sincere as yourselves; and that what may fail to edify you, may edify some of your brethren, and be assured that all things work together for good to them that love God, to them who are the called according to his purpose. Let us be patient, and wait for our Lord, who will soon take you all home to himself, and deliver you from all your trials. Let us be at peace among ourselves, for I think, if I have a right understanding of the scriptures, that the time is at hand, when the beast which John saw arise out of the earth, shall exercise all the power of the first beast, and if so, he will make war with the saints, and overcome them, as did the first beast. We shall need patience and much grace to enable us to endure

such trials as our brethren have passed though before us. Let us trust in God, for every grace, that we may stand in the hour of trial. The Signs indicate, from the powerful efforts men are making to bring all things under their control, that the power of anti-christ is about to be developed, and a day of trouble to the people of God. But, Satan will be loosed but for a season, then he who is to come, will come, & will not tarry; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. And brethren, We are bound to give thanks to God, because he hath from the beginning chosen us unto salvation, through sanctification of the spirit and belief of the truth; therefore, be steadfast in the truth which ye have received. But I must close my letter, lest it might find a place in your paper, and shut out more important matter.

Yours, in bonds of love.

NICHOLAS D. RECTOR.

For the Signs of the Times.

Prattsburgh, November 1, 1846.

BROTHER BEEBE:—Although we are strangers in the flesh, yet God who is rich in mercy and goodness has, I humbly hope taught me the same lesson that He has taught you and caused me, unworthy as I am, to drink of the streams that all his dear children drink of, viz. those streams that make glad the city of our God. Of course then it matters not whether his children are acquainted with each other, according to the flesh, since Christ is formed within them the hope of glory. They all love each other, with that love that exceeds the love of the world. Hence the Psalmist says. How good and how pleasant it is for brethren to dwell together in unity; It is like the like precious ointment: like the dew of Hermon, and like the dew that descended upon the mountain of Zion where the Lord commanded his blessings, even life forever more.

My brother, for a few weeks past it has been pressed upon my mind to write to you of the goodness of God, to a poor fallen hell deserving creature. But when I thought of my unworthiness, I feared I should, by so doing injure the precious cause of Christ, still I felt it a duty enjoined upon me, to tell you of the dealings of God to my poor soul. For why should I refuse to publish to a dying and gainsaying world the beauty and loveliness there is in the immaculate Lamb of God. So now I submit the following for your perusal giving you at the same time liberty to dispose of it as you think proper, I cannot tell when it was that God first taught me that I was a lost and helpless sinner, but for a little more than three years past I have many times thought that I was not company for the world, and much less for the people of God. And how could it be otherwise? for often; in my solitary moments I viewed myself under the control of the devil, led captive at his will. I thought I could see with the mind's eye, a large black serpent snugly coiled up in my heart, with no less than seven heads, with mouths wide

open ready to drag me to endless perdition as soon as God would permit, for I thought he could do nothing without his permission.

On the 19th of May last, I attended the funeral of one who departed this life very suddenly; I heard but little of what the minister said, for my thoughts were busy on the subject of *death*. I really thought it would be but a short time before my form would be cold and lifeless, and that my friends and neighbours would chant my funeral requiem, as they then did Mrs. L—'s, while some of them would say; Delilah has gone to eternity *unprepared*, and so painful was the thought, it was with the greatest difficulty that I could restrain my feelings.

I went to my school again, and time passed on as usual until May 26th, I retired to rest in rather a melancholy state of mind, & awoke about 2 o'clock; in a moment I saw through the window a faint flash of lightning, accompanied with thunder, that seemed like the voice of Jehovah, speaking to my poor soul in fearful accents, that my doom was unalterably fixed. Oh how wicked my heart appeared to be, full of all uncleanness, serpents of every description, an open sepulcher, in the sight of God. The enmity of my heart was so great that I would, had it been in my power, dethrone the Almighty. I tried to keep my sorrow to myself and not disturb any one, but it was impossible; my groans, in view of my awful situation, awoke my friends with whom I boarded, who asked me the cause of my distress, I told them it was the wickedness of my heart. They being Methodist professors, called upon God in my behalf, but it was all in vain; I attempted to pray, "God be merciful to me a sinner," in a moment I felt that I was spurned from the throne, that I had sinned away the day of grace; and as I gazed upon the live coals of fire that lay on the hearth, Oh! thought I, were my body wrapt up in those embers the suffering would be nothing, compared to the pain of being banished from the presence of God. I thought I saw plainly the sword of two edges, that turned either way to keep the way of the tree of life. Morning dawned, but brought with it no relief. The sky was clear, the sun arose in all its grandeur, the birds were chanting their songs, but all seemed to contribute to my sorrow. All nature seemed to be in mourning on account of my sins.

After eating a light breakfast, I endeavored to compose my self, in order to take charge of my school, but my anguish of mind increased, when these words come with power to my soul, "Cursed! cursed!!" My brother, tongue cannot describe the anguish of my mind; nature appeared to be fast sinking, and I did not think I should live but a short time, I had crucified the Son of God, I had set at nought his counsel I had said in my heart, I would not have this man, Christ Jesus, to reign in, and rule over me; I had loved sin and rolled it as a sweet morsal under my tongue. My sins arose to mountainous heights before me, I attempted to read the bible, but every line seemed to condemn me. I thought God

could not have mercy upon so vile a sinner as I; not for any thing that I had done to my friends, but against *Thee, and thee* only, have I sinned & done this great wickedness. As I bathed my burning brow in the cooling water, O, thought I, how refreshing would be the streams of mercy to my burning and my parched spirit, yet God's throne I thought would be guiltless, should he cast me off forever. About noon, the heavens seemed to be like brass over my head, the earth iron under my feet, the trees and every thing in nature seemed to acquiesce in my damnation. Saints and Angels seemed to be waiting in awful silence to hear the dread sentence, "depart ye cursed into everlasting flames," &c. I thought God was able to call me from the grave of my sins, but I thought he would not have mercy on so vile a wretch as I. When I had given up all for lost, and expected in a short time to sink forever, I had a view of Christ on the cross, his lacerated body bleeding at every pore. Yes, I think I saw by faith the Savior suspended between the heavens and the earth, and heard his pardoning voice in sweet accents, "Daughter, thy sins which are many, are all forgiven thee!!" But how am I to know that this is so, I asked, "I am Alpha and Omega the Beginning and the end, I am he that was dead, and am alive and live forever more." Praise the Lord, was then my song. My soul was filled with the love of God. I indeed could say then, Praise the Lord, O my soul, for he has taken my feet out of the horrible pit of mire and clay, and placed them on the Rock of ages, and put a new song in my mouth, even praise to God." Still something seemed to say, can it be that you, who a little while ago was in such distress of mind, should now sing the song of the redeemed? yes, I thought it must be a change. I could now read the Bible with delight. O, if this is a change; then I am a christian: can it be possible? Bless the Lord O my soul! bless his holy name! July 25th I went to the second Baptist church in Prattsburgh, related my experience, and the next day followed my Lord and Master in the ordinance of baptism, and was received as a member of the church.

But I have many seasons of mourning because I do not live more as becometh a saint of God, I find a law in my members warring against the law of my mind, I often wonder why I was not left to spend my days unconscious of my situation. But 'tis

"Amazing love that spread the feast
And sweetly forced me in,
Else I must have perished in my sins."

Yours in affliction.

DELILAH WELD.

For the Signs of the Times.

Mt. Pleasant, Ky., Oct. 25, 1846.

BROTHER BEEBE:—It is a long time since I have sent you a scrawl for publication, owing to a great portion of the Signs being occupied with controversy. O that the little Messenger could have less incumbrance of that kind, and be freighted down with soul cheering and heart stirring chris-

tian communications; such as will carry out the motto of the Signs.

"THE SWORD OF THE LORD AND OF GIDEON"
And that, to fight the battles of the Lord alone, and not to be used to fight one another with. It is enough for Old School Baptists to wield the Sword of the Lord against those who are engaged in opposition to the children of Zion's King, who strive to disinherit them of their true riches; the possession which was left them by their Eternal Father; riches which can never fade away. Notwithstanding the greatness of the riches, the heirs are poor: poor in spirit, poor in good works, poor in all things that pertain to godliness, poor in themselves, poor in every duty that is enjoined on them in the scriptures, poor unworthy sinners; so poor as often to reproach themselves for so many failures on their part, as believers and professed children of God. O, when shall we hear of Old School Baptists, north, east, south and west, complaining of their coldness and leanness, and of their want of love one to another. Saying, in their works and actions, Lord revive us, so that every thing like strife might cease among Old School Baptists, and that the ministering brethren might exhibit, from their pulpits and with their pens, nothing but truth and love; so that the dear sheep and lambs of Christ may be fed, and that their hearts may be gladdened and refreshed with frequent epistles of love, joy, and comfort. When we hear the unadulterated gospel preached, and read the sound epistles of love and christian fellowship coming from brethren abroad whom we have never seen; how soul cheering it is to the poor drooping spirits! We are ready to conclude that such doctrine as comes from such ministers or members, is such as all the brethren and sisters of our connection holds; then the readers are delighted, and examine with deep interest, all the communications in the little messenger. But we have had occasion to pass some by unnoticed. May we never have to do so again. Our prayer is that the Lord may so influence the hearts and souls of all our brethren to breathe forth through your paper their unfrained love to the household of faith universally, including the whole church and family of God, so far as she is made manifest. When shall we esteem others better than themselves? When shall love have her perfect work? Then shall we see and feel our own leanness and poverty and inability to do any thing that is good and acceptable to God. I ask brethren and sisters in the Lord, what is there like christian love and fellowship? I affirm that its parallel cannot be found. Our natural ties of love are not to be compared to it; for it is said, in the word of God, "He that loveth father or mother more than me, (Christ,) is not worthy of me. And he that loveth son or daughter more than me, is not worthy of me." Luke x. 37. Again, "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 disciples." Luke xiv. 29. Therefore brethren and sisters, we see

that the love of Christ far surpasses all other love. This love is implanted in the soul of all true believers, causing them to love one another and to love God supremely. This love should be seen in the life and conduct of every heaven born son and daughter of the Lord Almighty. Then what rejoicing together in the doctrine of sovereign, reigning grace; in that grace which enlightens the christian's pathway through this unfriendly world. The doctrine of salvation alone by grace is that which the heaven born soul hungers, thirsts, and longs for. He cries out for more holiness, for increased desire after spiritual wisdom and knowledge from above; and often does he exclaim, with Paul, O, wretched man that I am, who shall deliver me from the body of this death. How ought christians to comfort and edify one another as they sojourn through this vale of sorrows. Little children, love one another, (not hate one another.) This is the commandment, that ye love one another. O, what a glorious commandment! one that contains the spirit of this my poor scribble.

Brother Beebe, and Brethren and Sisters, including all to whom this poor scribble shall come. Let us love not in word only, but in deed, and in truth. Let us cultivate nothing in the garden of God's grace, in the household of faith, but love unfeigned; brotherly kindness; charity, the eternal love of God, which Christ puts in the hearts of all his chosen ones.

Yours in bonds of the gospel of truth.
LEWIS JACOBS.

For the Signs of the Times.

BROTHER BEEBE:—I enclose you a circular set forth by the Sabbath convention of this county, if you think proper to give it an insertion in the Signs, it may go to show our friends throughout the Union how the foxes understand the doctrine of moral suasion in Pennsylvania, but if you think it would only occupy room in the paper that might be more profitably occupied just pass it by.

We would be glad to receive a visit from you, if you could make it suit, if you should be going south, it would not be much out of your way.

I remain your brother.
JOSEPH HUGHES.

"SABBATH CONVENTIONS."

"At two public meetings of the friends of the Sabbath, held in the Western part of Chester County, Pa., in the months of March and April, 1846, the following Resolutions were unanimously adopted, viz:

Resolved, That a committee be appointed to copy the law of this Commonwealth, with regard to the observance of the Sabbath, and to have it put up in different public places, and to publish it in the papers, and urge all Citizens to regard its authority, that they may escape its penalty: and

Whereas, we believe the observance of the Christian Sabbath is a great protection to the truths of Christianity and greatly contributes to maintain its duties, therefore

Resolved, That it be the duty of every Citizen to observe the Sabbath. And whereas, the wisest of Emperors, Kings, Parliaments, and other Legislators, as well as Church Courts, & Synods,

have enacted and published so many excellent laws for the strict observance of the first day of the week in accordance with the Divine law, therefore

Resolved, That not to venerate the Sabbath is a reflection on the wisdom, piety and prudence of our most venerable ancestors, as well as treating with indignity the great author of this law. And whereas, it is a generally received opinion that government is indispensably necessary to the peace and safety of Society, and that there is no government without laws, and that laws without penalties are futile, and penalties not inflicted when merited are useless, therefore

Resolved, That not to enforce existing laws against offenders, has a tendency to break down the community these laws are intended to protect.

Resolved, That the harmonious co-operation of the different Christian denominations in the vicinity is cause of gratitude to God, and will tend greatly to promote the objects contemplated in this Lord's day association.

ACT OF ASSEMBLY PASSED APRIL 22D, 1794.

Sec. 1. If any person shall do or perform any worldly employment on the Lord's day, commonly called Sunday, works of necessity and charity only excepted, or shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever on the same day, and be convicted thereof, every such person so offending, shall, for every such offence, forfeit and pay four dollars to be levied by distress; or in case he or she shall refuse to pay the said sum, or goods and chattels cannot be found whereof to levay the same by distress, he or she shall suffer six days imprisonment in the house of correction of the proper County.

FELLOW CITIZENS:

The committee, appointed according to a resolution of the convention, place before you the above resolutions, together with the statute protecting the Sabbath, a law instituted by our forefathers, under which we have prospered and grown to be a great nation, and under which we were born, and have received all the civil and religious privileges we enjoy. We trust the publication of the law will be sufficient to induce you to its observance, as you would deserve the character of peaceable and good citizens of the Commonwealth, that those who feel themselves grieved by its violation, may not be compelled to inflict the penalty, a duty which they feel obliged to perform for the common interest of the Community.

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|---------------|------------------|
| JAMES LATA, | A. JOHN, |
| D. J. BENT, | C. BEESE, |
| S. W. SCOTT, | B. W. HORTON, |
| R. COMTOM, | J. ASH, |
| J. STROUD, | W. T. LONG, |
| J. WILKINSON, | J. G. HARTSHORN. |
- May 13, 1846. Committee."

EDITORIAL.

NEW VERNON, N. Y., NOVEMBER 15, 1846.

REMARKS ON MALACHI III. 1, AND ZECH. XIV. 4, AND 5, IN REPLY TO BROTHER HOGE, PAGE 166.

The first passage proposed for consideration is that in Malachi, iii. 1. "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts."

There are two messengers mentioned in this text, the one is called *my messenger*, or the messenger of the Lord, to prepare his way before him; the other is the messenger of the covenant, &c. The former undoubtedly refers to John the Baptist, and the later to our Lord Jesus Christ. The exact fulfilment of this prediction is found in the coming of John, and the advent of Christ in the order of time signified in the text. As a messenger of the Lord; John is again spoken of in chap. iv, 5 & 6, under the name of Elijah the prophet; because he should come in the spirit of Elijah, and the work of preparing the way of the Lord, by turning the hearts of the fathers to the children, and of the children to the fathers, is signified; and as to its application to John, our Lord has settled the point. Matth. xi. 13, & 14. For all the prophets and the law prophesied until John; and if ye will receive it, this is Elias, (or Elijah) which was for to come; In farther testimony that John was intended by the prophet, we refer brother Hoge, to Luke, i. 76—79. The words of Zacharias, who being filled with the Holy Ghost, after his mouth was opened, prophesied and said, "And thou child," (addressing the infant John,) "shall be called, the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways: to give knowledge of salvation unto his people, by the remission of sins, through the tender mercy of our God: whereby the Day-spring from on high hath visited us." &c. To go into the whole ministry of John, as the appointed harbinger of Christ, and notice all his works, in preparing the way of the Lord, by turning the hearts of the fathers to the children, the voice of his crying in the wilderness, his preaching and saying unto the people, that they, should believe on him that was to come after him, that is on Christ, and his Baptizing such as professed faith in Christ, and thus making ready a people prepared of God, would swell this article to an extravagant length. It is perhaps sufficient for brother Hoge's purpose, that we have established the point of John the Baptist being intended, as the first messenger, in the order of time, and referred him to the New Testament record of the ministry of the Baptist, for a clear illustration of that wherein he was appointed to prepare the way of the advent of Jesus Christ our Lord.

"And the Lord, whom ye seek,—even the messenger of the covenant" &c. This second messenger is called the Lord, and the messenger of the covenant, and the work assigned him and the titles given to him, as well as the time specified for his coming abundantly prove that this messenger is none other than the Lord from heaven, the Messiah which was to come. First, he was the Lord whom Israel sought. The apostle Peter says that the prophets sought diligently what, or what manner of time the spirit of Christ, which was in them, did signify, when it spake beforehand of his sufferings, and of the glory that should follow. And Christ himself said to his disciples, many prophets and righteous men have desired to see the things which ye see, and have not seen them. Matth.

xiii. 17. The family of Israel, however carnal in their general views concerning him, were looking for his coming: so that he was very properly designated "the Lord whom ye seek." But his identity is farther qualified, thus, "even the Messenger of the covenant, whom ye delight in." Two proper subjects of inquiry present themselves in this clause of the text, viz. How is Christ to be regarded as the Messenger of the covenant? and in what sense are we to understand that, as such, they delighted in him? And first we may inquire, of what covenant is he the Messenger? There were several covenants made with the people of Israel. First, the covenant which God made with Abraham, commonly called the covenant of circumcision: Second, the covenant made with Moses and all the people in the wilderness, commonly called the Decalogue, or Sinai covenant; the covenant also, which was made with David, which was ordered in all things and sure. But the covenant intended in our text of which Christ is the Messenger, is emphatically called *the covenant*, and which, by reference to the context, chapter ii. 4, 5. we find to refer to the covenant that was with Levi. There is much said in modern times, about the covenant stipulations, made between the Father and the Son, in which proposals were made and accepted, contract sealed, and ratified &c., but as we have not been able to find the record of any such transactions in the scriptures, we shall be under the necessity of referring our readers for such information to those who are better able to expound. Moses in blessing Levi, says "Let thy Thummim and thy Urim be with thy holy one whom thou didst prove at Massah, and with whom thou didst strive at the water of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, that they rise not again." Deut. xxxiii. 8—11. Compare this prophetic blessing with Mal. ii. 4—6, and iii. 3, & 4, and it will not be difficult to perceive that Levi, at the head of the old covenant priesthood, pointed figuratively to him who is at the head of the new covenant priesthood; or in other words that Levi was a type of Christ, and that the covenant of life and peace, over which Levi presided in his priesthood, was typical of the New Testament or covenant of which Jesus Christ is the Mediator, the Apostle (or sent Messenger,) & High Priest of our profession. That *life and peace*, belonging to the Levitical priesthood was only temporal. The provision of that covenant to which the Levitical priesthood belonged, was that a man that obeyed should live; that the sinner should be cut off from Israel, and should die; and for obedience, God would also give them peace, by fighting their battles, and smiting through the loins of them that opposed

them, and with Levi was this covenant of life and peace, because, that the provisions of the covenant were such, that when the delinquent Israelite had sinned, and fallen under the sentence of death, offerings were to be made by the sons of Levi, in the priest hood, for atonement, whereby the offender was permitted to live, and peace was obtained through the shedding of blood, by that priesthood. But all that belonged to Levi and to his priesthood was to be done away and his covenant and priesthood to be superceded by the priesthood of Christ, which priesthood is after the order of Melchisedec, and not after the order of Aaron; not by the law of a fleshly or carnal commandment, but after the power of an endless life, and the *new and better* covenant, which shall endure as the days of heaven. This new and everlasting covenant is antitypical of the covenant made with Noah, with Abraham, Moses, and David; and unites all the excellencies which were prefigured by them all. Like that with Noah, it assures the saints of abolished wrath and presents the sure pledge of the rain bow, encircling the Mediatorial throne of Christ. Like that with Abraham, it embraces all the seed of Christ. Like that with Moses and the whole House of Israel, its provisions are love to God and good will to man: and a spiritual Sabbath of unremitting rest to all the spiritual seed. Like that with David, it is ordered in all things and sure. It is in a spiritual sense, a "covenant of life and peace," and it is ordained, in the hands of Christ, who is our spiritual Noah, Abraham, Moses, and David. He is the *Levi* of the "Chosen generation, royal priesthood, holy nation and peculiar people, that shall show forth his praise.

Christ, we understand to be the Messenger of this covenant. All its provisions, promises, oaths, and securities *were brought by Jesus Christ*. Not a syllable of its contents is ever known to man, until Christ, the Messenger, is received. None but the Lamb can look upon the Book or open the seals thereof. For all the promises of God are in him, yea, and in him Amen, to the glory of God, by us.

In what sense the children of Israel, as a people, *delighted* in him, may be a matter of some doubt. But it is certain that the spiritual people of our God, under the old, as well as new dispensation, did, and still do delight in him, as the Messenger of the Everlasting Covenant. Abraham rejoiced to see his day, and he saw it and was glad. And all old Testament saints prayed that the Salvation of Israel might come out of Zion, and turn away ungodliness from Jacob.

"*Shall suddenly come to his temple.*" There is more than one sense, in which Christ has come to his temple. First that body in which he became incarnate, was his temple, see John ii. 19, & 21, "Destroy this temple, and in three days I will raise it up." "But the spake of the temple of his body," Secondly, the temple at Jerusalem, may be considered his; for all that the Father hath, is his; and he called it his Father's house, and charged the Jews with making it a den of

thieves. But in a more direct spiritual sense, his church is his temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man shall defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, & 17. "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 2 Cor. vi. 19, 20. In regard to each of these temples, Christ came suddenly. The coming of Christ in the flesh was sudden; at a moment unlooked for, by the Jews. To the Temple at Jerusalem, when he came, in the fulfilment of Zech. ix. 9, it was sudden and unlooked for by the buyers and sellers of merchandise, and the changers of money, and when the Jews and Romans had destroyed the temple of his body, in his resurrection of it on the third day he came suddenly, unexpectedly, and to the surprise and confusion of his enemies. But to us it seems more in harmony with the connexion of the text, to understand his coming suddenly to his temple, as applicable to his coming after his ascension to glory, when he came at the day of Pentecost, to reign, by his spirit, as Head of his church and as the King of saints. We are the more strongly inclined to this view of the subject from the following considerations, First, His coming on the day of Pentecost was sudden, "Suddenly there came a sound from heaven, as of a rushing mighty, wind, and it filled all the house where they were setting." Acts ii. 2. Second, The connection of the prophecy, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall set as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and as silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 2, 3. This looks like the mediatorial government of Christ in his kingdom in its gospel organization. Third, Another striking expression of this prophet, in the connection of the subject is, "Behold the day cometh that shall burn as an oven; and all that are proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as the calves of the stall." This prediction, was not, we presume, fulfilled until the destruction of Jerusalem: and in the preaching of Peter, on the day of pentecost, he asserted that the wonderful events which then transpired, according to the words of Joel the prophet, must be fulfilled before the great and notable day of the Lord. The day of his coming must, according to the view we have taken, include his spiritual reign with his saints on the earth, from the day of pentecost to the end of time; and consequent-

ly embraces the time of the destruction of Jerusalem; the development of the mystery of iniquity, the overthrow of the man of sin, and finally, the execution of the last enemy that shall be destroyed. And it is truly a serious inquiry, "Who may abide the day of his coming?" All who defile the temple, the church, shall be destroyed.

What we have written above, we submit to the consideration of brother Hoge, and to all who may read it; if in any point we have differed from the views of our brethren, we have not designed to invite controversy nor to set forth our views as a standard of orthodoxy. We have simply given our views by request, and in the hope that, at least some may be edified.

For the present we shall defer making any remarks upon the other text, Zech. xiv. 4, 5. If any brother has light on that subject we hope he will let it shine forth.

☞ The motives of the *Sabbath Conventions*, referred to by Bro. Hughs, for observing what they call the "Sabbath," as presented in their own language, are,—1st., To protect the Truths of christianity; 2d., A contribution to the maintainance of the *duties of christianity*; 3., *Respect for Emperors*; 4th., *For Kings*; 5th., *for Parliaments*; 6th., *For the Old Blue Laws of Pennsylvania*.

MEANS for securing such pious ends, are, 1st., Dignified Sabbath Conventions, with great parade, and ostentation; 2., A Republication of the *Blue Laws*; 3., An infliction of \$4. fines for non conformity to what Emperors, Kings, Parliaments, other Legislators, Church Courts and Synods, have enacted; 4th., Imprisonment of those who are too poor to pay their fines; 5th., A general union of all anti christian denominations of Protestants, to hunt out delinquents, and inflict on them the pains and penalties, by the Secular law, made and provided.

As to the truths of Christianity, they have no more bitter assailants than those zealous Sabbatharians; and for their protection, there is ample indemnity in the RIGHT HAND and HOLY ARM of their Divine Author.

CIRCULAR LETTER.

The Miami Association of Regular Baptists, unto the several Churches whom she represents, sends Christian love:

DEAR BRETHREN IN THE LORD:—Through the tender mercies of our Heavenly Father, we have again been favored with the privilege of meeting together in an associate capacity to consult on the things that pertain to the Redeemer's Kingdom, & the peace of Zion's children. From the letters of Correspondence from the several Churches, and our sister Associations, we see that the enemy has broken in among us to mar our peace, notwithstanding some have been added to our number by baptism, as the face of our minutes will show.

In accordance with a long established custom you will doubtless expect from us a Circular Address; in which we would state that we believe that God regenerates sinners by his Holy Spirit independently of any means; for it is the Spirit that quickeneth; and the Saviour says, "I am the

way, the truth, and the life." And again he says, "No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day."—John vi. and 44th. And again 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."—John x. 27, 28. Many passages might be quoted to prove our doctrine, but this must suffice at present. Paul says that, all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works;" the substance of all the Scriptures being contained in the New Testament, for it contains a revelation of Christ, with all his saving benefits, which is the subject and burthen of the Law and the Prophets; therefore we go to it, to be thoroughly furnished unto all good works; and being thus furnished by the great Head of the Church, let us walk by the same rule, and not veil the fair habitation of Zion, by mingling therewith the falsely called, benevolent institutions of antichrist to whom they belong: for whenever they have been countenanced by the Church they have never failed to produce discord, strife, & divisions among brethren. And indeed from this course of receiving the commandments and traditions of men, instead of the Oracles of God, the Church has suffered the greatest calamities that have ever befallen her, in all ages of the world. If you would promote christian love and fellowship, guard well the pulpit, be sure that your minister is sound in the faith of the Gospel, before you give him the oversight of the churches; let it not suffice that he privately profess, to know and love the truth, or in a few discourses publicly declares it, for this the emissaries of Satan will often do, in order thereby to gain admittance into Churches, and by their fair speeches deceive the hearts of the simple; but prove them to be such as constantly affirm the things that become sound doctrine—that contend earnestly for the faith once delivered to the saints, and that are not afraid nor ashamed on all occasions to declare the truth in all its parts and beauty, and expose the doctrines of men and devils, in all their deformities. Be not deceived by the popular cry that, your minister will be unpopular, and your congregation small; for it is far better to have an unpopular minister, a sound church, and a small congregation, than a large congregation, a corrupt church, and a popular minister of Satan at the head of it. Therefore, brethren, if there come any unto you that bring not the doctrine of Christ, receive them not into your houses, neither bid them God speed, remember that they that bid them God speed, are partakers of their evil deeds. Then brethren, as you regard the fellowship of the saints, the love of God, and the welfare of Zion, guard against imposition from this quarter. You had much better be without a pastor than to call, encourage, or even countenance an imposter. Let your past sufferings and trials from this source be a lesson to you for your future practice. Look well also to the discipline and rules laid down by your blessed Redeemer for the government and regulation of the social affairs of the Church, that they be faithfully executed. Be careful that you do not nourish, or encourage in your own bowels, any root of bitterness or disorderly practices that tend to mar your peace or the fellowship of Brethren. But walk in love, even as Christ also has loved us and given himself for us, an offering and a sacrifice to God for a sweet smelling savor. We would also suggest to you the importance of being on your guard in the reception of members, let not your judgment be over come by your passions, but try

every experience related to you, by the unerring word of truth, before you extend to them the right hand of fellowship; knowing that graceless professors are not only useless members in the Church, but are burdens and weights to be borne by the Church until with difficulty they are removed. Finally, Brethren, cultivate among yourselves love, peace, meekness, brotherly kindness, be kind and affectionate one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you; while on the other hand we would admonish you to stand aloof from Antichrist and all his progeny, touch not, taste not, handle not, any of the abominations which are all to perish; beware of Mystery Babylon, that you receive it not into your house, that you be not partaker of her plagues, but keep yourselves from the world, so shall the fellowship of the saints abound; being knit together in love, so shall you keep the unity of the Spirit in the bond of peace. In conclusion, a word of exhortation to those who are placed as watchman on Zion's walls.

Dear Brethren, remember the great responsibility resting upon you that are called to be soldiers under the king of Zion, for you are set forward in defence of the gospel of Christ, against the kings and adversaries. That you are to wrestle, not with flesh and blood, but against principalities and powers, against spiritual wickedness in high places; remember that you will often have to meet your enemy in disguise, for Satan himself is transformed into an angel of light, then you need not marvel if his ministers profess to be ministers of righteousness, for this character they generally assume, the more easily to accomplish their diabolical schemes. They will come in the character of friends, & endeavor to beguile you with the spirit of compromise and flattery; but stand aloof from them, so long as they carry the body of Antichrist, whether professed friends or avowed enemies, and give no place to them, no not for one hour. But take to yourselves the whole armour of God, and stand fast in the liberty of the gospel, and fight the good fight, compromising with none at the expense of the gospel; take heed to yourselves and to the doctrine; continue in them, for in so doing you shall save yourselves, by walking according to the gospel rule, and thus be ensamples to the flock of God, by declaring the gospel faithfully on all occasions without reserve; and by so doing you will stop the mouths of gainsayers and save yourselves from the chastening rod of your heavenly Father, the reproach of the enemy, and of being cast away by your brethren. Take heed to the doctrine by preaching it faithfully and fearlessly, and drawing the line of distinction between truth and error; by exhibiting Christ with all his charms, glory, and saving benefits to the believer; and by showing Antichrist with all his abominations, hypocrisies, deceptions, and lying wonders you will thereby not only feed the Church of God which he has purchased with his own blood, but save them from the errors and impositions of the Man of Sin. By pursuing this course you will doubtless be slandered and reproached by the Ishmaelitic mockers and enemies of Christ, and have all manner of evil spoken of you falsely, but let none of these things move you, let the love of Christ, his truth, and the little ones that believe in Jesus, prompt you to faithfulness in the Redeemer's cause, and to endure hardness as good soldiers of Christ, so that when the Captain of your salvation shall call you hence, you may with a good conscience say, "I have fought the good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them that love his appearing."

POETRY.

[Continued from page 168.]

Days, and weeks, and months rolled on,
He could not stay, could not be gone,
Could neither live, nor die.
Life, to him, a burden was,
Sin, foul sin, alone the cause,
From God he tried to fly.
But, to fly, 'twas all in vain,
God did hunt him up again,
And make him stand his ground.
A guilty, trembling sinner, he,
Ashamed indeed that he should flee,
And try to hide from God.
Humbled, now, and standing still,
Submissive to his Maker's will,
His tears began to flow.
Lord, he said, save me from wrath,
And guide me in the holy path,
Where thou wouldst have me go.
Mercy, O! sweet mercy came,
The sinner being born again,
Cried, Glory to God, on high.
He wept and praised, praised and wept,
His soul, in glory, now, was wrapt,
And lifted up on high.
Much more, brother, have I seen,
Of this sinner's sorrows keen,
But will not tell all now.
I've witnessed too, his joys, few,
But sweet they are, and always new,
They sweetly make him bow.
When with cords of love, he's drawn,
He's nimble as an active fawn,
He's cheerful, gentle, gay.
But, in darkness, when he's left,
And of comfort all bereft,
He's too moody, much, to say.
But, he hopes, in Jesus name,
The Spirit will return again,
His comforts to impart.
Now on hope he daily lives,
And to Jesus glory gives,
He trusts him in the dark.
He's more in darkness, than in light,
But, trusts his Jesus through the night,
He hopes, and still hopes on.
He asks, and seeks, he knocks, and finds,
Alive he is, his feet like hnd's,
He runs, and leaps along.
He often stumbles, and falls down,
Feels, and flounders, like a clown,
Till Jesus bids him rise.
Then, at his word, again he bounds,
Begins again to go the rounds,
With fear, to walk, he tries.
He walks, and fears another fall,
He loves the honey, hates the gall,
But, how shall he be blessed.
Jesus only can him save,
Taking his body to the grave,
His spirit, home to rest.
Brother Beebe, now, farewell,
Buy the truth, do not it sell,
Isaac is in the dark.
Sperry, I mean, is very lean,
Apply the knife, scrape him clean,
The dogs, at thee, may bark.

POOR WILLIAM.

OBITUARY.

Mt. Pleasant, Mason County, Ky., Oct. 14, 1846.

BROTHER BEEBE:—It becomes my painful duty to inform you and the readers of the Signs, of the decease of our brother JOHN LAREW, who departed this life, October 15th, aged 67 years. He has left a widow, sister Larew, and a family to mourn his absence. Brother Larew was a member of the church of Mount Gilead, Mason Co. Ky., and one of the pillars of the church; having maintained a long standing with his brethren. He was firm in the doctrine of sovereign, reigning grace, and as firmly opposed to every sentiment antagonistical to that of God's eternal foreknowledge. He cherished the doctrine of the Apostles, and would not countenance any thing that was not in strict accordance with the voice of divine inspira-

tion. His course of life, tells more for him than any elogy that could be penned. He was a good neighbor, and had many warm friends; and as to enemies, I do not know that he had any. He was an affectionate husband and a kind father. His illness was of a lingering kind, but he bore it with fortitude; and he finally died in the triumphs of the faith of God's elect.

I was called on to preach at his funeral; there was a large and respectable audience in attendance, which followed his remains to the silent tomb. To the friends and brethren, the meeting was a solemn one. In the morning of the resurrection, we hope to meet his happy spirit in a spiritual body; there to live, and reign with the Eternal King forever and ever, in a world without end.

LEWIS JACOBS.

Church Creek, Dorchester Co., Md., Nov. 8, 1846.

BROTHER BEEBE:—Please give notice, through the Signs, of the death of our aged mother, Mrs ELLENOR, consort of Eld. Stevens Woolford. She departed this life on the 16th, day of October last, in the 88th year of her age. She had been a member of the Fishing Creek Church, nearly fifty eight years. For almost nine months, she has been confined to her bed, and although her sight and memory failed her, yet she could recollect and repeat many passages of scripture. She was reconciled and composed, and said she was going to Jesus, who had died for her, and hoped to meet her children in heaven.

WHITEFIELD WOOLFORD.

NOTICE.

LELAND'S WORKS.

Brother J. M. Holley, is informed that Leland's works are complete in one large Octavo Volume, and can be sent to Savannah, Augusta, or almost any principal place in the United States by shipping or by the express freighting lines, at the expense of the publisher, so as to come to the purchaser at two dollars twelve and half cents per copy, provided several copies should be ordered so as to warrant the expense, of Boxing and transportation. When ordered, directions should be given, to what city or town, and to whose care in such city or place, they are to be directed.

Subscribers to the work, who have failed to receive their books, will do well to inform us of the failure, and give us particular directions, to what city and to whose care, in such city, we shall send them, and, as far as in our power, we will see that they are attended to, without delay.

Those who have received their books and have not paid for them, are earnestly requested to make their remittances without delay, as the bills for publication are pressing for payment.

Receipts.

NEW YORK:—John Brook, \$1; Wm. L. Benedict, 1; E. M. Bradner, 1; Ira Barberry, 1; J. Gilmore, for H. Carlough, 2; S. Elmandorf 1; Eld. N. D. Rector, 2; N. Horton 1; O. Everett, 1; H. Horton, 1.	12 00
MAINE:—Eld. Jas. Steward, for E. Grant, 1; Eld. J. Badger, for J. Wilson, 1.	2 00
VIRGINIA:—John Hawkins, 2; Noah Morgan, 2.	4 00
KENTUCKY:—Eld. Jas. L. Fullilove, 2; Jas. Martin, 2; Hiram Klette, 3.	7 00
GEORGIA:—Burnell Binns, 1.50; J. M. Holley 1.	2 00
Eld. H. Rowland, for Eld. Beeman, Pa., 2; E. Maynard, Pa., 1; Gen. J. Miller, Ten., 1; A. West, Ala., 2; R. Bennett, Ala., 1; Richard Pence, Mo., 1.	8 00
Total	\$35 50
For Mrs. Jewett, Ira Barberry, \$1.	
The two remittances from Bro. Th. Barnes, Cincinnati are also received.	

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The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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- In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.*

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

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To whom all communications must be addressed.

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

COMMUNICATIONS.

Hill Country of Judea, Nov. 1846.

TO THE EDITOR:—I have understood that at this season of the year, when the volume of the Signs is drawing to a close you are not apt to be crowded with as many communications for publication, as in the earlier part of the volume. If my information be correct, perhaps you can find a spare corner, for this communication, without excluding something of more importance.

You will perceive by the place of my date that I write from the *hill country of Judea*, but I beg you not to conclude in a hasty manner upon the mountain, for such is not the case: you are sufficiently acquainted with geography to know that where there are hills, there are also vallies which lay along between them: it is certainly so in the land of Judea, as every well taught Israelite can testify. For my own part I am neither permanently located on the hill, nor in the valley; and sometimes I have entertained serious misgivings whether I have not mistaken the country altogether. But if in the country at all, my present place is in the Valley of Kidron, hard by the Wilderness, and in one of the most barren parts of the country. It is now many years since I trust the mark of circumcision was made in my heart without hands, and I admitted to mingle with the congregation of the Lord; but it is but seldom that I am permitted to go up to Jerusalem to worship, or to witness the presence of the Lord in his Holy Temple. But when, even from the low grounds where I spend the greater portion of my time, I am enabled to pray, with my face toward the Temple, although from the lowness of my position I have to look upward, yet if the Temple be in sight, I always find deliverance from my distress and relief from all my burdens. And I have even sometimes thought that I could most gladly glory in mine infirmities; if I might only enjoy a full view of the city & the Temple. But there are seasons when the sight is hidden by intervening mountains, and then instead of contemplating the delightful privi-

leges I have at other times enjoyed, I am very prone to murmur and complain of such inconveniences as I find myself perplexed with in the valley. My disquietude arises from the following, among other disadvantages which I labor under, and which I cannot easily surmount:—First, this valley seems such a lonesome place, although some parts of it are in sight of the Temple and not very remote from the Tower of David, which was builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men; yet from other parts, more obscure. I have often had to cry out,—I am like a ptilin of the wilderness; I am like an owl of the desert: I watch, and am as a sparrow alone upon the housetop. I have eaten ashes like bread, and mingled my drink with weeping. My days are like a shadow that declineth; and I am withered like grass." So lonely and depressed do I sometimes feel, that I can hardly think myself suitable company for any society. Too unclean for the congregation of the Lord, and yet the vanities of the gentiles have no charms for me.

But another affliction attends me, away down here in this gloomy place, I sometimes experience such chilling damps, and fogs, that freeze my zeal for God, and love for my brethren. If I would sing a song of Zion, I am admonished, that I am in a strange land; if I would call upon the name of the Lord, the fog is so dense in this valley that I loose the points of the compass, and hardly know which way to look for the Temple: and for me to pray, without some assurance that my face is towards the Temple, is sorry work indeed.

But it is not meet that I should dwell altogether on the disadvantages of my situation, although I am very prone to do so, especially when in certain moods and temperaments of mind. There are advantages here which should also be duly considered. I am amazing heady, highminded, and much inclined to vanity, & should I be permitted to have my own way; perhaps I might soon think even Jerusalem itself hardly good enough for me. There have been times since I came into this valley, that before I was aware my soul made me like the chariots of Aminadab. I have sometimes mounted up with wings, like an eagle, have ran without weariness, and have walked without fainting. But these exercises, few and far between, as they have been, have generally raised me up quite out of the valley and set me on Mount Olivet where I have enjoyed a most commanding view of the city of my God. And O, how transporting, to see her foundations and gates, to mark her bul-

warks, and tell her towers, to consider her palaces and report to the generations to come. I have sometimes thought I could judge of the emotions of Peter and John, when they said, "It is good to be here," and like them, I have longed for permission to prepare for a lasting residence upon the mount. But my Lord, who knows infinitely better, what I can bear of prosperity and of tribulation, what is for my good and for his declarative glory, causes the vision of the mountain to pass and I at once settle again into the valley below.

I have spent so much of my time for the last thirty four years in the valley, if it were not that I am a most unaccountably dull scholar, I might give the readers of the Signs a statement of some of the advantages, and of the discouragements of this location. But alas! for me, when for the time I have spent in learning, I should be able to teach others, I need myself to be taught more perfectly the first principles of the faith of God's elect.

It is consoling sometimes to remember that Jesus, used in the days of his incarnation, frequently to visit this valley and often when he would impart to the saints, some special lessons, he took the way out of Jerusalem, ~~to the valley~~ crossed over the Brook Kedron, and ascended with them into the mount of Olives, where he was wont to sit and teach them those things which his Spirit, which he promised to send after his ascension, should bring again to their remembrance.

And when I remember that on the very night in which he was betrayed, he selected this spot for his agony; here he entered the garden; poured out his supplications, with bitter groans and crying; that here he sweat as it were, great drops of blood falling to the ground, I feel mortified and ashamed that I cannot watch with him here one hour, I find it profitable, however trying, to spend my time in this consecrated spot; for here my proud spirit is reprov'd, my heart is melted within me, and here I am led to rejoice in the assurance that Jesus, the High Priest of our profession, has been tempted in all points as we are, and that he knows how to succor them that are tempted. But then again, how soon my unstable mind forgets all the advantages of my situation, and I become again dissatisfied and my soul is disquieted within me. In my low estate, in this valley, I have sometimes been permitted to "Drink of the brook in the way," and my Head, (Christ,) has been exalted," Psa. cx. 7. For the Brook Cedron runs through this valley; but there are seasons of drought, when this brook yields no supply to my thirsting soul. In my solitude such visions flitter

SIGNS OF THE TIMES,

and, as lead me to doubt the reality in God; my interest in the blood and mess of the Redeemer of sinners, and of my having ever been in reality born again. These trials sometimes overwhelm me with lamentation and wo. And then there are other times when the evidences of my adoption by grace are no brighter, but instead of sorrow and grief, I seem to be as insensible as steele; so easy, stupid and careless, that I shudder to think that I cannot shudder! and I mourn because I do not mourn.

But I have in this valley many serious conflicts; and the most potent adversary that I ever encountered, is known to every Israelite by the name of UNBELIEF. I have often been astonished at my own weakness to resist his crafty insinuations. Many a time after I have enjoyed a banqueting season with my Lord, when he has strengthened my confidence in him as my Lord and my God, and when my faith has arisen so as to triumph over all my doubts, and fears, old Unbelief has propped in, with such sleight and deception, as has led me to regard him as an angel of light; all my powers of resistance have been at once paralyzed: and I have been led by him a captive at his will. Through his influence, I have been led to doubt all the promises that my Lord had ever made to me, and indeed that he had ever made any, and even that he had ever taken me into his banqueting house, or spread the banner of his love over me. "What a delusion, says he, for you to think that a Holy God, can love so vile a creature! What have you ever done, that looks like following the meek and lowly Lamb of God? True, you have had some pleasant excursions, your mind, have felt some zeal, and have found your impressions and emotions were real and genuine, why do they not continue? Where is your gratitude? If you were a saint you would feel, act, and walk as one. You said your mountain stood firm and strong; but where is your strong mountain? Do you call this valley a mountain? How preposterous! Your Hope is only suited to sun-shining weather; but you see it will not serve you in the dark!" He often points me to the world, and demands of me, "Are the children of God, as worldly minded, as carnal, craving, and desirous of the flattery, and vanities of time and sense? Why are you so glued to earth, that you can scarcely find time to visit your closet, or attend the public worship of God? Why is it that you can easier spend dollars for the vain decoration of your body which shortly shall feed the worms, than shillings to relieve the pressing wants of suffering humanity, or meet the requisite expences of the church of God? And why so frequently does a little rain, or snow, or mud, or heat or cold, serve as an apology for absenting yourself from the company of the saints, if you in reality prefer Jerusalem above your chief joy?" To all this language, I often find myself unable to reply; and Unbelief shuts me up in the castle of old Giant Despair, where I fret, and mourn, & weep, until my gracious Lord

comes to my relief, and renews the pledges of his unchanging love; bids me look away from all my vileness, and look alone to him. I confess that I have felt mortified and ashamed, that after proving by more than thirty years experience, the veracity of my God, and the deception of the lying adversary, that I should still be persuaded to discredit the oath and testimony of my faithful Lord, and listen to the lies of Satan. Often have I resolved in my heart that I would never again be guilty of the like fault, but as often have I found my own strength to be weakness and my wisdom folly. To my cost, I have learned the truth of the declaration, "They that observes lying vanities, forsake their own mercy."

But perhaps I have written enough, in my allegorical style; as I do not wish to burden your readers; but it would afford me satisfaction to know of your readers if a person can, in their opinion, be exercised as I have been, and yet be a child of God, and an heir of glory.

GERA GETHER.

P. S. Will you request Elder S. Trott to give us a comment, through the Signs, on the words, "What doest thou here, Elijah?" 1 Kings xix. 9. Why did the prophet of the Lord flee before Jezebel?

G. G.

For the Signs of the Times.

Darbyville, O., Nov. 10. 1846.

BROTHER BEEBE:—I have had a long spell of sickness this fall, and I am now scarcely able to ride: but I want to start this morning on a four week's tour. We in this vicinity are well pleased with your reply to brother Sperry. I have heard that S. is a child of grace: and if he is, he must surely see from your candid scriptural reply, that his ground is untenable. I hope the Lord may give him to see it; for he is, to me, a precious, dear brother. I know him well, have preached at his house, and, for many years, have met him at our association; and side by side, fought the New School *Dreamers*. But, Alas! what has he fought for, if the *means* doctrine be true? Why my dear brother, the means doctrine, carried out to its legitimate results, is nothing more nor less than rotten arminianism. Being in a hurry this morning, I will give you an extract from our Minutes, and then close.

"The kingdom of our Lord, Jesus, is a spiritual kingdom; its subjects are spiritual subjects; they are begotten and brought into spiritual existence like the king, their Elder Brother, by the power of the Holy Ghost. They are dead in sins and children of wrath even as others, until quickened and made alive, directly by the Holy Spirit, without the intervention of any *means* whatever; this is called *regeneration*, because it makes a man a new creature, and changes him from nature to grace: from the love of sin, to the love of holiness; from the service of the wicked one, to that of the true and living God. That power, and that only, which commanded light to shine out of darkness, can give a poor sinner the light of the

knowledge of the glory of God in the face of Jesus Christ, by shining in his heart. How vain, how wicked then are the *means and efforts* of the children of men, to produce a child of God." (Then after quoting a considerable portion of the Warwick circular, continues.) "This is the kingdom of God, the pillar and ground of the truth, set up in this world, tho' not of the world; and you, dear brethren, are the princes that rule in judgment. It is yours to set things in order; for God hath set the members, every one of them, in the body as it pleased him. Do then be careful to assign the members the places designed for them. There is a diversity of gifts; but the same Spirit; all for the edification of the body, and whenever you find a gift, calculated to edify, instruct, feed &c., the body, put him in his place and all will be well; the church will be fed and will grow in grace and in the knowledge of the Lord; knit together in love, rooted in the faith of the Lord's elect; and manifest that she is the workmanship of God; created in Christ Jesus unto good works, which God hath before ordained that she shall walk in them. This kingdom or church is the only tribunal ordained of God. There is no higher, to which Baptists can appeal, and being altogether of a spiritual nature, cannot have any connection with the kingdoms of this world and remain pure; all other *constituted bodies councils or conventions*, professedly religious, are anti-christian, and so far as the church patterns after them, in that proportion she suffers herself to set aside the authority of the King, veils the glory of God, and obscures the order and beauty of the kingdom.

The Sun of Righteousness has arisen: the church is leaving, or coming up out of the wilderness of human reason and human contrivances, and ere long will, we believe, appear in her primitive simplicity, beauty and excellency, as the King's daughter, all glorious within, her garments of wrought gold; and she shall be brought to the King, in garments of fine needle work. She shall shine fair as the moon, clear as the sun, and terrible as an army with banners. The Eternal God is her refuge and underneath are the everlasting arms. He shall thrust out the enemies, from before her, and shall say, Destroy them. Israel then shall dwell safely alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou O Israel; Who is like unto thee O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee: and thou shalt tread upon their high places. Deut. xxxiii. 27—29.

Dearly beloved brethren, we affectionately commend you to God, and the word of his grace, which is able to make you wise unto salvation, and to build you up in the most holy faith, & give you an inheritance among the sanctified. Farewell."

My love to all the saints.

Farewell.

GEORGE AMBROSE.

For the Signs of the Times.

BROTHER BEEBE :—Having obtained help from God, I remain to the present, and would be glad of the privilege of witnessing, both to small and great, of the work of God: but I am deprived of that liberty, unjustly, unreasonably, and unfeelingly. For a long time I have felt impressed to write, as writing was an apostolic practice, under similar circumstances; and as this is my first, the question which is frequently asked of foreigners, when they offer their vote at the polls, for rulers, many be asked of me, viz. "Have you been naturalized?" I will give a brief sketch of my experience & leave the readers to judge. When I was first brought to some sense of my sinful state, and of the holiness of God, I came to the King with as many of the prince's goods, as would possibly lay upon my shoulders; but he looked on them with contempt, and seemed to say to me, "One thing thou lackest!" O, the sorrowfulness of my heart, and depression of my spirits, and mortification of my nature, is easier conceived by those who have passed these straits, than described. My goods were spoiled, my armour was taken away from me and I was left a helpless and justly condemned criminal at the bar of God. From this hopeless condition the King graciously brought me to his banqueting house & his banner over me was love. Joy and gratitude then filled my soul for a season; but doubts and fears soon pervaded my mind; and although I had been so slain, as to a law righteousness to justify me, I again had some recourse to it: for I had been taught that much of a christian's happiness depended on his own obedience; which doctrine I now regard as the very dregs of arminianism. So I labored for years under a yoke of bondage, and my mind became so beclouded and beset with *universal charity* that it mattered but little, as I thought, to what denomination a person belonged. In the meantime I removed my residence quite a distance, and was located in the midst of a real nest of arminians; and in hearing them hold forth their doctrine, my mind was led to try it by the scriptures, and I found it to be contrary to the divine testimony, & also to my own experience, all of which I must cast away if I honestly regard their doctrine as truth. I have been so led, as finally to wish to renounce every sentiment that is not sustained by a, "Thus saith the Lord."

I have been privileged with the Signs of the Times, ever since the third volume, if I mistake not; and I wish to continue them so long as they continue to advocate the truth of God, and to expose anti-christ, in its variety of forms. And I wish to give a word of exhortation to those whom God has called to declare his truth; and to whom he has given the liberty of speech. Brethren, "Cry aloud & spare not." Put yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, & spare no arrows. Your compensation for a faithful discharge of your duty, will not be such as the *dandy coated gentry* receives, nor such as they would impose, if they had the power. But rejoice that the Lord reigns,

and use the liberty he has given you, with meekness and fear. The promises of God are great, let them stimulate such as can appreciate them. They are founded upon the oath and faithfulness of God; and well may we exclaim with his servant, "O, the height and depth, both of the wisdom and power of God!" The apostle, in writing to the Ephesians, sums up the blessings, & represents them as being in the Head, Christ; and when the children of God are brought into circumstances to receive them; such places cannot fail to be heavenly places. The first of which, I understand to be faith, by which we can appreciate the blessings, and repose confidence in God. The second is Hope, which is an anchor to the soul: the revelation of his will, and deliverance from every temptation, trouble, sorrow and pain that we have to pass through. These blessings are not procured by the merit of our faithfulness nor obedience; for if they were, they would not be heavenly, but like the fountain from whence they flow earthy, and they could not feed the heaven-born soul. Food must be heavenly & spiritual to feed a child of grace. I must stop—much as I began: I thought that in writing over a sheet, I could come nearer to an expression of my feelings.

I remain yours; with a hope at times, that I possess some of the characteristics of an,
Nov. 1846. ISRAELITE.

For the Signs of the Times.

Labanan, O., Nov. 17, 1846.

BROTHER BEEBE :—Your paper, called the Signs of the Times, is becoming more and more interesting to me. While darkness, and coldness; and worldly mindedness abounds, it is cheering to find by the communications in the Signs, that, there are a few tempest tossed souls scattered throughout the different states in the Union, who are mourning over the desolations of Zion. Dear brethren; if we cannot meet face to face, let us speak often one to another through the columns of the Signs of the Times of our ups and downs; for, we have need of all the encouragement we can receive through such a medium. A dark night, and a winter season, are now overshadowing the church of the living God; and the darkness appears to increase, as weeks and months revolve. Let us therefore, "exhort one another: and so much the more as we see the day approaching." But, let the darkness increase four-fold and the winter continue so long, that every graceless soul who now professes to belong to Zion, shall be frozen soul and body, fast to the world.—The plants of grace will out-live the night and the winter, and flourish in immortal bloom, when time itself shall be no more. Oh! Jesus; may "thy kingdom come, and thy will be done in earth, as it is done in heaven," that we, thy sad children below, may be able to trust in thee though we "walk in darkness, and have no light." Let us remember my brethren; that a prophet of old cried out, under the hidings of God's countenance and said—"Verily thou art a God that hidest thyself, O God of Israel, the Saviour." Think it

not strange, if we in these last days, in which iniquity is abounding, and the love of many is waxing cold—should also be left to mourn on account of the hidings of our heavenly Father's face. However desirable it may be to us, to witness a time of refreshing from the presence of the Lord—yet we know, that neither the efforts of the church, nor the WORLD'S CONVENTION; nor yet a UNION of the old MOTHER OF HARLOTS; with all the DAUGHTERS OF BABYLON—will ever be able to give us day for night or scare the devil out of the universe, into the bottomless pit.

Brethren; the MAN OF SIN is manifesting himself, or, in the words of inspiration, is being "revealed in his time." He has for a long time been engaged in qualifying, and sending forth preachers, and appointing them their fields of labour, and professing to save sinners by his various MEANS, but it has not been until very recently, that he has manifested a hope, that he will be able to supersede the necessity of the angel's coming down from heaven, with the key of the bottomless pit and a great chain in his hand, to chain the devil. What think you my brethren, of the following, said to have been delivered by Doctor Beecher in a sermon preached in Cincinnati after his return from the WORLD'S CONVENTION. "Thus, by a Union of Christians, shall the truth shine forth with such irresistible splendor, that the devil will not wait to be bound and cast into the pit, but will run there, and stay there, without being locked up!" On reading the above, I thought of a story I once read about one Captain Scott, who was said to be very expert with a rifle; so much so, that the wild beasts and "*varmints*" of the forest all stood in dread of him. It was said, that he once tree'd a coon: and the varmint suspecting it was the Captain observed, 'is that you Captain?' to which the Captain replied in the affirmative, well says the coon 'you need'nt shoot, I'll come down.' And so I suppose, the Doctor thinks, that when the Devil beholds the world's convention after him, he will say, 'you need not chain me, nor lock me up; I'll give it up without either.' But, Brethren; "we have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The Saviour says, "if a man love me, he will keep my words." It was revealed to John on the Isle of Patmos, that an angel from heaven should *bind the Devil, & CAST HIM INTO THE PIT, 'AND SHUT HIM UP'*—and that revelation was, "from Jesus Christ, who is the faithful witness, and the first, begotten from the dead, & the Prince of the kings of the earth." "Let God be true, and every man a liar."
SAMUEL WILLIAMS.

MISCELLANEOUS EXTRACTS.

FROM THE CIRCULAR, OF EEL RIVER DISTRICT ASSOCIATION,

[PUBLISHED BY REQUEST.]

The Eel River District Association of Regular Predestinarian Baptists, in session with the church, called Mount Pleasant, at Manhattan,

Putman County, Ia., Sends this, her epistle of love, to the brethren and sisters composing each church of her correspondence, with christian salutation:—GREETING.

DEAR BRETHREN IN THE LORD:—Being aware of the "Lo heres," and, "Lo theres," and of the many who are turning from the ways of Zion, to persevere after the *new fangled* doctrines & speculations which are afloat, by reason of which our number is decreased instead of being increased. We call your attention to the Watch-word of Gideon: "And they stood every man in his place." Judges, vii. 21. When Israel had to war against the hosts of Midian, whose army, aided by the Amalekites and all the children of the East, lay along the valley like grasshoppers for multitude; with their camels which were without number, as the sand by the sea side: the Lord instructed Gideon to march against them, notwithstanding his inferiority of number. His army consisted of only thirty two thousand men, but the Lord informed him that even this number was too great; and gave special charge, saying: Whomsoever is fearful and afraid, let him return and depart early. And there returned of the people twenty and two thousand, (leaving only ten thousand.) And the Lord said unto Gideon, *The people are yet too many*—bring them down unto the water, and I will try them. And there, those that bowed down on their knees to drink water were sent back; & three hundred which lapped water as a dog lapped, were God's choice, and they were instructed to stand every man in his place.

FIRST. We would say a word to brethren of the preaching department: Brethren, ministers, if your object is wealth, ease, or self-aggrandizement, you had better go back; you are out of your place.

SECOND. A word to doubting and fearful ministers, who doubt the reality of their call, and who are saying, "My leanness! my leanness!! and my inadequacy to the all important work: we say to you, trembling brethren, cheer up; Moses the Hebrew lawgiver, said, O, my Lord, I am not eloquent, Ex. iv. 10, 12. And Isaiah said, I am a man of unclean lips. Isa. vi. 5. And Jeremiah said, Ah, Lord God, behold I cannot speak, for I am a child. Jer. i. 6. And when the Lord called Samuel three times, he said each time, it was the *old man*, (Eli,) for he did not think it was the Lord: even so the little preacher often thinks the same of his *old man*, self, and says, you did call me! We would ask this little brother, What is your object? If it be to edify the church, feed the lambs and sheep of the fold; and to satisfy your troubled mind, you had better go on and mind the Watch-word: and say, "The sword of the Lord and of Gideon." And, Stand in your place.

THIRD. A word in love to the church. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. Walk as becometh the children of the Light; and forsake not the assembling yourselves together. Promptly attend church meetings and use hospitality and charity. Take warning by the case of the men of Succoth, who were requested by Gideon, to give bread to the soldiers that were faint and weary with their march, in pursuit of the Midianites, and they refused; although this servant of the Lord told them that the Lord would scourge them with briars and thorns; which was accomplished speedily. Judges, viii. And in regard to a call. Pray the Lord of the harvest, to send forth more laborers into his harvest. And if he makes and sends forth laborers, they will comfort and edify the church; but if you have preachers which do not comfort and edify the church, you may be assured that you, and not the Lord, have called them. Do not re-

ject education; but at the same time, be not led away by men of philosophy & vain deceit. God had use for a learned Paul who was raised at the feet of Gamaliel; and also for Peter and John, who were illiterate fishermen. Your preacher should contend for the faith, and he should be able, in some good degree, to casuistically address the conscience, and experimentally to sooth the sorrows of those who are afflicted and cast down; and to exhort to practical duty the children of God. He should be sound in the faith, and his sentiments should be wholly derived from the scriptures. His deportment should be mild and affable, and at the same time, independent and without cringing. He should possess true benevolence and candor, and be divested of bigotry and superstition. In meekness he should pity the weak & forgive the ignorant, bear with the sincere, and love all who love our Lord and his children, and he should also be consistent in all his conduct. No brilliancy of talent or superiority of intellect can be a sufficient substitute for the above qualifications of a minister of the gospel.

FOURTH. A word to all those in the churches who are fearful of the doctrine of Unconditional Election, Special Atonement, and certain perseverance of the saints in grace to glory &c. You had better go back; the army is only made weaker by your connection with it. And all you who believe in the *means using* plan of salvation, you also had better go back; you are evidently out of your place; you are not at home. We deny that ministers are the *means* of regenerating souls; nor are they the means of quickening the faculties of the mind, it is all of grace. The all conquering love and grace of Almighty God, does the work. It is said of men in nature, eyes they have, and see not; ears they have, and hear not. It is the office of the Spirit to quicken, and when that office work is performed, and not till then, they will both hear & see. But does any object, and say. But this grace has to be communicated through the minister of the gospel, as a *means*? We answer, No. The Holy Spirit must first operate, quicken the dead soul, open the blind eyes, & unstop the deaf ears, and then the creature can feel, see, hear, and understand; but not until then. The minister's business is to feed & comfort such as are quickened, but not to *give life to the dead*. And we believe the churches should watch over their ministers, with praying hearts to God, that they may be kept in *their place*. The error of the *means-using* plan of regenerating souls, has, in by gone days, had a most deleterious effect on the church, crowding into her embrace many who have only been dead weights, and clogs on Zion's wheels, and now they turn and *speak evil of dignities*. But says another, your number will decrease! We answer; and so did that of Gideon's army; only three hundred, who lapped the water, remained, and these only *stood in their place*. And they were all that the Lord chose, or Gideon needed.

"When any turn from Zion's way—
(Alas! what numbers do!)

Methinks I hear my Saviour say,
Wilt thou forsake me too.

What anguish has this question stir'd,
And, will you also go?

Yet Lord relying on thy word,
I humbly answer, No."

We are happy to say that our meeting was harmonious, and our stand well supplied; and our correspondents who have been so kind as to visit us, and labor among us, has each *stood in his place*. Their coming to us has been like the coming of Titus. And we desire to perpetuate the correspondence.

That the love of God the Father, Son, and Ho-

ly Spirit, may enable us all to discharge our several duties to him and to each other, and to follow peace with all men, is the prayer of your brethren in the Lord. Amen.

EDITORIAL.

NEW VERNON, N. Y., DECEMBER 1, 1846.

THE GOSPEL COMMISSION.

"Teaching them to observe all things whatsoever I have commanded you." Mat. xxviii. 20. In offering a few remarks upon this part of the commission, which was given to the apostles by our Lord Jesus Christ, when his Mediatoral work was finished, and he was about to ascend to heaven; we wish to call the attention of the children of God, and especially of the ministers of Jesus to the importance of this charge.

The field which would require to be explored, were we to dwell upon the whole of the commission, would involve all that belongs to the proclamation of Salvation through the crucified, risen, and exalted Redeemer together with the administration of the ordinances, the field of their labors, the manner and amount of their qualifications and the prospect of their success, &c., but this would present a greater range than we design, at this time to occupy. We, by no means think these considerations less important, but we are strongly impressed with the idea that the nature of a call to the work of the ministry, the doctrine to be preached and the ordinances to be administered, are more fully understood and more faithfully regarded among our Old School brethren generally speaking, than the solemn charge which we have placed at the head of this article.

Those to be so taught are the same that were to be Baptized, hence, according to the common acceptance of the term, they were to be Baptists, or baptized believers in Christ, and as the apostles baptized none but regenerated believers, they were all Old School Baptists. These were not to be any longer confined to the cities of Judea or the people of the house of Israel, but they should be found in all nations. So the pupils, or disciples to be taught were to embrace, in every nation, all such as the Lord our God shall call. The commission to teach was, in this case given especially to the apostles of the Lamb of God. And according to their instruction and decision those who, in succeeding ages of the church, should hold the office of Bishops or Elders, must also be divinely qualified with an *aptness to teach*. It is to be feared that there are some, if not many, who have a much greater aptness, to interest, to excite, and to please, than to teach or instruct the children of God: and many who do possess a talent to an eminent degree, to teach, instead of teaching the children, to observe what Christ has commanded, are teaching for doctrines, the commandments of men: or, in other words, teaching to observe things which Christ has never commanded. How important then that the New Testament be diligently searched, both by preachers and hearers, to see whether all the things taught by the preachers,

are what Christ commanded the apostles, The commission or command of Christ to teach, all that he commanded them, fully implied, that they were to teach nothing else, and as we have noticed the importance of the churches and the ministers searching the record of the commands, to be observed, we will add, that Christ has by his apostle, taught, that when one speaks, the others shall judge. And as all the Lord's messengers are called angels, it is said that the saints shall judge angels. There is an awful responsibility resting on the churches, that they should judge righteously on this subject. They are not however, to judge of a minister, by the length of his face nor number of his admirers, he may be very grave in his appearance, and eloquent in his discourse, and still be no more than a sounding brass or tinkling symbol: but the standard of judgement is the New Testament. "Beware of men who come to you in sheep's clothing, but inwardly they are ravening wolves." "If there come any unto you and bring not *this doctrine*, (that which Christ and his apostles taught,) receive him not into your house," &c. If Paul or an angel from heaven, preach, as the apostles did not preach, let such be accursed. And the necessity of ministers searching the New Testament, as their standard, is fully implied in the commission; for where else shall they look for his commands? In the scriptures, the man of God is perfect, thoroughly furnishing to every good work and as every good work is thoroughly furnished in the scriptures, no work can be good in the divine estimation which the word does not enjoin.

To speak of every particular thing which Christ has commanded, would require more space, than we can find for this article. And, although we have no right to attach more or less importance to one command of Christ than to another, yet such as seem to be the most neglected, or the least understood by the saints should be dwelt upon more especially on that account.

One very important command, although a *new one*, is that the saints should love one another. Now who will presume to think, that it is sufficient for the minister of Jesus, simply to remind his brethren that there is such a command, if the ministers are themselves indulging in biting & devouring one another; they are to be *ensamples to the flock*, and so teach by example as well as proclamation.

Christ has commanded that all who love him should keep his commandments; and, through his apostles, he has taught us, that to fulfil his law, we must *bear one another's burdens*. Christ has commanded, that, all who would be his disciples, should deny themselves, take up their cross, and follow him; and the grace of God that bringeth salvation, which hath appeared unto all men, (Jews and gentiles,) has taught us, or teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously & godly in this present world. Here a command of Christ is implied, that self shall be denied of all ungodliness; the flesh is depraved, and the carnal appetite is craving that

which is ungodly evil, pernicious, and contrary to the faith. Let the ministers of Jesus, solemnly, faithfully and in the fear of God, teach, in their preaching and by their example that these things are to be denied. Teach them how to live. Ministers are to institute no new laws, or rules; for the law is laid down, the rule is given. Let it be enforced; let it be taught, by precept and by practice. Live soberly: not drunken with wine, wherein there is excess. It cannot comport with the high and holy, and heavenly calling of saints that they should be tipplers, or given to *much wine*, for in such carnal indulgence they find not the footsteps of Christ, nor of his flock. Teach them to live *righteously*, and remember that nothing can be righteous which is not embraced in the examples and commands of Jesus Christ; and that nothing can be unrighteous that he has enjoined. Teach them to live godly possessing the love of God, the fear of God, and a desire above all things to glorify God, in their bodies and in their spirits, which are his. Let the cost be what it may; although it is certain that if any man will live godly in Christ Jesus, he shall suffer persecution. But to avoid persecution no child of God is at liberty to depart from a strict and undeviating course of godliness.

Christ has given commands in regard to the order of his church, who are to be admitted and who retained in the fellowship of the church. He that believeth and is Baptized, whether Jew or gentile; whatever he may have been; whether a moralist or a murderer; a persecuting Saul, or a devout pharisee, if born again and recipients of the faith of God's elect, gladly receiving the word, they must be Baptized and added to the church: received into fellowship of the saints, and admitted to all the privileges of God's house.

He has also commanded how both ministers & other members are to conduct in the church, all the rules of order and of discipline are given preceptively in the New Testament. To watch over one another; exhorting, admonishing, warning, encouraging, comforting, and edifying one another; speaking in psalms and hymns, and spiritual songs, and not forsaking the assembling of themselves together, as the manner of some is. He has commanded what course shall be observed, when one brother has aught against a brother; or when one brother has trespassed against another. All the steps that are lawful or expedient to reclaim the offender, are clearly laid down, and the servant of Jesus, should teach the saints to observe them all. The course to be observed by the church, when her members be come together in the name of the Lord Jesus, how she is to dispose of heretics, after the first and second admonition. If any man is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat; therefore put away from among yourselves that wicked person.

Let the saints of God be taught by the faithful ministry of the word to observe all these commands, together with all others enjoined by Christ.

"DOINGS OF THE AMERICAN TRACT SOCIETY.

The *Sunday Dispatch* says, a few months ago the American Tract Society determined to pull down its old building, on the corner of Spruce and Nassau, and erect one more suitable to the business which it carried on. In the progress of the improvement, it becomes necessary, in the opinion of the directors of the society, to build a wall which unfortunately blocked up the windows of their neighbour, Messrs. Gould, Banks, & Co. They endeavored so to arrange with the society as to have a little light in their establishment; but the society, though engaged in throwing light on the world, had none to spare a neighbor.

An injunction was issued restraining the society from building the wall, but it was speedily dissolved and the wall built. Gould, Banks & Co. found themselves in almost utter darkness; something must be done or their store would be untenable. At length it occurred to them, that by removing a range of water closets, which extended from the first to the fifth story of their building, they could obtain that which they so much needed, light. At considerable expense, the closets were torn down and the titles of the law book once more became visible in the store. But the agents of the American Tract Society no sooner discovered what had been done, than they benevolently expressed a wish that G. B. & Co. had not put themselves to such expense, as the (tract agents) would be obliged to build a substantial wall against the new made windows, to secure the tract building from fire, and this they have actually done, leaving their neighbor again in darkness. This is the revengeful act of the society of whom the Hon. Theodore Frelinghuysen says—"It is a combination of all benevolent agencies;" which the Rev. John Codman regards as "second to none of the benevolent objects of the day;" which the Rev. James Milner declares "commends itself to all of us, in our civil no less than our religious relations;"—and which the Hon. John Jay holds to be "a truly Christian institution."

In addition to the foregoing we copy the following from the *Evening Post*, which is said to be from the pen of a clergyman.

There is a growing disposition throughout the country and especially in this city, to scrutinize the proceedings of the various richly endowed societies which have grown up among us under the imposing name of National and American societies for the diffusion of religious truth through tracts, books and missionaries, &c. It is extensively believed that, whatever may have been the purity of motive of their originators and early patrons, some of these colossal corporations, after extending their influence and securing a sure and enormous income, have become, like some other corporations, soulless things, grasping, selfish, oppressive and vindictive, as occasion offered; and illustration drawn from their transactions are referred to which place some of these great societies in a most unfortunate light for their own reputation.

The American Tract Society may be referred to as an example. Its original object was to scatter small tracts on religious subjects, but it has grown into a vast book-making monopoly; and sustained by large contributions from the charitable for charitable purposes alone, it has been enabled to put down private enterprise in their department of the book-making business and in the related branches of industry.

The latest act of the Tract Society which has provoked public animadversion, is its outrage upon its neighbors, Gould, Banks & Co., the highly respectable law booksellers in Nassau street, whose premises adjoin those of the Tract House. It was

not till we saw it with our own eyes that we believed the society could be guilty of an act of such unmitigated and wanton wickedness as that of building up a dead wall on the rear of Messrs. G., B. & Co., totally excluding the air and light of heaven, without any conceivable pretext of necessity. We have examined the premises ourselves and are satisfied, as every man must be who looks for himself, that the thing has been done in the spirit of sheer vindictiveness and low spite.

People in this vicinity and hundreds of citizens from all parts of New York, have examined the premises, and we have heard but one expression from all, an expression of surprise and deep indignation: and we are greatly mistaken if the course of the Society in this business does not arouse a storm of public reprobation which it will be exceedingly inconvenient to allay or endure."

[From the Fredericksburg (Va.) Recorder.]

THANKSGIVING DAY.

"Mr. Editor:—It appears that the subject at the head of this article, is at present occupying the attention of some of the people of this state, and that the Governor is called upon by a party, to issue his proclamation, appointing a day when the festival shall be held.

Now I ask a little space on your paper, to offer my solemn protest against his Excellency's having any thing whatever to do with this matter, and for the following reasons:

1st. The Lord Jesus Christ, the author and founder of the Christian religion, and of the only true mode of worshipping God, never authorized or provided the civil governments of this world, either Legislative or Executive, should make any laws or appointments in regard to his religion. His subjects, which are scattered among all the nations under heaven, can only be recognized under the respective governments where they live, as citizens and not as religionists. Their religion is a matter between them and God alone, and no power on earth has any right to give them any directions about it, or to prescribe the time, place, or manner of their worship. If this religion is true, the Legislature can make no laws, and the magistrate no appointments in relation to it that can be right and acceptable to God, because its divine author has said that, "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If this religion is false, they ought not to interfere for obvious reasons.

2nd. The Governor has no authority in the constitution under which he acts, to make such appointments. We are referred to several of the other states where days of "thanksgiving" are held by appointment of the chief magistrate. But why not refer to many of those states, Massachusetts, for example, for precedents, in making laws to tax the people for the support of religion and for building meeting houses &c.

I am, Mr. Editor, a Virginian by birth, education, habit &c, and whilst I admire the people of New England for their ingenuity and untiring industry and enterprise, I am as near them, geographically, politically and religiously, as ever I wish to be, and I should deeply deplore the day when any of those relics of popery shall be established in Virginia, which they so fondly cherish at the north.

3rd. It is true, a mere "recommendation" is asked for by those very religious folks among us, who perhaps, with all the bounties of heaven, and the many providential blessings which they have enjoyed from early life, never dreamed of giving

God, the author of all their blessings, thanks, never lifted their hearts to him in humble gratitude for all his favours. But a "change has come over the spirit of their dream;" now, indeed do they desire to give thanks to God for his mercies &c. and they only want his Excellency, Wm. Smith, Governor, to say when they shall do it. But, should his excellency act like a man of sense and a pure Democrat, and refuse to make the desired appointment, one would be at a loss to determine what will become of this *pent up devotion*; whether it will find vent in the ordinary way, or vanish in *thin air*.

Why, my dear sir, the true Christian has 365 thanksgiving days in every year of his life, and in every fourth year he has 366, and he does not require the recommendation or appointment of any magistrate in the civil government, to remind or urge him to this, to him, delightful exercise. It is agreeable to his new nature to comply with the heavenly injunction, "In every thing give thanks."

That this is a "union of church and state" as far as it goes cannot be denied. But in the "recommendation," his Satanic Majesty has on the sheep skin, which he generally wears upon the introduction of any measure designed to injure the cause of true religion and build up his own diabolical kingdom.

Well let us see how it will work; First, we have an executive recommendation, next the legislature makes a law appointing a day for fasting & prayer, and a day for "thanksgiving" &c, then comes the proclamation from the executive by authority, and all who refuse to bow to the image must be cast into the furnace, or Lions's den, or in other words must suffer the penalty annexed to the law whatever that may be.

May the good Lord, who by his outstretched arm, delivered our fathers from a foreign yoke which they were never able to bear, shield and protect us from one equally galling which may be forged among ourselves, I shall continue to pray.

CHRISTIANOS.

By what rule, human or divine, it may be inquired, are the governors of our states, in their official characters, to lead in the devotional services whereby men profess to honor or worship God? When an earthly magistrate recommends by proclamation a day of fasting, or of feasting and thanksgiving to Almighty God, can it be less than an attempt to lead in the worship of God? Well, the king of Zion, on whose shoulder rests all the spiritual worship, has admonished us that if the blind lead the blind, both shall fall into the ditch. It is therefore important that those who lead in our devotional exercises should be regenerated and born of God; for "Except a man be born again he cannot see the kingdom of God," and a man, whatever his station or talents in other respects may be, if he cannot see the kingdom of God, is too blind to direct her affairs. The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." Our state and national constitutions make no provisions that our magistrates shall be regenerated, and spiritual men, and if they are not, they are blind, in regard to spiritual things, and so blind, that the things of the Spirit of God are foolishness unto them! Can it be expected, then, that such men can lead our devotions without conducting us into the ditch?

It may be urged that all our chief magistrates should be regenerated men; and if their duty is to direct the saints when to worship God, and how, we would say so too. But who has required this service at their hands? Not the king of saints, for his kingdom is not of this world; and none of the princes of this world have known him! He has reserved in his own hand, the right to direct the worship of his children, by his Spirit. And the hour has come in the which all they that worship the Father must worship him in spirit and in truth; & it is in vain that men worship, teaching for doctrines the commandments of men, or making void his law or his authority by their own traditions. Our governors do not claim divine authority for their practice, but tradition, custom, usage, &c. God has not required this service at their hands, and we search the constitution of state in vain to find the voice of the sovereign people in defining the duties of magistrates, requiring that our governors shall assume the supervision of our consciences, or direction of our worship.

It is said by way of apology for this assumption of religious interference, that our governors do not command, they only recommend; but this recommendation comes from them to us, OFFICIALLY, bearing the seal of the state, and purporting to be something more than the mere recommendation of an individual. The state's money is appropriated to pay the state printer for publishing the proclamation, and other drafts are made on the funds of the people to carry out the design. If, in order that our Governors should be competent to judge us in meat, and in drink, and in respect to holy days, and new moons, and the sabbaths; they are required to be selected from the religious part of community, this would start a new difficulty as our constitution provides that no religious test for holding office, shall ever be required in the United States. Our Union would have to be dissolved and a hierarchy substituted in its stead, and in such an arrangement, some kind of religion, must be established as the legal religion of the country.

If the constitution, as the safeguard of the rights of all men is to be inviolably regarded and maintained, then the state has nothing to do with the religion of the people, and while magistrates may as individuals, be religious, or irreligious, without impairing their qualification for their secular stations, and they may as individuals worship God according to the dictates of their own consciences, like all other citizens, they are not to be known in their official characters as religionists at all. If they deviate from this principle, they trample on the sacred rights of the people, violate the constitution, on which our government is founded and offer insult to the king of glory, by usurping his exclusive prerogatives.

A solemn responsibility rests on the children of God in reference to this subject, far greater than could under any other form of government than our own: each citizen is represented in our government, & shares his equal proportion of the responsibility for the equity of its laws and the justice of

their execution: if therefore, as citizens, we tamely submit to be dictated to in religious matters, without remonstrance, we are parties in corrupting the government, and equally so with every other citizen. Were we placed under a despotic government, an absolute monarchy, for instance, our responsibility would cease for the laws and their execution; but in our country the government is in the hands of the people, & the children of God in our country are a part of the people, and equally with all others are they responsible. But in their relation to the kingdom of Christ their responsibility is far greater: for in allowing any man, governor or magistrate, to judge them in meat, drink, holy days, new moons, or the sabbaths, they violate the sacred principles of their allegiance to our Lord Jesus Christ.

THE FOUNDATIONS.

BROTHER BEEBE:—In my letter to you last spring, I desired you to explain the text. Psalms xi. 3. "If the foundations be destroyed, what can the righteous do. What I desired to know was, what these foundations are; because in the New Testament, the foundation is always in the singular number, and in this text it is in the plural. I did not know of but one foundation for the righteous.

L. A. HALL.

REPLY. In comparing this text with the description of the Holy City, New Jerusalem, given, Rev. xxi. our brother will, find the foundations in the plural number, as the figure is used to signify that the gospel order of the church of God, in her New Jerusalem form, is made to rest on the decisions of the inspired apostles of Christ. Hence there were twelve foundations, & in them the names of the apostles of the Lamb; thus clearly showing that the plural is used in reference to them. Certainly not to signify that the redemption of God's people, or their justification, or acceptance with God, is predicated on the apostles; for, in reference to the salvation of the church of God, Christ is the only foundation; as it is written, "Other foundation can no man lay than that is laid, which is Jesus Christ." This foundation, is always in the singular number, and it is the foundation of God, and it standeth sure, and has this seal, "The Lord knoweth them that are his." This is the Stone which was rejected, and is still rejected of the builders, but it is chosen of God and precious, especially unto those that believe; but unto them that be disobedient, the stone which the builders disallowed, the same is made the head of the corner: and a stone of stumbling, and a rock of offence even to them that stumble at the word, being disobedient; whereunto also they were appointed. In reference to this one foundation, God has said, Isa. xxviii. 15. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation; he that believeth shall not make haste." But while Christ is the only foundation on which the church can rest for life and salvation; the order of the gospel church is made to rest securely

on the doctrine, ordinances, discipline, and decisions of the apostles; not as men, nor as disciples simply, but as inspired apostles by divine appointment seated on twelve thrones, to judge the twelve tribes of Israel. When the gospel church was organized on the day of pentecost, the Spirit came like a rushing mighty wind and filled the house where the apostles were sitting, and cloven tongues, like as of fire appeared unto them and sat upon each of them, and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And in them, the prophetic declaration of John the Baptist was fulfilled, and they were baptized with the Holy Ghost and with fire. Here the Holy city, New Jerusalem appeared, and descended from God out of the old dissolved heaven, adorned as a bride for her Husband. And the Lord added unto them, (the apostles,) of them that gladly received the word and were baptized, about three thousand souls. And these which were added, continued steadfastly in the apostles' doctrine, and in prayers. Thus the church, in gospel beauty was set up, and the Lord added to the church daily such as should be saved. And throughout all time, none can be recognized as the church of Christ who are not built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner, in whom all the building being fitly framed, groweth unto a holy temple in the Lord.

Paul, as a wise master builder, laid the foundation for gospel order in many of the churches among the gentiles, by laying down authoritatively the rule of church order and government; and all the other apostles in like manner may be quoted as good and sufficient authority for any principle of faith or order in the church of God.

Now if the foundations be destroyed, what shall the righteous do? The psalmist does not demand what the unrighteous shall do, for they never did build on the apostolic foundation, if their foundations are removed, they can lay others for themselves, equally as good as those which are destroyed. They may lose a Wesley as the founder of their faith and order; but they can substitute Adam Clark. They may lose Gill, and substitute Fuller; or Fox, and substitute Hicks; but it is not so with the righteous; the kingdom of Christ can never be reorganized. And if the apostles' doctrine and fellowship be destroyed, the righteous, cannot replace it. The foolish may indeed build without a foundation, on the sand. But the storm shall beat down their buildings. Edom may say, we are impoverished, and return and build again their waste places; but God has said, I will throw down that which they build, and they shall call them the border of wickedness, the people against whom the Lord hath indignation forever.

The Foundation of God is not in antichrist; His Foundation is in his Holy Mountain. It is a sure Foundation, and can never be destroyed, nor removed. Therefore let the saints rejoice, and let Zion be glad.

But let all the saints look well to how they

build upon the apostolic platform. Hay, wood and stubble, may fill up fast, and make a great show, but it will not keep out the wind, nor will it protect from the storm, or resist the chilling blasts of winter, and the apostle has assured us that such work shall be tried by fire. It is important that we appreciate the importance of the Foundations, and see to it that in all our doctrine, ordinances, and discipline, and in every particular of our religious practice, we are resting upon, and are borne up by the authority of the inspired apostles of our Lord Jesus Christ.

"EBENEZER BAPTIST ASSOCIATION.

We are indebted to brother J. A. Reynoldson for a copy of the Minutes of this anti-mission body. The 19th anniversary was held with Salem church, Rockingham co., Aug. 28-29. Churches 11, members 542. Added by baptism 31.

No item of any interest in the Minutes. The association reports six ordained ministers, and one licentiate, yet we perceive five of the churches are under the pastoral care of one minister. The churches are located in the Valley, four in Page, two each in Shenandoah, Rockingham, and Hardy, and one in Pendleton. This, we believe, is the only Baptist church in the last named county, and it returns only 23 members. The two churches in Hardy return 31 members. In this county, there is no mission Baptist church—in Rockingham co., one has been recently established. The two anti-mission churches, in this large and populous county, report but 78 members. In Page and Shenandoah, three or four mission churches have been constituted within the last 3 or 4 years, by Elder Reynoldson, a missionary of the General Association of Va. These counties, most of them fertile and populous, present a most inviting field of missionary labor."

Religious Herald.

In reading the above we were reminded of the question which our Lord put to Satan; "Hast thou observed my servant Job?" The modern Missionary spirit, like that to which we have just alluded, goes to and fro in the earth and walks up and down in it: and occasionally observes the servants of the Lord: especially when located like Job in a goodly land; or like the Ebenezer Association, in counties fertile and populous and like Satan they feel desirous to have the "hedge" removed that they may get in. To them a populous country and fertile land is "a most inviting field for missionary labor." While the barren country inhabited only by the poor, would not pay. The Ebenezer Association Minutes contain "no item of any interest," for the missionists! True they state what God has wrought among them; thirty one souls redeemed from death and hell by the blood of Christ, quickened by the Holy Ghost, and brought to Zion with signing and everlasting joy! the existence of eleven churches of Christ, with six ordained and one licenced minister of the gospel, which God has raised up and sustained, are items in which the missionists have no interest, because they only tell of what God has wrought.

If Ebenezer would make her Minutes interesting to the missionists, she must report that the Missionary Society have a hireling Reynoldson, in their country, driving a successful competition against the Lord of Hosts. That within the last 3 or 4 years this missionary man has constituted 3 or 4 Mission churches without any help.

It would be also interesting, we presume, if Ebenezer would publish a recommendation of the various humanly contrived institutions of modern anti-christ; and an item or two showing a few thousand dollars collected for the use of the Missionists would not be altogether without interest. Would it Mr. Sands?

POETRY.

The moon and stars shall lose their light,
The Sun shall sink in endless night;
Both heaven and earth shall pass away;
The works of nature all decay.
But they that in the Lord confide,
And shelter in his wounded side,
Shall see the danger overpast,
Stand every storm, and live at last.
What Christ has said must be fulfill'd;
On this firm rock, believers build;
His word shall stand, his truth prevail,
And not one jot nor tittle fail.
His word is this, (poor sinners, hear:)
"Believe on me, and banish fear;
Cease from your own works, bad or good,
And wash your garments in my blood."

MISTAKEN men may browl
Against the grace of God,
And threat with final fall
The purchase of his blood;
But, though they own the Saviour's name,
From him such gospel never came.
Small babes in Christ be left
Of God's rich gift of faith?
Be to their own will left,
And sin the sin to death?
Shall any child of God be lost,
And Satan cheat the holy Ghost?
Dark unbelief and pride,
With pharisaic zeal,
We lay you all aside,
And trust a surer seal:
We rest our souls on Jesus' word,
And give the glory to the Lord.
Led forth by God's free grace,
And guided by his power,
We reach his holy place,
And live for evermore:
'Twas this place Moses had in view;
Of this he sang, and we sing too.

HART.

MARRIED.

Married, at Walkill, on Thursday Oct. 29th, by Elder G. Beebe, Mr. SILAS G. CORWIN, of Mount Hope, to Miss CHARITY, daughter of Daniel Corwin Esq. of the former place.

At Minisink, by the same on the 29th, ult. Mr. JOHN K. AUSTIN of Mount Hope, to Miss SYLVIA, daughter of Mr. Henry McBride, of Minisink.

At Albany, on the 4th ult. by B. Welch, D. D. Doct. HENRY BAGG of Lowville, Lewis co., N. Y., to Miss F. L. GREENE, of Lanesboro, Berkshire co., Mass.

OBITUARY.

Anderson County, Ky., Nov. 13, 1846.

BROTHER BEEBE:—With deep sorrow I have to announce the death of our much esteemed brother SILAS FARMER of Franklin county, Ky. He was a son of Benjamin and Susannah Farmer, born Dec. 11th, 1809, and left this world of sorrow August, 14th, 1846. He died of a fever which baffled the skill of his physicians, for his course was finished, and, I believe, he has fought the good fight, and kept the faith, and is now gone to receive the crown of unfading glory. To his bereaved widow and little children I would say, Cease your flowing tears; remember the Lord gave and the Lord hath taken away, and blessed be the name of the Lord. I cannot doubt that what is your loss is his gain. The psalmist, who had been young but had become old, said he had never seen the righteous forsaken, nor his seed begging bread, and God has given gracious promises, to the widow and the fatherless. May our afflicted sister, while drinking of the bitter waters of affliction in the loss of her dearest earthy friend, be enabled to drink deeply of the river of life which flows

from the throne of God and the Lamb, and realize what David expressed in Psalms xxiii. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters: he restoreth my soul, he leadeth me in the paths of righteousness, for his name's sake." Brother Jordar. H. Walker preached an excellent discourse on the occasion, from Psalms cxvi 15. "Precious in the sight of the Lord is the death of his saints."

Brother Beebe, I have thought that if society was made up of such men as the subject of this obituary, Lawyers and Judges would have to change their occupations or starve; for brother Farmer was not only a sound Baptist, but good citizen and neighbor. I never knew him to have difficulty with any person nor a case of litigation at law.

Brother Beebe, I have written the above at the request of some of the friends of our departed brother, I regret that I am able to do no better justice to the subject: I am but a poor hand at best, and at this time I am just recovering from a severe sickness, and with a trembling hand and, worse than that, a dark and benighted mind, and an obdurate, unrelenting heart. I have had to pass through deep waters, while my body was racked with pain and scorched with fever, my mind was in thick darkness. I would think, to myself, surely no christian ever could feel as I felt, so dark, so far from God. When I looked back to days gone by, when I hoped the Lord had shed abroad his love in my heart. I could only recollect, for I could not feel as I had felt. This made me fear that, after all, I was deceived, and I then thought, if the Lord would raise me up again, I would go and tell my brethren I was not fit to live with them, and get them to erase my name from the church book. Still I knew that I loved christians above all others. It was not long however, before the good Lord manifested his mercy, and I began to mend, and when I had so far recovered as to be able to sit up some, I went to my bible and read in it. The psalms of David seemed to describe my feelings so plainly that I began to revive again, and I still trust that I shall, one day, be delivered from sin, and rest in that upper Bethel, where the wicked cease from troubling, & where the weary are at rest.
Yours in hope of Eternal Life.

EDWIN E. HAWKINS.

Centreville, Fairfax Co., Va., Nov. 17, 1846.

BROTHER BEEBE:—I am requested to give notice through the Signs, of the death of sister MARGARET JENKINS, wife of Mr. JOHN JENKINS. She died Oct. 21st 1846, aged about 69 years and 6 months. She was baptized in early life, was for a number of years a member of the Upper-ville church until the difficulty in the Ketchikan Association, with that and other churches, since then she has been an orderly and upright member of the Ebenezer O. S. church, Loud. co., Va. She was truly an experimental christian and decided in her adherence to Old School principles. During her protracted illness her mind had been disciplined to an entire willingness to leave her family and all things earthy to go to be with her Jesus, but at the same time to a patient waiting for the time of her departure. At times during her illness she labored under darkness; at other seasons she was enabled by faith to embrace Christ Jesus as her entire salvation, and to rest her all with joy and confidence on him. Such was her state when I last saw her a few days before her departure. She has left behind, to lament her absence, a worthy, but much afflicted husband, and a large family of adult children. Several of her children she had the privilege of seeing follow the Lord in his ordinance, being brought into the liberty of gospel order and doctrine. The experience of one of her married daughters you recently published in the Signs. May the dispensation be sanctified to all the family for their good.

S. TROTT.

Receipts.

New York—J. Cox, \$1; T. Wetmore, 2; E. Bidwell, 1; M. C. John, 1; N. Breyton, 2.	7 00
J. Hollister, Mich., 1; Eld. T. P. Dudley, Ky., 5; Eld. A. C. Booten, Va., 3; Eld. S. Trott, Va., 2;	14 00
Eld. S. Williams, O., 3.	
Total,	\$21 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, Jas. McGinty.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq., Mannington.

GEORGIA.—Elders James Henderson, James J. Battle, C. A. Parker, J. W. Turner, Thomas Guice, A. Preston, J. Colley, D. C. Davis, and George Leeves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Farks, S. Jones, m. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

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LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

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MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, Jas. S. Dean, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street, John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders G. Conklin, R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, A. A. Cole, Wm. Sharp, B. Pitcher, D. Blakeslee; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobbell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, L. Earle, C. B. Fuller, Henry Tibbets.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV. NEW VERNON, ORANGE COUNTY, N. Y., DECEMBER 15, 1846. NO. 24.

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Gilbert Beebe, Editor,

To whom all communications must be addressed.

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

COMMUNICATIONS.

Fredericksburg, Va., Nov. 20, 1846.

BROTHER BEEBE:—My condition in some of the afflictions which I have been called to experience recently has been brought before the public through the Signs, I may say first by a little inattention on your part in publishing my letter to you, which was evidently not designed by me for publication, and secondly through the sympathy and kindness of brother Trott, in transcribing my letter to him and forwarding it to you for publication. Well, no bones are broken, and I make no complaints, though when I first saw my letter to you, in the Signs, I felt sorry it was there in that precise shape, particularly the last paragraph.

The design of this is to follow up the same subject a little and to inform you of some of the afflictions through which I have been brought since my letters to you and brother Trott, already referred to.

One month ago to day, I was taken with the Pleurisy and inflammation of the left lung. It was a relapse from my first illness, as I went out too soon and exposed myself. The attack was very violent, the pain in the side so acute and severe as almost to deprive me of breath. But by the skill of the physician, though especially by the blessing and mercy of God, the disease was finally subdued, but alas! I was left in a situation to make me doubt whether I had not as well be under the influence of the disease as the remedies.

Reduced to a mere skeleton by the loss of blood &c., salivated, a sore throat from cold, tooth ache, tooth extracted and then jaw ache from cold taken &c., I could not sleep, could eat nothing but a little mush and milk &c., But through the mercy of God, his overruling care of me. I have so far improved in health as to be able to sit up part of the day, and to take a little substantial food. In my present weak and emaciated condition, and mending so slowly, it is doubtful whether I shall be able to get out much, if any, this winter.

But I have just reflected that this detail of my

bodily sufferings may be altogether uninteresting to many of your readers, and that the saints will desire to know how it has fared with me in soul during the time I have been in the crucible. Well, this I anticipated, and intended when I sat down to write mostly upon that subject; but a part of what I experienced in the time of my greatest affliction, I feel at present some diffidence about publishing. I wish to watch farther the developments of Divine Providence in relation to my goings, as it was a little out of the ordinary way of the Lord's dealings with his people, at least with me if I am one of his. But the impression is deeply engraven upon my mind, is written upon the table of my heart and, as I hope I believe, by the Spirit of the living God, and now when the thought turns to it, I find a sweet savor in the meditation, and my soul is humbled in me.

But I will, however, now say that I have thus far seen the Lord's hand in his goodness, as well as his justice, in afflicting me. He who declares the end from the beginning, who has drawn his inimitable plan, embracing the creation, rule, government and destiny of all creatures and things, gave commandment concerning me in all the trials and afflictions through which I have passed. It was necessary that I should be thrown into the crucible heated to certain degrees, and when from this there was an appearance of a restoration, it was again to be cast into the fire heated much hotter than before, and all for the glory of his great name and for my good, and peradventure for the good of others also.

And, adored be his name, the fire has not consumed me for I feel to sing in my soul and understanding.

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

I have greatly desired the society of the Lord's people, and have had, and do still feel, a longing desire of heart to meet with the saints and the churches of the Lord Jesus Christ. The gospel, the glorious plan of redemption, the Lord Jesus Christ, his omnipotent arm of power for the defence and protection of his people, his rich and sovereign grace reigning throughout all that he is to his Zion, and all that he has done for them, & has promised to do for them, appears to me more glorious than ever.

I cannot, my brother, as yet see fully "the end of the Lord," in his dealings with me, but in regard to what I cannot now comprehend, I would hear him say, "What I do, thou knowest not

now, but thou shalt know hereafter." I may at some future day, should the Lord so order and direct, give through the Signs a full account of what is glanced at in the foregoing part of this communication. When it goes well with thee, remember me.

I am your companion in tribulation, and in the Kingdom and patience of Jesus Christ.

JOHN CLARK.

For the Signs of the Times.

Frankfort, Ross Co., O., Nov. 23, 1846.

BROTHER BEEBE:—I would not again take up my pen to write you upon the subject of MEANS, were it not that I apprehend that you entirely misunderstood me, and in order that your jealousies and fears may be removed I think it necessary that I should try to explain myself a little more intelligibly if possible. How it is, or why it is, that you did not comprehend my views upon the subject, I know not. But when I came to read your reply over and over, again and again, I think I saw plainly that there was not a shadow of difference between us, and that it was all words to no profit perhaps, and only tending to separate very friends; and now, more than ever, I am confirmed in my first impressions, and I only regret that I have given my much esteemed brother B. so much pain & trouble, in replying to my unintelligible scribble. But we are told that "All things work together for good to them that love God, to them who are the called according to his purpose."

I was somewhat astonished to hear brother B. an old veteran of the cross of Christ, say he wished to keep his columns free from controversy! as though brethren of one family could not soberly and calmly give their views or interpretations of scripture, or answer any queries that a brother wished, without getting into a heated controversy; especially as I consider brother B. to be a true republican in principle, who ought to be willing to think, and let think, and when we also consider that we are all imperfect and liable to err. Another reason for not answering my letter, was, "Because we considered that the question had been met and ably refuted by eminent brethren." If it has, I have never been favored with the refutation. I have no idea of controversy, all I aim at and all I wish is to be properly understood.

As it respects standard writers, I had no thought that brother B. would have criticised upon the words, as I could very easily have put other words in their place; but I thought they were correct; and I think so still. I do know that the apostles

or prophets are called *standard writers* any where, but rather, *inspired* writers; and all who write or speak, according to the law and the testimony, of Christ, I think may with the utmost prosperity be called *standard writers or speakers*, and so I believe they have generally been called by writers of note. I was very much in hopes that brother B. would have caught my idea, when I stated, most emphatically, in one of my letters, that *I did not attach either power, influence, or merit, to the word means: that it possessed no procuring qualities whatever.* But that God has ordained the preaching of the gospel, through, or by which he designs to send the Holy Spirit, to the quickening or awakening of dead sinners, I find is admitted by all. (?) But if brother B. would prefer *gracious provisions*, to the word *means*, I am sure I have no objection. Well then, the preaching of the gospel is a gracious provision, I suppose; through or by which God speaks to sinners. Do not all admit that the words of apostles and prophets, were of God? God spake through or by them, as a person would blow through a trumpet. Perhaps you will say, they were inspired to speak the word: very good; and when God raises up and qualifies his preachers to go and preach the everlasting gospel, suppose ye, that he does not give them something to say? Yes, verily, he has promised to be with them to the end of the world. I contend that he speaks by or through them, as much so as he did through the apostles or prophets when the word is preached in spirit and in truth. I have no doubt that men very often preach themselves and not Christ; but at some times surely he is preached, the power of God and the wisdom of God. as I suppose none will deny. I consider it a very different thing, for God to make use of means, (or gracious provisions) & for men to do it; as much difference as there is between day & night. He worketh all things after the counsel of his own will: man can do nothing only as God directs, & teaches by his Holy Spirit, I never contended but that dead sinners might, and were often quickened and made alive before ever they heard the word preached, but that thousands have been quickened, simultaneously with the word preached, there can be no doubt: for the word of God is clear upon the subject, and brother B. admits the same.

It is very evident, I think, to every common sense reader of the New Testament, (and ought to be much more so to a child of grace,) that, at the day of pentecost, when three thousand were pricked in their hearts, that it was simultaneously with the preaching of Peter, (notwithstanding brother B's criticism,) for it reads expressly, "When they heard this, they were pricked in their hearts"; so it was neither before nor after, but at the very time the word was spoken. So far from supposing that these three thousand, were regenerated or quickened persons, previously to their hearing Peter preach, I have not the least doubt but that they possessed the very same spirit of those who stoned Stephen to death, and were waiting most anxiously to catch something from Peter's mouth whereby they might accuse him; and if

providence hadnot interposed, he would have shared the same fate with Stephen. It would seem that brother B. is slow of faith and hard to believe what good and wise men have written and said. I am sure there is no authority from scripture to dispute what Bunyon said upon the subject of his awakening, but abundance to support it; for you will certainly acknowledge that God can and does frequently bring good out of evil: and in confirmation I will state what I have heard my old father in the gospel say. When he was in his wild career of wickedness, he had a picked company, and was their captain, as it were; and on every Sunday, after ending their sport, he would appoint a place to meet on the next Sunday. On one Sunday when they had all met, and had their *mags* and *quoits* ready, he had to pitch the first quoit, and as he took one in his hand to pitch it, he dropped it instantly, being struck so powerfully, he hung down his head and left the company; and that was the last quoit he ever attempted to pitch; & frequently, when naming the circumstance, he would say that "*God pitched that quoit for him.*" and many other instances of like nature I have heard of, as when dancing in the ball rooms, &c. Now I have no authority to say nor reason to believe that these people were ever quickened or made alive before that very juncture of time, any more than Paul was before he was struck down to the ground by the mighty power of God. I must believe that God has a time and purpose to every thing under the sun; and he permits or suffers all such things to take place for some wise purpose, and intends to overrule all for his glory. "Surely the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain." I think we need not fear much from arminianism when we believe that *means* can neither add to or diminish the number of God's elect, nor hasten the time when God shall quicken dead sinners, nor delay it. I as firmly believe that God is the *Alpha* and *Omega*, the Beginning & the ending in the salvation of sinners, as brother B. can. Brother B. seems very much astonished that any enlightened christian can think that the words uttered by men, *are spirit and life!* Surely that is no hard problem to solve; does not God speak through clay, or men? If he does not, he has changed, and that would be impossible. Did he not speak through the man Christ Jesus, to the doing of cures and raising of the dead, &c.? And his apostles likewise? I do not know that we have an instance where in God speaks vocally to any of his creatures under the gospel dispensation: but he has vocal preachers who speak as the spirit gives them utterance, the word is spirit and life. What God has joined together, let not man put asunder. I did not think I should attempt to criticise upon any of brother B's. methods of interpreting the scriptures; but I can hardly forbear in this one case; I hope he will forgive me. The scripture is this, "He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." He says not by our preaching, nor by our use of means, I say so too, *not by our use of*

means; but by God's use of means! That would be putting the cart before the horse, to say our use of means, He asks, "What then is the gospel?" Answer, "It is the power of God unto salvation to every one that believeth; then the passage of scripture should read thus, He called you by our power of God," which reading I have no objection to. I could say in like manner with brother B., strange that the power of God should be denied by any who have ever felt its power accompanying the word preached, because it does not invariably accompany the word preached!

The passage which I quoted, "Look unto me, all ye ends of the earth, and be ye saved," I know not why brother B. leaves out "*all ye ends of the earth:*" and then inquires, Who are called on to look; the living or the dead? If all ye ends of the earth means what it says, (every body,) which I think we have no reason to dispute, as I can see. The proclamation of the gospel appears to be to all, indiscriminately. We are told, Many are called, but few are chosen, Now it looks to me by the way brother B. interprets, or rather *misinterprets* those scriptures which I have quoted, that there must be something wrong in his theory. Though those named are not the only ones; there are many more, but it would be to tedious for me to animadvert upon them all at this time: for I rather suppose that brother B. will think my epistle rather prolix any how. "Preach my gospel to every creature," (not only to the regenerate.) His reply to this passage, I think is somewhat disingenuous. He says, that the preaching of the gospel is ordained by Christ, there is no doubt; whether the commission authorized the apostles, to whom it was given, to preach it the old creation, or to every creature of the new, does not effect the present argument. Now I think it is evident to every unprejudiced reader that it is neither to the one nor the other exclusively, but to all, indiscriminately, and I think upon that the subject turns, as much, or more than any other thing. Because if it means the new, or old creation, or both together, God had a purpose by it; a design to accomplish by, or through it, cannot be disputed. Now it devolves on brother B., or some other good brother to say what that something is. Whether it is called *means*, or *gracious provisions*, or what you please. It is ordained by Christ, and to suppose that God would ordain any thing that would be of no use, could not be, for he is All-wise. I do not recollect that brother B. has once said what the design of the Holy Ghost was in sending messengers to proclaim the everlasting gospel to every creature. But hear him! "That Jesus called, qualified, sent forth, and went with, and worked with his apostles, with signs, &c., none will dispute: but that this display of his power and God-head, either says or implies that he is in need of means or any thing else, to secure the great work of salvation, is denied." I think with the same degree of propriety, we might deny every ordinance, or institution of Christ, and say they are of no use. Just look at it! Can it be possible that an All-wise God would

do any thing, or command any thing to be done that is not necessary to be done, or of no use or benefit? Blush, O heavens, at the thought! This would be charging God, foolishly. Farthermore brother B. wants to know why it is that all are not effected at the same time, as like cause produces like effects, under like circumstances. Now it looks to me that a very child in grace could answer that, much more a man. Does not God declare in his holy word, that there is a time to all things; a time to be born, naturally, and a time to be born spiritually, and exact circumstances accompanying each: and that it could be no other way, and at no other time, but the time appointed of God? (We know of no such passage, and if we did, it would not affect the argument. Editor.) God makes use of all kinds of *means* or *instrumentalities*; or if you rather, *circumstances*, which he has appointed through which to bring about the new birth at the time appointed of the Father: the means are appointed, and unchangeably fixed to the end, I think cannot be denied by any. And did ever any body know of a whole family's being born at once literally, and so in like manner, the spiritual family! And another reason, and perhaps the most powerful, is, that they are not all God's elect, not all sheep: and you know, none but the sheep will hear his voice. Now we discover there are two powerful and insuperable barriers in the way: one is the withholding of the Holy Spirit, & the other non-election. It would seem that the blowing of ram's horns would be very unlikely things through which the walls of Jericho had to fall to the ground. I do not know that merely blowing of the horns caused the walls to fall, but I do say they would not have fallen without the blowing of the horns; because God had purposed and commanded that it should be so, and it could be in no other way; for he is of one mind and none can turn him. Brother B. says our eating, and drinking, and breathing are not the means of our living; but the effect. Now let brother B. try the experiment, quit eating and drinking—and you will soon see how long he will live. I guess, as the yankees say, after fasting several days, he would conclude that experience is more effectual to convince than theory, for it is evident that without food, life cannot exist, or continue, neither without life would food be food or nutriment. So again I say, what God hath joined let not man put asunder. As grace and works are inseparable, so are food and life. Brother B. says, "We know of no gospel preaching, where the word is not administered in the spirit." If that be the fact, there is not much gospel preaching in this our day: for we hardly ever find two agreeing; and certainly the spirit would teach all of God's preachers the same things, and if so, how comes such difference of opinion on God's word. Moreover I think it is not strictly in accordance with the views of the apostle Paul. Hear him! "Some indeed preach Christ, (or gospel,) even of envy and strife, the one preach Christ, (or gospel,) of contention; not sincerely, supposing to add affliction to my bonds."

But, he adds, "What then? Notwithstanding every way, whether in pretence or in truth Christ is preached, and I do therein rejoice; yea and will rejoice." Now it appears that brother Paul had many ways for the gospel to be preached or the spirit administered, which would not, I presume, comport very well with brother B's views, if I understand him, though perfectly in accordance with mine, and the experience of thousands. I believe most sincerely, that God frequently accompanies his word with almighty power when preached by grand impostors.

In allusion to Ezekiel's prophecy, I know not why brother B. should skip over the first ten verses, of the chapter and light upon the eleventh, after God through Ezekiel's prophesying had made alive those dry bones. I think it is most clear, and plain to every common sense reader, that God wrought through or by the prophet, Ezk. to the quickening and making alive those dry bones, for they were not only dry, but *very* dry, dead in trespasses, and in sins; therefore I think it could not apply very fitly to the whole house of Israel; for they are not all Israel that are of Israel. But whether or not, that does not in the least effect the question at issue. As I conceive the whole jet of the question rests upon this one thing. Is it, or is it not, clearly revealed in God's word, that he (God,) makes use of his gracious provisions, or instrumentalities, (*not men*) in the awaking of dead sinners? If the affirmative is true, then the controversy is at an end; if not I must wait for further light upon the subject, as the Lord told his disciples, him that lacketh wisdom, let him ask of God, who giveth to all men liberally and upbradeth not; (*not exact.*) But, from what brother B. has stated in his reply, this he does not deny, if I understand him, as he allows the word preached, and the Spirit or power, are simultaneous in the awakening of dead sinners. And that is all that ever I contended for. As to say, the preached word, or the written word, has any procuring influence or power in and of itself, I am as far from believing as ever brother B. can be. So that I conceive it is only like beating the air, without a substance or shooting at moon shine, to argue upon the subject. But if I understand arminianism; it is exactly the oposite, of what I contend for. Let us draw the contrast for a moment; I contend, God sends his preachers, and speaks by or through them, and they preach or teach, what men teach I contend, that there is neither power nor influence, in the word administered, but at sometimes God sees fit to send the Holy Spirit with or through the word preached. They contend, that by the power of rhetoric, &c. They can in some measure attract the Holy Spirit, & make a powerful revival. I contend, that we can neither add nor diminish. They contend they can do both; I contend that we can neither hasten nor prolong the new birth. They contend they can do both; I contend that salvation is of free and sovereign grace from first to last, without the least *influence* of men or means; (*but not without God's use of means.*) as God is a sover-

eign and makes use of what he pleases to carry out his immutable purposes. They contend partly works, and partly grace, or rather, that man turns the scale. God is not only the giver of eternal life, but the perpetuator, and the one who carries on his good work in his children until the day of Jesus Christ: but he does it through those gracious provisions not in disparagement of grace, but in agreement with his purpose, who worketh all things after the counsel of his own will. I suppose the anti-means brethren (as they are called,) think that my position, does necessarily involve the independence of the Holy Spirit. But I think not; but that it rather establishes that fact, (the independence of God.) For God is independent in all of his acts, in all his ways, in all his purposes and decrees; he is dependent upon none of his creatures, great or small. But to the contrary, they are all dependent upon him in and for every thing. But, does that argue, that he cannot or does not, exercise or display his power through or by men or means, (of his own choosing) in the conversion of sinners? I think not; he can do what he pleases, in heaven and on earth. "He worketh all things after the counsel of his own will." And this more than any thing else, shows his independence, in that he does not work upon all of his elect, by or through the same use of means, but upon some without as he did in the case of the Apostle Paul; some through one way and some through another, but all by the self-same Spirit in bringing to life dead sinners; But as I said before, I say again, that in any case and every case where he has purposed and when, to send his power with the word preached, it cannot, nor will not be any other way, as the means are decreed or fixed with the end. And where ever God's preachers, preach the preaching he bids them (as Jonah did,) he designs to accomplish something by it; and it will either prove a savour of death unto death, or of life unto life." We are told in God's word that faith comes by hearing, and hearing by the word of God, and how shall they hear without a preacher, and how shall they preach except they be sent." Spiritual food is just as necessary as natural food to sustain life, for without either we should droop and die. To be sure, God, if it were his purpose and revealed will to do so; could feed his people with spiritual manna from on high, as he did the children of Israel, with natural food or manna. But not so; he told Peter to feed his lambs, and his sheep; for what cause or purpose suppose ye? For the very purpose or cause of continuing life. Not that I would be understood hereby, that Peter or any other person, independent of God's accompanying the word preached, would or could be food, either to sheep or lambs. The word says we are kept by the power of God, unto salvation. Not correct, the adjunct faith must come in. Now it would seem that *faith* has something to do in the matter. But we are told that faith is the gift of God; very good; & so is every grace and qualification of the spirit, the gift of God. But does that argue, that they have not a manifest existance

in the child of grace? I think, every gospel preacher is the gift of God, by & through whom his children are fed, and if fed through, why not quickened and made alive through them? One is just as reasonable, and as scriptural as the other. Now I shall close this scribble by adding, faith, hope, and charity, but of these three, Charity is the greatest. Because charity beareth all things, hopeth all things, endureth all things, believeth all things; charity doth not puff itself up, charity esteemeth others better than itself; charity hideth a multitude of faults; charity beareth long, is patient; charity beareth one another's burdens; charity vaunteth not itself; charity is willing to think, and to let think; charity never fails; charity never pulls out a brother's eyes, to make him see; charity never enters into heated controversies; charity never nonfellowships a brother for a word; charity never sits itself up for a standard; charity never causes a brother to offend for a word; charity endureth forever: charity in short is every thing that binds the church of Christ together. I did think I should stop; but there are several other things which bear with some weight upon my mind, and as I expect this to be the last time that I shall ever scribble upon this subject; I believe I shall go a head. I recollect in some place brother B. spoke of the church of Christ, as being a unit, dose he mean a unit, one individual person? I trow not; but how then? We cannot find two in a church agree in all points, no unit here; I agree that there may be many, and perhaps all in some churches, who agree in the essential, fundamental doctrines of the gospel, but that is not enough for some of our would be wise brethren, above what is written; nay, they must all come up to the scribe, or method of interpretation of scripture, which they have adopted for themselves, or smack goes the guillotine, and their heads are off. And what is the cause of all this? Why the solitary, sneaking little brat, called jealousy; jealousy, we are told by the wise man, is cruel as the grave; jealous because afraid that one brother will excell another, and take his crown from him. O, shame! The greatest, and wisest, and best of men, have nothing to boast of; what have they but what they have received? Poor wretched, hell deserving sinners, we all are by nature. And as the great Whitefield said once, (when walking the streets of London, he saw a poor drunken wretch, staggering, first to one side of the street, and then the other; he exclaimed,) there is Whitefield! but for the grace of God! Humility is a shining grace, has its source, in free and sovereign grace.

And what after all, if brother B. and I should differ in opinion in some things? Would it be new, or any thing strange, or to be wondered at? Not at all. For we find many, good, gracious & wise men to differ in some points of doctrine, and always have, from the apostles down to the present day, (on minor points,) and always will, I am persuaded, to the end of time. It could not be otherwise, in our present imperfect state. And I suppose there is a wise providence in it, (though

we may not see it,) as God is before hand with us in every thing; it must be so. It is true, we are exhorted to contend earnestly for the faith once delivered to the saints; which is no more nor less than what the apostle Paul was daily contending, and disputing about with the Jews Scribes and Pharisees. That salvation is of grace, and not of works. Paul never disputed or contended about constitutional formalities, in churches, or associations of Brethren, I believe he contended once with Barnabas, about John, and also with the sadducees, upon the subject of the resurrection of the dead. But how did he dispute or contend, (not as our would be wise, divines in our present day and time.) But reasoned with them out of the scriptures, and proved by scripture how that the dead rise; and that Christ rose from the dead on the third day, &c., that the saints die naturally, but rise spiritually, &c. But never once attempted, to define the manner, or modus; whether it was to be the same old flesh and blood; or whether without, flesh and blood. I suppose the apostle Paul never had a revelation from the all-wise Creator explicitly, to know, the exact constituents parts of a spiritual body; or what the composition was, therefore concluded they were secret things, and belong to God. But we are told they will be incorruptable; by which I understand, perfect, like their head, even Christ, & that was all sufficient to know, then, and is to this day, for all humble christians, revealed things belong to us, but secret things to God. The apostle Paul exhorted the brethren not to neglect the assembling of themselves together, as the manner of some is. I suppose the apostle left the brethren at liberty to call those assemblies by what name they pleased. Nor did he ever quarrel, or dispute about the word means, but to the reverse, made ase of it frequently himself. No verily, but he as a wise master builder, laid the foundation, even Christ Jesus, and no other foundation can any man lay, than that which is laid. And he appeared to be satisfied to know nothing amongst men, but Jesus Christ and him Crucified. Now it is my humble opinion, that if we expect to rid ourselves of both chaff and tares, in this our imperfect state, we shall soon have neither wheat nor chaff; and we shall be a unit, sure enough. Christ has told us in some of the evangelists, to let the tares grow with the wheat until harvest, or the end of the world. We are exhorted to bear with one another's infirmities. Now if it could be the case that we should see eye to eye, (in every particutar, which is not the meaning, that it ever will be the case, in this imperfect state of existance,) there would be nothing to bear with. If we are going to have a perfect body here on earth, we shall get a head of the Roman Catholics; they only claim perfection in the head, priest, or pope. Had I followed up brother B's replies, in rotation, I might have kept on scribbling for several hours longer; but I merely touched, a little here and a little there; trying to make myself understood if possible, and then if we should be so happy as to understand each other rightly; there will be no danger of misrep-

resentation I hope, upon both sides of the question; and every thing will go on right & smoothly. But if I have been so unfortunate, in my disultory remarks, to have thrown out any thing that would hurt, or wound the feelings, of my highly esteemed brother B. I should regret it very much; as I hold brother B. to be a most staunch, and faithful veteran of the Cross of Christ; and my prayer is, that he may live long to blow the trumpet, and to sound the alarm, in the holy hill of Zion. I have been a reader of the Signs of the Times, nearly from the commencement of the same; and have no fault in the manner, in which it has been conducted, there was, it is true, some communications, written by some of the brethren, which appeared rather tart, but I for my part could bear with them very well; knowing the weakness and imperfections of human nature: and feeling as I hope and trust, in some measure, my own weakness and liability to err; I felt no disposition to complain. I am at present taking two other little religious, periodicals; one the Regular Baptist; and the other the Evangelist; I am glad to hear from our brethren wherever they may be. Now brother B. you are at perfect liberty to do with this just as you please; publish it, or any part of it; or not publish it at all, read it, or not read it, burn it, or not burn it; return it, or not return it; answer it, or not answer it; It cost me nothing but a little paper, & a little scribbling, which filled up part of my time, in which I might have been idle; So farewell for this time, hoping these lines may find you and yours all well.

ISAAC SPERRY.

P. S. I should feel greatly to rejoice, if I could only indulge the thought, of once seeing our much esteemed, Eld. Beebe, in our Western Country, and of hearing him preach the everlasting gospel; methinks it would be like cold water to a thirsty soul; or good news from a far country; I now inclose one dollar for the Signs as usual. Remaining yours, as I hope & trust, in the best of bonds.

I. S.

EDITORIAL.

NEW VERNON, N. Y., DECEMBER 15, 1846.

MEANS, ONCE MORE.

In this number will be found another letter from Dea. I. Sperry on the subject of means, in which after a deep conviction on his mind that there is not a shadow of difference between us on that subject, he proceeds to fill out three sheets of manuscript in which he labors to prove that his position is right and that we are wrong. We presume that brother S. is the only reader of the Signs, who after a careful examination of his former letter and our reply has come to the conclusion that there is no difference between us. We have either failed to write intelligibly, or he has failed to comprehend our meaning: for it was our design to express our unqualified dissent from the means doctrine, as stated and defined by him. But what seems truly remarkable is that after a through con-

viction, after reading our reply *over and over, again and again*, that we were agreed, that he shall attempt to prove that our views were in opposition to the testimony of the scriptures. and antagonistic of the experience of all the children of God.

The desultory manner in which brother S. has written his rejoinder, challenges our ingenuity in framing a response. To notice every point in which he laid himself bare to the lash of truth for castigation, would accupy more room than we have to spare. We shall only remark upon some scattering points and leave the subject.

He is confirmed in his first opinion, that the difference between the means and anti-means parties consists only in words. Does he mean to say that the doctrine of the two parties is identical, and only differently expressed? We are loth to rate his powers of perception so very low as to think this can be his meaning: for the words used by the means party, as defined by himself, show that they believe that God speaks the word of life, in quickening dead sinners through good men and through bad men, through his preachers, and through the devil's ministers, thus using them as means or instruments in performing the work of regeneration. while every syllable of this is denied in the most unequivocal manner, by the advocates of truth, called the anti-means party. Words are signs of ideas and the words used by the two parties are signs which not only indicate a radical difference of sentiment, but positively affirm the existence of such difference. The means doctrine is as old as sin, & has been preached and practiced in our guilty world ever since the first transgression of our parents in Eden, while on the other hand, the exclusive power of God to save sinners without any intermediate agency, instrumentality, or means whatever, has been clearly demonstrated, from about the same period to all those with whom God has deposited the secret of the Lord. Light and darkness are not more opposite, heaven and hell are not farther apart, than the doctrine of means, and salvation alone of God. We will not question the honesty of brother S. in his assertion; but we are bound to admonish our readers, that in this very shape nearly all the heresies that have ever afflicted the church of God, have been *sided in*. Error assuming to be truth, steals the livery of truth, and its advocates affirm that it is the truth, only differently expressed. This sneaking way of foisting in heresy should be promptly met and resolutely resisted by the soldiers of the cross.

Brother S. may have presumed too far upon our republicanism, which is not quite so elastic as to embrace all the doctrines, which men have endeavored to palm upon the church of God, and wink at them, because they are brought in by professed Baptists. True, brethren may interchange their views, and even differ in their judgment on many points without breaking fellowship, and a calm, dispassionate discussion of doctrinal subjects may be conducted through our sheet, to profit and edification. But the moment a baptist, a Paul, or an

angel from heaven, shall attempt to divide the work of salvation and ascribe any part thereof to works, good or bad, of men or of angels, that moment we feel the force of the admonition. "Let him be accursed."

As to *standard writers* whatever may be the signification of the term in the Ashdod language, we still contend, that inspired men of God, are the only standard writers for the church of God. Webster, defines the word *standard* to signify, "1. An ensign of war: a staff with a flag or colors. 2. That which is established by sovereign power as a rule or measure by which others are to be adjusted. 3. That which is established as a rule or model by the authority of public opinion, or custom," &c. While the latter sense may answer for all other sects; and their writers may be held as standards by them, if public opinion consents; the church of God cannot measure with a standard of public opinion; nothing short of that standard established by sovereign power will do for her. We read, that, When the enemy shall come in like a flood; the Spirit of the Lord shall lift up a standard, &c. Is it likely that the Spirit of the Lord will hold up uninspired men such as, Sperry, or Beebe, or Gill, or Fullar as a safe-guard to the saints against invasion. Such standards might be easily taken by the enemy, and if taken, the cause is lost, and all who are represented by such standards would fall captive to the enemy.

Brother S. says, he had hoped that we would have caught his idea, in his emphatic declaration, that he attached no power, influence, or merit to *means*, and that it possesses no procuring quality whatever. If he had left this frank declaration to speak for itself, without going on to add, that he held the term *means*, to be equivalent to *the gracious provisions*, which God has made for the salvation of his people, we might have been satisfied. But his position taken as a whole, says, substantially, that there is neither, power, influence, nor merit, nor procuring quality in *gracious provisions*, or provisions of grace.

Now he is evidently as far from truth in attempting to divest the provisions of grace of power and merit; as he is when attempting to enrobe his heathen deity MEANS, with both. How then could we catch his idea. It would require unusual dexterity to catch an idea that shoots about so much at random; at one moment *means* is a name for a powerless phantom without merit or influence; and, anon, it is an equivalent for gracious provisions, and so powerful and meritorious, that God is himself dependent on it, in quickening the dead. If he would have us catch such an idea, we beg he would hold it still in some place until we can lay our hand upon it.

It was not a mere change of names, for the same things, that we desired. The application of the terms gracious provisions to the doctrine of means, is a prostitution of sound words, to corrupt purposes. The provisions of Grace, as we regard them, embrace, a Savior provided, and in him, the election, preservation, life, calling, regeneration, adoption justification and eternal glory of the

church of God. The preaching of the gospel is also a provision of grace, but not a *means* of grace: and not as held by brother S. a kind of instrument, through which God speaks to dead sinners. The gospel of means may belong to dead sinners, for aught we know to the contrary, but the gospel of God our Savior makes no address whatever to dead sinners, it addresses the living, the quickened, and them exclusively. It preaches glad tidings to the meek, it proclaims liberty to the captives, the opening of the prison to those that are bound. It is glad tidings of great joy; but what is its language to dead sinners? It is to the Jews a stumbling block, and to the Greeks, foolishness: it is hid to them that are lost: for God has hidden these things from the wise and prudent, and revealed them unto babes; and *bibles* is a term applied to children after they are quickened and born, but not before. It seems to be almost impossible for an *arminian*, to understand that the quickening of a sinner is the forming of Christ in him. Christ only hath, and Christ only is immortality. He that hath Christ hath life, & he that hath not Christ is dead. That the communication of this life, this immortality to a soul is effected by the immediate power of God, that there is no medium in heaven or earth, though which God, the Holy Ghost communicates Christ to the dead sinner. It is the Spirit that quickeneth, the flesh profiteth nothing. After God has quickened a sinner, the gospel is good news, glad tidings &c., but not before.

Brother S. reminds us of the old proverb, "The legs of the lame are not equal. for while he disputes our position, that the gospel is not preached, where the spirit, does not attend the word; he asserts, that the preaching of wicked men and even grand imposters, who are destitute of the Spirit, is frequently attended with almighty power! and yet he contends that *man can do nothing only as God directs by his Holy Spirit!*

The simultaneous operation of the Holy Ghost, in causing Peter to preach, and in pricking sinners in the heart on the day of pentecost, proves nothing in favour of the doctrine of means. It might be as plausibly argued that sinners being pricked in the heart was the means used to make Peter preach, as *vice versa*: seeing, as brother S. argues, these operations were simultaneous. For our own part we have no idea that their being pricked in the heart was, being quickened, but it was the evidence that they were alive, and being alive, by the quickening power of the Holy Ghost, was what made them sensitive to the preaching of Peter: but if Peter's preaching was a means of giving life to the dead; or as brother S. contends, if his words were, in themselves, spirit and life, the whole multitude who heard the sound of Peter's voice would have been effected alike. They could hear Peter, or Paul, or even the Son of God, himself preach, without being pricked in their hearts until God gave them life. We know nothing about God's bringing good out of evil, only that Job says it cannot be done; or that no one can bring a clean thing out of an unclean:

but that God overrules all events for his own glory and causes the wrath and wickedness of men and devils to subserve his righteous purpose, as in the case of Joseph and his brethren, and the crucifixion of Christ we have no doubt. It is a singular argument indeed, and one that we did not expect from brother S. that, because God has spoken, thro' his Son, that if he does not now speak to dead sinners through men, he has lost his immutability! Does brother S. not know that God wrought in Christ many miracles, such as healing the sick, raising the dead, and casting out devils; will he say that if God does not continue to perform these miracles thro' the agency of men, he is a changeable God? We know that, at sundry times, & in divers places, God spake to the fathers by the prophets and that in these last days he has spoken to us by his Son, whom he hath appointed heir of all things; but it really shocks us to hear a brother say, if God does not continue thus to speak he is a mutable God! Moses and Elijah were seen by Peter and John, on the Mount transfigured, and enveloped in the cloud, out of which the audible voice of God the Father was heard saying of Christ, "This is my beloved Son in whom I am well pleased, Hear ye him." The Law & the prophets were until John but they have ceased to speak to our fathers, Christ who is the end of the law for righteousness to every one that believes, has come: the government is now upon his shoulder, and his name is Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace. He is to have no successor, as the personification of God in speaking unto men. God evidently gives his ministers ability to preach the preaching that he bids them; but there is a wide difference between his speaking and their speaking. He speaks the word and it stands fast, he commands and it is done. But we know of none of his preachers who have that power. When he says to the dead sinner Live; the bands of death are loosed, and the portals of immortality are opened and he that was dead comes forth!

Brother S. has reminded us, that what God has joined, man is not at liberty to divide asunder, but let him be careful & not unite in marriage, parties where God has forbidden the *bans*. It would be a difficult matter for him to show that because God's ministers speak as the Spirit gives them utterance, that therefore the words of his ministers are *spirit and life*: that would illy comport with another part of the text. "It is the Spirit that quickeneth, *the flesh profiteth nothing*; the words that *I speak* unto you, they are Spirit and they are life. Brother S's "criticism" on our remarks in reply to his perversion of the words. "He called you by our gospel," &c., is a failure; for we did not attempt an explanation of the text; we only showed that it could not apply as he had used it. Now who were called by the apostles' gospel to obtain the glory of Christ, the living or the dead? Did Paul, or Peter, or James, or any other apostle call dead men to obtain the glory of the Head of the church? If so, when, where, and who? But in their preaching they thus addressed

the saints, "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. The glory which Christ has with the Father, is what the gospel calls the *risen with Christ* to seek, and to obtain, but if the apostles ever called any, who were not risen with Christ to seek or to obtain that glory, the page on which the record is found is not in our bible.

Brother S. is not satisfied with our reply to the 17th, item of his former letter, Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else." Isa. xlv. 22. We showed by the context, that this command was address unto the seed of Jacob, & not, as brother S. says, to every creature indiscriminately. Does brother S. know that the seed of Jacob, spiritually understood, means the elect of God? If he does not, we refer him to Romans ix. 11—13; and that the elect are to be gathered in from the ends of the earth. If brother S. will prove that every creature, without discrimination on the earth is called, to look for salvation from God, we will prove by Rom. viii. 30; that whom he called, them he also justified. Their calling no less than their justification and glory, is the immediate work of God. But brother S. used the quibble which is in the mouth of every arminian, "Many are called, & few are chosen." We call this a quibble, because it is garbled from a parable, which our Lord spake upon a very different subject; and has no kind of allusion to the calling of sinners from death unto life. The nation of Israel had, in the sense of the Marriage supper been bidden, but they were not the chosen people of God. Brother S. is evidently unwilling to be called an arminian; but his speech betrayeth him, there is scarcely an argument used by him in his two long communication that is not current among the most rotten kind of arminians. He says, "*the proclamation of the gospel appears to be to ALL indiscriminately.*" And on the other hand, we affirm that no such thing appears, either from the gospel itself or from what he can establish by argument; and we hope he will just stick a pin in this place, and remember that there is a shadow of difference between us. If the proclamation of the gospel is indiscriminately to every body; and brother S. says it is, if the above text from Isaiah means what it says, then every body indiscriminately will be saved, as sure as there is a God in heaven. For the gospel is a proclamation of complete salvation; of peace & pardon, of justification from all things from which we could not be justified by the law of Moses. It proclaims liberty to some captives, or to all captives. Brother S. says to all, the word of God says to the redeemed. The gospel proclaims the opening of the prison to them that are bound. Is it a general jail delivery, or is the prison only opened to debtors whose obligations were cancelled by the Son of God? "To every body indiscriminately," say brother S. The gospel proclaims, that God has blessed us with all spiritual blessings in heavenly places. Brother S. says this is, indiscriminately to every body, Paul

says its application is only, "according as he hath chosen us in him, (Christ) before the foundation of the world. The gospel proclamation is, "For by grace are ye saved, through faith and that not of yourselves; it is the gift of God. Now will even the worshippers of Means, pretend to say that this proclamation is to every body?"

He says that these passages, are not the only ones he could bring. We know it: we have been familiar with the whole catalogue of passages relied upon by the arminians for overturning the system of salvation by grace alone, from our youth up, and could rattle them over, if occasion required with us much ease as a new light engineer of a front bench revival. But how awfully must the scriptures be perverted, and the truth of our God turned into a lie, or made to testify to the opposite of what they declare, in thus garbling, & missapplying their testimony. With our remarks upon the commission to the apostles, he is also dissatisfied; he still insists on the application of his *generalism*. According to his theory, which he thinks is more orthodox than ours, the apostles were to preach the gospel to every body, teach *every body* to observe all things whatsoever Christ had commanded the apostles: and they were commissioned to baptize *every body*. But did the apostles so understand, or so practice? By no means. They preached the gospel among the Jews and gentiles; and as many as were ordained to eternal life believeth, and those that believed were baptized. This included *every creature* belonging to the new creation, and no more. But brother S. has the apostles preaching to the men of Nineveh, Sodom, & to the antediluvians; not to either the old, nor to the new creation exclusively, but to all indiscriminately!! And upon this point, he thinks, the subject turns, Well, we are willing to rest it here. If the gospel is an indiscriminate proclamation to every body; if it proclaims, peace, pardon, salvation and eternal life to every body, we must confess ourself ignorant of its application altogether.

He thinks it devolves on us or on some *good brother*, to tell what purpose God has, in causing his gospel to be preached. So far as God has made known to us his design, we are ready to announce it; First, "It shall be preached, for a witness unto all nations," Mat. xxiv. 14. Here we have one object stated by our Redeemer. Another design to be accomplished is, "To feed the church of God, which he has purchased with his own blood," Acts xx. 28. But if there be any scriptural authority for saying, that God designed, the preaching of the gospel, to be used as a *means* through which to quicken dead sinners, it belongs to the means party to produce it.

We were not a little surprised to hear even brother S. say that our denying that *the display of Christ's eternal power & God-head either said or implied, that he was in need of means or any thing else, to secure the great work of salvation, was equivalent, in his opinion, to denying every ordinance and institution of Christ, and saying that they were of no use!* We can conceive of noth-

ing short of mental derangement, that could lead him thus to speak; but in evidence of his total aberration, he attempts to shame the firmament above, and commands the very heavens to blush! Blush at what? Why that it should over-spread a person who denies that Christ needs means, or needs any thing else to secure the great work of salvation. We leave our readers to judge whether the blush does not belong some where else.

To the question whether any body ever knew of a whole family's being born at once, we answer, we have heard of a nation's being born in a day, but we cannot perceive what connection this question has with the subject under consideration. His allusion to the blowing of ram's horns, around Jericho, so far from being the means of throwing down the walls, that brother S. more than half yields that point, and does not know that it caused the walls to fall. Neither do we; so we will let that argument pass for all that it may be worth.

We did not say that eating, drinking & breathing were not essential to the perpetuation of human life, but that they were not the means of our living; that is they never produced life in a dead carcass, and as brother S. has tasked us with an experiment, we will requite his kindness by proposing to him the experiment, on a dead body, let him stuff it with as much wholesome food as he can get down, & see if it will produce life, and if he fails in this experiment, let him give up the point, and own that eating &c., are not the means of producing life. A quickened soul lives by faith upon the Son of God; but their so living is not the cause of, or means whereby they were made alive. We shall not attempt an explanation of Paul's meaning, where he said that he rejoiced that Christ was preached, notwithstanding, some preached of envy &c., thinking to add affliction to Paul's bonds. But to brother S's conclusion that God's Holy Spirit was, or is administered through the agency of ungodly men, we enter our unqualified protest. Truly such a version of Paul's view, does not very well comport with brother B's views, nor with the views of any other person with whom we have ever had correspondence, except brother S. As to the experience of the thousands, to whom brother S. alludes, if in harmony with that sentiment we could not regard them as gospel experiences. As spirit communicated to them through the envious preaching of ungodly men, cannot be the Spirit of Christ.

He does not know why, in alluding to Ezekiel's vision, we skipped over the first ten verses. Did he suppose it was necessary that we should comment on every verse in the bible? But he says, he thinks it is most clear to every common sense reader, that God wrought through, or by the prophet Ezekiel, to the quickening and making alive those dry bones. Well, if so, we are not a common sense reader, for we did not know that there were any dry bones quickened, and much less did we imagine that God quickened any by or through Ezekiel. We understand the whole to be a vision which the prophet saw, and that, in the vision, God caused bone to come to its bone, and

the breath, not of Ezekiel, but of God to enter them. And God interpreted the vision to Ezekiel very differently from the manner in which brother S. has to us. "Then he said unto me, Son of man, these bones are the whole house of Israel," not every body indiscriminately. "Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves," (not by or through Ezekiel's digging) and cause you to come up out of your graves," &c. "And ye shall know that I am the Lord, WHEN I HAVE OPENED YOUR GRAVES, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; than shall ye know that I the Lord have spoken it, AND PERFORMED IT, saith the Lord." And we ask if there ever was an instance, where God has opened the grave of a poor dead sinner, brought him out of his grave, and put his spirit in him, and that quickened sinner did not know that it was the Lord, and not Ezekiel, that had spoken and performed it?

But after all that has been said, brother S. hinges the whole "jet" of the subject on the question, "Is it, or is it not, clearly revealed in God's word, that God makes use of his gracious provisions, or instrumentalities, (not men) in the awakning of dead sinners?" If he means by *gracious provisions*, what he has been contending for, *instrumentalities* or *means*: there is nothing of the kind clearly stated in the scriptures; for in quickening of the dead, there are neither means nor instruments used; but if he means what God has provided, namely, life in Christ, election, predestination, calling &c., which were provided graciously, none will deny that these provisions take effect when God, communicates life to the soul, but that these are used as instruments, or as means of quickening the dead, is denied. His version of our admission, is calculated to give a wrong impression; because we allow that the Spirit can and undoubtedly does sometimes quicken sinners, simultaneously with the preaching, he says that we allow that the word preached, and the spirit and power are simultaneous, as though we had admitted that it were always so, or more frequently so, than otherwise, which was not our intention; we hold that it can neither facilitate nor retard the work of the Holy Ghost. In his contrast between his views, and those of arminians, he comes, in many points, upon the *anti-means* ground, and as above, excludes men and means from all power, but still he contends that God exerts his power, in the work of regeneration *by* or through *men and means*. So bewitching is this means doctrine, that those infected can frequently contradict their own words, without being aware of it. The very same arguments & quibbles generally used by arminians, are used by brother S. in attempting to sustain his darling bantling, Means, and all that he has admitted of the opposite doctrine, or nearly all, has also been admitted by John Wesley and other famous arminians. He demands. If the saints are fed through the preachers, or by the preaching of the gospel, why not quickened and made alive through them? Strange confusion of language! If a Shepherd can feed sheep why can he not make sheep? God has given us natural life through Adam, and life coming to us, *by or through him* makes us his children: and if God gives us spiritual life through his preachers, the medium through which we receive it must constitute us the children of the preachers; not of God. When children are born, no nurse who may

be employed to feed, them can change their relationship as children, but if God's children are quickened thro' an intervening agent, then is there an intermediate *father* between them and God, which must effect, if not destroy, their heirship. But he asserts that it is just as reasonable and scriptural that they should be made alive by or through preachers, as to be fed, after being made alive by the preaching of the word.

This wild assertion is followed by a chapter on Charity; but, although charity may cover a multitude of sins, it cannot reconcile this absurdity with the truth of God, nor have we a charity cloak sufficiently broad to *wrap it up*.

In our former position, which brother S. seems inclined to controvert, we assert that the church of Christ is *a unit* and we are sustained by Cant. vi. 9. Eph. 11. 16—22. & iv. 4, with as many other scriptural declarations as he will be able to dispose of conveniently. He allows there may be in some churches those who agree in all the essential fundamental doctrines of the gospel; but will he tell us what doctrine of Christ is more *fundamental*, or of more vital importance in the economy of salvation, than that which asserts that life and salvation is of the Lord alone? Truly we believe that all must come up to the *scribe*, and, as far as we are enabled we shall hew to the line, and let the chips fly. He admits that Paul did contend that "Salvation is of grace, and not of works." This is the very point at which we are now at issue. We contend that salvation is wholly of God; and he is laboring to wedge in the rotten arminian notion of means. He says "Paul did not contend about *means*." True, for that heresy was known in Paul's day by other names. None more boldly contended that the quickening of the dead was exclusively the work of God, than Paul. The charge, that he used means for quickening the dead cannot be proved; and the foundation which Paul, as a wise master builder, laid, is the same that brother S. and all his means fraternity are *laboring to overthrow*.

For want of room, we are compelled to omit remarking on many points, but perhaps enough has been written for the present. We hope brother S. will see the inevitable tendency of his means system and abandon it, and that such other brethren as have become entangled in the meshes of this net, may be speedily delivered and harmony and peace restored to Zion in all her departments.

MARRIED.

In Minisink, on Saturday, the 12, inst., by Eld. G. Beebe; MR. HARVEY HALLOCK, of Mount Hope, to MISS LUCRETIA, daughter of Mr. Wallace Clarke, of the former place.

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