

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

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NO. 1.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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## INTRODUCTION TO VOLUME IX.

Having concluded the labors of the preceding volume, we are brought to the commencement of a new year and to the beginning of a new volume of our work, and we may rationally conclude that such of our friends as may intend to favor us with their subscription for this volume will expect from us a brief statement of our prospects and designs. With unfeigned gratitude to the Father of all our mercies, we acknowledge his goodness to us, manifested in the preservation of life, the administration of every spiritual and temporal blessing that we have enjoyed, and in a special manner for that kind providence by which we are permitted to enter upon the labors of this new volume of our work. When we contemplate the many difficulties with which we have had to struggle, and the impediments we have been enabled to surmount—when we cast an eye upon the host of the aliens without, spread throughout the country like the Midianitish multitude that came to fall before the feeble band of Gideon—when we see in addition to our open field opposers, a foe more insidious in its manner of attack, more potent in its influence, more discouraging in its aspect, wearing the livery of the Israelites, and floating the banner of our heavenly Prince;—we are brought to the irresistible conclusion that no power or providence short of that of our victorious Leader, Jesus Christ, could thus enable us to triumph. Truly he hath perfected his strength through our weakness.

We would also express on this occasion, our grateful acknowledgments to our friends and brethren, who have with us thus far, borne the burden and heat of the day: through their kind epistles of enquiry, we cannot fail to discover the deep interest they feel in the prosperity of the Signs of the Times.

It would be folly for us to pretend that our past labors have been without fault, or that those of the future shall be perfect: imperfection and human weakness marks and mars the best performances of our hands. We will only say, so far as the Lord shall give us ability and direct us in the improvement thereof; it shall be our care to exhibit truth and expose error, to edify and comfort the saints, and to disquiet the inhabitants of Babylon.

In regard to our present prospects, those who have attentively read a few of our late numbers

cannot fail to have observed the lowering clouds that have measurably darkened our horizon and threatened ultimately to drive us from the field.—After charging to our own imperfect labors, a full measure, heaped up, pressed together, shaken down and running over, of that which has led to this result, still we are left to the unavoidable conclusion that such as wish to arrest the progress of this publication are not the friends of the Redeemer's cause. In thus writing, we do not presume that we are entitled to more consideration or sympathy for our faults than others are, but the present is a time at which this periodical, in our judgment cannot be dispensed with without serious injury to the Old School Baptists. To show the connexion of the continuation of this paper with the general interests of our brethren, we may notice,—

FIRST, The importance of a vehicle through which all the brethren throughout our country may readily address each other on every important subject connected with their interests. The profit and edification derived from speaking often to each other, has been known in almost every period of the christian church.

SECOND, The necessity of a mutual interchange of friendly correspondence is greatly increased by the generally & peculiarly agitated state of the world and of the church at this very moment. To say nothing of the revolutionary convulsions of the nations of the earth at this time, the wars and rumors of wars of which we hear—the agitation of the powers of darkness, the deep and hidden things of their dishonesty now being brought to light; the concentration of anti-christian power on the one hand and the division and subdivision of the beast into its destined parts, of heads and horns, and crowns and names, &c., together with the influence these things are calculated to exert upon the church of God, present additional reasons, to urge the perpetuation of our periodical.

Again, the gross misrepresentation given by the New School, of the state of our churches in various directions, urge the necessity of a channel of correspondence through which our brethren can speak for themselves.

The present is also a time of sifting or winnowing the wheat. Christ is at this time evidently purging his floor; sitting as a refiner's fire and as fuller's soap; the process of this work requires, the letting loose the powers of anti-christ to worry, vex and afflict the people of God, (for it is with a scourge of small cords Christ drives the merchants and aliens from his temple,) in order to separate from his flock all the *big bulls of Bashan*, and the *wild boars of the forest*; to make the sinners in Zion afraid and fearfulness to surprise the ungodly. The accomplishment of this gracious design of our Lord cannot fail to produce occasional dismay and

fear among the weak and tender lambs of his flock; hence the importance of a ready telegraph for the communication of complaints and encouragements, between the strong and the weak, that the former may bear the burdens of the latter and so fulfil the law of Christ.

We might mention a variety of other reasons why, in our judgment the publication of this paper should not be relinquished; but aside from them all the single consideration of the pleasure the brethren realize in hearing from each other at all times and under all circumstances is sufficient, in the absence of all other reasons, for the continuance of this work.

After dropping from our list of subscribers several hundred names, we commence this volume with a subscription of between two and three thousand of as good subscribers as ever gladdened the heart of a publisher. This we say not in flattery, but from a knowledge that the greater part of them have stood with us, shoulder to shoulder, through all our disappointments, trials, crosses and repulsions during a campaign of more than eight years, without showing any perceptible signs of drawing back in the day of battle. Many of our brethren have stepped forward, when they have supposed us in need of encouragement, and doubled their subscription, others have assured us they would sooner pay five times the amount of our terms, than be deprived of the Signs; and one brother in this number declares that he would sooner earn the amount at sawing wood, than be deprived of the "Signs," and the "Monitor."

With such brethren, such subscribers, we cheerfully proceed with our work, and feel, by no means disheartened in commencing this volume with a reduced subscription, nor has that reduction caused us the least grief on account of any personal advantage their patronage would have been to us, for well we know that the same hand that feeds the ravens when they cry, that clothes the grass with beauty, and that secures the sparrow in its flight, has numbered all our hairs, and will abundantly supply all our needs; but we have been ready to weep on account of the disappointment we have experienced in those we believed were our brethren and companions in tribulation. We have sometimes felt as though we could adopt the language of Sampson, to his friends, "Swear unto me that ye will not fall upon me yourselves." Judges xv. 12. We care not for the *new cords*, nor do we fear the hosts of the Philistines; but we wish at all times the assurance that the men of Judah will deal with us as brethren.

The common enemies of God's chosen tribes are still in hostile array against the cause of truth and righteousness; from these we have never either asked or expected any quarters; we hope to be ena-

bled to go forth against them, and although but "dust and ashes" of ourselves, we shall realize a glorious victory, through the blood of the Lamb and the word of our testimony. In all our conflicts with the powers of darkness we hope to be enabled to use the "SWORD OF THE LORD AND OF GIDEON."

It is our design in this volume to embrace as much experimental and doctrinal matter as possible, and to avoid such endless genealogies and foolish questions about the law, as are only calculated to gender strife among the people of God. In carrying out this resolution our correspondents must be aware that much will depend on them, in writing for our columns to avoid all bitterness, and to speak or write those things whereby one may edify another. Such subjects as do not come immediately within the range of our original prospectus, will be cautiously avoided. There are many subjects which it may be proper for us to discuss as brethren, which must necessarily be excluded from our columns, and our brethren must not censure if we reject such communications as we may consider are of that kind. We shall need the co-operation of our brethren, and their prayer for us, that we may be kept from evil, and enabled to advance in righteousness; but more than all we shall need the supporting grace of our heavenly Father, the consolations and instructions of his Holy Spirit, to keep us humble and obedient, and at his feet.—Ed.

#### COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

New York city, Dec. 25, 1840.

DEAR BROTHER BEEBE:—Various and diversified are the changes and scenes which we in common with all Adam's posterity are called to experience and endure, and if I were called on for a reason of my long silence, such would be the complication of its nature as would fully justify the course I have pursued. Your kind solicitations are not erased from my memory, and I hope to be indulged with health and mind however poorly cultivated, to gather together a few more fragments out of God's scripture book during the progress of the ensuing volume. O for the enlivening and enlightening rays of that Holy Spirit, (whose great office it is to take of the things of Jesus and show them to his churches) that in this day of gross darkness, declension and obscurity, we may be led into all the truth which the Holy Ghost hath plainly revealed and foretold of these last and perilous times, in which there should be mockers, who should walk after their own ungodly lusts. Jude i. 18.

I perceive that both the present volume and year are nearly at a close, methinks, what great obligations is the child of grace under, wherever he may be found on God's footstool, in view not only of the numberless blessings which have crowned the year nearly expired, but also of the many by-gone years of his short pilgrimage! Ah! where can I find the solitary disciple of Christ who, in view of past mercies and blessings bestowed so freely and abundantly, is not willing to trust in Jehovah's faithfulness, and say with David of old, Surely,

goodness and mercy shall follow me all the days of my life; and when that is ended on earth, I will dwell in the house of the Lord, a house not made with hands, but eternal in the heavens, and go no more out for ever. Psa. xxiii. 6; and 2 Cor. v. 1. But there are also seasons when we have to look a long way back, like ancient Israel, and remember all the way in which the Lord hath led us, and though the devil hates to see us thus employed, yet we are cheered and aided by the Holy Spirit of promise, who brings all things to our remembrance; the sweets as well as the bitter, and I have often thought they go best together; and so did Paul, for he declared that, "All things work together for good." It is a great mistake when we conclude that the lamb would be far better without the bitter herbs, No, the wormwood and the gall, a sense of thy own vileness; thy law-condemned and self-condemned condition is just as needful for thee as a sense of pardoning grace, and justifying righteousness; and he that never felt his condemnation by the law of God, will never know the inexpressible efficacy of the blood that cleanses from all sin, and the righteousness which justifies the ungodly. These things are not cunningly devised fables; but God's truth, and the experience of God's children, and must terminate in God's glory. John xiv. 26;—Exod. xii. 8; Rom. iv. 5.

I must however, (though reluctantly) leave these things for the present, and as I perceive you intend commencing the ix. volume, it may be necessary for me to say, that at present no subscriber has given any intimation to "Stop the paper;" and I could sincerely wish that this example might be followed by all subscribers,—not that I should advocate the publication of political subjects on the one hand, or letters or epistles calculated to irritate and create bitterness one against another, on the other hand; but contrariwise, if there is a wise man and endued with knowledge among you, let such an one show out of a good conversation (or communication) his works with meekness of wisdom,—all to the contrary is earthly, sensual, devilish. See James iii. 13, 15. To prevent the appearance of objectionable words and sentences, in a periodical of that nature, with such a diversity of subscribers and writers, must be readily admitted to be next to an impossibility; nevertheless, if at any time communications make their appearance which are contrary to the revealed word, the unalterable and only true standard for the government of the church, then it becomes the privilege of one or more (or at least I have thus supposed) to show wherein such an error exists, which if done in the spirit of the gospel might prove of incalculable benefit,—not only to the individual so erring, but to the Zion of God which are scattered abroad. My determination to be brief, enjoins on me to close, which I would do in the form of

P. S. ⚡ begging the early attention of subscribers in the city to the payment of any arrearages, which may be due, as also for the present volume which will in either case be placed to their credit.

I remain

Yours affectionately,

SAMUEL ALLEN.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—As I have seen no late communications in the Signs from the Old School Baptists in Georgia, I have concluded to trouble you with a few lines relative to our affairs. You are apprized perhaps that a sifting process has been going on in our churches some time, since the adoption of what is called the *non-fellowship resolution*, by which our numbers have been somewhat diminished; we have lost some of our most popular preachers, and most active members—so that some of our churches are left in a very weak and destitute state; yet, we think, our loss in point of numbers has been amply supplied in other respects, in real and permanent advantages. There is, in fact, but one opinion among us as to the propriety and utility of this measure, all agree that it has been productive of the most beneficial results; it has relieved the churches of a number of mere nominal, disaffected members, who have hitherto hung like an incubus upon them: it has restored peace, unity, and brotherly love among us. We seem now to be of one heart and of one soul, a beautiful imitation indeed of the primitive church. But there are other circumstances which we think interesting and encouraging; there is evidently a reaction in public opinion in our favor:—*even our enemies themselves being judges*, and our accusers witnesses. The combined opposition of the New School and other denominations who heretofore united with them in their crusade against us is evidently giving way, conflicting interests have excited mutual jealousies and animosities; the intriguing spirit and proselyting policy of the New School have disgusted and offended their late allies. The anti-christian confederacy is broken—the unholy alliance is dissolved; other denominations, it is true, are as much opposed to our principles as ever, but they now seem disposed to do us the justice to admit that, so far as it respects our controversy with the New School, our course has been the most honorable and consistent. This certainly is an important concession in our favor, especially considering the time and circumstances under which it is made; for there never was a time when the Old School were acting out their peculiar principles more fully and fearlessly than at the present time. But this is not all a formidable division has evidently taken place in the New School: they are now at open hostilities among themselves; they are contending about the "Abolition Society,"—some for it, and some against it; and so great is the opposition that some of their most popular members have determined to withhold their funds from "The General Missionary Board," and drop all further correspondence with all those who are friendly to the abolition cause. The Georgia Association, we learn, is divided and rent asunder in this contest: several churches have already seceded from that body, and others, no doubt, will follow their example. The Central Association is also much agitated on this exciting subject: it was debated I understand at their last session, with a spirit and zeal peculiarly their own; but what their decision was I have not learned,—one thing I know, composed of such discordant and

combustible materials as that body is, it will not take much at any time to produce an explosion.—To what extent these nullifiers will proceed in this matter we cannot tell; whether they will eventually renounce the society-system altogether, or only this particular branch of it, is unknown as yet. Be that as it may, we hail it as a signal triumph of Old School principles, and it sounds to us very much like the knell of the New School.

These circumstances, taken altogether, seem to have made an impression on the minds of some, that better times and brighter prospects await poor afflicted Zion, and who can tell but their fond hopes and anticipations may be realized? Yet, I am aware it is possible we may attach too much importance to such favorable appearances: no calculations founded simply on a concurrence of human events can be safely relied on: they are only important in the respect, so far as they are agents of a super-ruling providence, and evidences of the divine interposition in our favor; for after all that has been said about *efficient means, human instrumentality, united effort, &c.*, I do not believe in any other efficiency but a divine efficiency.

But I set out to give you a few simple facts without comment, leaving you to draw your own inferences and conclusions. I will only add my best wishes for your welfare, and for the peace and prosperity of brethren, and subscribe myself,

Yours affectionately.

ONE OF THE OLD SCHOOL.

Georgia, Dec. 22, 1840.

FOR THE SIGNS OF THE TIMES.

Elk Fork, Todd Co., Ky.

Friday before 4th Sunday in May, 1840.

The church of Elk Fork having met on Friday, after divine worship by Elder J. Bobbett, the church went into conference, and having invited the visiting brethren to take seats with her and aid her in her duties; and after having gone through her own business, invited the brethren who had met with her from the various churches to form themselves into an Old School Meeting, and to proceed with their business: whereupon, those uniting with the church, appointed a committee consisting of Elder John Bobbett, brethren Charles Mills and P. C. Buck, with the pastor of the church, Elder A. Bristow, to draw up a statement expressive of their views, and read the same the next day, which being done, was unanimously adopted. The following is a copy:

"We, Predestinarian or Old School Baptists, having met with the church at Elk Fork at the time and place appointed by the last Red River Association, consider it not only our duty to preach the gospel and pray with and for one another; but it is also our duty to proclaim to the world what is the gospel and the doctrine pertaining to it. To this end when we meet, we should express in so many words what we believe the scripture teaches on this subject—this is one of the leading objects of Old School Meetings. We are in favor of our Associations, and believe they are productive of much good, especially when they are conducted in a christian spirit, and on gospel principles; yet we find they are generally too circumscribed as to time and patience to set forth those truths to the full that they believe, having

to attend to the churches and corresponding Associations. We are not in favor of Old School Meetings to supersede or break down Associations; but rather to aid them, having more time allowed them to express their views, and also more time to hear preaching. One of the vital objects of Associations is, to endeavor to keep the unity of the Spirit in the bonds of peace: this we conceive an Old School Meeting can aid them in, as brethren in attendance from the various Associations or churches can inform the brethren whether all is well, or whether some error in doctrine or practice has crept into the church or Association; and whether it amounts to heresy, so that the brethren in counselling together may strengthen each other's hands, and be encouraged more boldly to oppose it in all its shapes. Another good we think and hope will be derived from O. School Meetings: they will encourage preaching brethren from a distance to visit us or the church where the meeting is held at the time. None can deny the good that does result from brethren meeting and mingling together their views and fellowship,—yea, it increaseth it. We, therefore say, we would recommend to all Old School Baptist Associations, and especially those in correspondence with the Red River Association, to follow us in that example; for be it known that the enemy is still in the field, and anti-christ is making great exertions to destroy both our religious and civil liberty. We believe all that ever has, or will be saved, is in, and through a precious Jesus—such as were chosen in him before the world began, and are united to him, and are parts and parcels of him spiritually, as we are parts and parcels of Adam naturally. As we have borne the image of the earthly Adam, so shall we, as certainly, bear the image of the spiritual or heavenly Adam (which is the church that cannot be added unto, or diminished from) yet as lively stones there is much for the church to do, and the great Head of the church has commanded her to do it, and has laid down plainly the obligation and duty in his word as her guide—and when God commands, it is enough, she should obey."

Brother Beebe, the Old School Meeting requested me to send this to you, to give it a place in the Signs, if you think it deserves it.

Yours in affliction,

P. C. BUCK.

Meadow Grove, Ten., Dec. 4, 1840.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE.—Having seen brother Salmon's request for you to name some day in June next, for a meeting at the north. I request that you would defer naming the day until you hear from me again, which shall be soon. The Warwick Association, meets on Wednesday before 2d Sunday in June; the Chemung on Friday before the fourth, and the Alleghany on Friday before the 2d Sunday in July, and you know we are expecting you to attend each of these.

To-morrow I start on a visit to Livingston Co., and expect to see and consult with several of our brethren on the subject of making appointments to fill the vacancies between the meetings of the Associations—I propose also to attend Warwick Association, and would wish your company thence through the whole route from Warwick to Alleghany.

Yours as ever.

HEZ. WEST.

South-Hill, Pa., Dec. 5, 1840.

FOR THE SIGNS OF THE TIMES.

Turin, N. Y., Dec. 1840.

To the brethren scattered abroad, grace and peace be with you:—

Having received the 22d number of the Signs, I am prepared to say a few things,

And first, I have never as yet found an unexceptionable periodical in which all things are without fault. The Signs of the Times holds a conspicuous rank among the many vehicles of general correspondence; and on many of its pages we find the impress of human frailty. This I anticipated in its commencement, and this I shall look for still. May the good Lord direct correspondents and editors to write the things that are excellent whereby one may edify another.

2d. If I had not received the above number of the Signs about this time, I should have prepared a hint for brother Beebe, and another for brother Clark. But since reading brother Beebe's remarks, my weapons have fallen. \* \* \* \*

Finally, my precious brethren in the kingdom of Jesus Christ, have we generally considered the amazing responsibility of our brother Beebe?—for eight successive years the almost solitary target for the whole ordnance of the New School, who have not left a piece in the locker that has not been elevated at him, as a conspicuous member of that sect that is everywhere spoken against. Brother Beebe is a man of like passions with others; he is but a man; and if any man calls for the sympathies of his brethren it is he: his labors are great and arduous; his calls numerous, and his visits frequent.—Thus his whole time must be occupied intensely.—Under such circumstances, doubtless brother Beebe can say with the Apostle, *Brethren, pray for me! that I may speak the things which I ought to speak.*

Brethren, I see no reason why the Signs of the Times, and the Advocate also, cannot be sustained. I am sure that if all the Baptists were as much refreshed in reading those papers as I am, our brethren editors would be saved from those hints which to them are quite unpleasant. I have thought that I would rather saw wood one week in the year for the papers than be deprived of reading them.—I speak not boastingly. May the Lord sustain our editors, and render their labors beneficial in the Zion of God.

MARTIN SALMON.

P. S. Brother Beebe, I wrote you some weeks since, requesting you to say if you could attend meeting with us next June. Now if you can come and see us, say what week in the month will be most convenient for yourself. Please inform us before the meeting at Westmoreland, so that we can make the appointment accordingly.

My health is quite poor,—my symptoms are forbidding; the breaches in the wall of this tabernacle foretell the building soon must fall. But I feel some confidence yet in Him who is the sinner's Friend. I hope I have a building not made with hands, which is eternal. Oh, my dear brother, time is but a vapor indeed; but the number of our months is with the Lord. My brother, we must expect to both labor and suffer reproach if we trust

in the living God. May grace enable us thus to do at all times.

My love to you and yours,

M. SALMON.

FOR THE SIGNS OF THE TIMES.

*Falsehood and slander detected!*

BROTHER BEEBE:—We find in Waller's Banner a communication said to be from a brother of high standing in the South (but who has failed to give his name) who sits himself down to write of an extraordinary case of dealing which took place in Baron Spring Church, Christian Co., Ky.,—which instrument is composed of three different elements, to wit: *truth*, its opposite—*falsehood* and *slander*. As for the *truth*, Elder John Bobbett is the pastor of Baron Spring church and moderator of Red River Association. It is also *truth* that Eld. Robert Williams came in the neighborhood of Baron Spring church, preached, converted or proselyted many, as they boast. It is also *truth* that Baron Spring has but few members, (say twenty-four) yet blessed be the name of our God, we think we have great reason to rejoice when we hear our blessed Savior say, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." It is true that two members only left us to join the new plan of making christians. It is also true that Baron Spring church did exclude Catharine Myers, [the person alluded to] who had long been a leading member there: but it is *false* that she was excluded for going to hear Elder Robert Williams preach, or for righteousness' sake: for we do hope that the Lord has converted a number of precious souls who are members in Pleasant Hill church. It is also *false* that Elder Bobbett or the church tolerates a resort to tippling houses. It is *not true* that we encourage or tolerate the practice of lying or slandering; but we wish every man to speak the truth to his neighbor.

As for the *slander* spoken of above, we are really at a loss to say whether the *high standing brother* has most slandered Baron Spring or Pleasant Hill, which latter church received a member on the sole principle of her being excluded by such a people as she had lived with for thirty years in full love and fellowship, advocating their cause and doctrine a greater part of the time.

I will now give you an account of the dealing had with Catharine Myers, the excluded member. She laid in a charge against a member for drunkenness, and referred to Br. Barnes, (her son-in-law) who did not sanction her report. She was for several months after absent; and was invited by the church to fill her seat on a trial of the accused member in her \* \* \*. Brother Payne stated in conference that he had heard Elder Robert Anderson say that sister Myers had said that she enjoyed herself much better with the Bethel brethren than with her own, which she denied having said, but instantly replied that she had got from under the yoke of that church and never expected to get under it again. Upon such principle and declaration she was excluded, and in two weeks afterwards joins Pleasant Hill

church, preaches, exhorts, prays in public, and leads up *mourners* to the *anxious seats*.

Now, brethren of the Old School Baptist order, we should not have troubled you with these lines were it not for the fear of false impressions' being made on some minds, for we know that all who wish to live godly in this world must suffer persecution, and we can but expect our share.

Brethren, pray for us, that we may hold out faithful to the good cause of our blessed Redeemer.

Done in conference, Nov. 22d, 1840, and signed by order of the church.

JOHN BOBBETT, Moderator.

THOMAS BARNETT, Clerk.

P. S. Brother Beebe, if you think this worth publishing, please give it a place in your columns for the satisfaction of our Old School brethren; and invite the *high standing brother* to affix his name when he has occasion to deal out falsehood and slander against us.

FOR THE SIGNS OF THE TIMES.

HAMILTON INSTITUTION.

DEAR BR. BEEBE:—I am a Hamilton student; and as you are free to publish your views of the Hamilton institution, permit me to unfold to your attention a state of things which I have for some time mourned over. I will state to you a number of particulars which sorely trouble me.

1st. The New York Baptist Education Society is a growing monied aristocracy. That this is the case will appear from the following facts:

On the 1st of June, 1836, this society owned, irrespective of their debts, (see 20th annual report) \$57,109,59. On the first of June, 1837, this society owned, (see 21st report) \$77,246,85. On the 1st of June, 1838, this society owned, (see same report) \$98,074,72. Thus we see an increase of property, during these two years, of over \$20,000 a year. The last two reports I cannot now put my hand on; but their property at present is probably not far from \$140,000. Continuing thus, in a few years they will be perfectly independent of the denomination and may exert a tyrannical influence at pleasure. And who are they that own all this property? Not the churches, but *individuals*, such as life-members, life-directors, and one dollar annual members. When these annual members cease contributing they lose their membership. The time is not distant when these annual contributions will not be asked and will not be obtained; and then the life directors and members will form an overwhelming monied aristocracy, and the ministers and churches over the country will be compelled to submit to their power. I say it will be so. I hope the Lord will avert it, but I greatly *fear* it will be so.

2d. This institution and society are rapidly losing their original character as a means for preparing poor young men that God has called to preach for usefulness in the ministry. This will appear by the following facts:

I. When this society was at first formed poor young men had their tuition and, I believe, their board gratuitously bestowed upon them.

II. In a short time this rule was changed and the board and tuition were put very low, and every young man was required to pay for them—if he could not in money, his note was given.

III. When I at first heard of the institution there were three tables, or three prices for board. The prices were, I think, at one table 65 cents a week, at another 95 cents, and at the third \$1.— Now every young man must pay \$25 a week. The tuition then, I think, was \$20 a year. Now it is \$20 a year for the first two years, \$30 for the next four years, and gratuitously the last two years. At first, a young man finished his studies in three years; then it was changed, to four—then to six; and now eight years are required. Thus at first a young man got his education for nothing; when six years was the term, the whole would cost (say 65 cents a week for board) about \$250.— Now his education, exclusive of clothing, would cost him nearly \$700. Thus Hamilton is becoming a retreat for the wealthy while the the poor find no place within its walls. At first, a professor's salary was \$400 a year; eight years ago it was only \$500 a year: then it was raised to \$600—then to \$700—and now \$800 a year is almost too little. When I at first heard of the institution, four or five professors were sufficient, and then it had almost 150 student: now it has only 180 students, and yet ten professors and tutors are almost too few!! The public must make their own comments.

3d. But what grieves me most of all is the great deception under which the great body of Baptists who support this institution lie. I will particularize:

I. It is generally supposed that poor young men at Hamilton are gratuitously supported by the Education Society, and thousands of dollars are given by the churches yearly to aid these poor young men, whereas not a young man at Hamilton gets anything whatever without paying for it, or giving his note promising to pay, unless it be the mere privilege of occupying a room. I know of one case (and I presume many exist) in which a poor young man went from a church, and soon after an agent from Hamilton came to that church and called upon its members to come up and help support their student at Hamilton. He subscribed \$10, some \$20, &c. &c. to aid the student; but he was required to pay for all he received. That subscription was yearly all paid to the student as if no such young man existed.

II. There are now and have long been Female Sewing Societies in churches, who have made shirts and other garments for the poor young men at Hamilton, and have given them to the Education Society for this purpose, and yet I was two years at Hamilton, and was all the time *very poor*, and I never received such a garment, and, what is more, I never, in all the time I was there, knew or heard of an instance where a garment of that kind had been given to any one of the poor students. They may be given, but if so, I have always been neglected, (though sometimes suffering for decent clothes) and kept ignorant of these gratuities.

III. I have known young men to live for weeks on mere potatoes and salt, because they could not consent to run in debt to the Education Society, and I have done so myself with the addition of a little bread and milk. Such cases have come to the ears of the agents and they have made pitiable appeals to the sympathies of churches in behalf of Hamilton that has such men within its walls: moved by sympathy, many have given largely; but we had still to live on potatoes, salt, dry bread and milk, unless we could obtain something by personal application to our friends.

IV. I know ministers now in the field who are laboring in churches that give their twenties, their thirties, their fifties a year to aid Hamilton institution, and these ministers dare not speak out the fact that the students at Hamilton all support themselves, or run in debt, giving their notes for payment. Thus, while the pastor of the church is struggling under a debt of one or two hundred dollars to Hamilton, the church to which he labors are lavishing their property upon that institution, but the pastor's advisory voice cannot be lifted, because his debts to the Education Society have tied his tongue.

I labored hard for more than two years to sustain myself at Hamilton; but after all my efforts I am yet in debt to them. The churches to which I have belonged have given hundreds of dollars to that institution but I have not been aided. Had I dared to exhibit these facts, I should long since have been unembarrassed, but I have feared to do so. The professors at Hamilton I love; they have always been kind to me, and I regard them as pious men. I have spent happy days at Hamilton. I have no desire to injure any one; but my conscience will not allow me to conceal my feelings any longer. I should be glad to return to Hamilton to finish my studies, if I could do it without running in debt, and if my presence there would not assist this growing aristocracy. As it is, I must remain out, pay my debt when I can, and preach or teach as the Lord may enable me, and trust to God for my future support.

What I have stated you can get confirmed by almost any Hamilton student who will be willing to unburden his mind.

Yours,

A HAMILTON STUDENT.

P. S. The increase of the property of the Education Society arises from the fact that they are paid twice for all they do for the students. The benevolent community pay their ten or twelve thousand annually to educate and board the poor young men at Hamilton, and the students themselves also pay or give their notes for all they receive. There is deception somewhere. Who are the authors of it the judgment day will reveal. I dare not judge.

This communication I should have made to the Baptist Register or Advocate, but I presumed they would refuse it any attention. They dare not publish the truth, if indeed they are not duped on the subject. I am not directly an "Old School Baptist," but such conduct as I here exhibit is forc-

bly urging me over to such sentiments, and I know ministers and churches who are troubled on the matter. "TRUTH IS MIGHTY AND WILL PREVAIL."

EDITORIAL.

NEW-VERNON, N. Y., JANUARY 1, 1841.

☞ If the weather and travelling will permit, and we are not otherwise providentially hindered, we will meet with and preach for the Hardeston church on the fourth Sunday of this month.

☞ Those of our subscribers who wish a discontinuance of their papers, whose term of subscription has expired, and whose subscriptions are paid up, to whom this number may come, will write their name and the name of their post-office and state, on the margin, and send it back by mail to us, directed to the "Signs of the Times, New-Vernon, Orange Co., N. Y., or give us immediate notice, by letter of their intention to discontinue, or on their failure to do so, they will be held responsible for the whole volume. We need not inform them that we consider it dishonest to let the paper run on *three, six, or twelve months*, beyond what they design paying for, before they give us the requisite notice.

In reply to brother M. Salmon's request that we should name some time in June next when we can meet with our brethren in an Old School Meeting in his vicinity, we would suggest the propriety of naming some other month, as the Delaware River, Warwick, Lexington, Chemung and Northern Pa. Associations all, as we believe, meet in that month.

Should the meeting in Lewis Co. be deferred until some week in July we will indulge the hope that we may attend with them.

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it."—Hab. ii. 11.

HAMILTON THEOLOGICAL INSTITUTION.—On another page the reader will find a communication from a "Hamilton student." We call on the *New York Education Society* to come out fairly and meet, and, if they can, refute the allegations therein contained against them. A reference to the published documents of the society is requested, in confirmation of the statements made, and such reference, we doubt not will abundantly show that, as a Society, that beast is growing into power, and must at its past and present rate of progress, soon become a vast monied aristocracy among the Baptists.—The accumulating property in the possession of that self constituted monopoly, and free, as we presume, from legal taxation, is a matter in which all are interested; but the trickery by which that amount of property is accumulated, is an appalling comment on the depravity of the human heart, as developed among the popular religionists of the present age. Never has the mania of modern reform been pushed to a greater extent than at the present moment, and, never has wickedness, in every respect arisen to such an alarming height. This is called the age of reform; modern reform is now flourishing like a pestilence, blighting like a winter frost,

and sweeping our land like a destructive whirlwind. On a Sunday of the last month, a *class-leader* attended meeting with his class; prayed with all the hypocritical zeal of an arminian, and before returning home, walked to the residence of a citizen of our adjoining county, and in a most shocking and inhuman manner butchered him. Our newspapers and public journals teem with a greater amount of murders and suicides than we have ever noticed at any former period of the same length. Our state prisons are overflowing; men are thirsting for the vital streams that flow in the veins of their fellow men. Our country groans under the burden of religious mendicants, going forth in swarms, and threatening with perdition all that withhold their contributions and co-operation. If this state of things indicates the near approach of that millennial glory of Sion which the New School have been so confidently promising, we have altogether mistaken the *signs of the times*. Avarice, murder, adultery, theft, drunkenness, falsehood and priestcraft, as we think none will deny, has increased with the same pace, and in an almost precise proportion to the advancement of the modern popular reform.

We are not called on to chronicle the testimony of "A Hamilton Student," because he is of our faith, for he shows plainly in his letter that he is still in love with the flesh pots of Egypt, and hankering after the leeks and onions of that land; that he desires to return to his vomit, and like a sow to wallowing in the mire; but the reason why he has sought our columns is that the New School papers are closed against all such communications as would have a tendency to enlighten the minds of the community in regard to the hidden things of their dishonesty. Let our readers bear in mind when called upon by the agents of the society for money, clothing, provisions and other charities for "pious indigent young men," who wish to prepare for the ministry, that not one cent of all they contribute is applied to that purpose; that for all they receive they are required to give their note at the expiration of their apprenticeship, and every dollar goes to enrich a pampered monied religious aristocracy, and to aid them in the assumption of a power to be exerted to the utter prostration of the rights and independence of all the churches over which they shall gain ascendancy.

ABOLITION.—Don't be alarmed, we are not going to discuss the subject; but we have received some communications on the subject and it is necessary that we should say that abolition controversy, so far as our information extends, exists only among the New School or arminian order of the Baptists, and as the northern and southern Old School Baptists have no disagreement on this subject, we feel disinclined to open a door for any bitterness on the subject. The New School abolitionists of the north have issued their bull of excommunication against their slaveholding brethren of the south, and *vice versa*. Let them settle their own difficulties or remain at war as may suit their inclination; the Old School Baptists being, on this subject, at peace, should remain so.

The committee of two of our churches, who forwarded their proceedings and resolutions concerning E. Galusia & Co's. Circular, to us, are informed that the pledge we have given to avoid political discussions, will not allow the insertion of their letter. And for the information of others we give this early notice that this volume will be devoted to other matters.

The New School papers for a few weeks past have been unusually prolific in heaping their reproaches, misrepresentations and slanders upon the Old School churches and brethren. Among the many examples we give the following.

*From the Baptist Record.*

"ANTI-EFFORTISM ASSOCIATIONS.—The following sensible remarks we take from the letter of a valuable brother in the south. Alluding to the Almanac of the American Baptist Publication and Sunday School Society, he says 'We are pleased to see that the list comprehends the anti-effort associations as well as those favorable to benevolent effort. In the Kehukee association the mother of anti-effortism in North Carolina, there has been a considerable decline. A general view of this kind, should convince every unprejudiced mind, that our brethren are in error, when we recollect that God has promised to bless his people in these latter days, and if we are not blessed it must be our fault.'

By a careful and impartial comparison between the anti-benevolent associations, or those that are ill affected towards benevolent co-operation, and are waiting with their arms folded for the accomplishment of God's purposes, but who are not enjoying any of his promised blessings—by a careful comparison we say, between what they were in point of numbers and influence ten years ago, and what they are now, making every proper allowance for exclusions, deaths and removals, we shall find them to have rapidly diminished. Hence we must reach the conclusion that in a few years those organized bodies now violent in their opposition to the various objects of christian benevolence will become totally extinct. For as the light of truth, reflected by education, sheds its influence upon the minds of the present generation of youth, brightening their adolescence and pouring its full blaze into the meridian of their ripened years, our entire and multitudinous denomination will have been entirely emerged from the gloom of sluggish indifference or sordid antinomianism, by which she has been crippled, her energies, and her already powerful strength and resources, will be augmented; her churches and institutions, her intelligence and intellectual power will be extended, and she will take her place in influence and usefulness, in a position more than equal to where she now stands in numbers."

Were we to reply to the *sensible remarks* of the southern writer as copied into the Record, we should admit it perfectly rational to suppose that every natural mind illuminated only by the *light of education*, or unenlightened by the Holy Spirit, would form the same conclusion with himself, that the *anti-effort associations*, as he has been pleased to term them, will soon become extinct. While the "*effort*" associations are swelling their numbers by the accession of hundreds of thousands, these little *anti-effort associations* do not even hold their own in point of numbers—are rapidly declining.—What can be more in harmony with human wisdom and carnal sense than to believe the days of

the *anties* (as they modestly call us) are nearly numbered. Indeed the children of God themselves, when left to confer with flesh and blood on this subject, are but too apt to reason in the same way; and the inspired Psalmist would have fainted had he not believed that he would see the goodness of the Lord in the land of the living. There are moments of darkness when the saints are prone to say, "God's mercies are clean gone forever!" *God has forgotten to be gracious, and Zion has said, The Lord has forgotten me,*" &c. But all this despondency, this doubting and murmuring is with them, in the absence of the manifestations of the gracious presence of the Lord Jesus Christ. But when under the gracious influence of the blessed Comforter, how differently do they view the subject—when in the enjoyment of his gracious presence they see the meal nearly exhausted from the barrel, and the oil from the cruise; the herds all perished from the stall, the vine and the olive withholding their wonted supplies—still, amidst all these discouragements they are heard to say, "*Yet will I trust in the Lord!*" Yea, I will trust in him though he should slay me. When blessed with that measure of faith that stands not in the wisdom of men but in the power of God, they hang upon his promises and plead the immutability of his truth; they can sweetly sing:

"Should frighten'd rivers change their course  
And backward hasten to their source;—  
Swift through the air should rocks be hurl'd,  
And mountains like the chaff be whirl'd;  
Should sun and stars forget to rise,  
Or quit their stations in the skies;  
Should heav'n and earth both pass away,  
ETERNAL TRUTH *cannot decay!*  
True to his word, God sent his Son,  
To die for crimes that we had done:  
Bless'd pledge! He never will revoke  
A single promise he has spoke!"

It was a matter of astonishment to Moses, until he was better taught of God, when he beheld the bush on fire, that it was not consumed. Human wisdom would have believed that the frail bush could endure the flame but a very short time, and this conclusion would have been just if God had not been there. That bush was typical of God's people whom he chose in a furnace of affliction: they are constantly enveloped in the devouring element, and long ere this would they have been utterly consumed if left to resist the fire with only human power; but such has not been the case: God will never leave nor forsake them, and while the God of the patriarchs is in the bush it cannot be consumed;—

"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.  
The soul that on Jesus has lean'd for repose,  
He will not, he will not desert to his foes:  
That soul, though all hell should endeavor to shake,  
He'll never, no never, no never forsake."

The confidence of the saints is in the Lord; they walk by faith and not by sight. Those things of the Spirit that God has hidden from the wise and prudent of this world are revealed unto them. It is on this account they are led to view the subject in quite a different light from that which nature would suggest. That which would to the human reasoner presage the diminution and ultimate extermination of the church from the earth, cannot

possibly diminish one soul from the heirs of salvation, nor drive from the militant kingdom one soldier of Jesus until that soldier receives an honorable discharge from the war under the direction of the Captain of salvation.

How easy it is for an enlightened child of God to see that the Lord is at this time *purging his floor!* In the progress of this work, many of our associations are greatly reduced in regard to numbers; but at this we are not half as much surprised as we are that any of us are supported and kept from deserting the standard of our crucified Redeemer, in this time of unusual trial. In former times, when there were no *two parties* bearing the Baptist name, the church became lumbered with a grievous multitude of mocking Ishmaelites; those that could mimic the exercises of the sons of the free woman; but now that our Lord appears with his fan in his hand, these sons of the bond-woman are allured away from us by the new institutions of the day, by such as claim Andrew Fuller, Judson and others as their founders, and possess charms for them: and while all the charms of New Schoolism are spread out to admirable advantage before those whom the Lord has destined to be removed from among his people, so as to invite them out from among us, all the reproach and scandal, affliction and persecution, the Lord has been pleased to let loose upon his people, has had a tendency to push forward the glorious work of separation. As the magnet to the needle, so are the charms of the popular institutions of anti-christ to those in Zion whose hearts are not stayed of God. Can we wonder then that Zion is ploughed like a field—that our numbers are reduced in many churches and associations, and that the multitude of false professors is greatly augmented at this day? No,—we are rather inclined to say, in the language of inspiration, "Except the Lord of Sabaoth had left us a very small remnant we should have been like Sodom and like unto Gomorrah, or, in other words, had not the Lord set us upon a Rock, and established our goings, our inconstant feet had also departed from the statutes of the Lord, and we would have been as the New School Baptists, and like unto the Papists.

As to the epithets employed to stigmatize the Old Fashioned Baptists, such as, *anties, anti-effort, anti-mission, anti-benevolent, and anti-noman*, they are wholly gratuitous and utterly unworthy of our notice. Our efforts, so far as we are informed of the Spirit and truth of our Lord, are and will be directed by his word, to deny *self*, take our cross and follow Jesus through evil as well as through good report; to contend earnestly for the faith once delivered to the saints, and in the name and strength of our all conquering Leader, to level the artillery of eternal truth at all the sons of Anak who dare defy the armies of the living God.

To that *benevolence*, which was manifested by him who was rich and for our sakes became poor, that we through his poverty might be made rich, and which leads those who are in possession of it to be kindly affectionate one towards another, and to bear one another's burdens and so fulfil the law of Christ, we are not aliens; but with the benevo-

lence of which Fuller, Judson, Rice and their colleagues are the authors, we are quite as familiar as we wish to be.

To the American Baptist Publication Society, to their editor and to their southern brother to whom they are in this case indebted for a pretext for abusing us, we will say, as Job said to his self-righteous neighbors, "Mock on." We can afford to bear all your reproaches, your ridicule and your wrath, for we choose rather to suffer afflictions with the children of God, than to enjoy with you the pleasures of sin; for us to be identified with Christ's LITTLE FLOCK is far more desirable than all the treasures of Egypt.

*From the Baptist Record.*  
"HONOR TO WHOM HONOR."

'I may here remark, that the accounts of those dear Baptist brethren, Fuller, Hyland, Carcy, and others, as to the destitution of the east, laid the foundation of missions in America. Influenced by love to souls, they (four young men, Judson, Rice, Newel, and G. Hall,) were accustomed to pour out their hearts in prayer, at the back of a hay-stack, which was near to the college; and there called down a missionary spirit from heaven, which has proved the glory of our country.'—E. N. KIRK."

REMARKS.—Certainly nothing can be more just than to render honor to whom honor is due, and as Andrew Fuller and Co. have laid the foundation of missions in America, and as they instigated Judson, Rice, Newell and Hall to call down the missionary spirit, (or more properly to call it up,) it is but justice that these gentleman should have all the honor of the craft. We do think it most awfully presumptuous for men to insult the Divine Majesty, by ascribing to God, as being dictated by his spirit, that which, by their own showing, was founded by Fuller and his companions in iniquity, and is prosecuted by a spirit under the dictation and control of Judson and his fellows, which they called down behind the hay-stack.

When Zion's King sent forth his champions to preach the everlasting gospel, he gave them distinctly to understand that, they should be subject to the government of the Holy Spirit; but in that case, honor belonged to God, and his glory will he not give to another nor his praise to graven images. None were his counsellors, none his assistants or abettors in the grand work of calling, qualifying, sending forth or sustaining those whom he designated for the sacred work.

Is it not surprising that men who boast of their wisdom and erudition, should in one breath ascribe the missionary enterprise to Fuller, who denies the infallible efficacy of the blood of Christ to wash away all the sins of all for whom it was shed, and those of his sentiments, should in the next, as is not unfrequently the case, ascribe the whole work to God. If the writer of the above extract, or the Baptist publication Society who have given currency to its sentiments, are so ignorant of the character, sovereignty and omnipotence of the eternal Spirit as to suppose that Judson, and others were able to call Him down from heaven, we ask, can greater darkness brood over those heathen lands which they contemplate the conversion of, than those sable shades that so completely enfold the

minds of every son of Adam who is capable of endorsing the sentiments expressed by them?

"SERIOUS CHARGE IF TRUE.—A writer in the Utica Observer over the signature of "A Baptist," charges both the students and professors of the Hamilton Institute with legal perjury at the recent election. For the character of this valuable seminary of learning and the cause of Christ, we ardently hope there may be no reality in this assertion. We are loath to believe that our brethren at Hamilton would engage in the political conflict with which our country has of late been agitated, and leave their higher and holier duties as ambassadors of Christ. It is impossible. Surely our Hamilton friends will not remain silent under so calumnious a report!"—*Baptist Record.*

REMARKS.—Perhaps not; but why have the professors and students of that institution, and all their friends, thus far let this matter rest? With the circumstances upon which this charge is based, we are uninformed; but of this one thing we feel quite confident, none can be more deeply interested in the selection of the rulers of our states and nation, nor from any do we look for more corruption in these matters than from those who are now courting and are destined eventually to be married to the civil powers of the earth. With the editor of the Record we call on Dr. Kendrick and all his apprentices to come out and clear themselves from the charge, IF THEY CAN! ↵

"PREDESTINARIAN BAPTIST CONVENTION, for the purpose of a new Association begun and held at Salem Meeting-house, Boon County., Ky., on the 27th, 28th and 29th of Nov., 1840.' A friend has furnished us with a document with the above title; and we regret that we cannot say any thing in commendation of the proceedings of this body, or of the spirit by which it is actuated. It is composed of eight fractions of churches, which have rent themselves from the North Bend Association, on account of the missionary spirit prevailing in that Association. They claim to represent 295 members; but as the bible assures us that no man ever yet resisted God and prospered, we are sure that all who oppose the spread of the gospel will be defeated; and these with the rest. We cannot forbear an expression of our unfeigned sorrow, in view of the direful effects of that fell spirit of discord and anti-christianity, which is manifested on the part of those misguided brethren who set themselves in array against the spread of the word of life; and in all sincerity we say, 'Lord forgive them, they know not what they do.'"—*Banner & Pioneer.*

The editors of the Banner & Pioneer, seem to regret that they cannot speak well of these *predestinarian* Baptists, of Boon Co., Ky.; but we entreat them to spare their grief; for if they had studied to frame a eulogy for these brethren they could not have better succeeded than by the insertion of the article above copied. It is as natural for the popular Arminian Baptists to hate Sarah's children as it is for war to exist between the seed of the serpent and the seed of the woman. Old Ahab could speak in terms of strong commendation, to Jehosaphat, of all his prophets; but, in speaking of the Lord's prophet, "There is" (said he) "one man Micaiah by whom we may inquire of the Lord: but I hate him, for he doth not prophesy good concerning me, but evil." 1 Kings xxii. 6, 8. Ahab's

commendation and partiality to his four hundred prophets, were strong presumptive evidences to Jehosaphat that they were false prophets, while his hatred to Micaiah was good evidence that he was a prophet of the Lord. In the same light we hold the testimony of the Banner.

In venting its spleen against this little band of Predestinarian Baptists, the *Banner* places anti-christ precisely where Paul said he should be revealed, viz: *So that he as God sitteth in the temple of God, shewing himself that he is God:* for Mr. W. charges their opposition to the N. S. party as opposition to God, and says, *These must be defeated with all that oppose the spread of the gospel and resist God!* In what particular do they resist God, or are they opposed to the spread of the gospel? Is it in that they believe in the universal government of God over all events, as expressed in the doctrine of predestination? Does *this* constitute their *resistance of God?* If so, then to believe the opposite sentiment, (Arminianism) with the New School, would be consonant with the Divine will. Or is their opposition to the abominable deception and vile trickery practised under the modern missionary cover at this day, justly called *opposition to the spread of the gospel?* So these men would have us believe: but such is not the truth. The very reason why the Predestinarian Baptists have withdrawn their fellowship from the modern New School order, is that the latter have departed widely from both the doctrine and practice of the gospel of Christ; and for that reason they are commanded of God to withdraw from them: their withdrawal therefore instead of resistance of God is obedience to his divine precepts.

The Predestinarian Baptists are the only people on the earth that love the gospel of Christ, and these are the only people under heaven that will publish the gospel from a sincere love of it. Take away the salary of your modern missionaries, and see how many will remain in your field! But we challenge the New School to point out an instance, where any Predestinarian Baptist preacher, who trusted in the Lord, was ever driven from the field where the Lord had stationed him, for want of funds. But the spirit that will disclaim, and retire from their God dishonoring craft, and that leads the servants of the Most High, to repose all confidence in him, is by the Banner denounced as a *fell spirit!* (meaning a devil!) of anti-christianity, and those brethren who are led by the influence of the spirit of truth, are denominated *misguided brethren:*—because they are not guided by the *secret conclave* of dignitaries, who work the wires of the New School machinery, are not guided by the Board of Foreign or Domestic missions—therefore these profane wretches dare to take the name of the Lord in vain, assaying to inform the Lord that his preachers and people "Know not what they do!"

MOUNT TABOR CHURCH.—We understand the upper part of the Meeting house belonging to the above named, *professedly* old school church, was dedicated in due form on the last Sunday of Dec. by D. Dodge and others of the N S. order!!!

POETRY.

A NEW YEAR'S CONGRATULATION.

Hail! christian brother, thy old fashion'd face  
Is welcome, yea, thrice welcome to my heart;  
I greet thee in Jehovah's name! and bless the Lord  
To see thee look so well, in this New Year;  
Thy honest countenance, tho' mark'd by time,  
Yet bears the features of thy youthful days,  
Tho' here and there, gray hairs adorn thy head,  
Thy silvery locks—in righteousness appear;  
Thy voice, I still perceive "is Jacob's voice,"  
And pleads the glorious cause of Jacob's God!  
Thy patriarchal suit wears well, tho' not  
The cut of modern Evangelicals;  
Thy shoes of iron and brass seem none the worse,  
Tho' worn so many years will last thee, till  
Thou reachest safely thy dear Father's home.  
I much rejoice to see, that ancient staff,  
On which thou leanest in declining days,  
'Twill still support thee, and defend thee too  
In every storm that's rais'd by earth and hell;  
Thine arm, yet strengthen'd by Almighty aid,  
With this strong staff, shall cudgel every foe,  
Who tries to rob thy Master of his crown.  
The pestilential mildew of "Free-Will"  
Hath not yet tarnish'd thy well furbish'd sword,  
Nor "March of Intellect," thy polish'd shaft;  
The glance of "Candor's" jaundic'd eye, nor darts  
Shot from the bow of false "Philanthropy"  
Have caus'd thy steady foot to turn aside.  
Stand to thy arms! old soldier of the cross,  
Still float thy banners on Mount Calvary's hill,  
Sound the alarm!—ERROR AND BLASPHEMY,  
With monkish cowl, are marching thro' the land,  
And welcom'd by professor and profane!  
With SANCTITY the modern ESAUS clad  
Surround the door of Jacob's dwelling place,  
And from his excellency—they consult  
To cast him down; with lying lips they bless,  
And in their inward parts they curse his seed!  
The evening wolves prowl round the Shepherd's fold,  
The hireling breaks the ancient land-mark down,  
And men array'd in ministerial garb,  
Let in the world and spoil the Church of God!  
Draw out the spear, and stand thou in the gap,  
Bold champion for deserted Zion's cause,  
The timid child may pass thy KEEN review  
If he but ask his nearest way for home,  
His Father's house, not MOATED round by thee  
Is nigh at hand; the "fatted calf" and "ring"  
With open arms, and sweet paternal kiss!  
The "best robe" bought, and costly bread and wine  
Are richly spread upon the festal board.  
Long may'st thou live, yea many happy years,  
To guide the pilgrim on his heavenly road  
Till He, who is our Light and Life appears  
And takes thee with Him to his bless'd abode.

JONAH.

ALL MENTION HIM.

O yes, I'll ever mention him,  
And talk his triumphs o'er;  
His great achievements and his love  
What mortal can explore:  
Sure I can witness to his power  
And sweet constraining grace  
That brought me nigh, to God on high,  
And show'd a smiling face.  
O yes, I'll ever mention him,  
Who is my source of joy,  
He's bound my soul in ties of blood,  
Which Satan can't destroy:  
Let worldlings boast in paltry wealth,  
Their comforts centre there:  
But I must go, to Calvary's brow,  
Where sinner's oft repair.

Can I forget to mention him,  
Who still supports my frame,  
And in temptation's hottest time  
His love has been the same:  
Tho' coward-like I oft retreat,  
With Christ in view, I must pursue,  
And give up all below.  
Dear Jesus! thou hast ever been  
My never-changing friend;  
Tho' all forsake, yet still thy love  
Can never know an end:  
What tho' I have no portion here,  
No dwelling of my own,  
Yet near thy side, may I abide,  
And find in thee alone.  
My Jesus, yes I'll mention him,  
And sigh to see his face,  
When death's cold stream shall waft me to  
My glorious resting place:  
Then farewell sins, and doubts and fears,  
The world and flesh farewell:  
The conflicts done, the victory won,  
My soul is safe—All's well.

MARTHA.

Obituary.

BROTHER BREEBE:—By request, I communicate to you for publication, the following obituary:

DIED in Owen County, Ky., at his residence on Sunday the 11th of October, 1840, LUKE THORNTON, aged about 70 years. Brother Thornton joined the Baptist church about nine or ten years ago in Virginia, moved to this state about seven years ago: while here he has been highly esteemed for his pious walk and godly conversation; and amidst all the hue and cry that has been heard, brother Thornton seemed to stand firm and unshaken; he told me that if the Lord ever did open his eyes to see his condition, as it truly was, which he had good reason to hope he had, it was under the preaching of br. J. Clark of Virginia. In the time of his illness, I had a great deal of talk with him, and to the last his mind seemed to be unshaken, and he would often express that salvation was alone of the Lord. During his illness, he spoke of his approaching dissolution with calmness and resignation to the will of God; firmly believing that that which is sown in weakness, will be raised in power, and that this mortal must put on immortality, that death may be swallowed up in victory.

Brother Thornton has left a respectable family to mourn his loss, his companion and some of his children I hope are deciples of our Lord and Master.

I must close by trying to ask the Lord to make all his dear children faithful even unto death.

JAMES MARTIN.

Owen Co., Ky., Dec. 8, 1840.

No trial can be unprofitable to a child of God.

Receipts.

A. Everett,	N. Y.	\$4 00
Eld. A. Calvert,	"	1 00
Abraham Willsey,	"	2 00
Samuel Allen,	"	5 00
Cornelius Shons,	"	3 00
Nelson W. Hoyt,	"	3 00
Joshua Coleman,	"	2 00
Eld. A. Harding,	"	1 00
Tustin Moore,	"	1 00
Wm. Springstien,	"	1 00
Dea. Wm. Murray,	"	1 00
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Geo. F. Hupp, Esq.,	Va.	1 00
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(also for Doct. Adv.)		2 00
Wm. Eustus,	Me.	3 00
Eld. T. P. Dudley,	Ky.	10 00
James Martin,	"	5 00
John Lyman,	Pa.	1 00
R. A. Morton,	O.	5 00
Total,		\$79 00

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The following list of agents are duly authorised to collect, receipt and transmit to the editor all monies due to the Signs of the Times:—

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., JANUARY 15, 1841.

NO. 2.

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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.

Mott's Corners, Tompkins Co., N. Y., }  
Dec. 25, 1840.

DEAR BROTHER BEEBE:—Though I have for a considerable time past had a letter in promise to you, yet its accomplishment has by various pressing cares and continual labors, been delayed. But now if the Lord permit, I would proceed: first, hoping and praying, as the Lord seems to have led you to manifest your fellowship towards me in the labors wherein I am permitted to be occupied,—that in like manner he will strengthen your hands and encourage your heart, bringing to your aid the fellowship of the brethren, and especially out of his fulness bestowing grace for grace in the rich supply of his Spirit to work in you graciously, mightily unto his praise.

Ah! Brother Beebe, while feeling desirous of those precious gifts of God in your behalf, unto your increasing joy and fruitfulness in his house, I am led to deeply realize my own necessities to be the same, if not greater. O to be upheld and made strong of the Lord, and in him that I turn not back in the day of battle, while called to contend against principalities and powers and against spiritual wickedness in high places! Praised be the Lord for his unsearchable grace, in accordance with which Jesus has been set forth as the Lord our Righteousness, our STRENGTH and our Redeemer. Yea, praised be the Lord, that through the Spirit's working faith in us with power, we are enabled to follow hard after our Captain and lean upon his strength, while learning of him against what we are called to fight, and how to use the armor which he has provided for us. So then, although we have both been led to a peculiar stand in these times, and are made a gazing-stock to angels and men, as "*men wondered at*," and though the perverters of the truth of God, and all they who would make our Father's house a house of merchandise, may set themselves in array round about—let not our hearts be troubled, but in the experience of that faith which is divinely wrought, may we be enabled to quench their fiery darts, and to "*wax strong in fight, turning to flight the armies of the aliens.*"

But, my dear brother, do you and I need not only the fellowship and co-operation of our brethren, but most of all do we not need such gracious supply

of spiritual might? Such a supply do all the servants and children of the Most High need in a day like this. They need it in order to being prepared rightly to contend for the faith once delivered to the saints, against the "*enemies of the cross of Christ*;" and they need it in order that they may realize what it is to be built up as lively stones in that spiritual fabric, the Church or Body of Christ. Now this general necessity belonging to the Lord's poor and afflicted people, being a part of our testimony, is what I would dwell upon a moment, hoping that the Lord will make such use of it as he please.

In contending for the faith of God's elect, we are called to set forth the gospel of a crucified and risen Jesus, as embracing in it, the glorious "*ministration of the spirit*." But how can the servants of God rightly testify of these glorious facts, whom the learning of this world can never instruct, unless they are by the Spirit instructed in the things of the Spirit? Or how shall they be qualified to contend against spiritual wickedness, unless under his teaching and in his might they are enabled to wield the "*Sword of the Spirit*"? And how shall the dear saints be prepared to witness intelligently, because experimentally, in behalf of the truth of such ministration, or stand fast on such gospel testimony, amid the "*raging waves foaming out their own shame*," unless the presence and power of the Spirit of grace be experienced by them, making them strong in the Lord and in the power of his might?

As to the saints being built up together as members one of another in the body of Christ, or as lively stones in his spiritual house,—how comes it to pass otherwise than that they, who were dead in trespasses and sins, are quickened together with him, and by the Eternal Spirit who raised him again from the dead? How is it but by their receiving that blessed Comforter to abide with and in them? Ay, here it is: because the Spirit is given to them to be in them, as a well of water springing up into everlasting life. Therefore as the result of the indwelling of this divine well-spring, they are not only made manifest as living, but are built up individually and collectively THE TEMPLE OF THE LORD—A SPIRITUAL HOUSE—A ROYAL PRIESTHOOD—to offer up spiritual sacrifice acceptable to God through Jesus Christ. So has every ransomed soul found that the Spirit's power is absolutely needed, in order to his being quickened or brought into the experience of divine fellowship, or to being with the saints built up in the body of Christ. And glory be to the God of all grace, his elect are provided with the glorious supply of their necessities in this respect. Because they are sons, God hath sent forth the Spirit of his Son into their hearts. But is this bestowed upon them? Then we may look for fruits

of his workings, differing as materially from the works of man's wisdom and power, as the kingdom of the Lord Jesus differs from principalities of this world's darkness. According to the measure of the gift of Christ, may we be permitted to see the dear saints flourishing in all fruitfulness unto the praise of that grace wherein we stand and rejoice; so that while reproached it may not be for evil doing, but because of our living fellowship with the living God.

Finally, what could we hope concerning Zion were it not for the dispensation of the Spirit? True some can "*trust in chariots and some in horses*," some in schools, some in numbers, some in conventicles and some in conventions; but praised be the Lord if we are and ever may be enabled to trust in Him alone, who, having everlasting strength, is able to promise and perform unspeakably great and precious things in Zion's behalf. Let man and his high imaginations and boasted wisdom be humbled, for the Lord needs but give the word, attended with the divine power of the Eternal Spirit, and great shall be the company of them that publish it.

But I must close, only presenting our united salutation to thee and thine and the dear saints with thee.

Your fellow in the afflictions of Christ,

D. E. JEWETT.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Although the brethren having the direction of the Primitive Baptist, discountenance any one's objecting through that paper to any sentiment whatever which may be published in it, yet the plan I cannot approve of in our Old School periodicals; for I wish them to present a correct view of the sentiments entertained by us, whether we generally agree in opinion, or whether we to any great extent, differ in our views. I hope therefore that plan will not be adopted in the Signs. In accordance with this wish, I will enter my objections to a sentence contained in the piece taken from the "*Gospel Standard*," published in No. 23, Vol. viii. Signs.

As the piece was taken from another publication, it may be thought not so important to notice the error, if it be one, but as it was selected by the editor of the Signs, it may be considered as being endorsed by him.

The objectionable sentence as found on page 178, column 1, is this: "*Christ is the Head of influences, who received the Spirit above measure that he might communicate the Spirit and all his influences to his mystical body; and the gospel is the channel of conveyance; hence by the great and precious promises we are made partakers of the divine nature. Those places where the gospel is not preached, are like the mountains of Gilboa upon which nothing of rain or dew of the Holy Ghost*

descends." This sentence contains the substance of an important sentiment advocated by many, and upon which is founded the most plausible of the pretexts, for the missionary zeal for sending the gospel to the heathen. If indeed the influences of the Spirit follow, and only follow the lead of the preached gospel, and it is therefore owing to the want of the preached gospel that the heathen nations are as the *mountains of Gilboa*; this would be a powerful inducement to stir ourselves to have the gospel preached among them. And the belief of this sentiment ought also to induce the enquiry whether by some device the youngest of infants might not be made the subjects of gospel preaching, that they also might, in case of early death, have this channel extended to them, by which alone, according to this sentiment, the influences of the Holy Ghost could be conveyed, to regenerate them. But if on the other hand the Holy Ghost exercises the sovereign prerogative of God in giving efficacy to the gospel when and where he please, and in directing his called ministers wherever he has a people prepared for the Lord, then may we with propriety wait his direction, and according to his established order, for going to the heathen, and also leave infants in his hands.

As this sentence as already observed involves the whole matter of controversy on this subject, it of course includes the idea that the *preaching of the gospel is the means*, if not of *quickenings*, yet of *dead sinners being quickened*. But as brother Barton has been requested to communicate his views on this point, and as I hope notwithstanding his bodily infirmities, he will muster resolution to comply, I will say nothing further on that point. But in reference to the inquiry, whether the preached gospel as a channel conveys the Holy Ghost in his comforting influences to the hearts of believers; or whether the Holy Ghost is he, who sovereignly conveys the preached gospel in its instructions and consolations to the hearts of believers; I will offer a few remarks. I will ask the believer, if the gospel is the channel by which the Holy Ghost and his influences are conveyed to him, how it comes about that he so often hears, what he knows to be the gospel preached; and even some who sit by him can witness to it from its effects on them; and yet there is no Holy Ghost, no Comforter in it to his heart? If the Holy Ghost be as a stream running through the preached gospel as a channel, I should suppose every soul would be watered that come in contact with that channel. Again I would ask him, how it is, if the gospel conveys the Holy Ghost, instead of the Holy Ghost's conveying the gospel, that at times, when he is neither reading the gospel nor hearing it preached, perhaps at night upon his bed, he is sensible of the presence of the Comforter unfolding the mysteries of the gospel to his soul or applying its consolations to his heart? And further if the gospel be the channel of conveyance to the Holy Ghost, how is it that Christ says unto his disciples, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth, &c.;" and also, "He shall receive of mine and shall show it unto you, &c." (John xvi. 13 & 14) instead of

saying *the truth, the gospel, shall convey him, the Holy Ghost unto you, &c.*? But on a little reflection on his own experience, and on the testimony of the scriptures concerning the Holy Ghost, the believer I think will be convinced that he is indebted to the Holy Ghost for the gospel's coming with power to his heart, instead of being indebted to the preached gospel for the influences of the Holy Ghost.

As I am presenting objections, I will also notice a part of brother Clark's letter in the 22d number.—Brother Clark objects to brother Forshee's idea of three births, to which I also object, but I equally object to brother Clark's idea of the expression *being born of water*. My view of the whole connexion, is, that Christ therein was teaching Nicodemus in as plain language as could be used, the necessity and nature of the new birth, so far as the faculties of man could receive it; hence I cannot conceive that he would have adopted a mode of expression, before unused and unheard of, in that sense, to express a subject which in itself was familiar, and had in all languages familiar expressions to convey the idea of it; which was the case, if the terms *be born of water*, were designed to denote the natural birth. I understand the Master as referring to the natural birth in ver. 6, when he says, "That which is born of the flesh is flesh," but I do not imagine that he used this mode of expression merely to explain the one he had used in the preceding verse—and thus like some speakers, used the different phrases merely to multiply words. Both the 5th and 6th verses seem to me designed to illustrate and enforce more fully the doctrine advanced in the 3d verse. Again, I object to brother Clark's view of this 5th verse, because the mode of expression used therein plainly contradicts his view of it:—"Except a man be born of water and of the Spirit, &c." Hearing these expressions, and understanding Christ to mean by the first phrase the natural birth, it would be very natural for Nicodemus to ask,—"How can a man when he is old," that is, *when* he has become a man, "Be born, can he enter a second time, &c.?" For brother C. I presume will readily admit that the natural birth is antecedent to the individuals, becoming a man. It is also worthy of brother Clark's notice that the second or, in this verse is not in the original, and therefore is printed in *italicks*. Without this supply of the translators, the passage would read, "Except a man be born of water and the Spirit, &c.," thus conveying a much more connected idea than in the other form.

Having given my objections to brother Clark's view, it is perhaps but fair that I should give my own. I have uniformly understood this fifth verse as being the same in import as Titus iii. 5, "He saved us by the *washing of regeneration* and renewing of the Holy Ghost," in which the whole relates to being saved. Nicodemus being a Jew, was familiar with the idea that a ceremonial cleansing and an outward cleansing of the life was necessary to a person's being admitted into the kingdom of God, as illustrated in the Jewish manner of admitting proselytes from among the gentiles to the privileges of their worship. The

person thus proselyted was considered as becoming a new man, outwardly, standing in a new relation, &c.; and from the ceremony used in cleansing, he might with propriety be said in this new relation to *be born of water*. Christ, therefore, in illustrating to him the doctrine of *being born again*, shows by the expressions used in this verse, that the antitypical substance of that ceremonial cleansing, in being *cleansed from sin and in life*, is included in being truly born again; but that this is not all, that there is also a real spiritual birth, a being brought into existence as a spiritual person. And this spiritual birth he further illustrates in the sixth verse by a contrast with the natural birth, and in verses 7th & 8th, he goes on to show the entire independency of this new birth of the person's own premeditation or action, as much so as the blowing of the wind, or as was his natural birth. Thus, brother Beebe, your readers have presented three views of this subject: they can judge for themselves which is most consistent.

There is another recent editorial which I wish shortly to remark upon, if I can do it within the prescribed limits. Yours, &c.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 29, 1840.

FOR THE SIGNS OF THE TIMES.

Ashley, Mo., Dec. 20, 1840.

DEAR BROTHER:—I have had some desire to write you concerning our difficulties in Missouri. Truly we live in a day of tribulation, our blessed Lord says, "In the world ye shall have tribulation." Tribulation therefore appears to be a part of our legacy here, and this world appears to be a sort of crucible in which the pure metal is now being tried. O that it may be separated from the dross and come forth as gold tried in the furnace, and the ministers of the gospel receive a purification equal that of the sons of Levi,—Maichi iii. 3. When I examine the word of God, I am constrained to believe that the predictions of Jesus and his apostles, are, some of them, now being fulfilled. Paul wrote to Timothy that the time would come when they would not endure sound doctrine, but after their own lusts should heap to themselves teachers having itching ears, and that they should turn away their ears from the truth and should be turned unto fables. 2 Tim. iv. 3, 4. The very business of *theological schools* is to make such teachers; and the people having itching ears, desiring new things, are willing to give their money for such preachers, as can tickle their fancy. Truly they ought to look to their creators for their hire, and not to trouble the church. But I am enlarging too much for this sheet. When I commenced writing I designed giving you some statements relative to our condition here.

When I came to Missouri every one taught pretty much as they pleased. I, also, being a free-born citizen of this republic, and believing myself to be Christ's freeman, and having been set apart by the church to the ministry, immediately entered the ministerial field, and was for a while very well received; but, being obliged to

make use of some hard words, [such as *predestination* and *election*, with the doctrine in connexion,] objections began to arise in various directions: yet, nothing terrified by my adversaries, I went on preaching Jesus and him crucified, and many were added to the Lord that are now active members of his Body (the Church). In 1838 the Salt River Association came on, of which I was a member, and missionism being brought before the association, I, with the rest of the Old Fashioned Baptists, took my stand against it, while A. D. Landrum and others took a stand in its favor. I was, however, appointed to preach the next Introductory Sermon, and J. Vardiman was my alternate. According to appointment, I met the association with my alternate: we both went into the pulpit, and, after singing and prayer, I quoted as a text, John x. 9. And, you may depend, I did my best; but it was not suited to the taste of the missionary fraternity; for in my remarks I asserted that Paul was a Roman, made some remarks touching his Roman privileges, and his being brought up at the feet of Gamaliel,—and while I was preaching Elder Vardiman arose and in a very abrupt manner contradicted my assertions, and observed that *that was a mistake; Paul was no Roman: the brother was mistaken*, said he—*I will correct the brother—Paul was a Hebrew of the Hebrews*,—during which time I stood motionless and speechless; but when he had done I re-asserted that Paul was a Roman, and resumed my discourse. After I had done, he harangued the congregation for some time, and, in his closing remarks, he said that he meant no harm in correcting the brother—just at which time I arose with my bible opened, and read in the hearing of the congregation, a part of the twenty-second chapter of Acts, where Paul asserts his Romanship. Notwithstanding his infringements on the rights of man, and perversion of the truth, the association appointed him to preach the next day and the day following.

I then felt bound to give the association up to her own doings, and we Old Fashioned folks set about the organization of another association, and drew up a preamble and sundry resolutions against the modern mission heresy, and sent a copy of the same to all the churches in the association.—Wherefore three churches agreed to come out of her and constitute themselves into an association, viz: Siloam, Bethlehem, and Spencer's Creek.—The third Saturday in September was set apart for the time of our convention; and being desirous of having ministerial aid, I visited the Morgan Association of Regular Baptists, in Illinois, (about 75 miles from where I live,) at which place I met with many strange brethren; but we soon became acquainted, and I believe that I was introduced to seventeen brethren in the ministry, and a pleasant time we had, for they seemed to be of one heart and one mind, [how good and how pleasant it is for brethren to dwell together in unity.] I made known our situation to the association: several of the brethren agreed to meet with us at our anticipated meeting. Accordingly Elders John C. Rogers, Wm. A. Zangston, and Robert Bagby favor-

ed us with their presence. But, O shame to tell, when we got to our meeting-house, we found our door with a new lock, and the key turned against us, with the windows and another door nailed up, and a boisterous old man managing. And threatening us with the law, he set up a claim to the house, *having deeded it to the united Baptists*.—The same being a worldly wicked man, he also effected to draw off fifteen or sixteen of the weak members, who, in the absence of the church, claimed to be the church,—and the church then consisted of upwards of one hundred members, standing fast on her articles of faith and church covenant. This same son of Belial publicly forewarned the people from hitching their horses on his land. But some of the brethren with other gentlemen opened the windows and took off his lock, and the delegates with a large congregation went in, and went into the constitution of an association, known by the name of the Siloam Regular Baptist Association. The brethren from Illinois preached much with us: they are able ministers of the gospel of Christ.

Since our association we have had some difficulties with the boisterous old man. He tried to return the brethren and gentlemen to the grand-jury for *house-breaking*; but being unable to effect anything, in order to satiate his malice and rage against the church, at our last meeting, previous to and in time of worship, he, with his hands in the church-yard (who were splitting and mauling rails) engaged in cutting down the hitching places about the house. And this man is a *fine fellow* with some of our missionary preachers—Eld. A. D. Landrom for one. In fact this old man is considered the leader of the party here, that is, in the bounds of Siloam and its vicinity. I think some are trying to use him as a tool, but it is quite evident that they are his tools.

Since our association we have constituted another church partly from one of the churches that were left in the Salt River Association. One other church has withdrawn from the Salt River Association, and another has been constituted,—so that in all probability six churches will represent themselves in the next Siloam Association.

One other circumstance I will name. Some time since, Mr. Landrom appointed a meeting at Siloam. It being the place of my membership, I also attended. When I arrived, I found our church door opened, and that without the assistance of a key, and a few persons in the house. After sitting some time, who should I see but the boisterous old man aforementioned walk in with his big bible under his arm and Mr. Landrom by his side. After a *how-d'ye-do* and a little chat I went with him into the pulpit. He quoted several verses of a chapter as a foundation (as I thought) for a sermon. But instead of *preaching* to them, his discourse was altogether concerning Sunday Schools, Temperance Societies and Missionism. In his remarks on *temperance*, he raised his hand and said, *An association over the way has declared non-fellowship with us because we won't drink whiskey!* Being much mortified, I determined that he should

explain himself. When he had done and dismissed the congregation, I arose and asked their attention. I then asked him if I had rightly understood him to say *An association has declared non-fellowship with us because we won't drink whiskey*. He answered, *Yes, yes*. Then, said I, give us the name of the Association. *Why*, said he, *the Old School Two River*, and went on to make some other remarks. I then let the congregation know that that association had done no such thing.

Enough for the present. You may probably hear from me again.

I remain your brother in tribulation,

WILLIAM DAVIS.

FOR THE SIGNS OF THE TIMES.

Davisville, Pa., Jan. 4, 1841.

BROTHER BEEBE:—I am inclined to believe that if the old prophet Jeremiah, were now living, and had his residence where my lot is cast, he would again vent his grief in such language as, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the stain of the daughter of my people." It is truly said of man, that he has sought out many inventions; but the invention of raising money for religious purposes by *FAIRS*, seems to have been reserved for this enlightened age. I have long indulged that every new innovation made upon the doctrine and practice of the gospel, every additional unauthorized extravagance, would serve to open the eyes of the people to see what fraud the devil is practising upon them; but alas! darkness mantles the earth and gross darkness broods over the people. May the Lord speedily arise and plead his own cause, confound his enemies and rend the gloomy veil of darkness that deluded men so foolishly take for light, and discover to them the bewitching snares by which Satan is beguiling them.

In Hatsborough, in the adjoining Co., Montgomery, there is a society of people calling themselves Baptists—who, in order to pay off a debt that they owed on their Meeting-house, resorted to the modern fashionable scheme of a "*Christmas Fair!*" which continued, at least two days. A general notice had been given through the newspapers and by bills, posted in all public places, with an ostentatious display of the merchandise, a general assortment of gaudy trinkets, to please and amuse the trifling and the vain, even *doll babies* and the like were sold, as I am informed. To this theatrical exhibition, the ladies were particularly invited, and so, of course, the young gentlemen's attentions were secured.

Is it not strange that in an age of so much boasted light and knowledge, a religious farce of this ridiculous kind can be so easily passed off upon the people? Due notice was given in the advertisements, that *Confectionary, Ice-cream, and Oysters* would be served up in the best style.

Had the holy man of God been present at this scene of dissipation, would he not have said,—*"Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah, To what purpose is the multitude of*

your sacrifices unto me? saith the Lord," &c.—“When ye come to appear before me who hath required this at your hands, to tread my courts?—Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meetings,” &c. See Isa. i. 10—16. Or if our Redeemer had entered this place with which they had profanely connected his name, would he not have said, “My house shall be called a house of prayer; but you have made (this house) a den of thieves.” Matt. x. 13. I will close this letter by advising all such as feel disposed to practise or countenance such scenes as the above, to read Acts xvii. 22—32; also chap. xiv. 14, 15.

I remain yours, in hope of eternal life,  
through Jesus Christ our Lord.  
JAMES B. BOWEN.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford Co., Pa., Dec. 29, 1840.

DEAR BROTHER BEEBE:—I have been preserved by the kind hand of Providence, to go my journey and return, in which I experienced some trials and fatigue, some joys, and more expressions of kindness from God and my fellow men than I deserved; for which may the Lord make me truly thankful. Among the various circumstances that somewhat attracted my attention, I will notice one, which was the habit that many have fallen into of *telling the truth when they do not mean to*. As an instance of the kind, I will mention the common method of expression, of hiring preachers. The expression *hiring* has become so common that ministers talk boldly about their hiring out to preach, and the people as boldly about hiring their preachers; and if we give them credit for telling the truth (and I am perfectly willing to) it shows beyond contradiction that their ministers are a set of *hirelings* by their own testimony.—Yet I very much doubt whether they would peaceably bear it if one of the Old School brethren should call them a set of hirelings. Now if they do not mean to bear the character of hirelings that will flee when the wolf comes, because they care not for the flock, they most certainly *tell the truth and do not mean to*, when they talk so boldly about hiring out to preach. But I must leave this and turn to something else.

The proposals for a visit from you next summer must come next under consideration. The Warwick Association commences June 9th; and on the 12th and 13th I understand you calculate to have an Old School meeting at New Vernon. The Chemung Ass'n. commences on the 25th and occupies three days. There will then be time, if you wish, for you to attend the Lexington Association and return, or to do any other business you may think proper that week, and leave home on Monday the 21st, and attend an Old School meeting at Jackson on the 23d, on your way to the Chemung, which sits at Warren, Bradford Co., Pa. If you lodge at br. Kimber's or br. L. Harding's, after the meeting at Jackson, you may ride from thence to

Warren on the 24th, and attend the Chemung on the 25th. On Monday, 28th, ride to the neighborhood where br. Rowland now lives; 29th to Slabtown; 30th to Eld. Burritt's. Friday, July 2d, attend an Old School meeting somewhere in the neighborhood of Elder Calvert's brethren, to end on the 4th: then there will be four days to the sitting of the Alleghany Association which commences on Friday, 9th, and continues three days. And as I am unacquainted with the road from br. Calvert's neighborhood to the place of the sitting of the Alleghany Association, I can at present make no further calculation, only I suppose it to be somewhere about two days ride through (probably) a country inhabited by the children of the flesh or Hagar- enes.

These from yours, I hope in the bonds of indissoluble affection.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

North Berwick, Me., Dec. 21, 1840.

DEAR BROTHER BEEBE:—When I was at Jay in September last, I received a line from brother James Dennis, of South Palermo, in this state, enclosing one dollar, which he wishes me to send on to you for the Signs of the Times, and wishes you to continue to send his paper to him. He says, *tell brother Beebe, never to give up the work, so long as God will give him strength and ability to print it*.

Brother Beebe, may the Lord give you grace, equal to your day, and guide you in the path of duty and keep you humble. I have taken great satisfaction in reading the Signs of the Times, although I have seen things at times that I could wish had been left out; but then, I think we are all mortal and liable to get out of the way, and if I or any of my brethren look for perfection in men, or in a religious paper, they will be mistaken; yet I think we ought to strive to be perfect, and take the Word of the Lord as our guide, and run with patience the race set before us, *looking unto Jesus who is the author and finisher of our faith*. We ought ever to strive for the unity of the spirit, and be careful not to hurt the *oil or the wine*.—Whenever a brother offends, he should be reproved in meekness, in the spirit of the gospel of Christ; the sword of the Spirit is a good weapon to use in such a case, and if ever *stones* are used they should be *smooth stones from the brook*; and he that useth them should be a skilful slinger, and go forth in the name of the Lord God of Israel. Where hard words are spoken, they beget hardness, and are not likely to gain a brother. But I feel that when I speak of these things, I condemn myself; for I am often out of the way. I wish that I and all my brethren of the Old School would think more on this subject, and when we have occasion to speak or write concerning the faults of our brethren, that it might be in meekness and fear, considering that we are also mortal, and liable to err. I am not speaking against faithfulness and plain dealing with brethren; No—brethren should deal plainly and faithfully at all times with brethren,

but *names and words* which tend only to irritate and stir up the *old man*, should be avoided.—I do not say this to reproach any brother—No, but I feel, and have felt for a year past, as though these things should be spoken of freely, and I have been glad to see what others have written on this subject.

I can say of a truth, that for a number of months past, I have been pleased with the matter the Signs contain, and hope the Lord will continue to guide you in that way that shall be for his glory and the best good of his poor and afflicted children, who are still surrounded by enemies, who are watching for our haltings. The Lord hath hitherto blessed you in the publishing of the Signs, and may he continue to bless you in your labors.

I have received several of brother Jewett's papers, and wish that I was able to aid him in publishing the Advocate, and hope the time will come when I shall be able to help him some. I hope that those brethren to whom the Lord has given abundance of this world's goods, will remember him not only in their prayers but also in their *alms*.

The church in this place are not so much engaged in their minds, as they were last spring, but are at peace among themselves, and remain firm in the doctrine of the cross.

Your brother in tribulation.

PHILANDER HARTWELL.

FOR THE SIGNS OF THE TIMES.

Whitely, Green Co., Pa., August 12, 1840.

DEAR BROTHER BEEBE:—I cheerfully avail myself of an opportunity offered by brother J. Chrinfield, to address a few lines to you and through the Signs, to the Zion of our God.—Through the kind indulgence of our covenant keeping God, myself & family are in the enjoyment of a good degree of health; situated amongst friends, and by them kindly received and treated. But notwithstanding all our privileges, I feel a kind of loneliness which it is difficult to describe, which may be occasioned partly from a recollection of past times, and a knowledge of the treachery of the human heart. We should feel confident, contented and at home any where, and at all times, and in all places, if we had never experienced the disappointments and fraud peculiar to these low grounds. God has wisely ordered to blast our expectations on the earth; and this, in some measure, I have been called to realize in coming to Greene county. I had long been in the service, had had many skirmishes with the common enemy; but when attacked by the New School, the Lord enabled me to fight with greater valour and success, and frequently caused their ranks to be broken, and their hosts to retreat behind some covert. This warfare had been so constant and so long that I had become inured to the field, and contented with the fare of a soldier; but when I removed to this place I had formed the conclusion that the war had ceased in this region, having on my frequent previous visits found the line of division so well drawn, and the *Old Regulars* so well disciplined, and so well taught in the science of war, headed by such

skilful and faithful generals, each man being at his post, and so constant a watch kept up by the sentinels, I vainly hoped for ease, I thought I had only to join with the victorious, and share with them the spoils of their conquests. But alas! the general that I thought to be most able, active and valiant; that I supposed would go before us, to vanquish the scouting foe, and show us all their secret lurking places, has himself, in some measure retreated and drawn away others with him; shooting some arrows occasionally into our ranks, which have already wounded some of our men so badly, that they will not be able to appear in the field again until the Chief General shall send some of his skilful physicians to heal them. The symptoms attending the complaint of the wounded, although common and ancient in the Babylonish camp, are rather novel in our camp. The diseased imagine that they originally had great possessions in the land of Eden, and that they had full power to have preserved their title, in *fee simple*; but by some stratagem, they have been dispossessed; that the King's Son, who is also a King, has redeemed the old inheritance, and will eventually restore many back to their original estates.

This new doctrine has made a deal of *fuss* already, and how it will end we cannot say; nor do we exactly know how great the inheritance was in Eden. We have an old deed, or chart, the only instrument by which this matter can be settled;—but we are told this document was originally written in another language, which is far more extensive than that which we speak; shows that the original property, with all its rights, privileges, and appertanances thereunto belonging, was vastly greater than we in our imperfect language and limited notions, can conceive of. To us it seems strange that our King, who has all power above and below, and whose hand holds all the hearts of men, and who turns them as the rivers of water are turned, would suffer his lawful subjects to be so much deceived about their original possessions, and concerning the final restitution thereof. There are some among us that say, all we have any right to expect, is just what the old roaring lion took away; or rather seduced us to give up. Others among us think such a restoration would hardly warrant the expense of a war, and that it would amount to but a slender hope.

Now you may depend such doctrine does disturb our men and *babies*, and we are anxious to know the truth of these things. If you, or some of your correspondents, who have clear sight and understanding of the old deed, will communicate to us, and set this matter at rest, we shall be greatly relieved. Some have already fallen out with the *Signs*, for the part you have taken on this subject. Two agents have, as I understand resigned, on this account. Please appoint brother Andrew Lynn, Brownsville, Fayette Co., Pa., he is a responsible brother and highly esteemed Deacon in the Redstone church, and if you please, you may appoint Benjamin G. Avery, Whiteley, Greene Co., Pa.—We will try to render some service if the Lord will.

Brother Beebe, do with the above, what you please, I would like to have my Post-office address, made known through the *Signs*.

I remain your companion in tribulation.

BENJAMIN G. AVERY.

FOR THE SIGNS OF THE TIMES.

*Mt. Pleasant, Iowa, Dec. 18, 1840.*

BROTHER BEEBE:—Please publish the following for the information of all our Old School brethren, and particularly those with whom we correspond:

The Old School Regular Baptists of Iowa, met, last June, and constituted an association to be known as the "Des Moines River Association."—We then appointed our second meeting to be held with the Big Creek church. But the Lord, who rules and superrules all things according to the good pleasure of his sovereign will, sent us an abundant rain, which produced such a freshet as to prevent the attendance of many of the brethren.—Those who succeeded in reaching the meeting thought it not advisable to go into the business of an association, any farther than to organize and appoint the time and place for the next association.

Elder Wm. Bradley was chosen moderator, and br. Wm. M. Morrow clerk.

Received letters from some four or five of the churches; and also corresponding letters from the Spoon River and Salem associations, in Illinois, cordially reciprocating our request for a correspondence.

Our next association will be held with the Lick Creek church, Van Buren Co., Iowa,—to commence on the fourth Saturday in August, 1841,—at which time and place we desire to see many of our Old School brethren: not only those of our body, but those also with whom we correspond. As Lick Creek church is near the northern line of Missouri, we hope to be favored with the company of some of the old soldiers of the cross from that state.—We have heard of their opposition to the new schemes of the day, with all the *wild gourds* of the mammoth missionary pot; and we conclude, from what we hear of them, that we do not stand alone, but have many precious brethren near at hand, who, although surrounded with smoke from the bottomless pit, are contending earnestly for the good old doctrine of the cross of Christ.

Yours in bonds of love,

WM. M. MORROW.

FOR THE SIGNS OF THE TIMES.

*Bruce's Valley, Susquehannah }  
Co., Pa., Dec. 10, 1840. }*

DEAR BROTHER:—I have contemplated writing to you for a considerable time past, but have been prevented by a pressure of business which has demanded my strict attention. The *Signs*, have come to me very irregularly, and I think I realize a greater disappointment when they fail, than the greater part of your readers do; as I seldom enjoy the privilege of hearing gospel preaching on Sundays. When thus deprived of the privilege of social worship with the Church of God, if I can have the *Signs* to read, they supply the place of a gospel

sermon; they are food to my hungry soul, which lasts for a week or more, and occupy my mind while laboring with my hands. There are but three sisters and myself belonging to this branch of the church, while the main body of the church is fifteen miles from this place, and we only hold meetings in this neighborhood when we are favored with a visit from some minister of Jesus. Elder Bryon preaches for us once in two months, and preaches good doctrine, and Elders West, and Pitcher call and preach with us occasionally. Elder H. Rowland called on us on his return from New York, by whom I was informed that you had relinquished the idea of visiting us until spring.

There is a New School Meeting held very near, and numbers pass by me every Sunday on their way thither; but I have no inclination to hear their muddy stuff; so I stay at home and read the *Signs*. My own health, and that of my family is as good as usual.

Yours in christian bonds.

ERASTUS MAYNARD.

FOR THE SIGNS OF THE TIMES.

*Carthage, Hamilton Co., O., Dec. 14, 1840.*

BROTHER BEEBE:—I received yours of Nov. 16th, some time since, and should have written sooner, but Elders Thompson, Flint and Roberson had an appointment to preach at the New School Baptist meeting-house in this vicinity, last week, and I thought I would wait and give you the result. But we were somewhat disappointed when br. T. came alone, the others having been prevented by family sickness. Brother Thompson mounted the New School pulpit at 12 o'clock, [two of their preachers present] and preached a powerful discourse on the grand subject of Free Grace, and contrasted it with the kind of conditional grace that is now so popular among Arminians. Elder Lyon closed by sanctioning all that had been said, and adding that it had been performed in a workmanlike manner. We met again in the evening, when br. T. gave us an equally interesting discourse on the subject of *Works*: this was a severe blow on the workmongers. Br. T. did not shun to declare the whole counsel of God in its plainest terms, in the midst of those who advocate the most or all of the new inventions of the day; but these people sanctioned the whole of it and said it was just what they believed. And it does appear to me that God has a people here, and I hope soon to see them come out and renounce all the modern inventions of men, and declare themselves on the Lord's side.

I regret that our Redstone brethren have taken such a stand in regard to the letter of the Licking Association. This seems to me very strange. I referred to the letter and perused it carefully, and found no objection to it: on the contrary, I found it very edifying.

In your 20th number, you wish us to aid you in correspondence and subscription. I feel anxious to aid you all I can, and therefore intend using all the exertions I can in obtaining subscribers, but think I shall leave the correspondence to abler pens.

\* \* \* \* \*

I hope to send you some more names for the same office.

I am farming again—my old occupation; and, like all others of my Old School brethren, keep a *Baptist tavern*. Whenever I get at a distance from home, I feel *at home* among my Old School brethren, and I wish them to feel the same at my house whenever they can make it convenient. I hope to see br. Beebe next August or September, if not before. I should be glad to see many other eastern brethren.

I am glad to learn that the Signs are to be continued; for so many professed Old School Baptists have turned against them that I was afraid they might stop,—and if ever we needed such a publication we do at present.

Will you inform me if you think of paying us a visit, and when? If you come in the fall I shall take great pleasure in accompanying you to some of the associations, if not providentially prevented. If you come by way of Kentucky, I am directly on your route. I should think this country would be very central for the publication of the Signs, if you shall like it when you see it, as the fertility of the country makes produce cheap. We are likewise blessed with a very healthy land. \* \* \*

I must now conclude by ascribing myself, as ever, Your unworthy brother in Christ, in whom is all our dependence for life and salvation,

R. A. MORTON.

### EDITORIAL.

NEW-VERNON, N. Y., JANUARY 15, 1841.

*"Behold the Lamb of God that taketh away the sins of the world."*—JOHN THE BAPTIST.

While, in the faithful discharge of that duty to which he had been divinely called, John the Baptist preached in the wilderness of Judea, and buried in the bosom of Jordan all such as gave him satisfactory evidence that they were prepared for that sacred ordinance, Jerusalem and Judea and all the regions around about Jordan came out to his baptism; and while in the act of immersing the repenting Jews, John saw Jesus approaching, and gave testimony that he was the Christ. Identifying his very person, he pointed him out amongst the multitude, on which occasion he made use of the words at the head of this article.

These words are full of meaning; not only because John saw and bore record that this was the Son of God, and thus fulfilled another grand design of his heavenly vocation; but the words employed in this case, as endorsed by the Holy Ghost, uttered volumes in this short sentence, *Behold the Lamb of God that taketh away the sins of the world*. Throughout the entire ceremonial dispensation, and from the morning of time, from the early sacrifice of Abel, lambs were made use of for sacrificial purposes, as the most significant emblem nature could supply of him that was to come.—Should we contrast the offering of a lamb by Abel, with the product of Cain's system of works, that he obtained from the bowels of the earth which was at that time groaning under the curse

of God for man's sake, we might in the understanding of this subject contemplate the riches of God's grace, richly displayed in striking contrast with every system of religion, the existence of which was of earthly origin. The paschal lamb that was slain in Egypt preparatory to the emancipation of God's chosen tribes, whose blood was sprinkled on the doorposts of the dwellings of the Israelites, as a peaceful sign that God's avenging wrath, that night to be poured forth upon the pride of Egypt, should pass them by, and the flesh of which was to be eaten with bitter herbs, was all designed to set forth Christ and him crucified. The thousands of unblemished lambs that by the special appointment of God himself, constantly teemed upon the Hebrew altars, uttered precisely the same sentence that we have written as the foundation of these remarks.

Another striking example we have in the case of Abraham and Isaac, "God will provide himself a lamb for a burnt offering," said the patriarch to the lad; and on the mountain which God shewed Abraham, this prediction was more plainly illustrated in the offering of the ram that was caught in the thicket by his horns, and the release of the entire posterity of the free woman. What ample room we find for enlargement in the contemplation of the types and predictions going before and pointing, like John, to the Lamb of God that taketh away the sins of the world. But alas!—

"No blood of bird, nor blood of beast,  
Nor hyssop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Could take our dismal stain away.  
Jesus the Lamb, his blood alone  
Has pow'r sufficient to atone;  
His blood can make us white as snow:  
No Jewish rite could cleanse us so."

All the vast multitude of slaughtered lambs that were ever offered, were sacrificed at the expense of those by whom they were offered; but these could not put away sin, except in a figurative or ceremonial way: but in the person of him to whom the Baptist pointed, we see THE LAMB OF GOD.—"God gave his only begotten Son," "God spared not his own Son," and hence, from this consideration, he was emphatically the Lamb of God, and that distinction from all that had ever been offered as typical of him. In this brief sentence, "*Behold the Lamb of God*," those quickened Jews who heard John preach, were called to turn away from all the previous expectations they had ever entertained of salvation by the deeds of the law; and by the same, are all the redeemed of the Lord, among the Gentiles now commanded away from every human device, from every earthly scheme and system ever invented by men, to look to God alone for salvation. But why behold or look to Jesus as the Lamb of God? Because he taketh away the sins of the world. The sacrifices under the law were never designed to extend to any of the Gentile nations, they were only offered for Israel; but in the Lamb we have, not only a propitiation for the sins of such Jews as were ordained unto eternal life; but also for the sins of the whole world. But, it may be inquired, In what sense

did Christ take away the sins of the world? It is contended by Arminians and Universalists, that Christ made an atonement for, or took away all the sins of all mankind. If this position be correct, then there is not at this time a sinner on earth; for if the sins of all men were taken away by the atonement of the Lamb of God, those sins which he took away could not remain as they were before he took them away, or where would be the triumph of his cross? The truth is, salvation must be as general and as universal as was the atonement; for the blood of Christ cleanseth from all sin. The Lamb that John bore record of, *taketh away* the sins of the world. He did not open up a way whereby we might, by certain exertion, means, &c., be released from the guilt and consequences of sin, or bring the human family into a salvable state; or merely so satisfy the law and justice as to purchase to himself the right to offer salvation conditionally to all mankind, and leave them to accept and be saved, or reject and be damned. The Lamb of God has finished the work that the Father gave him to do. This was a definitive work, and well understood by our Lord, when he said, "Lo! I come to do thy will O God." What the Father gave him to do was fully comprehended in the execution of the Father's will.—And it either was or was not the will of the Father that he should save all mankind from their sins; if it was, they are safe, for, as we before quoted his words, *I have finished the work thou gavest me to do*; but if it was not the will of God to save all mankind from sin; then Christ did not come to save all men; for he came to do the will of him that sent him and to finish the work.

But we have dwelt thus far on the negative:—the question returns, *How, or in what sense, does he take away the sins of the world?* We understand by the expression no more nor less than this: He had a people among the Jews, and *other sheep* he had also *that were not of that fold*; them, he said, he also must bring: and where Jews and gentiles were included they were generally called *the world*. We might give many examples from the scriptures where the terms *world* and *whole world*, &c. are used in a very limited sense; as "*If we let these men [the apostles] go, the whole world will go after them, and the Romans will come and take away our place and nation.*" "*And we know that we are of God, and the whole world lieth in wickedness.*" Such passages are so common in the New Testament as to leave no room for cavilling upon the subject. We are unavoidably brought to the conclusion that Christ either died for all the sins of all mankind, for part of the sins of all mankind, or for all the sins of all his people, they being but a part of the whole family of man.—Now if he died for all the sins of all mankind, then all mankind will be saved, or else the death of Christ has failed to secure salvation to those for whom he died, and in that case none can be saved. To believe that all are included in the atonement of Jesus and consequently are saved, will directly contradict what the scriptures assert, viz: that, "*The wicked shall be turned into hell, with all the*

nations that forget God," and to believe that none will be saved is to disbelieve the oath and promise of our God as recorded in the same sacred volume; and if to sustain any position, we are driven to the necessity of making the bible a book of contradictions, then we can no longer consider its testimony valid on any subject. Hence the position, that Christ died for all the sins of all mankind is untenable.

If we take the ground, that Christ died for the original sin of man, or in other words, for a part of the sins of all mankind; we are still in a wretched condition, for he that transgresseth the law in one point is guilty in all, and there would be on this ground no rational hope for the salvation of a single soul.

But on the scriptural ground, that he laid down his life for his sheep, that "He gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works;" on this ground we find a solid basis for the consolation of God's children, that, he has saved them, and called them, not according to their works; but according to his own purpose and grace, which was given them in Christ Jesus, before the world began. With this scriptural view, all the types are in harmony: Abel's firstling of the flock, was not offered for Cain. The passover lamb was not slain for, nor eaten by the Egyptians, nor did its blood prevent the destroying angel from executing the vengeance of God upon the first born of the Egyptians. The ram that Abraham offered did not restore Ishmael to the family of Abraham. Not one of all the offerings that were made under the law, were applicable to any other than the children of Israel. Now in all these types, an atonement exclusively for the elect of God, is taught and demonstrated. Abel, was a figure of God's acceptable people, and he with his offering was respected of God, while Cain and his offering were disrespected. When Isaac was bound and laid upon the wood, and the command was given to slay him, and the dreadful knife was raised, Isaac described the state of the elect when under the sentence of God's holy law, and when he was released, and the lamb that God had provided was offered in his place, and actually bore that suffering and death to which Isaac had been doomed, Isaac was an emblem of the spiritual children of the free woman. "Now we, (says Paul,) as Isaac was, are the children of the promise." Nothing is more clearly established, than that ancient Israel was typical of the election of grace. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." All the offerings therefore that were made for Israel under the ceremonial law, prefigured the offering of the Lamb of God, bearing the sins of his people in his own body, to expiate their guilt, and to bring in everlasting righteousness for them, and for them exclusively. The intercession of Christ is also founded on his atonement, and must agree in measurement therewith as exactly as did the mercy seat with the dimensions of the ark. And the intercession of Christ is on this wise. "I pray not for the world, I pray for

those thou hast given me out of the world." Another argument equally irresistible, in defence of the scriptural doctrine of the definite and exclusive design, nature and application of the atonement is founded on the pre-existing relationship of Christ and his people. The right of redemption was founded on relationship, as, the husband is alone the legal representative of his wife, the father of his child, &c. The life of all the church of God was given them in Christ, (not in themselves) before the world began. That church in all its fullness, he has ever represented, and that church he ever will represent. This union and relationship existed before all time, extends throughout all time and extends eternally. On this part of our subject we might enlarge; but we should swell this article to too great a length.

Finally, to every poor desponding quickened soul we reiterate the text, Behold the Lamb of God! As all that were bitten in the wilderness, when they looked on the brazen serpent, were healed, even so shall Christ be lifted up, or rather now has been lifted up, that whosoever believeth on him may not perish but have everlasting life. Behold the Lamb, and that in connexion with his work. He taketh away the sins of the world!—Poor gentile sinner, Jesus died for his people among the gentiles as well as among the Jews.

Again, christians, behold your Lord, your King your Leader, the Captain of your salvation! behold him as a Lamb that has been slain, has accomplished all that heaven decreed, all that the Father gave him to do; and therefore, fear not the powers of hell and death: they are vanquished foes. Behold his lamb-like innocence, humility, submission and harmless deportment, and strive to imitate his divine example.

**BROTHER WEST'S PROPOSITION.**—In reference to the proposed tour marked out in this number by our esteemed brother West, for the information of such as may wish to know whether we expect to perform the journey, we will say that, if the Lord will, we shall attend the meeting of the Chemung Ass'n., and we may possibly extend our visit to the lake country. We have long and ardently desired to visit all the places mentioned by brother West; but recent occurrences have measurably abated our desire. Should the obstacles which now seem to lay in our way, be seasonably removed, and the movements of Divine Providence indicate that the coast is clear for us to go the entire journey, in company with our venerable brother West, we shall give notice thereof in the Signs.

**THE FAIR.**—Brother Bowen has given us some account of a *religious fair* that came off lately in his region of country, at which he seems somewhat astonished. We are reminded of the Lord's words to the prophet, "Yet turn again, son of man, and thou shalt see greater abominations!" Fairs of this description have become so common among the New School Baptists as to generally excite but little astonishment. The time was

when an announcement in the public papers of a Baptist fair for *telling fortunes*, gambling by selling slices of cake for fifty cents, *with a chance for the gold ring* said to be in the loaf; *selling love-letters at a mock post-office*, *dolls*, *pin-cushions*, *oyster suppers*, *ice creams*, *confectionary*, would have been looked upon as a burlesque upon the name of Baptist; but alas! the science of human reform, the thirst for silver and gold, the ample capacity of those graduates from Theological Schools, for religious trickery and all manner of wickedness carried on under the imposing name of religion, together with the madness of their proselytes for new speculations and clerical curiosities, have risen to such a pitch that we need not be surprised if, in a few years, religious *horse racing* and *card playing* should also be brought into requisition to swell the power and wealth of those wicked Ishmaelites by whom all this Babylonish merchandise is now carried on.

But, to our brother Bowen and to others who have not become as familiar with the abominable hypocrisy of the New School as we have, we would say, Be not alarmed; the glorious Captain of salvation has all power in heaven and in earth, and will overrule all these things to his glory and the good of his people. It is necessary that all these things should be at this time let loose, in order to concentrate all the powers of anti-christ with all their bewitching charms, to the end that they may draw away from Zion's borders all that belong to their *rank and file*. The growing popularity of New School inventions has certainly had, thus far, a very beneficial effect upon the Lord's little flock. The church is relieved, measurably at least, from those nominal professors and creatures of means, whose element is that of opposition to the simplicity of the gospel of Christ.

The article copied in the 22d number of the last volume, to which brother Trott, in his letter in this number objects, was selected without taking the necessary time to thoroughly examine it. We have more than once entered our protest against the doctrine, that the *preaching* of the gospel was even an instrumental cause of regeneration, or of any communication of the Holy Spirit; but, with brother Trott, we consider it as the effect produced by the operation of the Holy Spirit. We had taken the writer of the article in question to mean, that Christ, being the spiritual Head, communicates spiritual influences, by the gospel to all the members of that body to which he is the Head. There is a wide difference between the *preaching of the gospel* and the gospel itself: the gospel is Christ the power of God, through faith and salvation, to every one that believes; but the *preaching of the gospel* has no power further than that which is given it by the Holy Spirit. When the gospel comes to us, not in word [preaching] only, but in power, with the Holy Ghost and much assurance, it is then not a mere channel through which spiritual blessings are conveyed, but it is itself a spiritual fulness.

POETRY.

CALVARY.

Hark! Hark! what piercing voice is that I hear?  
 A doleful cry vibrates throughout the sphere:  
 What means this darkness—why, from pole to pole,  
 Doth giddy earth in deep convulsions roll?  
 Strange sight is this, which rends the mighty rocks,  
 The Temple's veil; and Death's strong icy locks.  
 'Tis the ninth hour: all things are out of course;  
 The powerful light has lost its native force:  
 The sun in sable vestments speeds his way,  
 And darkness chases every feeble ray.  
 But lo! reviving light again appears,  
 Which tends to strengthen my foreboding fears;  
 As that increases on my wand'ring eye,  
 A scene of awful bloodshed draweth nigh:  
 Three deadly instruments of Jewish make,  
 The sight of which would make the boldest quake,  
 Upon Mount Calvary's blood-stain'd summit fix'd,  
 Uphold three men by rugged nails transfix'd:  
 A lifeless victim on the central tree,  
 Appears the noblest object of the three;  
 An accusation written o'er his head,  
 Declares the fact: 'tis Jesus there hangs dead!!  
 Yes! Jesus!! who was daily God's delight—  
 Who cleans'd the lepers, gave the blind their sight:  
 Unstopp'd deaf ears, to life restor'd the dead,  
 The naked clothed, and the hungry fed.  
 The Man of Sorrows, intimate with grief,  
 There hangs distended, like the vilest thief.  
 I need not ask again, what voice I heard,  
 This cross aloud proclaims it was my Lord's.  
 Ah! now I ascertain the reason, why  
 Darkness prevail'd three hours in yonder sky:  
 The earth might well in deep convulsions roll,  
 And shake her gory plains from pole to pole;  
 Nature inanimate more feeling shews,  
 Than those who style my Lord—the King of Jews.  
 Base murd'ers of my Lord, ye little think,  
 Of that great work which made his nature shrink.  
 Reviling passengers, who wag your heads,  
 Ye're wholly unacquainted with his deeds:  
 Ye mocking priests, no longer him assail,  
 Go contemplate your now divided veil.  
 Ye saints, who rose from grisly death's embrace,  
 Go to the city, sound abroad his grace.  
 With weeping John, poor broken-hearted Mary,  
 Joseph and Nicodemus, I will tarry:  
 I'll see that sacred body taken down,  
 Wrapp'd in a linen cloth; secur'd by stone  
 Against the tomb; I'll sit with Magdalene,  
 And ruminat upon the affecting scene.  
 I'll dwell upon his everlasting love,  
 Which prompted him to leave the courts above:  
 I'll talk about that everlasting pow'r,  
 Which strength afforded in his trying hour:  
 I'll reckon up the trophies of his grace,  
 Selected from the worst of human race:  
 I'll speak of those who, healed by his hands,  
 Rejoicing listened to his sweet commands.  
 Of his free grace which sought me from the fall,  
 Releas'd my soul from sin's perplexing thrall;  
 Confirm'd his promise, his dear oath fulfilled,  
 And made the wand'ring alien a child:  
 These righteous acts shall fill my humble verse,  
 Until th' approaching watch my thoughts disperse.

PHILEMON.

THE LORD'S DELIGHT.

Thus saith the Lord, the mighty God;  
 Creator of our noble frame;  
 Who spread the azure heavens abroad,  
 And calls those shining orbs by name:—  
 O Israel, fear not, look to me—  
 Thy fears are groundless—I have died:

Behold my pierced heart! and see  
 Salvation streaming from my side.

I have atoned, the deed is done,  
 Thee I redeem'd, and thou art mine;  
 Thy foes are slain, thy sins are gone;  
 Arise! in my perfection shine.

Thee have I call'd to know my grace,  
 And feel my love's enrapturing flame;  
 Thy pardon shines in Jesus' face—  
 The Lord's Delight is still thy name.

When thro' the waters thou shalt pass,  
 I still am with thee—fear no ill;  
 There I'll display my wond'rous grace,  
 And shew the counsel of my will.

When thro' the rivers thou shalt go,  
 And wider still their streams extend;  
 Their waters shall not overflow,  
 Nor harm the soul that I defend.

Or if thro' fierce consuming fire,  
 Thy way to endless rest shall lie;  
 This miracle shalt thou admire—  
 Before my power the flames shall die.

Nor even kindle on thee once,  
 Though seven times hotter than before;  
 I'm there, my glory to advance,  
 And thou...to wonder and adore!

Bless'd is the soul in such a case,  
 Indulg'd to see this wond'rous sight;  
 Afflicted to behold his grace—  
 Oppress'd to know the Saviour's might—

Distress'd to prove the promise sweet—  
 To know the power of fervent prayer;  
 And ruin'd, brought to Jesus' feet,  
 To find relief and refuge there.

A LOVER OF TRUTH.

MARRIED.

Near Bloomingburgh, on Saturday evening the 2d inst.,  
 by Elder Gilbert Beebe, Mr. Daniel Davis to Miss Deborah,  
 daughter of Mr. Daniel Godfrey, Jr. All of Mama-  
 kating.

On Saturday evening the 16th, by the same, Mr. Chauncy  
 Horton, to Miss Millicent, daughter of Mr. Barnabas Hor-  
 ton, of Walkill.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., FEBRUARY 1, 1841.

NO. 3.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I have been requested by a distant brother to give an exposition of 1 Cor. iii. 9, through the Signs. I have once had occasion to give my views on this text through your paper within the past three or four years, but that exposition may not be in the possession of many of the present readers of the Signs, and hence my giving them again may not be unacceptable to some others beside the brother requesting them.

My opinion is that the translators entirely mistook the import of this text and also of 2 Cor. vi. 1, which occasioned their giving them the turn they have in the translation; and it is something surprising they should have thus mistaken, as the context, as I propose shortly to show, so clearly fixes the import. They evidently understood the compound word, *sunergoi*, which they have rendered *laborers together* as designed to represent Paul and Apollos as being associated with God in their labours; whereas the Apostle clearly used it to denote the equality of him and Apollos, being associated together as fellow-laborers in God's service. Hence *Theos*, God in the translation, stands in the same *regimen* or relation to *sunergoi*, as it does respectively to the words rendered *husbandry* and *building*; it being *Theou*, in the genitive or possessive case, in each instance; and therefore required to be rendered *God's laborers together*, instead of *laborers together with God* just as the next clause was correctly rendered, *ye are God's husbandry*, instead of *ye are the husbandry with God*. There is a difficulty in conveying the precise idea intended to be conveyed in this connexion by the word *sunergoi*, in our language without a circumlocution of words. It might be rendered *helpers*, *servants*, or *fellow-laborers*. But *helpers* or *servants*, would express in this relation, the one a wrong idea and the other not the full idea, That which comes nearest to the true translation of this passage is this, We are God's associate-laborers, [that is laborers associated together in God's service] ye are God's husbandry, God's building. In 2 Cor. vi. 1, there is no excuse for the translators' making it read as it does, excepting the making it correspond with their translation of this other text. It stands in the translation thus, "We then as workers together with him beseech you," &c. The

words *with him* being printed in *italicks* showing that there is nothing in the original answering to them. Why not then read it and understand it as the Apostle wrote it, "We then as workers together, [or fellow-laborers] beseech you," &c.

On noticing the context in 1 Cor. iii., we shall find it fully supporting the import of the 9th verse as conveyed in the translation I have given above. In reproving the Corinthian brethren for their division, as in the first four verses, Paul represents them as accounting too highly of him and Apollos, &c., hence his language in the 5th verse. But what is it? does he say *Would you know who Paul and Apollos are, they are God's helpers, laborers together with him in working out your salvation?* No, very different; it is this, "Who then is Paul and who is Apollos but ministers by whom you believed, even as the Lord gave to every man." In verse 6th, he brings himself and Apollos to view as fellow-laborers, "I have planted, Apollos watered, but God gave the increase;" and in verse 7, "So then neither is he that planteth, any thing, neither he that watereth; but God, that giveth the increase." Thus he shows that God was all in all, in their salvation, whilst he and Apollos were nothing but God's servants by whom they believed. In verses 8 and 9 he reproves the Corinthians still further, as holding him and Apollos as different leaders, by their saying, one, *I am of Paul*, and another, *I am of Apollos*, and therefore he shows himself and Apollos, to be *but one*, but *fellow-laborers* not in their own, but God's *husbandry*. Whilst therefore this 9th verse as it stands in the common translation clashes in import with the preceding verses, in the construction I have given to it, there is a harmony in the import of the whole.

A few remarks in reference to the system of the missionaries. They bring these texts to sustain them in their notion of being *co-workers of God*, yea, they go so far as to say that *God cannot save sinners without the aid of preachers*. Admitting this to be the fact, and the conclusion is irresistible that God has never in earnest purposed the salvation of sinners, notwithstanding his having given his Son to save them, but that he looks on it with an entire indifference, whether they get to heaven or sink to hell. Let us just take one heathen, in a land where the gospel is not now preached, and count some of the leading contingences that stand in the way of his salvation, according to the missionaries' notions. A missionary must be sent to him, to obtain this, to go back no further: 1st, a young man must consent to become religious: 2d, he must *devote* himself to the ministry: 3d, schools must be established were he can obtain the necessary qualifications: 4th, he being a *poor pious young man*; beggars must go forth and succeed in

obtaining money to defray the expenses of his education, and the ladies must become sufficiently interested in his education to furnish him with clothing: 5th, when all this is done, he must decide on going to the heathen, instead of seeking a call in some other field: 6th, he must find a wife willing to go with him: 7th, on application to the Board he must be judged to be of the *right stamp*: 8th, the public must be induced to contribute money enough to sustain the other establishments, &c., and to enable the Board to furnish him his outfit, &c.: 9th, the winds and waves and skill of the mariners must contribute to waft him in safety to his intended port: 10th, he must not get sick of his undertaking, and therefore invent an excuse to return, as some have: 11, after this, if the natives neither conclude to eat him, being cannibals, nor drive him from them, he may become settled as a missionary among them: and 12, if he lives long enough he may acquire a knowledge of the language so as to write and circulate tracts among them, and preach, &c. Now to the individual heathen whose salvation we started for, and 13, he must not have died during this long space whilst the missionary was being prepared: 14, he must fall in with the missionaries' tracts or preaching: 15th, he must be convinced by the missionaries' arguments of the truth of the christian religion:— 16th, he must have resolution sufficient to profess that religion and then, 17th, if he hold out in his profession, he will, according to the mission notion of conversion, get to heaven. Here then are 17 contingencies, besides chains of others connected with each, standing between this man and heaven, should any one of them fail to take place, all would fail, and neither the zeal of the missionary, nor the labors of the theological professors, nor the money collected and expended, nor the shed-blood of Christ would save this individual from the *quenchless fire of hell*. Can any man whose judgment is not perverted by religious phrenzy, believe that a God infinite in knowledge, wisdom and power, could will the salvation of sinners and yet leave their salvation to depend on the uncertain issue of such a mass of contingencies? Can any thing more absurd be found ascribed by the heathen to their gods, than the missionaries thus ascribe to their god, in representing him as willing, and attempting the salvation of sinners through the sacrifice of his own Son, and yet leaving their salvation to depend altogether on such a combination of human contingencies? Well do the missionaries term their god, the *God of missions*, and not ascribe to him the title claimed for our God, viz: THE GOD OF OUR SALVATION.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., Jan. 7, 1841.

FOR THE SIGNS OF THE TIMES.

Stanford, Delaware Co., N. Y., }  
Jan. 15, 1841. }

DEAR BROTHER BEEBE:—I am well aware that when you read the following scribble you will recollect my request (vol. viii.—no. 3) for your views on 2 Peter ii. 1, at the time of making which request my thoughts were sorely pressed with the doctrine of *Particular Atonement*. But since then, I trust, the subject has been in some degree disclosed to my view, and my mind so far established that I feel no longer to question the truth of it, nor to reply against it when I hear it preached; for which reason I permit this sheet to follow the other, hoping it may find out and be read by some who have been thus tried like myself. But to write my mind on the doctrine of *Particular Atonement* I consider a great undertaking, as I consider myself insufficient for these things; and besides I know that this doctrine is despised and disbelieved by very many professed christians, as well as some who pretend to preach the gospel.—But if God be for us, who can be against us? and so far as the scriptures are plain on the subject I will venture to show my conclusion. I presume that no one has been more unwilling to believe in it than myself: and I verily thought I never would dip my pen in the doctrine of *Particular Atonement* while I lived; but after one and a half year's almost constant search, together with many wakeful nights on the subject, the scriptures have made it plain, and taught me also that I was contending against and disputing with the truth.

That there was an atonement made for sin I never had any doubt, because the scriptures are so plain and full on the subject that the most ignorant may discover it with once reading.—For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. He took not upon him the nature of angels, but the seed of Abraham. Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo! I come (in the volume of the book it is written of me) to do thy will, O God. And when the appointed time had come, in which he should meet stern justice and make his soul an offering for sin, the command was, Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: Smite the Shepherd and the sheep shall be scattered. It pleased the Lord to bruise him. He hath put him to grief: he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed: He was made sin for us, who knew no sin. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all. But whether this atonement was for the whole human family, or particularly for the finally saved, is the sum that so puzzled my head:

I had long heard *Particular Atonement* preached, and had often seen the word in print, but could not receive it; for I thought it was an inconsistent doctrine. I heard an old fashioned Presbyterian say it could not necessarily be admitted that Christ died for all men: if so, consequently all would be saved. This signified to me that Christ did not die for those who finally perish; and in holding forth such doctrine I thought he made God an unjust Being; and this I was not willing to admit.—Again, Elder D. Mead asked me, about seven years ago, if I believed that one of the purchase of Christ's blood ever was or ever would be lost? but my mind was unsettled, and I could not answer the question, for I thought that a negative answer would imply that they who are lost are not the purchase of Christ's blood. At another time I heard Elder J. Mead affirm it as his belief that *all that Christ died for will be saved*; and I thought, "*This is a hard saying: who can bear it?*" (But at present I can acquiesce in the very doctrine I then disputed! May God forgive my error and pardon my misguided judgment.) And my thoughts were immediately fixed upon that scripture in Peter, respecting which I earnestly desired an opportunity to ask his opinion, but had none: "But there were false prophets also among the people, even as there shall also be false teachers among you, who privily shall bring in damnable heresies, *even denying the Lord that bought them*, and bring upon themselves swift destruction. And of the same character he says: *whose judgment now of a long time lingereth not; and their damnation slumbereth not*. Here I found a character that even *denied the Lord that bought them*, whose judgment lingered not, and whose damnation slumbered not. Again, I could find that He [Christ] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And again, 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*. These scriptures I could not reconcile with the doctrine of *Particular Atonement*; and my mind was distressed above measure when I heard it preached: for I did think if that doctrine was true, it would surely destroy the foundation of my hope: for, I concluded, if there be a part of the human family for whom Christ did not die, I am one of that unhappy number, and of course must be banished from the peaceful presence of God, and have for my portion an eternal night.—I said to my sister: I hear the doctrine of *Particular Atonement* preached, and you hear it preached, and I often see the word in print: but where shall I find it? I cannot find it in the bible; and if it be there I am blind and cannot see it nor understand it; and I do not think I am obliged to believe what I hear men preach, unless I can find it in the bible. And if it be really a doctrine of the scripture, I do wish I might be directed to the place where it is contained. I said, it cannot be possible! I cannot believe it!! I will not believe it!!! But notwithstanding it looked impossible and inconsistent,

I did entreat the Lord again, and again, and again, to show me the right and the wrong of this subject; to open my understanding to understand the scriptures, and to unfold the scriptures to my view; and to establish me in that doctrine which is contained in the bible, whether it be a *particular* or a *general atonement*. I did desire to be directed to such scriptures as are calculated to make the subject plain, that I might have something on which to rest; for I was brought into a great strait, where I found no comfort, neither knew how to decide. And I can affirm, that the more I read, and followed the quotation, the plainer the subject did appear; and I was led to wonder, and be astonished, that I had never discovered things in such light before.

And now, having related some of my trials respecting this subject, I will next begin, where the scriptures first began to unfold it to my view. I find Isaiah describing a *highway* that is cast up for the ransomed of the Lord to pass over; and it shall be called, the Way of Holiness. He says, *The redeemed shall walk there*. And I verily believe, this implies all of the redeemed and not a part; and if all the human family were redeemed by the precious blood of Christ, of course, they will all walk in the Way of Holiness: but as I cannot find that all do walk here, I must admit that all were not redeemed.

Again, the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads. The ransomed, &c., shall return. Who can hinder the fulfilment of this word *shall*? Not one. Well then, if Christ gave his life a ransom for the whole race of Adam, it must be, they will all return, and all come to Zion, with songs and everlasting joy upon all their heads; because he expressly declares that, *The ransomed of the Lord shall return*; and this undoubtedly means all of the ransomed, and not a part. Again, Christ says, I am the good Shepherd; the good Shepherd giveth his life for the sheep: and again, *I lay down my life for the sheep*, and according to this, if he laid down his life for all the children of men, they must all be denominated *sheep*. There is not one individual in all the universe, nor ever has been, nor ever will be, for whom Christ laid down his life, but must be termed a *sheep*. Well now, 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*. So I conclude, if Christ laid down his life for all the human family, they must *all* be considered *sheep*, and they would *all* hear his voice, and *all* follow him, and he would give eternal life to *them all*, and not one would perish; and if the doctrine of a general atonement be true, the above proof will lead directly to a universal salvation.

Again, says Christ, when speaking of himself to the Father; as thou hast given him power over *all flesh*, that he should give eternal life to *as many as thou hast given him*. This I verily believe means every soul that was given to Christ in that covenant of redemption. He will surely give *eternal life* to every one. To every one of whom? Why,

to every one which the Father hath given to him. Well now, if the Father had given the whole human family to Christ in the covenant, it must be allowed that he will give *eternal life* to them *all*. For he expressly declares that, "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." Not one is turned away that comes to Christ, and every one that comes to him, was given to him; and all that were given to him receive eternal life. Neither is it left at haphazard, as, *they may come, or, perhaps they will come*. But, **THEY SHALL COME.**—And if all the human family were given to Christ, they shall all come to him, and he will bestow eternal life upon all, and not one will be lost.—Again, after Christ prayed for his Apostles, he says; neither pray I for these alone; but for them also which shall believe on me through their word.—This signifies to me that he included in that prayer, those, and only those who do finally and everlastingly believe on him through the preaching of the gospel. He says too, Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory. Now this petition will undoubtedly be granted; for he says to the Father, I know that thou hearest me always; which declaration shows, that he asks nothing but what is altogether agreeable to the divine will, and consistent with the Father to grant. If then all the human family were given to Christ, it must be admitted that they will all be with him where he is; and all behold his glory,—because this is his will. Father I will that they, not half, nor a small number; but ALL, EVERY ONE, whom thou hast given me, be with me where I am, that they may behold my glory; and his will is the Father's will. For he declares that, This is the Father's will which hath sent me; that of ALL WHICH HE HATH GIVEN ME I SHALL LOSE NOTHING, but shall raise it up again at the last day.—In what an even scale hang GENERAL ATONEMENT and UNIVERSALISM!! Why was I blind that I did not discover it before? Why was I so hurt when truth [PARTICULAR ATONEMENT] was preached? I am well convinced that nothing can be learned aright, but by severe trial. If it had not been like a sword to my heart so often, perhaps my mind would have been undisturbed, and I should always have remained in the dark, and unestablished on this subject. I have read the same scriptures, perhaps hundreds of times, and often heard them quoted to prove the doctrine; but never was convinced of the truth, but by an internal communication to the understanding, with an explanation of the scripture which I never discovered before. But I am straying too far. The Apostle Paul charges the Ephesian brethren, To feed the Church of God, which he hath purchased with his own blood. This word church, in my view, includes every soul that was purchased, by the precious blood of Christ. He says again, "Husbands love your wives, even as Christ also loved the church, and gave himself for it," (the church.) This I think identifies every individual that will finally constitute the united body of Christ, which

is His Church. And by comparing these scriptures with what Christ says to Peter: "On this rock will I build my Church and the gates of hell shall not prevail against it," I did conclude that if he had given his life a ransom for all the world; if all of Adam's race were purchased by the precious blood of Christ, they must all be considered His Church, and they would all be built upon this rock, and not one would perish.

Again, "Who gave himself for us, that he might redeem us from all iniquity," &c. How is it possible, that the soul that has been once redeemed from all iniquity, should be punished for iniquity? All iniquity, means every sin, in thought, word, or action, since Adam's transgression to the end of time. And those who are redeemed from all iniquity, are they for whom the Savior did engage; whose sins he hath borne in his own body on the tree. Now, did the Savior know; or did he not know, for what sins, and for whose sins he must bleed and die? If he did not know, it must be said, that as God he does not know all things. But if he did know, it must follow that he eternally knew every sin and every minute transgression for which he must suffer. If he had not known how great the debt, how could he know when it was paid and justice satisfied? If he had left one sin unanswered for, how could that soul have been said to be redeemed from all iniquity? If he did atone for that soul that is now writhing in eternal fire, where is the virtue of his blood? Must it be said that he died to redeem from all iniquity, and is not able to save from the punishment due to iniquity? No: it can be proved that he died to redeem from iniquity, and lives to save eternally. 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. He is a perfect Saviour, a complete Saviour, a whole Saviour. He has not left his work of salvation half undone, trusting feeble man to complete it, as some in our land vainly suppose. But he hath borne the sins of his bride in his own body on the tree, having answered the demands of the law and made ample provisions for her safety: her sins are all charged to his account, and he hath borne them into the land of forgetfulness: for which reason God says I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more. Wherefore I do conclude that, that character who does finally perish, was not redeemed from all iniquity; was not included in that redemption purchase, by which all the family are redeemed.

Again, I found in Romans: "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." And I recollect-ed the comment of a FALL-FROM-GRACE-PREACHER in my hearing, about twelve years ago: which was, *That he foreknew every body, and every body will be called, and justified, and glorified: and according to that said he, we should soon be afloat in*

the broad ocean of universalism. I concluded his comment a just one, and nine tenths of my mind was already in favor of it, when I providentially lit upon that scripture in Matthew: "Many will say to me in that day; Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils; and in thy name done many wonderful works?" And the decided answer to their interrogation was: "And then will I profess unto them; I NEVER KNEW YOU, depart from me ye that work iniquity." The other reads: *Whom he did foreknow, them he also did predestinate, &c.* And I said, he foreknew every body, and I verily believed he did; and yet, here is an express declaration of our Lord: *I never knew you*. What shall I think of this? or what conclusion shall I form? Shall I say, that here is a part of God's creation, which he never knew any thing about? This indeed would be limiting the Almighty. But how shall I get the true meaning? Here is something to be understood, altogether different from the mere expression of the letter: and by comparing the two scriptures, I concluded thus, as if he had said: I never knew you as my people, or as my sheep; or I never discovered you within the circle of that well ordered covenant. And of the other; whom he did foreknow: or those, and those only, whom he did discover, within the bond of that everlasting covenant, which is well ordered in all things and sure; them he also did predestinate to be conformed to the image of his Son: and these are called, justified, and glorified.

When I had gotten thus far, I did begin to yield to the doctrine of *particular atonement* beyond a doubt.—The scriptures had made it so plain, that I could no longer dispute with it, or disbelieve it.—But I must confess that I felt ten degrees worse then, than before: not because my fears before spoken of, respecting my hope, were already realized; for I still felt a firm and unshaken confidence in God, and my hope, which I before feared would be destroyed, yet seemed like an anchor to the soul. But I was so unreconciled to the doctrine: it seemed so mortifying to the flesh, (which I do believe is the true nature of the doctrine of grace,) that I could not bear these things to be so. For a long time my mind was suspended on this hook: is it possible that Christ died for a part of the human family, and not for all? Must I believe that Christ did not die for those who finally perish?—The scriptures show to my satisfaction, that all for whom Christ did lay down his life, will be saved with an everlasting salvation: and yet I can find a character mentioned in the scripture, that does perish eternally. How distressing the thought! especially when I cast a feeling look upon those individuals, to whom I am closely bound by the ties of nature, accompanied with these reflections: *What if you are one for whom Christ did not die? How then can you be saved?* Recollecting the woful situation of those who die without an interest in the Savior, I could scarcely endure the thought. They shall be cast into outer darkness, where shall be weeping, and wailing and gnashing of teeth. They blasphemed the name of God:—

they gnawed their tongues for pain. And the smoke of their torment ascendeth up forever and ever: and they shall drink of the wine of the wrath of God, which is poured out without mixture.— This shall be the portion of their cup.

What! to be banished from my God, and yet forbid to die; To linger in eternal pain, and death forever fly?

And yet these seem to be a character, to whom repentance was not granted unto life. A character, to whom the gospel was forever hidden; who never had a discovery of the true gospel, by which all the children are freed from sin. For the Apostle says: "If our gospel be hid, it is hid to them that are lost." "The preaching of the gospel is to them that perish foolishness." And again, "We are unto God; a sweet savor of Christ, in them that are saved; and in them that perish. To the one, we are the savour of life unto life: and to the other, a savour of death, unto death." This seems also to be a character: "To whom is given the spirit of slumber; eyes, that they should not see, and ears, that they should not hear; and hearts that they should not understand: lest they should see with their eyes; and hear with their ears; and understand with their hearts; and be converted and I should heal them." The election hath obtained it, and the rest were blinded: and all, whose names are not written in the book of life, of the Lamb slain from the foundation of the world, worshipped the beast. But the keenest reflection I had on this subject, and that which caused my natural sleep to depart from me, and my yet unreconciled tears to flow in abundance, was, that this character seemed to have no part, nor lot in the atonement; and if not, how could they possibly avoid their awful doom? This link I thought, looked almost like fatalism, for I knew not where to rest the blame. I durst not tax the Almighty with blame, for be it from me; far he is a God of perfection, and just in all his doings: and yet I could not see why the condemnation should fall on the creature, if no provision was made for them in the atonement. Oh how unreconciled my heart was, to this trying point of truth! I tried every way I possibly could, by comparing the scriptures, to make it appear that this atonement was particularly for the whole race of Adam, so that I might have all saved. Again, I tried my utmost—not by human reasoning; but by the point of scripture, to find a restoration from hell. But I could not! I could not!! For the scriptures abundantly prove that there is no change nor alteration beyond the grave; and that some shall awake to everlasting life, and some to shame and everlasting contempt. For the hour is coming in the which all that are in their graves shall hear his voice and shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. I was impelled to give up the point; for I could not withstand the scripture: neither did I desire to; but rather desired again and again that God would reconcile me to his will in all things, and establish me in the truth as it is in Jesus. Yet here lay a mystery that I could not fathom, and never shall. I verily believe that all

things will finally and everlastingly terminate to the glory of God; and I could not see how it could be possible that God could be eternally glorified in saving such a rebellious creature, as myself, (if indeed I may be saved, and I write it too as my thoughts were occupied) whose sins are of scarlet hue; and at the same time be eternally glorified in the destruction of another whose crimes, perhaps, are not half equal mine. This mystery I could not decipher; and I thought, *Why are these things thus and so?* and that scripture in Romans, which had not spoken to me before in all these reflections, now answered these queries in strong emphasis: *Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Have not I a right to do what I will with mine own?* These scriptures did convince me at once, that the *whys* and *wherefores* that belong to God I have no business with. What He has been pleased to reveal of himself and of his plan of salvation, belongs to finite mortals: but that which remains only for eternity to unfold, belongs to a God of infinity. He is unsearchable in all his attributes, and past finding out. Who can glance a thought at his perfection and knowledge? He is a consuming fire. Who can stand before him? And yet he may be sought unto through the name of the adorable Redeemer. He fills universal space, and hath the government of all worlds in his superior hand. He controls the wind and seas, and all the elements submit to his effectual command: he kills and makes alive; he can wound and heal; he speaks peace to the troubled soul in a time quite unexpected, and bids him rejoice in his salvation. He saves the righteous with an everlasting salvation, and renders unto the wicked the punishment due to their crimes. This is the God that has off delivered my soul from the mire. In this God I hope for salvation, and if I have not a hope that centres in just such a God as this, I must be weighed in the balance and found wanting.

My sheet is full, and I must stop abruptly, only observing, that, if you will pardon the length of this scribble, I will endeavor to speak shorter, when I speak again.

Yours in hope of eternal life.

ESTHER BARLOW.

FOR THE SIGNS OF THE TIMES.

Philadelphia, Jan. 13, 1841.

BROTHER BEEBE:—It is due to the readers of the Signs of the Times, who have been, through its columns apprized of the existence of an Old School Church in this city, designated by the name "Mount Tabor church," and who have been requested to visit her, &c., to be informed of the present state of that church. I feel it a duty incumbent on me, having been a constituent member of the church, to present to the consideration of my

Old School brethren the following statement of the facts in the case.

You will recollect when you was at my house in the spring I mentioned to you the difficulties growing out of a sentiment held by the pastor of that church, [Elder Daniel Davis,] viz: that the preaching of the gospel was the instrumental cause accompanied by the Holy Ghost, in regenerating the elect of God; and that there can be no regeneration where the preached word of the gospel does not precede or go before it; and therefore he concludes that the gospel ought to be preached to the unregenerate as well as to the regenerated.— My view of this subject is; that the proclamation of the gospel is a proclamation of glad tidings of great joy to all the quickened sons of God. This proclamation should, I believe, be made to every creature, as we know not who are, or who are not the children of God until they are made manifest by the work of the Holy Spirit. The gospel is a message of comfort to every poor perishing sinner that has been brought to see and feel the reality of their condition, and who have learned by experience the emptiness of all creature works, in point of merit, or as a procuring cause of salvation, and to them exclusively. And I further believe regeneration is the work of the Holy Ghost, independently and irrespectively of any other cause or instrumentality.

Elder Davis has tried to convince me that I am in error, and on the Saturday after he returned from the Delaware River Association, (where he had met with some difficulty in trying to establish his doctrine, upon this subject,) he came to my place, and introduced this subject, and stated to me, that *all the learned divines* of former ages, held the sentiment that he contended for, and that my sentiment was never thought of until the *Black Rockers* started it; and the Black Rockers, were a set of ignoramuses, illiterate and not fit to preach the gospel, pushing themselves where they were not wanted. I replied, brother Davis, I don't pin my faith on any man, or set of mens' opinions; but as far as I understand the views of the Black Rockers, (as he had called them,) I cordially agree with them, and I have always held them in full fellowship; and I further said, Why brother Davis, you astonish me; Do you claim human learning as a qualification for preaching the gospel? His answer was, Yes, for how could any person know what the Lord raised up Cyrus for, to destroy the Babylonish empire, if he had not learning. At our first church meeting, after Elder D. returned from Delaware River Association, brother Brooks asked for a letter of dismission for himself and wife; Eld. D. arose and said, he wanted to know what were the grounds of brother Brooks' asking for a letter; and then charged brother Brooks with having arrayed himself against his preaching, and said, he would not grant him a letter. Brother Brooks said it was not on account of Elder Davis' preaching, he had called for a letter; but it was on account of Elder Davis' misrepresenting the *Black Rockers*, (as he had been pleased to denominate the Old School brethren,) for said brother B. I am

one of that number. Eld. Davis rejoined, "I am no Black Rocker; I do not fellowship the Black Rockers, I do not fellowship any of them." He then went on charging Elder Trott with *Sabelianism*, and added, "Elder Trott denies the bible, and is an infidel! He then said, there was a Baptist preacher in New York, many years ago, by the name of VanVelson, who held that the devil was not a fallen angel; but was just what the Lord had made him; and there was an editor of a periodical called the "Signs of the Times," who professed to have been converted under VanVelson's preaching, who had started, or *got up* the same devil; and he was worse than an infidel! He went on at large and spoke of the Black Rock brethren in the most contemptuous and vandictive language possible, and then demanded of the church whether they were going to give brother Brooks a letter and thereby pronounce his preaching heresy? There is the same difference between br. Brooks and Eld. Davis, concerning the *instrumentality* used in regeneration: &c., as between the latter and myself as before described. A motion was made and carried to postpone the consideration of brother Brook's request for a letter, and the deacons were directed to visit and confer with brother B. upon the subject; when brother B. immediately withdrew.

At their next regular church meeting, I asked for a letter for myself and wife; to join the London Tract church, where brother Barton is the pastor; a motion was made that my request be granted, when Elder Davis arose and said he had something to say against my having a letter. He said I had told him that I had given so much towards building a Meeting-house, and if he would succeed in getting the property secured for the use of an Old School church, I would give so much more; and now, said he, I want brother Crawford to redeem his pledge. He said I had told him I did not believe a majority of the members of the church were Old School Baptists; that I thought there were five or six male members, and some of the old woman were Old School Baptists; and really, he said, at one time he had feared there were not a majority of the members, Old School;—but now he was perfectly satisfied that they were an Old School church. He said he had made it his business to call on Crawford, for he could not call him brother Crawford, for he had no fellowship for me, (and from that time he has uniformly called me Mr. Crawford,) and he had taken a great deal of pains to open up the scriptures to me, respecting the difficulty between us, on the subject of preaching the gospel; and that I had told him that the very scriptures he had produced to prove that I was wrong, confirmed me in the belief that I was right. A motion was made and carried, to adjourn.

About a week after this church meeting, brother Beebe, returning from Virginia, called on me, and I showed him the above letter as far as it was written at that time, and requested him to call and see Elder Davis, and state to him what I have said, and hear his statement on the subject; accordingly brother Beebe called on Elder Davis and told him what he had heard, that Elder D. had said about him and brother Trott, and the Black Rock brethren,

&c., and Eld. D. denied the whole statement; admitting that he had mentioned the names of Elders Trott and Beebe, and of the Black Rock brethren at the church meeting, and had stated that there were some subjects on which he differed with these brethren; but that he had stated distinctly to the church, at the same time that these differences had not effected their fellowship, that he held them all in fellowship, &c. He made some complaints to brother Beebe against brother Bowen, and others, and invited brother Beebe to tarry in the city and preach in his pulpit that night, which he did. Having learned from brother Beebe that Eld. Davis had denied my statement; I attended the meeting, and after brother Beebe had preached and the congregation was dismissed, I requested the church to tarry a few moments, they did so, and organized for business. I then stated to the church, that I had made certain statements to brother Beebe, that, he informed me, Elder Davis had denied, and I wished in presence of brother Beebe to appeal to the church, to say whether I was right or wrong. I asked them to say whether Elder Davis, did or did not in their presence say that he had no fellowship for the Black Rockers,—or for any of them? Whereupon Elder D. arose and made some remarks concerning the difference between him and me on the subject of the gospel, &c., and said he was no *Black Rocker* on that sentiment; but did not directly deny, nor admit what I had asserted, but tried to evade the question. I called a second time on the church to decide whether I was right or wrong? The clerk replied, Has he not said he is no *Black Rocker*? and after considerable conversation, without coming to the point, and without hearing any appeal on the other items of the contradiction, the church adjourned.

After the church had adjourned, I went up to one of the Deacons, (brother Siter, who had served as Moderator,) and in presence of brother Beebe and some fifteen or twenty of the members, and asked him to answer yes or no, to my questions; and I went on to state what Elder Davis had said, before the church, about Elders Trott and Beebe, and the Black Rockers, and his denying that he was a Black Rocker; and while I was making this statement to brother Siter, Elder Davis, at the top of his voice, said, "It is a lie! or you are a liar!" perhaps ten or fifteen times, evidently designing to prevent brother Siter from telling the truth; but after I had made my statement to brother Siter, brother S. turned round to Elder Davis and said, "Yes brother Davis, you said something to that amount." Elder D. then quit giving me the lie; and attempted some explanation to brother Beebe, and then left us.

Now in regard to the charge Elder Davis made against me. If two or three of the real O. School brethren of my acquaintance, will say, that they believe the property of the Mt. Tabor church is effectually secured to the use of an Old School Baptist church, and that a majority of the members of Mt. Tabor church are Old School Baptists, I will, not only give more money towards finishing the Meeting-house, but will also acknowledge I was

wrong in saying I did not believe there was such a majority, &c. Brother Alfred Earle told me that on the Sunday he and Elder Peckworth was at Elder Davis' house, Elder D. called brother Bowen "a contemptible, insignificant puppy," and that he handled brethren Trott and Beebe, and others of the Old School, without gloves. Now I hope brethren Peckworth and Earle will have the candor to let these brethren know in what manner Elder D. is trying to injure their characters and standing. I verily believe that some of the members of Mt. Tabor church, are led by Elder Davis' representations to believe that brother Trott is very little if any better than Tom Payne. Their minds have become so poisoned against the Old School ministers, that I have been told by one of Davis' leading members, that he would as soon see the old devil in their pulpit as some of the Black Rock ministers!

Now brother Beebe, I assure you that my only object in taking up my pen, was to let the Old School brethren know, in what manner to appreciate Elder Davis' profession of Old Schoolism, and the true state of things in regard to the Mt. Tabor church.

Brother Beebe, you will recollect, that when you was here you gave me several of the Minutes of Warwick association, for 1840, containing a Circular copied from the Minutes of Ketocton association of 1839, written on the subject of "The preaching of the gospel;" I showed that Circular to Elder Davis, and he, in presence of several of the Deacons of his church, pronounced it the greatest piece of heresy that was ever set afloat, in the world by any set of men; and one of his leading members (John C. Doubleman) told brother Bowen, in my presence, that the sentiments of that Circular Letter never came out of the bible, but came from the bottomless pit of hell! From all these facts the reader may judge what sort of Old School Baptists Elder D. Davis and adherents are.

I remain yours.

WILLIAM H. CRAWFORD.

P. S. I herewith send you the copy of a letter which I received from Elder Davis; justice to myself as well as to Elder D., requires that it should accompany the foregoing.

"Philadelphia, Nov. 6, 1840.

Will Wm. H. Crawford restore the injured feelings of the Mount Tabor church, by acknowledging that he acted wrong toward the church in saying that he had no confidence in her being an Old School or Regular Baptist church, and therefore he repented having contributed anything to the building of the house of worship, and for saying to Elder Davis the pastor, that he believed whenever they finished the house, that they would let him [Elder Davis] know that he was not the kind of Old School preacher they wanted, but that it was such an one as Daniel Dodge or Horatio Jones; and will W. H. Crawford acknowledge that as have said to Elder Davis the pastor, that if the church would decree a document to be indorsed upon the deed of conveyance which would secure the right

of the church property to the creed under which the church was constituted, he would no longer repent having contributed, but that he would contribute more; and that the church having decreed the document, Elder Davis had reason to expect of W. H. Crawford a fulfil of his declaration:

If W. H. Crawford will subscribe these acknowledgments, Elder Davis on his part will acknowledge that he acted very wrong in saying to W. H. Crawford he was a base liar for not having complied with his declaration that he would contribute more to the church and Elder Davis will ask forgiveness for using such harsh and unchristian language; and further to restore the injured feelings of W. H. Crawford arising from W. H. Crawford's having understood Elder Davis to have declared non-fellowship for the Black Rock ministers, Elder Davis will, if required, make solemn oath that it never was his intention in any expressions to declare non-fellowship for the men, but against certain doctrine which they hold, to wit: *That the gospel was not designed to be preached to the unregenerate, nor had the preaching of it any instrumental influence in quickening and bringing to repentance the sinner.* And Elder Davis humbly thinks that W. H. Crawford ought in charity to credit the sincerity of this declaration, when it is recollected that Elder Davis has always invited into his pulpit those ministers ever since he has been preaching for the members of the Mount Tabor church, and declares he will continue to do so, unless they shall declare non-fellowship for him—reserving the right of the church to refuse to hear any preacher who in her judgment does not preach the gospel, or who may preach sentiments contrary to the gospel.

Should the above proposition be subscribed, I for one would agree for W. H. Crawford to have a letter, if required, after the following manner, to wit:

Whereas, W. H. Crawford having applied to the Mount Tabor Baptist church for a letter of dismission, and it having been ascertained that brother W. H. Crawford does not believe that the gospel was designed to be preached to the unregenerate, and that he does not believe that the preaching of the gospel has any instrumental influence in quickening and bringing the sinner to repentance; and whereas the Mount Tabor Baptist church believing that the gospel was designed to be preached to the unregenerate, and that the preaching of the gospel was instrumental by the Holy Spirit in quickening the sinner and bringing him to repentance, *Resolved*, therefore, that brother W. H. Crawford is dismissed from this church, to join any church of his faith in the above sentiments."

The above is a true copy of a letter which I received from Elder Daniel Davis, by the hand of George Cathroll, (one of the deacons of his church)—excepting the initial letter of my middle name, which in the original was left out: he also spelled my surname *Crawfford*, instead of *Crawford*.

WM. H. CRAWFORD.

BROTHER BEEBE:—About two years ago, the Mount Tabor Baptist church was constituted with

Elder Daniel Davis as pastor and brother Peckworth and brother Bowen assisted in the constitution of the church: and about one year ago the basement story of a new meeting-house was finished; and brother Clark of Virginia, and brother Peckworth of Delaware, in compliance with invitation, assisted in preaching at the opening of the basement. On the last sabbath in December last, (the upper part of the house being finished) the invitation was given to a new set of divines to preach at the opening of the upper part, all of whom are of the New School order. Elder Dodge preached in the morning, Mr. Shadrach in the afternoon, and Mr. Ide in the evening! And yet *Elder Davis will make oath, if required, that he did not intend to declare non-fellowship with the Black Rockers!!* (as he is pleased to term the Old School Baptists) *but with the sentiments they hold!!!* But I should like to know where is the Old School Baptist who will fellowship Elder Davis and his New School brethren that he has of late fallen in the ranks with. But perhaps Elder Davis thinks he will be able to unite the Old and New School Baptists. If he does, however, I think he is mistaken.

I remain yours, &c.

WM. H. CRAWFORD.

### EDITORIAL.

NEW-VERNON, N. Y., FEBRUARY 1, 1841.

"Who sees with equal eye, as God of all,  
A hero perish, or a sparrow fall;  
Atoms or systems into ruin hurl'd,  
And now a BUBBLE BURST, and now a world!" [POPE.]

MOUNT TABOR CHURCH, PHILADELPHIA.—In a late number we barely noticed the opening of the meeting-house of Mount Tabor church, by D. Dodge and others of the New School: the letters of brother Crawford, published in this number, will show something of the Old Schoolism of that church, and especially of its pastor. But as brother Crawford's letters seem to relate principally to difficulties between himself and Elder Davis, it is necessary to give in this place a brief history of the church. Had this church from her commencement been content to sail under her own banner, we should not thus notice her present attitude; but such has not been their case.

By a letter published in the 5th number of the seventh volume of the Signs, the Mount Tabor is represented as an Old School church; and since that time, the Old School ministers have been invited to visit and preach for them; and the Old School churches have been called on to aid them in building a house for public worship, which was to have been secured for the exclusive use of Old School Baptists forever.

After the death of our lamented brother, Elder Thomas Jefferson Kitts, Elder D. Davis was called to supply, for a limited period, the pulpit of the Bud Street church. Elder D. at that time professed to be one of the Old School Baptists; and in a series of discourses vindicated the faith and order of those who were called the *Black Rock* or Old School Baptists against the slanders of some of the New School members of the Bud Street church,

and of others in the city. Elder Davis' preaching was at that time quite too sound for a majority of the members of that church, as he informed our readers, the *anti-christian party* (to use Elder D.'s own words) in the church, together with the pew-renters, &c. elected Elder Daniel Dodge, and Dodge accepted their call, whereupon Elder Davis and a considerable portion of Bud Street church withdrew, protesting in the strongest terms against the anti-christian party they had left behind. A number of Old School brethren in the ministry were invited to assist in constituting the seceded members into an Old School church. Brethren Bowen and J. P. Peckworth attended, and they were constituted on a profession of the faith and order of the Old School Baptists. After their constitution, this church held meetings in a hall which they hired for the purpose, for many months; but finally purchased a lot and commenced building a meeting-house. Brother Crawford was one of the trustees of this church, and had subscribed very liberally towards building the meeting-house, when about the 1st of January, one year ago, the basement story of their new house being finished, several Old School preachers (ourselves among others) were invited to assist in opening this part of the house for public worship: and of those invited, brethren J. P. Peckworth (then of Delaware) and John Clark of Virginia, attended. Thus far it seems the church continued to sail along under the Old School banner, and even subsequently the Old School brethren were invited to visit and preach for them.

Some time about last April or May, a dispute arose between Elder Davis and some few of the members of his church on the subject of the preaching of the gospel's being the instrumental cause of regeneration, the affirmative of this position was zealously maintained by Elder D., and the negative by brethren Crawford and Brooks.—At the Delaware River Association in June, some of the brethren in the ministry took up and maintained in their preaching the sentiments, on this subject, generally held by Old School Baptists, viz: that the quickening, or regeneration of sinners was the immediate work of the Holy Ghost, and that independently of any instrumentality of any kind whatever. Elder D. being present, as we are informed, took exceptions to the preaching, and after many of the offending ministers had left to attend the Warwick Association, broke forth in strong and violent expressions, denouncing the sentiments of the brethren; and as we are informed, at Southampton and Kingwood, as well as in his own pulpit indulged in bitter invectives against the Old School brethren, denouncing them as a set of *ignoramuses*, &c., and pleading that all the great and learned of former ages held the views which he contended for.

The letters of brother Crawford will show the violence of Eld. D.'s course in relation to the O. S. brethren, at the Mount Tabor church meeting, when br. Brooks called for a letter.

On our return from Virginia, last August, we called on brother Crawford at Philadelphia, and

intended to leave that city in the evening train of cars of the same day; but on being informed of the existing difficulty in the church, and that Eld. D. had used our name in connexion with some remarks highly prejudicial to our character and standing as a minister of Jesus, and also that he had spoken disrespectfully of our brethren Trott and Bowen; we were induced to tarry for the express purpose of a personal interview with Elder D. on the subject. Accordingly we went to his house and found Elder D. alone; and stated to him, that we had been told that he had denounced the Old School Baptist brethren, as a set of *ignoramuses*, had charged brother Trott with being a Sabellian, of denying the scriptures and of being an infidel, and had charged the editor of the Signs of the Times, with professing to have been converted under the ministry of Elder VanVelson, late of New York city, and of recently reviving a heresy, said to have been taught by that minister, and asserting that the devil was made just as he is, by the Lord, &c., and that we had started the heresy that the preaching of the gospel was not the cause of regeneration, &c., and that he was not a *Black Rocker*, [meaning an Old School Baptist,] and that he was not in fellowship with them, &c. These statements Elder Davis denied; admitting however that he had made use of the names of Trott and Beebe; but in a respectful manner; and could prove by the whole church, that he had only alluded to us, to show that although he had been informed that we held some views that he did not subscribe to, yet that his fellowship and love to us was the same as ever; that so far from charging us with infidelity and declaring non-fellowship for us, he had said distinctly, as he could prove by the whole church, that he was in fellowship with us, as much so as though these differences did not exist. We do not give the precise words of Elder D. but the substance of them. At the close of our interview, Eld. D. invited us to tarry in the city and preach for his church that night, which invitation we accepted.

We returned to brother Crawford's and informed him that Elder D. had contradicted his statements. Brother Crawford attended the meeting that evening, at the close of which he desired the church to tarry, which they did and organized for business; and brother C. made the appeal as stated in his communication. We shall not repeat the discussion that ensued, since it is given by brother C.; we will only say that, having obtained permission from the moderator, (deacon Siter) to address the church, we took the liberty to deny that Elder T. held the sentiments imputed to him, or that we had raised any such devil as had been represented. We stated that we had once been a member of a church in the city of New York, under the pastoral care of Eld. J. VanVelson; that we esteemed him as among the greatest and best preachers of the gospel that we had ever known; we knew him to have been a grossly persecuted man, &c.; but we informed the church that we had been connected with the Baptist church many years before Elder VanVelson professed a hope in Christ; and that the views we held upon the

subject of *Fallen Angels* did not involve any such absurdity as had been intimated: neither had we received our views on that subject from Elder V. We also named to the church that we had been informed that Elder D. had represented that the *Black Rockers*, as he had designated us, were in the habit of intruding themselves where they were not wanted. This we told them was not the case in any instance where we had reason to believe our visits were considered intrusive. We reminded them that they had through our paper invited the Old School preachers to call on them, and that we had never visited them only when earnestly solicited to do so by their pastor; and if the church considered us as intruders, they had only to say the word, and they should be troubled with our intrusions no more. After we had concluded our remarks, and replied to some questions of the moderator, a motion prevailed for an adjournment. It is proper for us to say that during the discussion Elder D. positively denied having called Elder T. an infidel, or the editor of the Signs of the Times a heretic, or declared a disfellowship for the *Black Rockers*, and appealed to the church to sustain his declarations: one of the members said that he understood Eld. D. to say he was in fellowship with the *Black Rock* brethren. After the church had adjourned, brother Crawford appealed to the moderator in our presence, demanding whether Elder D. had not made use of the words which he had so positively denied; and the Moderator testified in the affirmative. The meeting then broke up and on the morrow we left and came home, fully convinced in our judgment, that neither Elder Davis nor the Mount Tabor church, deserved the confidence of the Old School Baptists; but, unwilling upon our own responsibility to make an exposure of what we had seen, felt and heard upon the subject, we determined to await the development of time. That period has at length arrived. Mount Tabor church has finished her new meeting-house, and has called on Daniel Dodge, Mr. Shadrach, and Mr. Ide, to attend the opening of the house!—the same D. Dodge that had in their published letter (not yet twelve months ago) been by them denounced as the leader and pastor of the anti-christian party of the *Bud Street church*, on whose account they pretended to have been compelled from a sense of duty to withdraw from that church and organize themselves as a gospel church.

We consider the above exposition of the facts in this case due to the Old School Baptist cause, and especially to those brethren of our order who have been publicly invited to visit them; and we will finish our disagreeable task by copying from the public newspapers of Philadelphia, the following launch of the ship *Mount Tabor* into the sea of New Schoolism:

“NOTICE.—By divine permission, the *Mount Tabor Baptist Meeting-house*, corner of sixth and popular Streets, N. Liberties will be opened for public worship on next Lord's-day, the 27th inst. Services to commence at 10 1/2 o'clock, A. M., 3 o'clock, P. M., and 7 in the evening. On which occasion, the following ministering brethren will officiate:—Elder Dodge in the morning, Elder Shadrach in the afternoon, and Elder Ide in the evening.

A collection will be taken up throughout the day for the purpose of liquidating the debts contracted in erecting the house.”

A correspondent has desired us to request brother T. P. Dudley of Kentucky, to expound through the Signs of the Times, the second and third verses of the third chapter of the first Epistle of John, “Beloved now are we the sons of God,” &c. We hope brother Dudley will give early attention to the request.

We have received a communication from brother I. Chrisman, upon the “CREDIT SYSTEM,” founded on the words of the Apostle, “Owe no man any thing.” Rom. xiii. 8. We feel sorry that any of those brethren who have expressed so much aversion to the letters of brother Clark, and who have, in such unmeasured terms charged us with prostituting our paper to political purposes, should now attempt to draw us into a similar dilemma.—Since the presidential election, no subject of a political nature remains, of a more exciting character than that of the *credit system*; nor is brother C. alone in tempting us to violate our pledge; we have on hand communications enough to fill a volume on the subject, none of which can or shall be admitted into this volume.

Brother Clark has written an explanation and defence, *justice* seems to require that we should publish it; but truth, (our pledge) forbids: brother C. denies having been influenced by such motives, as have been imputed to him; denies being a politician, or holding, or expecting, or desiring any office or any thing of the kind. He is willing, on the testimony of brethren Ashbrook of Ohio, and Lee, of Indiana, to publicly withdraw what he had stated, upon the authority of western papers sent to him by western brethren, so far as has been contradicted by these brethren. He wishes to break fellowship with no one on account of political views, nor has he intended to treat with disrespect any of his brethren who differ with him on these subjects: he is willing to discuss the subject with any brother or brethren, privately, or publicly as they may choose. The above is, we believe about the substance of brother Clark's letter, and this we have given, because it is always considered in order for brethren, when accused, to explain.

And what we have said upon the subject of other inadmissible communications on hand, is in hope that brethren may distinctly understand, that we hold our self bound to exclude from this volume the political opinions of both political parties.

We have heard some complaints from Virginia of the irregularity of receiving our paper. This has been occasioned partly by the time occupied in procuring our new type, rules, &c., all of which had to be fitted to suit our form. In making our improvements, our publication has been unavoidably delayed. These difficulties we hope soon to overcome, and will endeavor to issue the paper with greater regularity and despatch.

Obituary.

Elder JOHN LELAND has gone to that bourne from whence no traveller returns! The Greenfield Democrat of the 19th ult. contains the following melancholy announcement.

"We are pained to learn," says the Greenfield Democrat, "through the medium of a letter written by a gentleman in Adams, to his friend in this town, that Elder JOHN LELAND, of Cheshire, is no more! He died in Adams, on the evening of the 14th, aged 86. He was extensively known as a highly valuable minister of the gospel, and a staunch and unwavering champion of Jeffersonian democracy. Whatever outward respect may be paid to his remains—whether chiselled marble or sculptured urn shall mark his future resting place or not,

"His name shall be his monument."

Of this venerable servant of the Lord volumes might be written of interesting and instructing matter. His protracted and truly useful life has been marked by numerous remarkable incidents; his early devotion to the cause of his country and the rights of conscience in all matters of a religious nature, and from the commencement of the revolutionary war, to the cause of liberty and equal rights, has obtained for him a conspicuous distinction among the patriots of our country. His successful efforts while a member of the legislature of Massachusetts, as also in his more private circles, in breaking down the church and state connexion in New England; Blue Laws (so called) and oppressive measures of the legally established church and priesthood of our eastern states have engraven his name indelibly upon the hearts of many of his countrymen. As a minister very few if any of his cotemporaries have been equally successful.—During a campaign, in the ministerial field, of more than sixty years, we have never heard of his being driven from his ground by the enemy. Although a man of erudition and rare talents, Elder Leland never could be persuaded to accept of any regular or stated salary from those whom he served in the ministry of the gospel. He used to remark frequently that he did not know how to fix a price for his services: "If," said he, "I preach Leland, it is worth nothing; and if I preach Christ and him crucified, the gold of Ophir cannot compare in value with it." He has, in his communications through this paper, acknowledged the receipt of many valuable tokens of friendship as free will offerings from his brethren and friends.

The distance that he travelled in the work of publishing the gospel, (having kept an account thereof) is more than sufficient to girdle the earth three times.

Our departed brother, as will be remembered by those who have read his letters published in the early volumes of the Signs of the Times, disclaimed all connexion with the New School corruptions and innovations of these last times. Speaking of the numerous newly organized religious societies, he says he has stood aloof from every link of the chain; and for his opposition to new measures in religious matters, he was denied a seat in the Rensselaerville Association, by a vote of the same, but a few years ago. Notwithstanding his ex-

treme age, we had the pleasure of his very agreeable company at an Old School meeting in Saratoga county, N. Y., about four or five years ago. At that time, notwithstanding the evident marks of his youthful toils, and the frosts of more than four-score winters scattered upon his venerable locks, still the vivacity of his mind, the fluency of communication and affability of his manners were unimpaired. Truly we mourn the departure from our present society, of a great and good man.

We will close this brief tribute to his memory by copying the following extract from Benedict's History of the Baptists:

"Mr. Leland was born in Grafton, Worcester Co., Massachusetts, 1754; at the age of twenty he was baptized by Mr. Noah Alden, joined the church in Bellingham, and not long after began to preach. In 1776, he went into Virginia, where he remained about fourteen years. In 1791 he returned to New England and settled in Cheshire.

Mr. Leland has made great and successful exertions for liberty of conscience, both in Virginia and New England. For the vindication of this important subject, he published in his Virginia Chronicle—Jack Nips, Blow at the root, Stroke at the branches, Yankee Spy, &c.

Cheshire is famous for its excellent Cheese; and in 1801, a number of farmers united their efforts, and made one of the astonishing weight of thirteen hundred pounds! This was called the Mammoth Cheese; it was designed as a present to Mr. Jefferson, the President of the United States, and Mr. Leland was commissioned to conduct it to Washington. In the journey he was gone four months, in which time he preached seventy-four times, and multitudes every where flocked to hear the Mammoth Priest.

Mr. Leland is remarkable for his singularities, and also for his success in the ministry. In 1810, he had baptized eleven hundred and sixty-three persons, about seven hundred of them in Virginia."

Receipts.

Table with columns for Name, Location, and Amount. Includes entries for Mrs. A. Bailey, Oliver Patch, Esq., S. Moore, for W. Peck, Asa Grant, Esq., Timothy Godfrey, Esther Barlow, Kelsey Kelley, M. Bicknell, Esq., Wm. Newman, Shubel B. Denton, James Harding, Reuben Harding, W. C. Spaulding, Esq., for J. Vaughn, P. Kinne, J. B. Frost, Esq., J. Willingsford, Esq., for J. Foxworthy, T. Davison, Esq., for Eld. J. H. Walker, Eld. Thomas R. Dudley, John Gonterman, M. P. Lee, Esq., J. R. Burner, Esq., J. Allen, Esq., for J. Peal, W. D. Dowell, Esq., for Capt. H. Fairfax, R. Wood, Esq., for A. Richmond, Elisha Kingsley, J. Stonyback, Dea. G. Kimble, Dea. J. Clay, Wm. Little, Esq., for J. Beers, William Hanway, C. S. Morton, Esq., Mrs. Lucy Griswold, Lemuel Presham, Esq., W. C. Hadley, Esq., for A. Nichols, Joseph Thorp, Stafford McGee, Dea. J. T. Reardon, C. T. Coote, Esq., Elder Hezekiah West, Joseph Conley, Esq., Elder J. Bailey and others, A. Y. Murray.

Total,

\$130 50

List of Agents.

The following list of agents are duly authorised to collect, receipt and transmit to the editor all monies due to the Signs of the Times:—

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IOWA TERRITORY.—William M. Morrow,



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., FEBRUARY 15, 1841.

NO. 4.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

*The Plains, Fauq'r. Co., Va., Jan. 25, 1841.*

My heart feels that it desires a sweet communion with my brother, and I will gratify it so far as to sit down and write whatever it may dictate. Often does it fly to you with a desire of conveying health and joy, peace and happiness—spiritual and temporal, though the body be far away: but what it would bear to you it cannot administer to itself!

It seems I am not to enjoy any other happiness on earth than through the hope I have in Jesus my Righteousness;—and when that hope is bright, when I can feel that my Redeemer is near, and the Spirit of my God testifying with my spirit that I am a child of his love, an heir of his grace: then as on eagles' wings I mount up and am lost in joy unspeakable and full of glory! But these moments are so few, so far between, and my harp so often upon the willows that I go bowed down like the bulrush, mourning the uncleanness of self, that conceals or seems to conceal my Lord from me. I seek him, but I find him not; (sometimes on my bed, sometimes in the streets and broad ways) but I cannot find Him whom my soul loveth! O, thou fairest of ten thousand, where art thou? Surely hid in the clefts of the rocks, or feeding among the lilies! My soul pants after him as the thirsty hart after the cool brook; and should I find him he is altogether lovely, and I fear to stir lest I awake my love before he please!

Perhaps you would ask me what testimony I have that he is my beloved. I will tell you, as well as I can describe, the reason of my hope, thereby furnishing you evidence from which to judge whether I ought to claim a relationship with the household of faith or not; and, although you may encourage me to hope on still, my own heart presents itself so often against me, I am almost constrained to believe I have no hope, and to call for rocks and mountains to fall on and hide me, if possible, from the presence of the Just and True. Just then, perhaps, my soul looks up in darkness and sees the star of Bethlehem: I am led to my Redeemer and am comforted by his holy doctrine. He seems beautiful as ever, and still able to save all that come to God by and through him, no man coming to him unless the Father draw him, and

when God works who can hinder? I return to the evidence. I grew up and boasted of what I supposed good works. I was taught to be truthful, to be honest, to be kind and to be useful: all of which I thought I was; yea, I fancied I was one of the most circumspect of the young, cultivating, as my democratic sentiments taught me, kind feelings for every fellow being; and even now I am unconscious of nurturing any malevolence except to the lovers of truth. But salvation by grace was enough to my blind heart to set me against all who preached and all who believed it; and the unnatural doctrine of *Election and Predestination* was gall-and-wormwood to my human pride. I could but condemn and pity the deluded mortals that avowed such nonsense. I ridiculed, sneered at and would in the blindness of my zeal have gnashed on them with my teeth, had I not been restrained by the laws of our happy land. I went so far as to risk my reputation by writing or attempting to write against a Baptist church. I honestly thought that people a set of dupes and the preachers a pack of greedy dogs who prowled for prey; and others whom I heard I thought nearly right when they proclaimed *Do and live*.

While thus engaged in troubling my mind about every body's religion, I became disturbed in a dream, and fancied I saw the four corners of my room illumined as with a bright light, I saw myself a sinner, a vile rebel against God: the good heart was now changed to a nest of unclean birds—ugly monsters seemed to be there; everything that was hideous and wicked: so that I awoke praying for God's mercy, and for safety from a self so vile. I prayed, or tried to pray, frightened and weeping, nearly the whole of that night; and from that time I commenced reading the bible and trying to pray—often in the fields, and sometimes in some grove or woodland;—any secret place where no human being could see: for I wished to hide from the world every appearance of contrition, since I had become so dead in sin in my own sight. Still my load and heavy burden were upon me, and I could not lessen them by aught that I could do; my *do-and-live* system failed me in this extremity; I could not comfort myself with the promises that the scriptures hold out to mourning, heavy laden souls. I fancied God had made a hell for just such as I felt myself, and that there he would soon drive me—whither could I fly? If to the gay and unthinking, I received only an addition to my load when I would try to thrust it off by becoming like them. Several years rolled away, and a sweet and interesting family was springing up, while things worked thus—receiving no consolation from the gospel or any other source, except what I drew from my family and from my labors to provide for my household—my second son sickened and died in

defiance of medical skill—my wife, a tender plant, had taken a cold and was under the care of physicians,—amid these dreadful afflictions, I attempted to plead louder and more fervently before the Lord, seeing he did whatsoever was right in his sight. My wife grew worse—I became wretched beyond description—all that had made life endurable was fading as if by stealth. I tried to be resigned, but could not: my sins were before me in mighty array: a crucified Saviour was there, but I saw him only as a God whom I sought to murder by my entire life; and sometimes, Judas-like, I felt like going and hanging myself. Often since I had been awakened had I talked with my wife of the plan of salvation and of the destiny of the wicked, one of which I saw myself: and especially in her sickness was it a matter near our hearts. Some of our friends came and talked with her and prayed with us. It was about six weeks before her death when my night was darkest: when I felt dead and lost, my Savior came with light and life, opened his arms and bore me to glory! On this occasion we were at prayer: my heart was insensibly lifted upward—the Spirit of the Lord descended upon me—my spirit was borne aloft—I shook as with a whirlwind, my burden rolled off and I melted in love! Soon after, (a week or two) my wife called me to her bed, not knowing what the Lord had done for me, and told me she had found a Physician—that Jesus had healed her of whatsoever disease she had, and thought she would soon leave me, she was going to him. O how sweet was that interview when we could realize an interest in the blood of the Lamb that was slain on Calvary! Often have I sought for that burden that had so bowed me down, but I cannot find it. I suppose the Lord hid it as he hid Moses' body—I was wonderfully supported under my coming afflictions: my wife died, (and in ten days) my first-born and only son, (between two and three years old) was taken, and I alone was left: again, I have been blest with a family, and again I have lost all but one babe. My journey has been through deep waters and dark places, and I am tried in a furnace of affliction doubly heated; yet I have a friend that sticketh closer than a brother, who has gone before, and bids me follow; making me feel his ways are right though past finding out. It is true, I sometimes may cry out "not so my Father," although I believe all things shall work together for good to those who love God, who are called according to his purpose. Tribulation is our inheritance, for through much shall we enter into his rest, and if we cannot bear what the Lord in his providence may put on us, surely we should not expect to reign with him in his glory.

I have attempted to tell you what I have taken for my new-birth. If the work is done who did

it? The creature or Creator—I or the Lord? I fought against him until he arrested me. He then took me and led me in his own way, forgave me in his own time, and I trust will save me for his own glory. But why he loved me I cannot tell, unless he did it in accordance with his will, his everlasting covenant: and if he had mercy it was because he would have mercy and not for my unrighteous deeds. And now might I not break out in the language of Isaiah since my iniquity is pardoned, and say I have received of the Lord's hand double for all my sins, though my grief is, I love him no better who has so loved me, weak, ungrateful as I am, I am oft strengthened to think there is no power able to separate me from the life I have in Christ Jesus, and as I am not consumed it is because he is God and changes not. Oh! Lord if thou wilt sustain me, there is no cross I will not bear in honor of thy name—there is nought left I would not resign to follow thee since there is salvation in no other, and righteousness no where else except it be Pharisaical.

I sat down to write, and have followed my heart rather than my head, and have filled my sheet with the Lord's doings towards me: judge you whether I have received evil and not good at his hand. O that I could break forth and praise him like the sweet singer of Israel. I am a young follower, pardon my seeming egotism. I hope to see you at our association, and will meet you in Alexandria should you desire it. I long to hear you proclaim the doctrine of God my Savior again—that doctrine that like the snow and the rain shall not return void but accomplish what our God shall please.

Time cannot efface the pleasure I have enjoyed while with you both when you published peace and when we have talked by the way. Continue to blow the gospel trumpet and watch on Zion's towers: our enemies sleep not night or day—proclaim the truth; though it offend earth and hell it must make glad the hearts of the righteous who are freed by it, and be pleasing to God who is truth and the author of it.

Farewell, and may the Lord hold you in the hollow of his hand, and guard you as the apple of his eye, is the prayer of your unworthy

brother in the best of bonds.

P. A. L. SMITH.

FOR THE SIGNS OF THE TIMES.

Lawrenceburg, Ky., Jan. 13, 1841.

DEAR BROTHER BEEBE:—I from time to time am made to rejoice on reading the many excellent things in relation to the Kingdom of God our Saviour, as brought to view in your paper by yourself and other beloved brethren in the Lord, who, I believe, are earnestly contending for the faith once delivered to the saints, standing fast in the liberty wherewith Christ has made them free, and not again being entangled with the yoke of bondage. The eternal union of the Lord Jesus Christ with his people is so plainly brought to view in the scriptures of divine truth that I am greatly at a loss to know how any one, heaven-born and heaven-

taught, can for a moment deny it. Sever this golden chain, and my hope for heaven and immortality is gone: for in the absence of this, in my view of salvation by grace, not one of Adam's rebellious sons and daughters, could ever be brought to the knowledge of the inheritance of the saints. It is in this connection with the glorious fulness of God's all-spiritual blessings in Christ Jesus, that in the fulness of God's time, the Lord Jesus, our precious Elder Brother in the bosom of God his Father and our heavenly Father, before time, left the riches of his heavenly inheritance for his joint heirs the younger brethren, came to this world in time, clothed with humanity, the God-man—not in the nature of angels, though that would have been inferior to his Godhead—not the seed of Adam, for if the union bound him to all of them, and it was stronger than death, (and most certainly it would have been, for neither life nor death could have severed it) then all of them are united to him and must and will be saved: for it is God's will they shall, since Jesus says all that the Father hath given him shall come unto him, and he that cometh to him he will in no wise cast out. Now can we stretch the mantle of christianity on bible premises, supported by the law and testimony thus far? I think not: for the law and the testimony inform us that some of Adam's fallen race are not saved. If so, then the chain of union is parted; and if one link in the golden chain can be broken, then I conclude there can another and another, and so on until all are destroyed. In this case, the promise of God that cannot lie, would fail, and the very foundation of the righteous would be destroyed. Then vain would be the effort of the modern scribe and Pharisee, though seated in the sanhedrim or synagogue in Moses' seat, teaching the traditions of men for the doctrine of God our Saviour proselyting by sea and by land in order to cure the defect and unite to Christ. The same vain effort it appears is not only trusted in and practised by sinners in time but, as brother West has well remarked, by devils in torment. God says it cannot prevail in time, and Abraham, the father of the faithful, says it cannot in eternity.

But Christ took on him the seed of Abraham, God's promised and elected seed in him their Head and Eternal Life before time,—this union then existed. I do not mean flesh and blood; for they were in time derived from the union with the good man, as God called him in creation, and natural, as Paul called him when referring to the same period of time. Then when both witnesses have testified, their evidence collected is that Adam in creation was a good natural man, and being flesh and blood he could not inherit the Kingdom of God, but was fitted and capacitated for the enjoyment of that station in which God had placed him: so in creation he could not inherit the Kingdom, and consequently could not fall. But Christ was born of a woman and made under the law to redeem them that were under it—not the world, but all that were with him and in him—not to condemn the world, for it was condemned already—not to destroy the law and the prophets, but to fulfil them:

hence it pleased the Father to give his life a ransom for many; to bruise him, to put him to grief, to make his soul an offering for sin, that he should die the just for the unjust.—But Christ rises from the grave, conquering it and abolishing death, bringing life and immortality to light through the gospel, and ascends into heaven. God exalts him a Prince and a Saviour to give repentance and forgiveness of sins unto Israel; and he ever liveth to make intercession for us; and he will be heard: for it is according to the will of God.

Now Christ's intercession and his eternal union and intercession I view as one; and I believe that he saves those only for whom he atoned; and for them he intercedes.

Atonement is either general or special. If the former, all men are atoned for: if the latter, all men of Adam are not. It will not do to say, according to my understanding of the scriptures, or in my humble opinion, general atonement and special application: for that view of the scriptures in my humble opinion, destroys the eternal union in the Godhead. What! shall we say that the Holy Spirit refuses to apply the atonement, to take of the things of God and shew them unto the sinner? When it was the will of God that Christ should die for all, and Christ according to that will did die for all, will the Spirit refuse to apply to all the virtue of his death?

Nor will it do to say as some do, that salvation is offered to all by the Spirit, and all who choose to accept have it applied. This position is as erroneous as the other: for it contradicts God in two instances. First, Christ says, *Ye have not chosen me but I have chosen you.* Second, The callings of God are effectual, for he worketh in the sinner both to will and to do of his own good pleasure. But this is the strong hold of gospel condemnation, on the sinner's refusing to accept of salvation. If this doctrine be true those who are so zealous in sending the gospel to the heathen, would do well to reflect a little: for they have no hope that all who hear the gospel will receive the application by the Spirit. Then the conclusion is, Those to whom the Spirit does not apply the atonement are condemned. Upon this principle of general atonement, when carried out in practice, they send condemnation, or damnation, perhaps to thousands:—and yet in reports of their condition from time to time they appeal to the sympathy of the christian community for aid to relieve them from their state of condemnation. I would say, for one, if the doctrine of gospel condemnation be true, they ought, in my humble opinion, to withdraw their operation as soon as possible, before they are the means, by the gospel, of damning any more of them.

If damnation is the effect of the gospel when preached by missionaries in a heathen land, then surely it is not the gospel of Christ, but another gospel: for the gospel of Christ Paul was not ashamed of, because it is the power of God unto salvation to every one that believeth, Jew and Greek. But really I am inclined to think, according to the reports of our missionary friends, that the gospel

they preach at home and abroad, does not possess the power of the true gospel, as they are so frequently calling for money, I suppose, to give it power. Now of this *Yea and nay gospel* I verily believe that the apostle Paul would have been ashamed, because it would have dishonored his Master, and, instead of magnifying the riches of his grace, reproached him, and brought him down to the standard that the people anciently measured him by, (the wisdom of this world) so that they thought him altogether such an one as themselves. But, thank God, their rock is not as our Rock, our enemies themselves being judges.

Now salvation is either by *works alone*, or by *works and grace*, or by *grace alone*. The last of these positions, God says is true; and I rejoice as a poor sinner that it is so: for it is the only ground of my hope, if I entertain a hope at all. Yet I am often doubting whether I am born of the Spirit of God, for I feel well assured that if other poor sinners are as unworthy as myself, they must be constrained to acknowledge that they that are in the flesh cannot please God: *For when I would do good evil is present*; my mind too is like the fool's eye;—and if heaven could be mine on condition of one good act, I most certainly should lose it. By nature I am so prone to sin that my works are all unclean: so that if I am ever permitted to appear justified before God, it must be in the righteousness of Christ my Lord, and that by God's grace. At times, my poor heart with joy, love and gratitude, tries to praise God for his everlasting love, his imperishable grace, his everlasting righteousness, his eternal redemption, his everlasting atonement, his justification, his sanctification, in a word, for all spiritual blessings given me, a poor sinner, in Christ Jesus before time began,—and may I be permitted to say Eternal justification, not with an intention, I hope, of wounding the feelings of any of the beloved brethren in the Lord who may differ with me in this expression; for I must acknowledge through God that by many of them through your paper my poor heart has often been comforted. May God still continue to pour out of the rich treasures of his grace upon them, filling their souls with his wisdom from on high, that they may still be enabled to administer unto his saints. But it seems so congenial with the glorious plan of God's salvation (to my poor limited soul in the knowledge of salvation) to think that in accordance with that plan justification is eternal, that I feel I do and must so believe it, from the consideration that it is one of the spiritual blessings in Christ; that Christ would be incomplete without it; that it was ever in him; that God is in Christ and Christ is God; that God is eternal, and therefore justification is and must be so. If it were not eternal, how could Abel, Abraham, Moses, David, and the cloud of witnesses who died in the faith of God's elect, have gone home: without having been justified it seems to me they could not. I conclude that they went straight home, not having to wait till Christ came at the appointed time of God the Father, to die in time and rise for their justification, that they

might be justified. Christ said to the thief on the cross, *This day shall thy soul be with me in paradise*, He having not yet risen in time. If they immediately (or, if you please, the day they died) did not go home to their Father's house, then pray tell me where they did go? But I leave this important subject to abler pens.

And now I find that I have written much more than I intended: the most of which when you sift it, if your patience will permit, perhaps you will find to be chaff. If so, with the breath of disdain blow it to the winds. It is for your disposal.

As ever, I remain

Yours in tribulation, in hope of eternal life,  
JORDAN H. WALKER.

FOR THE SIGNS OF THE TIMES.

Putnamville, Ia. Jan. 13, 1841.

BROTHER BEEBE:—In my communication of Aug. 15, published in the Signs, Vol. viii., No. 16, I informed the brethren that the Hittites, Amorites, &c., were still in our land, and that the worst enemies we have to encounter are those of our own household; such as say they are Old School Baptists, while they are, at the same time carrying on a full correspondence with the mission churches and associations; these, as I informed you, are making greater havoc among the people than any thing we have witnessed since A. Campbell's whirlwind passed by us. In that communication, it is said I implicated Elders John Jones and Reuben Coffey, of the White Lick Association. I will give you a brief sketch of their track and leave your readers to judge whether they divide the hoof or not.

Elder Jones asserts roundly that he is not a missionary; that he is an Old Fashioned Baptist; but we are prepared to prove, if necessary, that he has the reputation of preaching "T. W. Hayne's atonement," a full description of which would swell any letter to too great a length; but I will give you an outline of it:

In the first Volume of his "Regular (or more properly irregular) Baptist," No. 6, page 89, "The atonement for sinners is effected by the intercession of Christ, with his own blood, in heaven;"—and page 90, "The atonement itself did not consist in the death of the victim; it is no where so represented in the bible; the death of the victim was only preparatory." In page 92, "The atonement is not made by the sufferings of Christ alone;" and on same page, 3d proposition, "It will now be shown that Christ did not make the atonement on Calvary, but that he makes it in the heavenly world; in the tabernacle, not made with hands;" and on some page, "That the atonement is made in heaven is confirmed by what is said," Heb. ix. 23, 24;" and in page 94, "We come to the unavoidable conclusion that Christ makes atonement in heaven and no where else;" and on some page, "As a propitiatory sacrifice, CHRIST DIED FOR ALL; AND WITH THE BLOOD OF THAT SACRIFICE, HE IS PREPARED TO ATONE FOR ALL!!!" This Elder J. came to our meeting-house at Deer Creek, Putnam Co., Ia.; and also to the Mill Creek, and our

Old Regulars, (true as steel) seemed to shut their pulpits against him; and as I do most sincerely believe, from a contentious spiteful spirit, and with a design to retaliate, he reared, on the next day, his standard near a central ground between these two churches, some two or three miles from each, and held a *protracted meeting* for nine or ten days in succession; and at the revival work he went, converting, reviving and baptizing, and this Elder Coffey came to his aid with sundry others. Now Elder Coffey is quite a gentleman, and no coward; he owned openly that he was a missionist, and has never denied it that I am aware of, either here or in North Carolina where I was well acquainted with him; as we were both born and partly raised in the same county. Of the converts made by these men and means, they constituted what they have denominated the New Providence church, and Mr. Jones is their preacher. Since its organization, this church has received some that have run to them from other churches, with or without letters, and some that were excommunicated; thus they travel on. Elder Coffey visited, preached and administered the ordinances for the Big Walnut church, a sister church near us, until these disorders with other missionary matters divided the church asunder; the mission party retained the meeting-house, and the Old School party were not allowed even to hold their meetings in it. Of this fact, I am but too well acquainted; being (for want of a better,) the pastor of that church.

Subsequently Elder Jones, and, as I think, in company with Elders Ryneherson, Kirkendal and Van Cleve, the last two being notoriously in disorder, and as is well known, for several years past, excluded from the Regular Baptist connexion, held a protracted meeting at New Maysville, Putnam Co., Ia.; and on that occasion took fourteen of the members of the New Maysville Regular Baptist church, and constituted them into a church, and called it the New Maysville Regular Baptist church; thus making a rent in a church in good standing in Dansville association and in a prosperous condition, although a newly constituted church and in a newly settled region of country. They had, when I visited them last September, the whole of a good framed meeting-house, pulpit and seats, and Elder Case to their pastor, with fifty-six members; but now, "How have they fallen! Distress, backbiting and tumults have taken the place of peace, unity and gospel order.

Now brother Beebe, although I did not call them *little foxes that spoil the vines*; yet if the character applies to those with whom I once lived in love and harmony, who have now left me (for I did not leave them,) they must excuse me, as well as they can for writing the former communication. They are now trying to pull down what I am laboring to build up. All that I have written is but a faint description of our distress; I could refer to the division in a little flock that is still in the Eel River association, equally divided to a member; and not to stop even then; but I do not wish to ascribe these last named divisions to the above named Elders.

Now to conclude, let us note well the admonition of the Apostles, "Be ye of one mind."—"Mark them that cause divisions among you, contrary to the doctrine that ye have learned," &c.—Mark the allusions to the case Philetus, Hime-nions, Alexander the copper smith, &c. And the exhortation of Peter to feed the flock of God, (not scatter them) and let us withdraw ourselves from every brother that walketh disorderly.

Yours as ever.  
BENJAMIN PARKS.

FOR THE SIGNS OF THE TIMES.

Clay Co., Ia., Jan. 20, 1841.

BROTHER BEEBE:—Having some leisure, I take this opportunity to communicate a few thoughts to you. I have been some time perusing the Signs of the Times, and am much pleased with its contents, and in hearing from brethren that I have not seen in the flesh, who seem to stand as witnesses of the gospel of Jesus Christ, knowing that it is the power of God unto salvation to every one that believe, to the Jew first, and also to the Greek: so that they are not ashamed to bear the reproach of Christ, though they are brought into many trials which causes them like David, to cry, I shall one day fall by the hand of Saul. But David was preserved through all his conflicts, so that when he was old he could confidently say he never saw the righteous forsaken; and the Apostle assures us the eyes of the Lord are over the righteous, and his ears are open unto their cries. So then no weapon that is formed against them shall prosper, and every tongue that shall rise in judgment thou shalt condemn. For this is the heritage of the Lord, and their righteousness is of me saith the Lord; so then the Lord's little flock need not fear, for it is his good pleasure to give them the kingdom.

Dear brother, this is a trying time, when we look around us we see many that we once looked upon as Israelites indeed, who have gone out from us and have united with the children of Ashdod (or the religious legerdemain of the present portentous day) and are raising up a large family of children that speak a language that we do not understand. And they themselves seem to have a happy way of learning a new language, for it has been but a few months since we understood them to believe and preach salvation by grace; and as they then professed to believe Paul when he said (of the Lord) he hath both saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. But alas! they can now tell us in substance that it is by works we are now to be saved, through faith, and that of ourselves, for it is the gift of the creature. And the Lord calls and saves, if they will do and live, and especially if they will give plentifully of the precious root of all evil, that is so much desired for saving the souls of poor sinners. But how different is the language of the Apostle, *For by grace are ye saved through faith, and that not of yourselves it is the*

*gift of God, not of works lest any man should boast; for we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.* Paul also tells Timothy, *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doating about questions, and strifes of words, whereof cometh every strife, railing, evil, surmisings, perverse, disputings of men of corrupt minds, and destitute of the truth, supposing gain is godliness, from such withdraw thyself.* So we may say to our brethren, come out from among them, seeing they are running after the errors of Balaam, and love the wages of unrighteousness, and would make merchandise of you. And these like the prophets of Baal, like to feast at the table of Jezebel, and would throw down the altars of the Lord and destroy his servants: so they are made to complain. But what saith the answer of God? I have left me seven thousand in Israel: all the knees which have not bowed to Baal, and every mouth which hath not kissed him. So that the children of God may yet confide in his atoning blood and preserving care towards his people, though they are scattered in a dark and cloudy day. So we may say with the sweet singer of Israel, The Lord is my light and my salvation,—whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? When the wicked, even my enemies and my foes come upon me to eat up my flesh, they stumble and fall; though a host should encamp against me, my heart should not fear—though war should rise against me, in this will I be confident. One thing have I desired of the Lord that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his temple; for in the time of trouble he shall hide me in his pavilion in the secret of his tabernacle, he shall set my feet upon a rock: so the foundation of God standeth sure. Therefore, dear brethren, stand fast in the liberty wherewith Christ hath made you free and be not entangled again with the yoke of bondage: for the time shall come, when the friends of Zion shall stand for the truth as good soldiers of the cross of the dear Redeemer, knowing that all your trials shall be for your good; for all things work together for good to them that love God; to them who are the called according to his purpose. In view of the many precious promises in the gospel, be steadfast, immovable, always abounding in the work of the Lord; seeing we are in an enemies land, let us put on the whole armor of God, that we may be able to stand in this evil day.

Brother Beebe, I rejoice that all Israel shall be saved, although the children of Moab, and the Midianites, may unite against them to destroy them, the Lord is with them, and they will still blow the trumpet around the walls of Jericho, knowing in the Lord's time they will obtain a complete victory over the beast, and over his name, and over the number of his name, through the blood of the

Lamb, when all the praise of their salvation will be ascribed to him independently of all the new fangled and unscriptural notions of the present day.

Dear brother, sometime ago, there was a Mr. Haynes of the New School order, who visited a part of our country with the apparent ferocious disposition of Daniel's he-goat, for he ran upon the ram, or Campbellites, so that one might have concluded that he would have stamped the residue with his feet, but it was only a confusion of language; for I think they are of the same family, and are Ishmaelites in as much as they are all mocking the promised seed.

May the great Head of the church bless your good work, and bring you off at last more than conquerer, is the prayer of your unworthy, but afflicted brother in the bonds of the gospel.

JOHN CASE.

FOR THE SIGNS OF THE TIMES.

Big Redstone, Fayette Co., Pa., Jan. 8, 1841.

DEAR BROTHER BEEBE:—Although I have had no personal acquaintance with you; yet I have become acquainted with you through the Signs of the Times, which I have read and with which we are well pleased. We were truly sorry that an impression should have gained currency through the Signs, that the Redstone association, as a body, had embraced the doctrine lately started concerning the state of Adam before the fall. It was not the association, but some individuals; and that to us has been both wonderful and painful; but we hope the Lord will reclaim them. And we do wish you, brother Beebe, to publish that it is not the association; this I think would be a satisfaction to our beloved brethren, with whom I have been united nearly fifty years; a people called, in this county *Regular Baptists*; but in Europe *Particular Baptists*; the name, Old School, I am willing should be dropped.

Brother Beebe, I have, in my feeble way, been trying to preach a dear Redeemer, between 40 and 50 years. First, a few years in Mifflin Co. I then removed to Conneville and had the pastoral care of the church at that place five years; thence I came to this place, and have had the pastoral care of this church between thirty and forty years.—Here we have experienced some pleasing revivals, and have been brought through some violent storms; but the Lord has helped us, and done great things for us. The members of this church are well united, and we enjoy peace and love, holding the precious doctrine of the gospel; nor do we know of but an individual, that has embraced the doctrine concerning the spirituality of Adam.—The brethren at this place that discontinued taking the Signs, did not do so from any dissatisfaction with the Signs; but for the want of an agent.

Dear brother, there is a great deal at this time, called religion, that we think does not deserve the name. We are sometimes ready to use the language of the prophet: "Lord they have digged down thine altars, and killed thy prophets, and I only am left alone, and they seek my life." But

the answer of the Lord assured the despondent prophet, that he had reserved seven thousand that had not bowed the knee to Baal. And as the Apostle says, Even so at this time there is a remnant, according to the election of grace. The Lord will have a people to serve him, in despite of all the raging powers of men and devils. I often think, if I could not have a standing with the Regular Baptists, there is no other people I could unite with. I would to God, that we who call ourselves Baptists, might all live as lights in the world, live up to our profession, stand in defence of the gospel and contend earnestly for the faith once delivered to the saints.

I conclude, hoping the blessings of the Lord may rest on you and yours, and remain,

Your unworthy brother in the gospel.

JAMES FREY.

FOR THE SIGNS OF THE TIMES.

"Help, Lord, for the godly man ceaseth, and the faithful fail from among men!"

These words came forcibly to my mind on reading the obituary notice in the last number of the Signs, occasioned by the death of our late aged and justly esteemed brother Edward Choat. It was my happiness to enjoy a long and intimate acquaintance with him,—an acquaintance which to me was both pleasant and profitable. The biographer might find in his life materials sufficient to furnish an interesting work; but I have neither the talent nor inclination necessary to attempt a work of that kind: yet I have thought that a few facts connected with his history may not be uninteresting to your readers.

In his youth (like all others while in a state of nature) he was an Arminian: he conceived the design of attaining to a state of sinless perfection, and in his own estimation was quite successful in his efforts to accomplish that object. But it was the pleasure of God to frustrate his designs; and to let him know that not by works of righteousness that he had done, but that by free and sovereign grace he was to be saved. This previous design of God was made known to him at a very unexpected time, and in a manner quite remarkable.—He had left home on business; and while riding alone, congratulating himself on his success in attaining to sinless perfection, and without any act whatever to interrupt his reflections, suddenly he saw himself a guilty and polluted sinner; and he used frequently to state to me that in a few minutes from viewing himself in a state of sinless perfection, he saw himself the vilest wretch out of hell. Convinced thus of his sinful condition, and stripped of the polluted rags of his own righteousness, he never found peace until he found it in the peace-speaking blood of the cross.

Shortly after his conversion, his mind became exercised on the subject of the ministry; but feeling, according to his own account, destitute of every qualification, he felt a decided opposition to it; and, to use his own language, told the Lord that he could not and would not preach. About this time he was attacked by an affection in the throat, which

(though unattended with pain or any other inconvenience) deprived him of the use of his speech for ten years, during which time he never spoke above a whisper. At the close of this period a fact occurred of a nature so extraordinary that I feel some hesitation in relating it,—not that I have the remotest doubt of its truth; but lest it may (to the minds of some) approach too near the marvellous for the age. However, I will just mention it and let your readers attribute it to what cause they please. It was this: One morning, while his mind was unusually agitated on the subject of the ministry, he saw his black man at a considerable distance from him, and observed to himself, *If I can speak loud enough to make Josh [the name of the black man] hear me, I will preach:* immediately the attempt was made, and to his astonishment proved successful. From that time his voice improved: though he never recovered from a peculiar hoarseness occasioned by the affection. His physician attempted to account for it on natural principles; but he ever regarded it as a visitation from God—as a punishment for his rebellion in refusing to preach. Shortly after this occurrence, he commenced the ministry; and from the above facts we may easily form an idea of the character of his preaching. For him to have preached anything else than salvation by grace would have been to contradict his own experience as well as the word of God. If the blandishment of human learning were a necessary qualification to the Baptist ministry, the churches in Maryland and elsewhere would never have realized the benefits of his labors of love; for to human learning he made no pretension, his opportunities in early life having been very limited, owing perhaps to the general want of such opportunities at that time, (for it is well known that at the time he was a youth, the opportunities of obtaining even a common education were very limited in most parts of our country). But, though destitute of human learning, he possessed in no small degree the real qualifications of the gospel minister—qualifications obtained in the school of Christ, the only school from which gospel qualifications are obtained; and in this school he made great proficiency, by which he was rendered an able minister of the New Testament. The bible constituted almost his entire library, as he seldom read any other book; and his preaching savored highly of the *precious book*. He was a natural reasoner, but not a dry one. His feelings were warm, and frequently vehement; so much so as to occasion at times considerable interruption to himself. I have known him on commencing to preach, (particularly after having heard a sermon in which he had taken a deep interest) to be fifteen or twenty minutes before he could master his feelings; but when he had effected this, it was generally followed by an unusual flow of gospel ideas.

When the new order of things appeared among the Baptists, (though many appeared pleased with them, who have since abandoned them, among whom was the writer) he ever viewed them with a suspicious eye; and never engaged in them excepting his connexion with a Domestic Missionary

Society, in the bounds of the Baltimore association, which (with the exception of the name) was essentially different from the great body of modern missionary plans. This being the state of his mind, he was fully prepared to unite with his brethren in their open stand against them. This stand was taken by a meeting of brethren, held at the meeting house of the church, known by the name of the Black Rock Baptist church, Baltimore Co., Md.; of which church he was pastor at the time, and in which relation he continued till separated from them by death.

In this position he stood firm till the last, when he died emphatically an Old School Baptist preacher: yea, he died such; for his last breath was employed in exalting the sovereign grace of God in the salvation of sinners. But to close: in a word, he was truly a great man, a sound, able and faithful minister of the gospel of the grace of God. A deeply experienced and exemplary christian; a kind and faithful friend, and his memory will be long and deeply cherished by all who know him, and were capable of appreciating his worth. When contemplating the death of such men, our minds are often agitated with clashing emotions.—When looking on one side, we view a great loss sustained; a loss of great magnitude to those who have immediately enjoyed the benefits of their labors of love, and particularly at this time, when there are so few (comparatively speaking) of the description of our departed brother left behind.—Indeed it looks gloomy, clouds and darkness are round about the throne of God; and the page of the book of Providence now before us, is enveloped in deep mystery. The prayer at the head of these lines becomes very appropriate at this time:—"Help, Lord for the godly man ceaseth, and the faithful fail from among men;" and what seems particularly lamentable is, that so few are rising up to fill their places. But when we look on the other side of the cloud, all is bright; they have finished their course: yea, our brother will no more have to endure the peltings of the pitiless storms. No more to mourn over a hard and sinful heart; nor weep over the desolations of Zion, but is at rest: after having like good old Abraham lived to a good old age, and been gathered to his people. And however great the loss to us, it must be ranked among the all things that work together for good to them that love God; to them who are called according to his purpose; and we know that He who is calling our brethren from the field of battle, is as able to raise up others as he was to raise up them; and if it is not his pleasure so to do, it becomes us to bow with deference to his will, and rest satisfied that he is conducting all things to the promotion of his own glory, and the complete and eternal happiness of his own elect.

I leave these lines with you, and remain, as ever,

Yours in the best of bonds,

THOMAS BARTON.

Newark, Del., Jan. 29, 1841.

## EDITORIAL.

NEW-VERNON, N. Y., FEBRUARY 15, 1841.

ONESIMUS.—A New-Hampshire correspondent has sent us two numbers of a New School paper published in that state, called, "New-Hampshire Baptist Register," in which we find a communication signed "Onesimus," the substance of which (if indeed there be any substance in it) is an *anathema-maranatha* pronounced upon the Signs of the Times and its editor. As the article fills about four columns of that paper, we cannot conveniently copy it into ours. But we shall give it a brief examination.

After a few preliminary remarks in which the writer professes to deprecate the evil of infidelity and the danger of false religion, he says that several numbers of the Signs of the Times have *fallen in his way*; but he has never felt much inclination very minutely to examine them. We are not surprised that the contents of our paper should be considered *in the way* of this yankee priest, and therefore offensive to him; but that he should proceed to condemn in such extravagant terms as he has, a paper that he has not felt inclined to examine very minutely, is somewhat remarkable.—

Onesimus says,

"The conductors and patrons of said paper very significantly and modestly call themselves 'Baptists of the Old School.' We are sorry that there is any sense in which they can be called Baptists. As a Baptist myself, I disclaim all relationship to them except that of human beings. I detest alike their principles and temper."

One might suppose that Onesimus had caught a glimpse of some frightful objects, that he starts back with so much agitation and horror—New Zealanders perhaps, that eat up their missionaries! or the inhabitants of Simm's hole!—but no: he is speaking of the conductors and patrons of the Signs of the Times! These have excited his fears; and the sight only of our paper, without *minute examination*, has filled his mind with frightful images, so that his unnerved knees seem to smite together like Belshazzar's, and his agitation is like that of Nebuchadnezzar when he saw the Hebrew children walking uninjured in the midst of his heated furnace. Onesimus professes to be a Baptist, and desires that himself and his fellows may monopolize the name; and yet he seems perfectly petrified with horror at the sight of a paper devoted to the old fashioned Baptist cause, contending for the doctrine of the New Testament, and refusing to be swayed in doctrine or practice by any authority short of the precept or example of our Lord Jesus Christ.

He detests alike our principles and our temper. We rejoice that Onesimus is compelled to make this confession: for if he had denounced only our temper, we might still be in doubt whether we were persecuted for righteousness' sake or not, as we know that our temper is not always as we could wish: but when he assures us that he detests *alike* our temper and our principles, we are led to the rational conclusion that he has discovered a conformity in our temper and practice to the doctrine

we maintain: so that he is not more hostile to our temper than to the doctrine of God our Saviour, that we profess. This is truly encouraging.

Onesimus is sorry that we are Baptists. Well, he need not blame us, for we never should have been what we now profess to be, if it were not for the sovereign grace of God. Had we been left to our own free will, we should surely now be (as Onesimus is) poor conceited Arminians.

Onesimus next compares us to Jannes and Jambres, who withstood Moses; and so, he asserts, do we also resist the truth. This is a round assertion, and much easier made than proven. Infallibility we have never pretended to: if left to ourselves we are as liable to err—as sure to err—as any others of the fallen sons of Adam;—but why has Onesimus not pointed out what truth we have resisted? Or does he take it for granted that, because he and his pharisaic brethren assume to sit in Moses' seat, to oppose them in their arrogant pretensions is to resist Moses? Whether this be his conclusion or not, he seems to gather a little warmth, and says, "*But they shall proceed no farther!*" By what authority he presumes to call the Old School Baptists to a halt, he has not told us. Perhaps he has yet to be informed that *Neither earth nor hell* can arrest the progress of the church of God; and that against her *the gates of hell shall not prevail*.

He further asserts unequivocally, that one of our correspondents says that the editor of this paper has the reputation of being *the keenest black-guard in America!* and we as unequivocally pronounce this assertion a base and malicious falsehood. Let Onesimus extricate himself from this charge if he can. Let him tell us what correspondent has said any such thing. We challenge him, we defy him to do so. This *lie* was originally coined by John L. Waller of Kentucky, and has been bandied about so much by the New School that they may possibly begin to believe it true.—He continues, "Baptists of the Old School, they choose to call themselves, Antinomians of the Old School, &c., is their proper designation.—Their illiterate, malignant vulgarity, their imprudence, all tell beyond the possibility of mistake, who and what they are." If by the epithet, Antinomians. Onesimus means to convey the impression that we indulge in licentious practices, or that we consider it unimportant that the children of God should deny themselves of all ungodliness, and live soberly, righteously and godly in this present world, his assertion is a base slander upon us; but if he means only to say what the term more properly implies that we are delivered from the bondage of the law, and stand in the glorious liberty of the sons of God, we will not object.—Indeed the high importance that we attach to a life and conversation corresponding with the spirit of the doctrine of the gospel that we profess, is what forms the ground of difference between us and the new order of Baptists whose cause Onesimus pleads.

In regard to the justice or injustice of his charging us with whipping the scriptures into a froth,

and giving a literal definition of figurative portions, and figurative definitions to literal passages: we leave our readers, whose decisions are founded on a more critical examination of our publication, to judge; observing in the mean time, if it were possible to convert the scriptures into froth, there would be a prospect that the New School would willingly receive it in copious draughts. If there be any particle of the fear of God before the eyes of Onesimus, he can not rest with the *lie* in his right hand which he uttered when he accused the Old School Baptists with *treating the bible as if it were a just book, designed for their amusement*.—How can he contemplate the ultimate wretchedness of all *impenitent liars* without horror?

Passing his razor, of this general nature, we come to his gross distortion and false representation of an article in the second number of the 8th Vol. of the Signs, on the subject of fallen angels. To follow Onesimus, in all his meandrous course, would require some animal that could upon its belly crawl and feast upon the dust, as nothing short of a serpent can track a serpent; but we shall notice a few more of the numerous falsehoods with which his article abounds. First, he says we have intimated that Milton was the first who believed so, (the views of Milton on the subject of our former article.) This we deny, as we have no idea that Milton himself believed what he wrote upon this subject, in his "Paradise lost." He probably wrote for his own amusement, and to display his poetic talents; but left his ridiculous nonsense for greater fools than himself to believe. If Onesimus, who seems to chide us for our ignorance of history will produce from authentic history, an instance of any person's believing the views of Milton, prior to Milton's day, he will show us history of which we will cheerfully confess our ignorance. He next, represents us as intimating that six thousand years had not furnished a man, that dared to tell the truth on this subject. Is this anything short of a palpable falsehood? Did we not quote the apostles, the prophets and our Lord himself, as having told the truth upon this very subject? We did! Again he says, "*He informs us, The angels had no existence prior to the date, in which God created the heavens and the earth and all the hosts of them. Mind he does not believe in the creation, nor existence of any other angels than human beings.*" Let those who have the second number of our eighth volume, turn to the article, and convince themselves of the glaring falsehoods, of the above extract. Onesimus continues, in the same connexion, "*Some readers might suppose that he (we) meant to admit that angels were created then: no such thing: he (we) believes no such thing. Sadducee like he does not believe in the existence of angels or spirits.*" In refutation of this falsehood, we will give the following extract from our former article, as some may not have that number of our paper at hand, and we assure them that the following is a true copy, verbatim, of what we said, and of all we said on that subject, viz: "We have not been able to see, with Milton and others, either beauty or

scriptural authority for the notion that the angels here spoken of," (to wit, those spoken of by Jude, 6th verse, and 2 Peter ii. 4th) "Were ever residents of that heaven above where the saints are ultimately to rest, nor that they had an existence prior to that date in which God created the heavens and the earth; and all the hosts of them—TO BELIEVE THAT THEY WERE ONCE ASSOCIATED WITH THOSE HOLY ANGELS THAT SANG THE JOYFUL ANTHEMS TO THE SHEPHERDS IN JURY; nor to believe that, in their creation they were created for or capacitated to enjoy the immediate presence of their Maker, or that he designed them for any other purpose than that which is and shall be fully accomplished in their case, to us seems to conflict seriously with divine revelation." The very passage on which *Onesimus* predicates his unqualified assertion that we are a Sadducee, that we do not believe in the existence of either angels or spirits; fully proves him to be a liar, and the reverse of what he says to be the truth.

We have never disbelieved, much less have we ever denied the existence of angels and spirits; and if he had ever been skeptical on this subject before, this very *Onesimus* would have removed all our doubts of the existence of at least one spirit, that is capable of becoming incarnate, and of entering the mouths of the false prophets; but we have never wanted for conclusive testimony on the subject. If we had not expressly mentioned, in our former article, the existence of heavenly angels from the world of glory, such as sang on the occasion of the Savior's advent, we would not be thus severe with this *Onesimus*. But when a man, professing to be a disciple of Jesus, and calling himself a Baptist, will knowingly, and in the face of positive testimony to the contrary, utter such barefaced and malicious falsehoods, the example of our Lord, in his language to the Jews, requires, that we should charge them with it.

This lying *Onesimus*, having charged the falsehood upon us; (and with dastardly cowardice withheld from us a copy of his slander,) goes on to ridicule the man of straw that he had falsely represented us to be; representing our sentiments as involving the ludicrous absurdity of seven human beings, being cast out of Mary Magdalene! And *Onesimus*, even says that we said these seven devils that our Lord cast out of Mary, were seven human beings!

In conclusion, if our readers will prepare themselves "For a feast of intellect and flow of soul," we will give them a copy of the last paragraph in the article of *Onesimus*, and this we will do, because, in our judgement it contains more truth than its author intended. Here it is:

"Baptists of the Old School.' How is this school supplied with scholars? From whence do they obtain stones to build this synagogue? Do they go to the quarry for themselves? Do they preach the gospel to every creature, and call upon sinners immediately to repent and turn to God.—They have no such 'extravagant love for souls.' This would be, to be legal and pharisaical. But if any are so tainted with antinomianism that they cannot be held in fellowship with the churches, these and excluded members are the objects of

their most 'extravagant' solicitude, and to make one proselyte from such, they would as it were 'compass sea and land.' This we know applies to Conn., Mass., and N. H., and it is probable to other States. We are persuaded that a pretty accurate description both of the scholars, and teachers in this 'school' (understanding passage in a religious sense) will be found in 1 Sam. xxii. 2. Of the leaders of this enterprise we entertain the most awful apprehensions, and would solemnly warn them to take heed to the spirit they are of, it is utterly impossible it should be the Spirit of Christ that leads them to pursue such a course. To deceive and ruin themselves is surely enough. To be chargeable with the guilt of deceiving and ruining others is indubitably awful. It is impossible for them essentially to injure the cause of Christ, but they may injure themselves by opposing it. 'He that falleth on this stone shall be broken; but upon whomsoever it shall fall it will grind him to powder.'

Bow, March 5."

On the part of the Old School Baptists, we frankly acknowledge that we do not manufacture our own converts, we do not dig them out of the quarry for ourselves; but, although we "Toil not, neither do we spin," in these respects, yet the New School in all their glory are not arrayed like unto the Old School Baptists, God supplies our walls with watchmen, and, by his quickening grace, causes, "As many as were ordained to eternal life to believe," and under his mighty hand, that passage which *Onesimus*, by way of ridicule has referred to, 1 Sam. xxii. 2, is made applicable to us; poor perishing sinners that are made to feel that we are lame, poor, indigent and condemned, are brought to join the ranks of our spiritual David; and thus we are supplied, without resorting to the devices of the present day.

With the foregoing extracts and remarks, we dismiss *Onesimus*. Would that we could dismiss him as Paul sent away *Onesimus* the servant of Philemon, with assurance of reformation on his part; but this is not our privilege: we can see in him no hopeful signs of conversion to the faith of the gospel. To his own master we leave him, however—we leave him to stand or to fall.—"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. vi. 16.

Mr. William C. Buck, successor of the famous John L. Waller as associate editor of the "Banner and Pioneer," has stooped from the principle of his recent elevation to bestow upon us, as in allegiance to his party bound, a passing compliment; for such we consider that frothy, whimsical bilingsgate in his number for January 21st, in which he has labored hard to abuse us, but failed. Nothing could tempt us to desire, from the same source, a different kind of treatment. He and his party are welcome to rail, ridicule and slander, if they will spare us the mortification of their flattery.—Mr. Buck has greatly amused himself with our name; garbling however from an article written by an abler pen, and published some time ago in the same paper, a very pithy disquisition upon the

proper noun *Beebe*, which he says ought not to be a bee, for he says that it should be a spider! We presume Mr. Buck must stand high among the literary and polite of the New School order, for the happy manner in which he has succeeded in uttering what his sapient brethren have so long labored to express, that we ought to be a spider.

The hope of all arminians or workmongers, that depend for salvation on their free will, agency and works, for their own and for the salvation of the world, is compared, by the prophet Isaiah to the spider's web: "They weave the spider's web, and they hatch the cockatrice's egg; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper! Their webs shall not become garments, neither shall they clothe themselves with their works; their works are works of iniquity," &c. Mr. Buck does not charge us with these characteristics; but he says we ought to be thus, or as he might more clearly have stated that it was the desire of himself and party, that we should leave the ground we now occupy, and fall into the ranks of his party, by assuming the character described in the figure, whose hope is produced from depraved nature, even as the filthy web is produced from the bowels of the poison insect. But happy for us, God's ways are not like man's ways; and although roared upon by the big bulls of Bashan, who think we ought to be a spider, *alias* arminian, it is, as we trust, the good pleasure of the Lord to teach us, that their webs, or self-produced hopes, shall not become garments; and to ordain that we should not clothe ourself with our works. We enjoy a hope through grace that we will be found of God in Christ, not having our righteousness which is of the law, but rather, that Christ is made unto us, WISDOM, RIGHTEOUSNESS, SANCTIFICATION AND REDEMPTION.

Mr. Buck says he feels himself disgraced by noticing our paper. We freely admit that if Mr. Buck had any character to suffer, if he were a christian or a gentleman, his reputation would suffer, by the manner of his noticing us, for his language concerning us is unbecoming a man of common respectability, and can never flow from any fountain less corrupt than himself.

What has exasperated Mr. Buck, is the letter published a few weeks since, with our remarks concerning the Sulphur Fork Association, and although he has failed to produce an item of testimony to disprove the facts stated in that communication, he has amply supplied in the measure of his declamation, what he has failed to produce in argument or fact.

Such are the boasted charity, good feelings and benevolence of the New School Baptists; they can fellowship their brethren of nearly all the various denominations in our land; they can greet with the kiss of charity the Methodist, Presbyterians, Episcopalians, &c.; and even explore the most remote heathen nations of the earth to find pagans on whom to lavish their charity; but the Old School, or Bible Baptists.—Take care!! Their covenant with death, and their agreement with hell, on which they rely to screen them from impending wrath, extends not to them.

## POETRY.

IN THE WORLD TRIBULATION, BUT IN JESUS PEACE:  
THE TWO DISTINGUISHING CHARACTERIS-  
TICS OF THE CHRISTIAN LIFE.

"In the world ye shall have tribulation: but be of good  
cheer; I have overcome the world."—John xvi. 33.

Through the changing scenes of life,  
Fill'd with crosses and with strife,  
Wounded with the serpent's sting,  
How can saints deliv'rance sing?

How, indeed? the saint replies,  
With sad heart and downcast eyes:  
I have struggled hard with pain,  
But my efforts all prove vain!

Restless sin and raging hell,  
Do with grief my bosom swell;  
Do within so vile arise,  
That my breath is spent in sighs!

Why on self, (poor sinner!) pore?  
Look to mercy's boundless store;  
Look to God's redeeming love,—  
Jesus pleads thy cause above.

Would he his dear presence send,  
As thy God, thy guide, thy friend;  
Scatter wide thy doubts and fears,  
Melt in love thy heart to tears:

Then thou wouldst his ways approve,  
Nor dispute his covenant love:  
Covenant love no change e'er knows;  
Tempted soul on this repose.

But methinks I hear thee say,  
"I'm so tempted ev'ry day;  
Am so full of nature's dross,  
Do so fret at ev'ry cross,—

"Am so full of slavish fear,  
All my steps so dark appear;  
Am so straitened in my soul;  
Am so plagu'd by spirits foul;

"Feel so nothing else but sin;  
Am so overwhelm'd within;  
That I cannot, though I try,  
From his fulness get supply.

"I am all-but stung to death,  
At corruption's poisonous breath:  
O what bliss my soul must prove,  
To be perfected in love!

"But I am as far from this,  
As the west is from the east;  
And desponding, almost say,  
I shall never know that day.

"What a sight it is to see,  
Such rebellion fume in me!  
And like fretful Rachel cry,  
Give me children or I die."

"When I read the truth of God,  
'Tis to me a sealed word;  
For I can no sweetness find,  
To relieve a harass'd mind.

"If I go to God in prayer,  
My confusion meets me there;  
Ev'ry trifle near at hand,  
My attention can command.

"That I rise from off my knees,  
Loathing e'en my services:  
Since they prove so vain and wild,  
So polluted—so defil'd.

"Worse than trifles sometimes rise,  
When I'd make to God my cries:  
Thoughts unholy and unclean,  
Are injected too within.

(TO BE CONCLUDED.)

## Died.

**BROTHER BEEBE**:—Please give the following  
notice through the Signs of the Times.

Died at Ninevah, Ia., January 17, sister **CASAN-  
DRIA FORSYTH**, wife of brother David Forsyth, in  
the 53d year of her age.

Sister Forsyth, had been a member of the Bap-  
tist church for thirty years, and was highly esteem-  
ed by her friends and brethren. For the last  
three years she was afflicted with consumption,  
which for four months was very distressing; all  
of which she bore with patience, and waited for  
the time of her departure to arrive.

Ye friends and neighbors weep no more  
For her whose sufferings now are past;  
She long'd to quit this mortal shore  
To be with her Redeemer blest.

R. RIGGS.

In Marion county, Ia., October 14th., ult., broth-  
er **HENRY KEMPER**, in the 23d year of his age.—  
He manifested great resignation to the will of God  
in the hour of dissolution.

R. R.

Died, of bilious fever, at his residence in Acco-  
mac county, Va., October 20th ult., brother  
**WILLIAM C. BOGGS**, aged 38 years and 9 months.

He was a member of the Regular Old School  
Baptist church formerly known by the name of  
Pungotague, about eight years, and a deacon three  
months previous to his death. Brother Boggs led  
a very exemplary pious life, both as a christian and  
a citizen. He was highly esteemed; and his  
death is greatly lamented by all who knew him.—  
The loss which his family sustained cannot be easi-  
ly described. He was a kind husband, a tender  
father, and a good neighbor. He has left a widow  
with four small children. May the Lord bless  
comfort and console them under the loss which they  
have to sustain: and may it redound to his own  
glory, and be among the *all things that work to-  
gether for good*. Brother Boggs was a firm pillar to  
the little few with whom he assembled, that are  
everywhere spoken against, and that appear at this  
time to be in sackcloth. He earnestly contended  
for the faith once delivered to the saints, and firm-  
ly vindicated the doctrine of grace;—but denied  
everything that in his opinion had a tendency to  
dishonor God.

ISAAC MOORE.

Brother Beebe:—Please insert the following brief  
notice of the death of my dear mother, *Sarah Sellers*, who  
departed this life on the 27th day of September last, in  
the 74th year of her age, she lived with me for the last  
three years of her life, during which time she was blind.  
As a mother, she was tender and affectionate; as a sister  
in Christ, highly esteemed; she had been a member of the  
Regular Baptist church for the last fifty years, and closed  
her mortal pilgrimage in the full assurance of the faith of  
God's elect.

MOSES W. SELLERS.

## Receipts.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., MARCH 1, 1841.

NO. 5.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

To the editor of the Signs of the Times, as a brother beloved, having a communication to make as agent, having written lately on several subjects to yourself and others, having no new turn of thoughts to communicate, and yet having some inclination to darken the paper a little, I am somewhat at a loss for a subject. But while ruminating, the subject of Christian Experience comes before me; and I think of the consolation I hope I have received in reading some of the experiences of my brethren whose faces I have never seen, and the warmth of affection flowing towards them; and calling to mind past scenes which have been to me deeply interesting, I will tell my brethren through your columns, if you please, some of my cognoscence on the subject. Perhaps it may administer, through the operation of the blessed Spirit, some small degree of comfort to some of the weaklings of my Master's flock. And I shall state it in this way. If a view by faith (as in a glass) of the divine glory and fulness of the blessed Saviour fills the soul with such self loathing as I hope I sometimes feel; and such desire to be like him in all holy exercise; to be diligent in business; fervent in spirit, serving the Lord; how little do we see of his glory, and how seldom are the opportunities in which we are favored with such special manifestations of his grace! And how corrupt and abominable must our nature be, since we are so much of the time so low, dull, dark and indifferent in our feelings; so light, vain, proud and wandering in our minds, have so many vain, foolish and sinful thoughts, are so glued to this world and its vanities, so inconstant to Jesus in our affections, and our zeal in his cause so inferior to the zeal of many in the service of their idols! How unworthy the christian character do we act when Jesus hides his glorious face from our view, and that lump of corruption called *self* is left without the restraint of his special presence and power to keep it in subjection! It does not appear that such manifestations of his love as he sometimes makes is sufficient to keep the soul long in a tranquil state: for what Paul calls the *old man* can be as religious as the proud monarch of Babylon when he saw the form of the fourth in his overheated furnace: for when he saw there was a God who

could deliver from his fiery oven; he could at once make a religious law to show his zeal in behalf of the God of Shadrach, Meshech and Adednego. So when we are quickened in duty by the light of Christ's loving countenance, and a view of our former negligence makes us ashamed, and a taste of the sweets of bliss divine is given, we begin at once to pass resolutions in relation to our future diligence in the way of duty. As the Arminian teaches that our comfort in religion depends on our faithfulness therein, and there is so much comfort to be enjoyed, and so much safety from future pain and the execution of the curse of the law, our *old man* (being an Arminian) resolves with all his might (which is perfect weakness) to be more faithful; he acknowledges that he has done wrong, he ought to do better, he must do better, he *will* do better—be more faithful—watch more—pray more—read more—repent more—be more studious in religious things—more punctual to fulfil his promises—more upright in his walk—more reserved in his conversation—more religious in his appearance—do more for God—indeed be much better every way, so that he may enjoy more comfort, have less trouble, be much better thought of among professors of religion and by the world at large. But all his resolutions, promises, prayers, tears, repentance and the rest of his religious exercises are no better than Nebuchadnezzar's decree that nobody should speak anything against the God of Israel. *Self*, beloved *self*, is at the bottom of such resolutions as originate in and flow from the flesh.

That we ought to pray more and repent of all our wickedness in the sight of God, is granted;—and when the Spirit of God leads thereto and Jesus gives repentance, it will be done, and done to purpose; and not otherwise. All our prayers and repentance that are not excited by these divine influences, are of the same kind that the scribes and Pharisees of old possessed: and modern pharisaism is no better for having a new dress and being called *gospel* instead of *law*; or for professing the name of Christ instead of Moses. I myself have formed more such resolutions, were they separately written, than you could print on the largest sheet of paper you ever saw, and *am no better yet!*—no better for all of them! they are all broken, and I am the same poor helpless sinner that I was when I first publicly engaged to be for God, and for none other,—more than forty-seven years ago. Still God is the same; his grace is the same, and my poor old loathsome sinful religious self is pretty much the same; perhaps as I grow older my corruptions grow stronger, or appear more unwieldy. I have hoped, however, that it has been the enjoyment of more light that has made my corruptions appear worse to me, for whatsoever doth make

manifest is light. May this then be my consolation, that where sin hath abounded grace did much more abound. So as sin hath abounded in me, grace may much more abound towards me; that as sin hath reigned in me unto death, even so may grace reign in me through righteousness unto eternal life by Jesus Christ our Lord.

Yours to serve for my Lord and in his cause, by the leave of his providence and the aid of his Spirit,

HEZEKIAH WEST.

South-hill, Bradford Co., Pa., Jan. 21, 1841.

FOR THE SIGNS OF THE TIMES.

New Brunswick, N. J., Feb. 16, 1841.

DEAR BROTHER BEEBE:—The sweet religion of the Lord Jesus is as unchanging as its adorable Author, and He is revealed to us in His word, as the same yesterday, to-day, and forever—the great God our Savior, who saves to the uttermost, and justifies from all things all that come unto God by him. And who can tell the blessedness of that soul who, taught by the Holy Ghost in his daily experience, to feel his utter vileness and total emptiness of all good in himself, as a poor fallen sinner, whose once fancied-comeliness is turned into corruption, and his blossoms into dust, is enabled to live a life of faith on the Son of God, and while every fresh view he takes of himself fills his heart with anguish and his soul with bitterness!—He puts up the petition of the Apostle Paul, that I might know him and be found in him—not having on 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; and rejoices to find that salvation is of the Lord *alone*, and that union to the Lord Jesus brings with it all those immense benefits and blessings; the sweet appropriation of which, to his own soul by the Holy Ghost, fills him at times with a joy unspeakable and full of glory.

And it does appear to me my brother, that, the whole difference between the modern flaming professor and the humble follower of the Lamb, is, that while the former is feeding on the flesh of his own arm and following his own vain imaginations, the latter having received the sentence of death in himself, that he should not trust in himself, cries out with the psalmist, In thee, O Lord, is my trust, O leave not my soul destitute. His greatest fear is of being left to himself, and his request is, Teach me, O Lord, and lead me in the way, Everlasting; for thou hast delivered my soul from death, wilt not thou deliver my feet from falling, that I may walk before God in the light of the living. And thus while the modern Pharisees are making the land ring with their great efforts to help the Lord, the child of promise while passing through this desert, and realizing that the smallest

rivulet that he meets with to quench his thirsty soul, flows directly from the ocean of the unchanging love of his heavenly Father, cries to God for help and finds all other helps vain. And while looking around this poor dying world, and passing on through it as a pilgrim to Zion, his heart is touched with compassion for the thousands around him who, seem regardless of the things that make for their eternal peace: his hope is still in the Lord who has declared that this arm is not shortened that it cannot save, nor his ear heavy that it cannot hear; and that he will bring the blind by a way that they know not, and lead them in paths that they have not trodden, and make darkness light before them and crooked things straight.—And let us never forget, my brother, that the whole work is ascribed to him who it is declared shall build the temple and bear the glory; and it is a sweet part of the work of a gospel minister to proclaim that all the true born sons of Zion are born of God, passed from death unto life and cannot come into condemnation—chosen in their glorious Head before the foundation of the world, that they should be holy and without blame before him in love. Paul in addressing the saints at Corinth says, And ye are complete in him. O glorious truth! complete in him: may the sweet words sound aloud in my conscience under every accusation of Satan, may they be my song in the wilderness, and as I pass the valley of death, may the sweet words complete in him drop from my lips as I leave time for eternity. These are old fashioned truths my brother, and the older the better, for all those who have realized the blessing of being saved in the Lord with an everlasting salvation, planned before time and reaching through all the contingencies of time, and to be enjoyed in full fruition when time shall be lost in eternity. Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance, and in thy righteousness shall they be exalted. But what kind of sound is that which issues from the pulpits of your Theological School Baptists? You will hear very little about that precious Lord Jesus, who is the all and in all of his dear people: and the most that you will hear about his glorious person and finished work is contrary to the record that God has given of his Son; but you may hear much about the wonders done and to be done by the concentrated efforts of poor fallen man by means and measures untaught and untold of in the word of God. But he that is made alive from the dead cannot feed on such vanities—no, he needs the bread of life and the wells of salvation; and to that God he looks, that has declared he will supply all his needs according to his riches in glory by Christ Jesus; and the longer he travels in his pilgrimage, and the more he is led to see the vanity of all created good, the more earnest will be this cry, Lord evermore give me this bread.

I sincerely congratulate you, that your valuable little sheet has progressed to a ninth volume, and is so much improved, and I am pleased that political subjects are to be entirely excluded. My soul has been both edified and comforted in perusing the

editorial and the valuable communications of your numerous correspondents, especially, those of that able champion for a strict adherence to the simplicity of the gospel, Elder S. Trott. And I do entreat some of our brethren who differ with him in some points to manifest more of that meekness and brotherly kindness towards him which so much in my view distinguishes his communications.

And may the Lord enable you, my brother, still to contend earnestly for the faith once delivered to the saints, and to fight the good fight of faith until you lay hold on eternal life,

Is the prayer of yours truly.

GAD.

FOR THE SIGNS OF THE TIMES.

Trenton, Butler Co., Ohio, February 1, 1841.

DEAR BROTHER:—According to the request of the Miami Regular Baptist association, I send you the following address for publication, which Elder Jewett the editor of the *Doctrinal Advocate* and *Spiritual Monitor* sent to me to deliver to that Association at her last session, which I also did and it was by them cordially received. And for the satisfaction of such brethren as were not present (that might in any degree have been dissatisfied with Elder Jewett) the association resolved to send it to you for publication, that the brethren generally might have an opportunity of reading it and thereby have their minds relieved. The address is as follows:

“Mott's Corners, Tompkins Co., N. Y.

D'R. BRETHREN:—So much confidence as yourselves once had in Eld. J. Osbourn, in the exercise of which ye kindly received him to your pulpits and your firesides; so much confidence had I in him from the time of my first partial acquaintance with his writings, about four years ago, until some time since he brought forward his charges against the Baptists in the west and especially against yourselves. But notwithstanding the confidence I had reposed in him, I should never have introduced his charges, if he had not used that art which I was neither prepared to suspect, nor distinctly to discover till since it was too late for me to avoid the trap. Had I been aware that he was making these charges with no other ground than now appears, I could not hope that you would ever pardon my trespass in publishing them: whatever serious earnestness and other arts he had used. But when you just reflect that he was reporting those to me who were so much strangers to me, and reflect also that some other *hear-say* reports (which have never been published) came to me as if to confirm his testimony, I do trust that you will pardon the error of your unworthy brother and servant, in that through ignorance I have been left to publish those severe charges against yourselves. While I do thus ask for pardon inasmuch as that matter, though ignorantly admitted by me, has been a subject of hearty regret I think I may say repentance, Dear brethren, what think ye? Is not our glorious King wise enough and mighty enough to overrule this to some good account in his Zion? Truly I think you would unanimously say he is. Well

then, rejoice with me in this my only consolation in the matter. I am persuaded that if you are seen to be clear of these charges, the fellowship of the saints far and near will be increased towards you; if I so unworthy might speak for one, I would say that my affections in the gospel of the Lord Jesus Christ are already more tending towards the brethren at the west and more especially towards the Miami association, than if nothing of these things had taken place, although I could not so say if I now supposed Elder O. to be correct.—At the same time I would say that it is my hope if ye do find any leaven working among you, whereby any are led to deem themselves *wise* above what is written, that ye will in all gospel affection and faithfulness so proceed in relation to such cases, that a better example may be set even by yourselves before him who, as it appears, without any thing like gospel labor has issued his charges against you. Another thing ye may yet have occasion to rejoice at, even that the reports and the reporter should come forth to light, that he should receive due reproof before having proceeded too far. As to myself, I have endeavored to proceed as nearly according to the light which has been brought before me—though sometimes my mind has been in doubt whether it were light or darkness that was by some introduced to my consideration. I would not knowingly for the sake of any advantage compromise the truth or fellowship error; neither can I willingly sacrifice the many to the caprice or displeasure of the one.

But now in closing I would say, that if in christian-like simplicity ye are seeking to cleave to and strive for the faith once delivered to the saints, then may grace mercy and peace abound to you, from God our Father and from our Lord Jesus Christ; your souls being kept in his love.

Yours through the mercy of God in him.

D. E. JEWETT.”

FOR THE SIGNS OF THE TIMES.

Gum Tree, Chester Co., Pa., Feb. 2, 1841.

BROTHER BEEBE:—It is some time since you received any communication from me, longer indeed than I expected it would be when we parted at the Delaware association; but it becomes my duty to make a remittance to you, and it seems I cannot let the opportunity pass without communicating some of my thoughts. I have received the first No. of the present Vol. and from reading the introduction, &c. I am inclined to think that nothing of a political nature will be introduced into your valuable paper for the future. The Signs has not been without its imperfections, but with all its faults I love it still—I love it for that scriptural, fearless and decided stand it holds against the mother Arminianism and her entire brood of institutions, not recognised by the scriptures of truth, and wholly unknown to the church of Jesus Christ. I love it because it is devoted to the honour and glory of the King of Zion, maintaining that his word is the rule, the only rule of faith and practice to the subjects of his grace, and that the doctrines of men, (however plausible) the inven-

tions of men (whatever motives actuated the inventors) are all the vile efforts of unregenerated men whose hearts are at war with the sovereignty of Jehovah, and whom the scriptures represent as workers of iniquity. I love it because in our communications, we may encourage each other in the good ways of the Lord, indeed I have derived comfort, pleasure and instruction from those who perhaps never contemplated that their productions would be beneficial to the cause of our Lord and King.

It is to be hoped that the end we had in view in establishing the Signs will never be forgotten, and which I cannot express better than in the words of the inspired penmen. Isaiah l. 14. "Put yourselves in array against Babylon, all ye that bend the bow; shoot at her and spare no arrows, for she hath sinned against the Lord." Psalms cxxxvii. 8. "O daughter of Babylon who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.—cxlix. 9. "So execute upon them the judgment written; this honor have all his saints: praise ye the Lord." And again, "Comfort ye, comfort ye, my people, saith your God." "Walk about Zion and go round about her, tell the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following: for this God is our God forever, he will be our guide even unto death." I remain

Your brother in much weakness.

JOSEPH HUGHES.

FOR THE SIGNIS OF THE TIMES.

BROTHER BEEBE:—A brother in a letter I received recently containing strictures on what I have given as the scriptural doctrine of God's existing as ONE and THREE, refers me to a passage in my fourth No. as conveying the idea that the Godhead was humbled, suffered, &c.; and on looking at the passage again, found on col. 3, page 138, Signs Vol. viii., No. 18, I see it is liable to such a construction when taken irrespectively of what I have written in the other numbers. I wish therefore to offer an explanation of it. The passage is this, "That this one JEHOVAH exists as THREE and so exists as THREE, that in all his divine majesty and perfections, he as the Father remains the invisible God, high seated on his throne, rolling on his eternal purpose, maintaining the honors of his throne, demanding and accepting satisfaction for his transgressed law, &c. At the same time, as the Son, be appointed heir of all things, be made an High Priest, offer himself in sacrifice, &c." As I was here speaking of Jehovah, in his essential existence, as THREE, and not of the Son distinctly as uniting the Godhead and humanity in his person, it did not occur to me, that any would understand me as intending to convey the idea that the Godhead itself was made a sacrifice, &c. The idea I intended to convey was that God so existed as THREE, that whilst as the Father he was exercising all the prerogatives of the divine throne, he, as the Apostle saith, was manifested in

the flesh, justified in the Spirit, seen of angels, &c. or in other words, that the fulness of the Godhead dwelt bodily in Christ Jesus, so that in Christ the Godhead and humanity so existed in personal unity that he was the Jehovah whilst exercising the office of Mediator between God and men, and whilst humbling himself as the Son of man, and yet it was only as Christ that he was appointed Mediator, and as man that he suffered, &c. Hence the work of redemption accomplished by him in his humiliation, had the perfection of the Godhead in it. The righteousness which he wrought out, is the righteousness of God. Rom. iii. 22; 2 Cor. v. 31; and the blood which Jesus shed is spoken of as the blood of God. Acts xx. 28.

S. TROTT.

Centreville, Fairfax Co., Va., Jan. 29, 1841.

FOR THE SIGNIS OF THE TIMES.

Hamburg, Clark Co., Ia., Jan. 20, 1841.

BROTHER BEEBE:—I have received the first number of the ninth volume of the Signs of the Times. I rejoice to see so many of the Old Regular Baptists of Jesus Christ, valiant for the truth, although when compared to anti-christ we are few; nevertheless Jesus is our Leader and we need not be afraid, for he has conquered death and hell, and led captivity captive, and given gifts unto men and ascended up far above all heavens, that he might fill all things. Those gifts are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—the church of God; and Paul was one of those gifts: he tells us that there were pastors, teachers and elders, which the Holy Ghost had made overseers or watchmen; and he told them to feed the church of God which He had purchased with his own blood; but he did not tell them to eat the fat and clothe themselves with the wool, as many have done, and are still doing. We see in Ezekiel xxxiv. that the Lord is against such shepherds and will require his flock at their hands, and cause them to cease from feeding the flock,—Neither shall they feed themselves any more, but I will deliver my flock from their mouth, that they may not be meat for them. And He will both search and seek out his sheep, and will bring them out from the people. And I will feed my flock, and cause them to lie down. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat with the strong: I will feed them with judgment. O my flock, I will judge between cattle and cattle, between the rams and the he-goats. The Lord declares he will judge them, because the fat cattle have thrust with side and shoulder, and pushed all the diseased with their horns. Does not the prophet describe this time? I consider that God's poor sheep have been pushed, driven and shorn as close or closer than they ever were, by American missionary hirelings; for all such as will not pay these hirelings are pronounced poor diseased sheep, and would have been persecuted to death ere this time, if the earth had not helped the woman.

Thanks be to God, the poor have the gospel preached unto them; but not by the hirelings that divine for money. Paul said grievous wolves should enter in among the saints, not sparing the flock, and even of their own selves men should arise speaking perverse things to draw away disciples after them, teaching things contrary to the gospel of Jesus Christ. And there were certain men that came down from Judea, and taught that they must do after the manner of Moses, or they could not be saved: and others went out from the apostles and troubled the brethren, subverting their souls, telling them that they must keep the law. Even so some have gone out from us who call themselves Baptists but are Arminians; and they are for hastening the time of the Lord, and are well calculated to make Ishmaelites: they are not the children of promise, but are mockers of Isaac, and distress the mother, (or the church) and destroy the peace of God's dear children, for they are unruly—not willing to be governed by the church: therefore they are vain talkers and deceivers, who have subverted whole houses, teaching things which they ought not, for filthy lucre's sake; and Paul says their mouths must be stopped, (Titus i.) I think that some of our churches, ministers and associations have stopped some of these hungry modern missionary beggars' mouths, by telling the truth of them. The case of the Hamilton students' paying their own expenses, (the Hamilton society having been previously paid) I hope will open the eyes of some that are burdened under the missionary craft.

When the people saw the boldness of Peter and John, they took knowledge that they had been with Jesus; and I think we have some in our ranks that are bold, and who like Paul will not be put off the highway of the Lord, for they consider that Christ is the Head of the church. Eph. i. The apostle shows that they with himself were one in Christ, and chosen in him before the foundation of the world: for Christ existed before the world was, and their spiritual existence was in him, as he is their spiritual Head and they are all one in him. It takes all his people to make one Body or Church, and he did in his own time purchase it with his own blood, having predestinated the members thereof unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made them accepted in the Beloved, in whom and through whose blood we have redemption, the forgiveness of sins according to the riches of his grace. This being the mystery of his will according to his good pleasure which he purposed in himself, that in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. God created man, in his own image created he him; male and female created he them. So Adam's bride or wife was in him the first man, and Adam was formed of the dust of the ground, and put in the garden of Eden before God separated the woman from Adam her husband: yet we see that she was first in the trans-

gression, and Adam was not deceived, but the woman, being deceived, was in the transgression; and, though Satan was suffered to captivate all God's children in Adam, yet he [Adam] was only their natural head: hence they were only captivated in their natural existence, and their captivity did not affect their spiritual existence, for that was in the Man Christ Jesus, the Lord from heaven, their spiritual Head and Husband. Therefore they did not forfeit their spiritual inheritance or their spiritual life; for Christ is their life: therefore Christ said, *I give unto them eternal life and they shall never perish, &c.* So this was one among the all things that God wrought and still works after the counsel of his own will: the putting forth his people in Adam, and suffering Satan to bring them into sin, bondage and even death. For had not this been the case, they could never have been redeemed from sin and death, and God would not be glorified as a REDEEMER. The angel said to Mary, "Thou shalt call his name Jesus, for he shall save his people from their sins." So we can understand the apostle (2 Tim. i. 9): *Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but he will gather together in one all things in Christ.—In whom we have obtained an inheritance, being predestinated.* Inheritance is hereditary, possession by hereditary right: hence they are descendants of God by relationship to Christ their spiritual Head, and none can bar them from their right of inheritance; for it is incorruptible, undefiled and fadeth not away, reserved in heaven for them. We must be born again or we cannot see the kingdom of God—born from above. Jerusalem [or heaven] which is above is free, which is the mother of us all, that is, all in Christ, conceived in heaven above and born in his kingdom here below.

Yours in truth,

M. W. SELLERS.

FOR THE SIGNS OF THE TIMES.

Carrollton, Carroll Co., Ky., Jan. 6, 1841.

DEAR BROTHER:—Another year has passed, another season is gone, and we are yet the spared monuments of divine favor, and permitted to remain among the saints in the church militant to enjoy their sweet society while we are all awaiting the days of our appointed time till our change come; till we are called away to know of a truth whether we are sons or not; while in time we live by hope, but then hope will be no longer hope—faith will be turned to sight. Then if we are of that happy number to whom it is our Father's good pleasure to give the kingdom, how delightful must be the company of those happified millions in the realms of immortal glory! where there will be no more sighing for the company of absent brethren and friends! where there will be no more separations, but the happified spirit will go on from perfection to perfection in wisdom and happiness! where the glorious mysteries of godliness will be continually unfolding themselves to the ravished

through—Great and marvellous are thy works, Lord God Almighty! O how much more marvellous must they appear to the disembodied spirit than they did to John on the isle of Patmos, while he was clothed with frail mortality! Yes, and when that spirit is approximating nearer and still nearer to the character of Deity in point of knowledge, but still remaining at an infinite distance from him. O how infinitely glorious! how exaltedly majestic must that God be who is the very perfection of all perfections, and how happy must that saint be who feels a strong hope that his calling and election is made sure! Yes, and when that saint reflects that all his hopes rest upon Jesus, and that all those perfections are continually executed towards him, O how the heart must palpitate with emotions of praise to his holy name. But will the saint while on earth come to the conclusion that God has by his gifts brought him in debt, and that God will require a complete and full liquidation of all this debt by good works? I answer, No. If we are saved it is by grace through faith, not of works. If I have to discharge this debt by my good acts, or go to the regions of despair, I am lost, lost—forever lost. "For the good that I would, I do not; but the evil which I would not, that I do." Rom. vii. 19. Then if I am saved it is all of grace, it is all of that electing love which existed before all worlds: it is the effect of that love with which he first loved me. Then my Lord is to me the Alpha and Omega, the beginning and the end, the first and the last.

Farewell,

May we meet where parting will be no more.

H. COX.

FOR THE SIGNS OF THE TIMES.

Canton, Wayne Co., Mich. Jan. 18, 1841.

BROTHER BEEBE:—I once more sit down to write you a few lines, informing you that we are at present enjoying a tolerable degree of health, I had myself since the first of September last been afflicted with the fever and ague for the most part of the time, until winter set in, since then I have been troubled with a severe cold for several weeks, but have nearly recovered of that also; I hope these may find you and yours enjoying the blessing of health.

I have not anything of much consequence to write, as it respects the affairs of Zion; I am quite confident of one thing however, and that is, that God has not left himself without witnesses, or some few to witness to his goodness, even in the state of Michigan. We are frequently hearing from almost every direction, of brethren that are groaning under the bondage of those who are assuming to be their task-masters; and in several places there appears to be a prospect of their soon ridding themselves of the yoke that bears so heavily upon the necks of those whom we trust the Son has made free indeed. Our trust is not in men, nor means; but in Him who has said, *My counsel shall stand, and I will do all my pleasure.* And again, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.* Again.

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, &c.*

I will now quote an extract from the fourth annual report of the Baptist convention of the state of Michigan, held at Adrian, September 4th, 5th, 1839:—

"From the above table (meaning a table of counties, population, churches and ministers) which is presumed to be in the main correct, it appears that in thirteen Counties, with a population of about 20,000, there is not a single Baptist minister, and in four others, with a population of about 15,000, but one to each County; while in other sections of the state, a supply greater than any other section of the country exists. No other state can present the number of ministers so equal to that of their churches. And while we make allowance for the superannuated and infirm, we are fully satisfied that if all those who are residing within the bounds of this state, could be sustained so as to give themselves wholly to the work, there is talent and men amply sufficient to supply the entire population. It is a fact notorious to your Board, as well as to others, that a large number of those in this state are at home on their farms laboring for the support of their families, either of choice or of necessity, who if they were sustained either by your Board or by the churches, would be of great service in Zion. Had your Board the means, we have the men whom we could send out into the whole length and breadth of the state, penetrate every corner, visit every part and amply sustain the cause."—Page 11 of said report.

I will give a sample or two more from the same report:—

"The pressure in the pecuniary matters of the country does not in the least abate, and few of even the willing hearted dare give pledges to any amount for the ensuing year." \* \* \* \* \* "Efforts have been made to obtain some one who could devote himself entirely to this work, but as yet without success. The want of such an agent will in some measure account for the paucity of our funds and the leanness of our report." Page 8.

Who can read the above extracts and not discover at once what is lacking in the estimation of the Board, or what hinders the evangelizing of our state? At the time the report was made, the pecuniary matters of the State were called hard, but are now five times as hard as they were then, especially for those eastern *dandies*, who have come out amongst us heathens as they often term us; they are obliged to haunt our Legislature, our counting houses, and even our school districts in order to obtain a living: even those that have good situations, or in other words wealthy congregations to support them, are not sure of them long, in consequence of combinations, competition, &c.

Brother Beebe, I am confident that the high pressure system has been brought into requisition in religious as well as other affairs; and I think that it is as much beyond a sound and healthy state of affairs as our financial and commercial ones are, I mean professed religion, as I do not believe that real religion is effected by any of these causes, but that it is regulated by or from a much higher source. And if the hardness of the times, as they are called, should have the effect as they bid fair to, of ridding us of the host of mendicants

that have infested our state, we shall have abundant reason to bless God for the deliverance.

Yours as ever,  
A. Y. MURRAY.

FOR THE SIGNS OF THE TIMES.

**BROTHER BEEBE:**—Having to write to you on some business, and a remittance to make, I have thought of giving my views, or at least some of them relative to the intercession of Christ: various are the notions of men, and even professors of religion with regard to this subject. The general view presented by human reason is, that the Son of God is standing and pleading with the Father, as one finite being would plead with another—saying, Father, spare sinners, spare Adam's posterity, for I have died; if they will turn to thee and repent, save them from endless misery."—Here we see the act of the sinner is the main hinge on which the salvation of the soul is suspended. We have heard some preachers tell the people, *Christ is now on the mediatorial seat, and we know not how soon He will step off, and then not another sinner will be saved.* Others say, they are free from sin, because the seed remaineth in them. Such of course have no need of an advocate—*But to the law and to the testimony.* Paul would ask his brethren, "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is ever at the right hand of God, who also maketh intercession for us." Rom. viii. 34. From this and many other parts of scripture we learn that the death, resurrection, ascension and intercession of our Lord Jesus Christ are inseparably connected, and by them the sinner is saved with an everlasting salvation.

When Judah interceded for his brother Benjamin (with whom the cup had been found) before Joseph, he tendered his own services as an equivalent for the offence his brother had committed, that the lad might return to his father unto whom himself had been bound as surety before the supposed offence was committed. And when the high priest under the law entered within the second veil, with the names of the twelve tribes which he represented on his breastplate, to appear before the mercy-seat, where the Lord had said he would commune with Israel, it was not without blood, for *without it is no remission.* The equivalent here was the life or blood of the victim that had been slain in sacrifice, which was the firstling of the flock without blemish. So we see the law had a shadow of good things to come: yet it made nothing perfect; but the bringing in of a better hope, made perfect.—The gospel presents to the heirs of promise a new and living way, consecrated through the flesh of the High Priest of their profession, who through the Eternal Spirit offered himself without spot to God. By virtue of this offering the spiritual Israel may have access with boldness, being represented by the High Priest of a greater and more perfect tabernacle, not made with hands, who suffered without the gate (not in heaven as some have vainly supposed, but on earth where the offence was committed) and, having made peace by the blood

of his cross, is exalted with the right hand of God, to give repentance to Israel and forgiveness of sins, he being Head over all things to the church, and her life being hid with him in God. The life that she lives in the flesh, is by faith in him; and Paul would tell the inhabitants of Zion that they had come to Jesus the Mediator of the new covenant, and to the blood of sprinkling *that speaketh better things than that of Abel.* We understand the apostle here to say that by virtue of this blood he entered into the holy place, as he hath said, again to appear in the presence of God for us.—But could we conceive of a time when there would be no Mediator, then there would be no Intercessor, and the blood of sprinkling would lose its virtue and cease to speak—the sword would awake against the defenceless sheep, and they would hear the thunders of Sinai that could not be endured. But, brethren, it is not so that ye have learned Christ, if ye have tasted that the Lord is gracious, for the Holy Ghost hath said by the mouth of the prophet, *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death and made intercession for the transgressors.*

The Lord's portion is his people; a *munition of rocks is their defence:* for the life that is imparted in regeneration is received from Christ the second Adam and spiritual Head, (as has been clearly shown by br. Trott) which is the incorruptible seed that cannot sin, because it is born of God. Yet no man can say in truth that he hath no sin: for that which was received from the first Adam is corrupt; and every child of grace is taught to say, with Paul, *When I would do good evil is present with me; so with the mind I serve the law of God, but with the flesh the law of sin!* Yet the children are assured they have an Advocate with the Father, **JESUS CHRIST THE RIGHTEOUS!**

Yours in the fellowship of the gospel,  
RANSOM RIGGS,  
Nineveh, Johnson Co., Ia., Jan. 20, 1841.

FOR THE SIGNS OF THE TIMES.

Mt. Vernon, Ia., Jan. 14, 1841.

**DEAR BROTHER BEEBE:**—I have been an occasional reader of your valuable paper for about four years, during which time I have often been made to rejoice in consequence of the soul cheering truths which are brought to view in relation to the glorious plan of redemption through Christ the Head of the body (which is the church.)

Dear brother, when we turn our attention to the present condition of the world, with regard to religious matters, are we not compelled to believe that the time alluded to by the Apostle has fully come, when men will not endure sound doctrine, but shall heap to themselves teachers having itching ears. And again, he says, *In the last days men shall be lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, &c.* I have no doubt, but that we are now witnessing those very times; for truly there are very many who appear to have a form of godliness, but in my judgement deny the power

thereof; for they tell us that salvation is conditional, and that the sinner has the power, and must comply with certain conditions or never be saved. In this, the power of godliness is denied; for just as far as human effort can go in the great work of soul-saving, just so far is the power of God insufficient: and the man that urges a system of the *do and live* sort, certainly, does neutralize the blood of Christ, and says in effect, that it is not sufficient to save the sinner; but I have not so learned Christ. And again, *They shall heap to themselves teachers.* What can be more plain than this?—What a vast number of professors at this time, who are unwilling to put up with such preachers as God is graciously pleased to call and qualify for the work of the ministry. And now, in order that they may have teachers of their own, such as will tickle their itching ears, they have erected large factories where hundreds are said to have been qualified for the breaking bread of life to the church of Christ. How very different, a course of this kind is from the direction given by the Great Head of the Church, who said, *Pray ye the Lord of the harvest, to send forth more laborers into his vineyard.* I remember also, that the command of the blessed Savior to his chosen was, *To tarry at Jerusalem, until they were endowed with power from on high.* It is not so with the Ishmalites of the present day; but the order now is, *Tarry at the Theological School until you obtain a good share of the wisdom of this world, or at least, eight years; and then if you can get a sufficient call in cash, you will be completely prepared to obey the call, and please the people.* Oh how derogatory to the character of the great eternal God, is a course of this kind! I awfully fear, the time will come, when it will be asked, *Who hath required this at your hands?*

May Israel's God keep both you and me, and all that love his dear name in the truth—give us continually the spirit and power of his holy religion, and at last save us in his kingdom, is the prayer of

Your brother in tribulation.

JOEL HUME.

FOR THE SIGNS OF THE TIMES.

**DEAR BRETHREN:**—I embrace the present opportunity to let you know that I am in the land of the living, surrounded with enemies on every hand: there are, however, but three I dread—the world, the flesh and satan. I am continually at war and never expect to be at peace with them. I hope the Lord will preserve me from their snares, that I may be able to run the race that is set before me, finish my course with joy, and finally enjoy that crown of glory which God the righteous Judge has laid up for me, and not for me only, but also for all that love his appearing: then we shall bid adieu to this world and all its worldly treasures and bewitching snares; then shall we be out of the reach of a tempting devil, and where we can join in one eternal song of praise and hallelujahs to God and the Lamb, through the wasteless ages of eternity; then shall we sing praises to him that has redeemed

us by his blood. Often I can say with the poet:

"O how it lifts my soul to think  
Of meeting round the throne,  
Eternal pleasures there to drink,  
Where sorrows never come."

Brother Beebe, I must say I have been much edified in reading the *Signs*, in reading the exercise of some and the opinions of others on different passages of scripture; and I wish either yourself or some of your correspondents to explain Ezekiel's *Four Cherubims and Four Wheels*, especially the *Four Wheels*, as they have no end. Likewise the elders spoken of in the New Testament, what their office is, and what is their duty: our confession of faith calls them *ruling elders*; I wish to know what they are to rule in: there was a strife once who should be the greatest among them; and I think they were not in a right spirit or they would have been contented with an equality between one and another. Such ones have not feelings like mine; for I do not feel able to rule myself—much less the house of God.

I will tell you of our affairs. We have our beloved brother Benjamin G. Avery to preach once a month for us at Meadow Run; and ministering brethren sometimes visit us. Br. John Sawyer is with us now, and we expect he will stay with us till April.

The preaching of the gospel is offensive to a large majority here; and we know the natural man understandeth not the things of the Spirit, because they are spiritually discerned: he must be born again—not of the will of the flesh, nor of man, but of God, from a death in sin to a resurrection to righteousness, that our fruit may be unto holiness and the end everlasting life.

I conclude by subscribing myself

Your real friend, in bonds that  
the world cannot dissolve,

JOHN CRIHFIELD.

Kirby, Greene Co., Pa., Feb. 22, 1841.

### EDITORIAL.

NEW-VERNON, N. Y., MARCH 1, 1841.

INFORMATION WANTED!—We have received many letters of enquiry concerning the statements made in the first number of this volume by "A Hamilton Student"; also concerning the "*Serious charge if true*," copied into the same number of our paper from the "*Baptist Record*," of Philadelphia. We sent a copy of our paper to the president of the Hamilton institution, calling on the New York Education Society to come out fairly, and (if they could) refute the allegations of their student, also calling on Dr. Kendrick and all his apprentices to come out and clear themselves from the charge (of *legal perjury* at the late election) a notice of which we copied from the "*Baptist Record*," "*if they can!*" Up to this date we have received no reply. As the charges are not denied by the institution, we see no necessity for further proof against them. One witness is as good as a thousand, until that witness is impeached, or his testimony disputed.

The testimony that the New York Education Society is a growing religious aristocracy, lies not in the mere assertion of the student, but in the public documents of that society. Their annual reports (as we are informed, for we have never seen them) show an increase of power and wealth equal to at least TWENTY THOUSAND DOLLARS PER ANNUM! And that this society has the power at any time to disengage itself from its *annual members*, so as to leave the \$140,000 in the hands of its *life members* and *life directors* alone, will be seen by their constitution which is also before the public.

That immense sums in money and clothing are begged by the agents of that institution for the indigent students at the institution, is known of all men; for scarcely a nook or corner of our extended country remains unexplored by its hungry mendicants. Churches, associations and individuals know what they have contributed to them. The New School papers also bear witness to the urgent appeals of that devouring institution in behalf of its *poor, pious, lazy, starving* students. That large sums of money and large quantities of clothing have been obtained, by its agents, from the public, is fully established and beyond the possibility of a reasonable doubt: that such money and clothing have been applied to the objects for which the donors intended them, is denied by the student, who avers that he was two years at the institution, and all that time very poor, and yet not a garment was bestowed upon him, or, to his knowledge, upon any other poor young man; that some were so poor as to live on potatoes and salt, being unable to procure better fare without promising to *pay* for every thing they might be supplied with by the institution, after the expiration of their time.

This last declaration is all that can possibly require further demonstration: this point, and this only, hangs on the testimony of "A Hamilton student." But is not his testimony good and sufficient until impeached or contradicted by the party implicated? To that implicated party we have appealed and they are as silent as the sepulchre of the dead. Let them show on what indigent young man or young men at the institution they have bestowed these gratuities free of a pledge that the amount of the same should be refunded to the institution. Let one or more of their beneficiaries speak out and tell of moneys or clothing bestowed upon them gratuitously by the institution! The "Student" tells us that his statements will be corroborated "by any Hamilton student who will be willing to unburden his mind."

The information wanted by the public is whether the agents of Hamilton institution will deny or admit what A Student has said, or whether some one or more of the poor among their three or four hundred students, will say whether these assertions are true or false. Will they speak out? Dare they speak out? We shall see.

In regard to the perjury case at the late election, the editor of the "*Baptist Record*" from whose columns we copied the *serious charge*, &c., says: "Through a private source we are entirely satisfied

that both professors and students are honorably exonerated from the falsely malicious and base charges of some wicked and anonymous scribbler who has been provoked to this act by disappointed political ambition." But is this sufficient? Will this answer the mind of the public? The grave charge of perjury was made against the professors and students of Hamilton Theological Seminary through the *Utica Observer*, and the charge was copied into the (New School) "*Baptist Record*," and sent out to the four winds; and now, after rousing the honest indignation of the community against from three to four hundred persons for perjury and illegal voting, *through a private source* the editor of the *Baptist Record* is satisfied! Are not the people of these United States, whose rights have, or are represented to have been thus wantonly assailed and prostrated by the perjury of the implicated—the people of the state of New York, where the awful wickedness is said to have been committed, and especially the Baptist denomination, whose name has been disgraced, to be informed upon what ground the editor of the *Baptist Record* is satisfied? Whether his scruples have been allayed by a bribe, or whether his satisfaction of the honorable exonerated of the professors and students is justly based on good substantial testimony of their innocence?

To our mind, we must confess, the explanation of the editor of the *Baptist Record* shrouds this dark transaction in still deeper mystery. Why this shyness? Although for the honor of humanity we wish that the implicated party may be honorably exonerated from the charge; nothing short of an explanation or exhibition of the facts in the case, the testimony on which their acquittal rests will satisfy us; and we are grossly deceived in our estimation of the character of mankind, if the public will be satisfied with any thing short of a full development of the cause of complaint and grounds of justification.

A RIDDLE!—We have for many years been partially acquainted with the inmates of a house whose history, if we were able to do justice to the work, would be interesting and perhaps profitable to some portion of our readers. The house itself is *fearfully and wonderfully made*, and has stood in its present form a little more than forty years. The materials of which the house is made were originally *very good*, but now appear to be in rather a dilapidated and decaying state. It has been thought by good judges that there is contagion in the building; and this conclusion has been confirmed by the appearance of "spots of leprosy in the walls," like *fretting sores*. Now what we wish to relate is in reference to the tenants of this house. And what think you of two families occupying one house? You know that unless they agree pretty well they must live very uncomfortably together. Well, we know this to be the case; for although the house is inhabited by but two individuals, it frequently seems to contain, as it were, *the company of two armies*. We have known them to be engaged in such deadly strife that, with-

out foreign interference, they would certainly have destroyed each other.

It will answer our present purpose, without calling names, to designate these fighting neighbors, the *Old-man* and the *New-man*; for the eldest tenant of the house has in reality had possession of the premises ever since the house was built; but the other took his residence in the same house some years afterward, having the consent of the builder and owner of the house. On the occasion of the new man's moving into the house, we shall never forget what a dreadful uproar took place.—The old man is not only *old*, but he is a *strong* man, and being *armed*, had *kept his palace and his goods were in safety* until that memorable struggle took place. No tongue can tell nor pen describe with what awful desperation that battle was fought. It was the most sanguine and dreadful conflict, between the most powerful disputants, and attended with the most thrilling and affecting circumstances that we ever witnessed. Incredible as our description of this scene may appear, we do assure our readers that the very heavens grew dark on that occasion! loud thunders shook the world, and vivid lightnings played around!! *The voice of words* was heard, until the reeling walls of the disputed house seemed ready to be dashed into a thousand pieces, like a potter's vessel.

The old man contended for the exclusive possession of the house, and set up the plea that as he had held a peaceable possession so long, it was his lawful property. Moreover he found certain passages of the law which he interpreted to mean that no such tenant should be allowed to occupy any part of the premises: from ancient records he also showed that the house had been mortgaged to his king, whose name was Death, and by his will, he claimed the exclusive right to the house; but he was foiled by the Wonderful Councillor for the other, who proved beyond dispute that the bond was cancelled & the property redeemed from all encumbrance, excepting that he, the old man might by the suffrage of the proprietor remain in the basement story for a short time. He also contended that he was able to defend his right and that he would never go out alive. But as the result of that struggle has abundantly proved, the old man was mistaken; for one, stronger than he, came, and the *old man was bound and his goods were spoiled*. The victorious warrior, (for he was a *man of war*) who had *made bare his arm* in vanquishing this potent enemy, claimed the right to dispose of the premises as he pleased, and he assigned to the *new man*, all the upper part of the house, to have and to hold from that date forth, during the pleasure of the landlord, or as long as the house should stand. When the new man entered his mansion, how different was the scene! The conflict was over, the old man was in chains; and it was whispered that he was dead, and the new man made great reckoning on having the house completely purged, purified, set in order, made pleasant, peaceable and beautiful: but scarcely had the work of reform and improvement commenced when the new comer thought he could per-

ceive signs of life in the carcass of the old vanquished foe; nor was he at all deceived in his apprehensions, for suddenly the old man revived and in a most surly, insolent and quarrelsome manner, bid the new man leave the house. The new man trembled convulsively at this unlooked for treatment; plead that he had been put in possession by the lawful owner of the property, and that he had obtained liberty to hold possession of all the upper part of the house as long as it should stand; and that *when this earthly house should be dissolved, he had a building of God, an house not made with hands, eternal in the heavens*. But the old man disputed his plea, and insinuated that he was laboring under a delusion, in regard to having been put into possession of the house or any part of it; and declared that the new man had not been put into the possession, and that he could not in justice be. Finally the artful language of the old man was such that the new man began to fear exceedingly that he was truly under some dreadful delusion.—Under these impressions he wept, and prayed and fasted, and labored, and struggled for many days, until his Lord again appeared for his deliverance, and gave him a renewed evidence of his goodness and mercy. After this conflict was over, things went smoothly on for some time; but after certain days, the old man brought home with him some old comrades, (among whom was a very celebrated and *ardently pious* Mr. Charity, D. D., and a few of his neighbors, Good Works, Carnal Mind, Law Righteousness, and one very shrude old fellow called Human Reason, A. M.) and insisted on entertaining them in the upper part of the house, as they were all used to high living. At first the new man objected; but seeing that the company were all very *pious*, and being fond of religious company, and fearing that he would be thought uncharitable if he should reject them he consented, and they all came in, and seemed to enjoy a merry time;—indeed, the old man himself began to be very religious, and he and his guests, soon found occasion to chide the new man for backwardness, inertness, a want of zeal, and activity, &c., and he, poor fellow, began to feel something of his leanness and barrenness; he confessed the justness of their censure, and begged them to aid him in an attempt at reformation: to this, they being of the *benevolent order*, readily consented, and forthwith began a course of lectures, in which they told him that he was entirely *too tight laced*, in his religious principles; that he was trusting too much to grace, and that he did not lay a sufficient stress upon good works; they read off to him a long chapter upon *duty* religion, *duty* faith, and *duty* prayer &c., and urged that he must be up and doing, that he must use the means of grace. They told him, moreover, that thousands, by *tight lacing* had become sickly, had brought on *consumption and even death*.

It was the unanimous opinion of the gang that *New-man must make brick without straw*, and when he complained they told him he was idle, and they applied the lash until his groans and sighs became indescribably dreadful; and it is our sincere opinion these thievish imps would have worked the

poor distressed new man to death if it had not been for an interposition of his Lord; for they had already got him to consent to change apartments with his fellow tenant, and he had moved down stairs, quite into the cellar. The new man had been persuaded to believe that for and in consideration of his kindness in changing rooms with his neighbor, he would be exceedingly happy and enjoy great peace of mind, &c.; but to his mortification he found the room very dark, the light and warmth of the sun being shut out; and he had only light enough to perceive that the room was dreadful filthy, and that it contained innumerable reptiles, serpents and scorpions. This exercise threw him into a cold sweat, and he was dreadfully tried in his mind to account for his troubles: he made some vain attempts to maul these serpents with carnal weapons, such as *good resolutions*, large quantities of formal prayer, and many other weapons of the same kind that he found among the lumber of the old man—all to no effect; for he found himself only beating the air. In this dreary condition he remained until the next visit of his Lord and Master, who came to his relief, opened the prison door, took his feet out of the stocks, set him in a large place, thrust his old man down into the nether apartment and raised him [the new man] again to the enjoyment of former light, life and liberty.

We might continue our parable *ad infinitum*, for the old man and the new man cannot get along peaceably together, the new man having received an order from the court of King's bench to crucify the old man with all his comrades; and in his attempting to execute this sentence they have had some awful combats, and the old fox has often *played the possum* and made his antagonist think he was dead; but as soon as a favorable opportunity presented, he would revive, and in many instances bring the other into subjection to the law of sin, that was written on the walls of the house. The new man in some of his struggles has been heard to cry out, *Oh, wretched man that I am! Who shall deliver me from the body of this death?* But we are credibly informed that he has received an assurance from his Lord that a few more struggles will end the strife,—when the old crazy walls of the disputed territory shall be torn down, and he shall then inhabit an incorruptible building far from the noise and rage of the old man.

Reader, Do you understand the riddle?

ANONYMOUS COMMUNICATIONS.—We have recently digressed from our usual practice, so far as to admit into our columns several communications without the real names of their authors; but this practice is much against our wish. Instances may sometimes occur when prudence may dictate such a course: but *in all such cases* we shall insist on being put in possession of the author's name, that, if necessary, we may use it. Generally speaking, the name of the writer gives additional weight and interest to his communication, and when the name is withheld, it cannot well be divested of the appearance that the writer is afraid or ashamed to endorse his production. We have on hand an excellent letter from a new female correspondent, anonymously signed, which, for the sake of encouraging our sisters, whose articles but too seldom appear, we shall publish in our next.

POETRY.

IN THE WORLD TRIBULATION, BUT IN JESUS PEACE:  
THE TWO DISTINGUISHING CHARACTERISTICS OF THE CHRISTIAN LIFE.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John xvi.33.

[CONCLUDED FROM PG. 32.]

"If I meet among the saints,  
Sin and self the pleasure taints;  
If I speak, or hold my tongue,  
Seem in all things only wrong.

"What a pest it is to find  
Self so much to sin inclin'd,  
That my spirit cannot rise,  
Jesu's dying love to prize.

"Well I know my Savior's love,  
Can my ev'ry grief remove:  
For I've felt it, and lament  
Water in my bottle spent.

"Yes! I know he can subdue,  
All that hell and self can do;  
For at times he suddenly,  
Sweetly gives himself to me.

"Then, indeed, I nothing want—  
Then, indeed, I've no complaint;  
Only that my vessel's weak,  
Half my Jesu's love to speak.

"When no more shall clouds arise?  
When no more shall fear surprise?  
When shall I be fully blest,  
In a sweet, and endless rest?

"Until then my Jesus be,  
Ever near, and dear to me;  
Keep me, Lord, from doing wrong,  
Be my new—my constant song.

"Give me so thyself to see,  
Though poor I am yet rich in thee;  
That while in this gloomy vale,  
Faith may o'er my doubts prevail.

"When through death's cold stream I pass,  
Jesus, Lord, then hold me fast!  
Living streams of love supply,  
Let me feel thy presence nigh.

"In thine arms may I resign,  
Soul and body, for they're thine;  
Let not Satan then affright,  
Waft me to the realms of light.

"For I weak and fearful am,  
Worst of those who know thy name;  
Yet I long to see thy face,  
And adore thy matchless grace.

"Free from sin I'll sweetly sing  
Thee, my Prophet, Priest, and King;  
And to endless ages tell,  
"Jesus hath done all things well."

THE TRUE SABBATH.

We sing the Sabbath of the Lord,  
The saints' eternal Rest;  
For Jesus, in the heav'ns ador'd,  
Our Sabbath stands confess'd!

For days, and months, and years, let Jews  
And Pharisees contend;  
Jehovah gives us nobler views  
Of their important end.

The end of ev'ry Jewish rite,  
Our sacrifice, our Peace,  
Our Life, our Righteousness, our Might,  
Our Sabbath Jesus is!

Of things to come, supremely good,  
The ancient hallow'd Day,

Till Jesus came, a shadow stood,  
Then nobly fled away!

In Christ, our Sabbath, our delight,  
The Holy of the Lord,  
We ever walk in spotless white?  
Then be his name ador'd!

Honor his name in ev'ry way;  
All honor is his due,  
Whose presence makes our Sabbath Day,  
Whose mercy's ever new!

For Rest like this, ye Ransom'd join,  
With notes of sweetness chord,  
And sing, in sounds, and joys divine,  
Our Sabbath is the Lord!

AN ACROSTIC.

G ird on the heavenly armor, defend the cause you love;  
I n' Israel's God confide, he'll like a bulwark prove:  
L ike Abram trust his promise, like Gideon wield his sword;  
B low loud the gospel trumpet, proclaim Christ crucified;  
E ven foolishness to Greeks, a stumbling block to Jews;  
R emaining Power and Wisdom to those that he did choose;  
T o her whom he hath purchased, even his beloved bride:  
B eholding whose condition, he meekly bled and died,  
E ven to redress from sin and every vain transgression,  
E ver viewing her in him,—his bride the Groom's possession,  
B ut sealing not the contract until on earth he came,  
E ventually intending with his blood to seal the same.

E. BARLOW.

MARRIED.

On Thursday evening, the 25th inst., near New Vernon, by Elder Gilbert Beebe, Mr. HIRAM WOLSEY to Miss MALINDA FULLER.

On Saturday evening the 27th inst., by the same, near Bloomingburg, Mr. ROBERT COMFORT to Miss TEMPERANCE, daughter of Abraham Harding, all of Mataakating.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., MARCH 15, 1841.

NO. 6.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

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

BROTHER BEEBE:—Permit me, through the medium of your very excellent paper, to communicate a few thoughts upon the same to the children of the free woman who are scattered abroad. I have been an occasional peruser of your paper for some months past, and in truth can say that I have thereby been pleasingly entertained and instructed. I have heard much said *pro* and *con.* of your paper, and of the principle on which it is conducted. To me it is a *mirror* by which I am enabled to discern not only my own *features*, but also those of the brethren who are pleased to correspond and cast in their mite. To me it is also a *beacon* that makes manifest the works of darkness; not only that darkness which is without, but also those spots and imperfections which infest and obscure the lustre of the house of God. It is a means by which we have access to our distant, and who would otherwise be unknown brethren, not only to correct errors by them entertained, but to exhort, to stir them up by way of remembrance, to strengthen, admonish and mutually comfort one another. Moreover it is a detecting vehicle that renders us capable of judging of the *language* that is spoken, whether it be Ashdod or that prophetic tongue which is the gift of the Spirit of truth, which is not yet a dead nor departed language, as many suppose, but is still the vernacular tongue of the children of God, [I say *vernacular*, because a person's birth-place is the place of his nativity: therefore, being born again of the Spirit, it is made their mother tongue.] It is just as Moses desired, so that all the Lord's people prophesy, whether in or out of the camp; as evidence of which we will here cite a few instances. 1st. We see that Elizabeth spake this tongue upon the salutation of Mary and said with a loud voice, *Blessed art thou among women, and blessed is the fruit of thy womb*—for there shall be a performance of those things which were told her from the Lord. Mary, also, on the same occasion, not only understands this speech, but articulates the same, and says, *Behold, from henceforth all generations shall call me blessed.*—*He hath filled the empty with good things, and the rich he hath sent empty away.* Again, *Zachariah* in the same tongue

says, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, &c.* Simeon also was of the same family, for he says, *Mine eyes have seen thy salvation; a Light to lighten the gentiles, and the glory of thy people Israel.* Anna speaks the same when she refers all who look for redemption in Jerusalem to the Son of God. We read that the primitive converts spake with their prophetic tongues as the Spirit gave them utterance. This tongue or new song is common to all the heirs of God, in all ages of the world. Whenever a poor sinner is quickened and made alive by the Spirit of God, he at once uses their tongue and with the psalmist sings of the grace of God; for he is thereby made to drink in that fountain which was opened to the house of David for sin and uncleanness. He also testifies that the word of the Lord will accomplish the thing whereunto he sends it, and perform all his pleasure, that in his time he will shew who is the blessed and only potentate, the King of kings, and Lord of lords. But as Paul says, let each member prophesy according to the proportion of faith. Therefore, I would say, to the old fashioned Baptists, let us have an efficient medium; that will greatly facilitate our correspondence with each other, for our mutual comfort and instruction; that we may commune often with another, those that fear the Lord, and of whom it is said that, the Lord hearkened and heard it. Let us consider one another, to provoke unto love and to good works, not forsaking to speak often one to the other—and so much the more as ye see the day approaching.

A word to those who are opposed to the publication of any such paper. If this be an evil work it will come to nought; but if it bear good fruit in ministering sweet consolation to the saints, it should not be cast down, but patronized; for we can do nothing against the Truth, but for it.

To Elder Beebe, I would say, watch thou upon thy tower, and write the vision that thou seest and make it plain in the the *Signs of the Times*, that he may run that readeth it.

If this scrip does not bewray its author, to speak the brogue of Ashdod, you may if you wish give it publicity, but if it does you will please consign it to the flames.

Your fellow prisoner of hope,  
NATHAN R. KELLY.

Ohio, Feb. 26, 1841.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I will address these lines to you and to all our dear brethren and sisters in Christ, scattered through the earth. When I take a look over the extended plains of creation and contemplate the formation and preservation of all the handy work of that God whose watchful eye

never slumbers nor sleeps, who knows the secrets of all hearts whether they be right or wrong; and who at the same time sends his mercies upon the just and upon the unjust; who feeds and clothes the righteous and the wicked; bestowing liberally upon them the good things of time and sense;—while in return for all these mercies, we poor ungrateful, selfish worms of the dust render only evil for good. O what wickedness abounds in this enlightened day. But O their end—

"That awful day will surely come  
The appointed hour makes haste  
When all shall stand before the Judge  
And pass the solemn test.

Prepare me Lord, for thy right hand,  
Then come the joyful day  
Come death, and some celestial band  
And bear my soul away."

Dear brethren and sisters when we for one moment cast an eye over the vast multitude of mankind, and reflect how small a portion of them can tell by experience of a work of grace wrought in them by sovereign power; and in connexion with what we see contemplate the disclosures of that solemn day. It will tell—Truth will out and all hypocrisy and deceit shall be exposed, whether it be the poor writer of this, as sometimes he fears that he will be found at that among the hypocrites, as it is so fashionable at this day for every one to sound his own, and not the trumpet of the gospel.

May the Lord direct my head, my heart and my hand, in writing this epistle to the numerous brethren before whom it is to appear; that it may be founded in truth that cannot be resisted or gainsayed. From every day's observation, we find anti-christ is trying to prevail from one end of the world to the other. If we do not see all her agents personally, from the press we hear their constant cry for numbers, and when obtained we see the use immediately made of their numbers. Secondly, the means, which is their power; *money* to carry into effect all their secret designs; their projects of *christianizing the world*, which is more properly of monopolizing the world; this I believe the true children of God can, and do see and know that these things are contrary to divine revelation.

Brethren and sisters, let me remind you of the weakness of an army when destitute of the knowledge of defence; although they may have every thing of their own inventions; *money* may be to them as the sands of the sea shore, *swords* as numerous as themselves, and their *entrenchments and picketing, blockhouses, artillery and ammunition*, with *rivers and mountains* to shield them; yet if they be deficient in a commander-in-chief, they will be like the armies of Midian, and of the Amalekites, and of all the children of the east.—When the Lord commanded Gideon to go forward against the Midianites for the deliverance of Israel,

Gideon's army of thirty-two thousand men, were by far, too many; so the Lord, the great Commander, caused them to be reduced to three hundred men; and with that number, God destroyed and put to flight the vast multitude of his enemies. See, when God had sufficiently scourged Israel with that mighty host, how easily he could give the victory to his people. My brethren, the day may not be far distant, when Gideon with his three hundred men shall make as great slaughter amongst the anti-christian powers, as that set forth in the type. When the Lord sends forth his Gideons, his Davids, or his Joshuas, and says, "I will be with you," not all the powers of earth and hell can prevail against them. The Lord's battles are now going on, and he will assuredly prevail and his people shall triumph through his name, and he will save all his chosen ones; for he has promised that not a hoof shall be left behind.

Brethren and sisters, let us contend earnestly for the faith once delivered to the saints; which faith teaches all the Lord's *little ones*, that all who will live godly in this world shall suffer persecution, and this is one part of their legacy, secured to them by their Master's last Will and Testament.

Christians should act towards each other in humility, every admonition should be given in love; I mean, with the true children of God; and those that reprove, should do so with all long suffering, meekness and doctrine.

Dear brethren, I think I have seen some things in some of our communications that I would rather not see,—mind, I am not finding fault with brethren for writing; but with regard to distresses in churches, such matters, I think should be entirely with the churches where they occur. But the best way in such cases, is to reclaim and restore and to make peace, if it be possible on gospel ground, and strive to live soberly, righteously and godly in the present world. The watchful enemy is ever ready to take hold of every rupture among the saints and to use it to our disadvantage. Let us then strive to live at peace with the saints at home, and not send each others' weaknesses and failings too much abroad; none of us are perfect; we all have our weaknesses. Let us then strive together for the unity of the faith, and be of one mind that we may live in peace, for all the Lord's *little ones* are taught of him.

Finally, brethren and sisters, Love as you would be loved; live as you would have your brethren live; do as you would have others do to you; and in so doing, let this little *chart*, (the Signs) be a messenger of peace and love to all the Old School brethren and sisters throughout the land—sending out a voice of experimental knowledge from the heart; that every reader of the Signs may say it is the truth. O may this be the case in future, is the prayer of your unworthy brother.—Let us forgive one another those little faults that so often causes coolness; upon due reflection I think we should find in such cases an absence of the exercise of christian love. Let christian love be our motto, and may the grace of God be with us all. Amen.

Yours in the best bonds of love to all the dear saints, and happy that the Lord will stand by all his Gideons, [ministers] causing them to labor successfully in his vineyard, the churches.

LEWIS JACOBS.

Maysville, Kentucky.

FOR THE SIGNS OF THE TIMES.

New London Roads, }  
Chester Co., Pa., Feb. 22, 1841. }

BROTHER BEEBE:—Through the mercies of our covenant God, I am permitted to address a few lines to you, although I feel myself to be less than the least of all saints. When I was wandering upon the dark mountains of sin and folly, I thought my heart was tolerably good, although I was conscious that I sometimes did that which I ought not, and that which I conceived to be sinful in the sight of God. When thus convicted, I resorted to my formal prayers, as I could pray in no other way, and for this service I thought the Lord would forgive me, as I believed he was a merciful God. In this way I lived, sinning and praying, expecting that my good deeds would overbalance my evil ones, and so I should at last be accepted. But when, in his own time, the Lord saw cause to touch my proud heart, with the finger of his power, he made me feel the wretched state of my heart, and I was led to exclaim: My soul is full of trouble and my life draweth nigh unto the grave; I am counted with them that go down to the pit; I am as a man that hath no strength! I was led to the conclusion that it was not in the will, nor even the power of a Just God, to save such a sin hardened wretch as I was; and I was as certain that I had not the will nor power to save myself. I was truly in a sad condition, and was ready to say, "Thou hast laid me in the lowest pit, in darkness, in the deep: I am shut up and I cannot come forth." No tongue can describe what were my feelings at that time: my sins were set in order before me; my heart was deceitful and desperately wicked. If heaven had been offered to me upon conditions, even of the easiest kind, it was impossible for me to obtain it. I had neither a heart to wish for heaven nor power to perform a good work. "At hell's dark door I lay," until I was led in divine providence to hear a *New School Presbyterian* preach; I may well say the Lord led me; for I had no will of my own to go. When the preacher read his text, (the words were, "I will pour out my spirit upon all flesh,") then for the first time I was enabled to take a promise of the gospel to myself. It was like cold water to a thirsty soul. I do not remember that I took any interest in the preaching, for I spent the time in prayer and praise to God. I returned home with a full determination to follow my Savior wherever he should lead the way; as soon as opportunity offered, I followed him in the ordinance of baptism and united with his church; I thought then the strife was over; but it was not long before the enemy came in like a flood, and swept away my ill-founded expectations, and suggested to me that all my experience was but a delusion and I was

worse than I was before. O what distress of mind I endured for a season! but the Lord did not leave me long in that state; he was pleased to show me that the devil was a liar from the beginning, and that my salvation was in Jesus Christ, and my justification was in his righteousness, "Blessed be the Lord, who hath not given us as a prey to their teeth, our souls are escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped." Ever since I put on Christ, by profession, I have been engaged in a perpetual warfare, with the world the flesh and devil, and the longer I live the more I see of the depravity of the human heart: it becomes us therefore, to watch and pray lest we enter into temptation.—

My brother, I intended to have finished this letter and mailed it a long time ago; but the Lord in his providence has laid his afflicting hand heavily upon me, and brought me low and made me feel my dependence on him for every thing, both temporal and spiritual. Although there is no help in me, yet I have great reason to rejoice that there is life and immortality in Jesus, for all such as are made to feel their need of him. Job says: "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward."

My brother, I have been confined to my room more than six weeks, with *inflammatory rheumatism*, and have suffered very much some part of that time; I am now recovering, and I hope I have been enabled with David, to say, "It is good for me to be afflicted," &c. I am well convinced the Lord has a purpose in all the afflictions of his children, that they shall accomplish that for which they are sent. "Now no affliction for the present seemeth joyous, but grievous; nevertheless they afterwards yield the peaceable fruits of righteousness in them that are exercised thereby." Now, my brother, if we who profess to be Old School Baptists, have not an evidence of a change of heart, we have reason to fear that all is not right. We should examine ourselves well, and try ourselves by the standard of truth: Jesus answered Nicodemus, and said unto him, Except a man be born again, he cannot see the kingdom of God.

Lest I weary your patience I will conclude, and remain

Your brother in bonds of the gospel.

JOSIAH W. DANCE.

FOR THE SIGNS OF THE TIMES.

Burdett, N. Y., Feb. 7, 1841.

ELDER BEEBE:—In number 2d of the present volume of the Signs, page 10th, a letter is contained from brother Davis, in which he states that on one occasion, when he was preaching, he asserted that *Paul was a Roman*, and was abruptly contradicted by one Elder Vaidmar, who said "*Paul was no Roman*," &c. Now I should feel thankful if you would inform me, through the Signs, on this subject. I have examined the matter, and it appears to me that Paul was a Jew. When the Roman captain interrogated him, "Art not thou that Egyptian?" &c. Paul answers for himself, "I am a

Jew of Tarsus, a citizen of no mean city," &c.—See Acts xxi. I conclude therefore that Paul was a Jew by birth, and that when he calls himself a Roman he means only by privilege and immunity.

My heart is made glad as often as I hear from my brethren and sisters in Christ, through the Signs. My heart was melted in tenderness while reading sister Barlow's on the subject of Particular Atonement; and I was led to enquire why our sisters in Christ did not oftener speak one to another in this way. We may perhaps never see each other in the flesh; but we can talk with our pens, we can talk of our precious Redeemer,

"Of all he did and all he said,  
And suffer'd for us here below;  
The path he mark'd for us to tread,  
And what he's doing for us now."

We are travelling through a waste howling wilderness, beset with trials and difficulties on every hand—but "*The Lord he is the God, the Lord he is the God,*" "*Though clouds and darkness are round about him: yet justice and judgment are the habitation of his throne.*" These thoughts buoy up my mind while contemplating the present state of Zion, her conflicts and persecutions; and of these, Elder Beebe, you have a large share. But little rest is to be expected by the members, and less by the faithful minister of Christ, in this world. It is a part of the legacy left us by our dear Redeemer, "*In the world ye shall have tribulation, but in Jesus ye shall have peace.*" How much is comprised in that closing word! What a motive to persevere in the ways of well doing, until our short-lived course is run! As you are set for the defence of the gospel, may you continue to bear the heat and burden of the day, with patience and courage—gird up the loins of your mind—fulfil the ministry you have received of the Lord, glorying in reproach for Christ's sake, and, when the Chief Shepherd shall appear, receive a crown of glory which fadeth not away.

Blessed be the Lord for the hope of an everlasting rest, where the fury of the persecutor and the injuries of the oppressor shall cease forever, where no sin shall affect us, no sorrow afflict us, no danger affright us, but we shall be like unto God in purity and immortality. This earthly house shall soon be dissolved; but we trust we have a building of God, a house not made with hands, eternal in the heavens. This glorious inheritance God hath prepared for all his saints or sanctified ones. Our right and title to this inheritance is all of grace; our fitting and preparing for it is all of grace—nothing of merit, all of God, nothing of ourselves. O it is a mercy to hear of Christ! to think of Christ! to talk of Christ! to have faith in Christ! We are redeemed by his precious blood, justified by his spotless and imputed righteousness, sanctified by his Spirit, and constrained to obedience by his love—what a blessing to realize our union to Christ, and interest in his atoning blood! "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. He shall redeem Israel from all his iniquities." The church is his inheritance, given him by the Father before all worlds; every covenant blessing is ours—grace here, and glory hereafter.

I have been a Baptist many years, and I never could see any consistency in a yea and nay gospel; but in the glorious plan of our redemption, all is yea and amen. "Mercy and truth have met together, righteousness and peace have kissed each other;" so that we can rejoice in a just God and Savior. I love to think that nothing happens by chance, that he who has numbered the hairs of my head, has appointed the weight of my sorrow, fixed the bounds of my habitation, and determined all the events of my life. "He performeth the thing that is appointed for me, and many such things are with him." "He knoweth the way that I take when he hath tried me, I shall come forth as gold." I desire to submit to his sovereign pleasure, in humility and patience; for such is his justice and righteousness that he can do his children no wrong, and such is his tender mercy and loving kindness that he will do them no harm.—How sweet are the promises to the church in her militant state! exceedingly great and precious indeed!! This glorious church is the peculiar treasure of the Father; He loved her with an everlasting love, before the mountains were brought forth, or the foundations of the world were laid. This glorious church is the spouse of her adored Redeemer, and the temple of the Holy Ghost. This adorable Jehovah is continually watchful over her, and she will remain a signal trophy of Calvary, in defiance of the most inventive ingenuity of satan and the beast. The security of the church as a vein pervades the inspired page: it was promised in the gospel, preached to our first parents; it was foretold, when the ark containing the whole body of the elect then on earth rose above the deluged world. It was typified in the preservation of righteous Lot from the destruction of Sodom: in that of the weeping babe in the ark of bulrushes; in the deliverances wrought for Israel in their departure from Egyptian bondage, and during their miraculous march of forty years to the land flowing with milk and honey. The ravens that fed Elijah, and the fish that received poor Jonah preached this doctrine. The lions that retreated from the presence of Daniel, and the flames that refused to singe a hair on the heads of his brethren in the furnace, set forth in lively characters, the unshaken security of the church. Christ is the ark of her repose, her hiding place from the storm, and covert from the tempest. "A thousand shall fall at thy side, and ten thousand at thy right hand; but they shall not come nigh thee, only with thine eyes shalt thou behold and see the reward of the wicked."

"Cease ye pilgrims, cease to mourn;  
No more let doubts arise:—  
Soon your Savior will return,  
Triumphant in the skies.  
Yet a season, and you know,  
Happy entrance will be given—  
All your sorrows left below,  
And earth exchange'd for heaven."

ELIZA.

February 7, 1841.

FOR THE SIGNS OF THE TIMES.

Brooklyn, (L. I.) N. Y., March 3, 1841.

BROTHER BEEBE:—Having but few, very few, opportunities of communication with the dear disciples of Jesus, (for I dwell in the very centre of New Schoolism) I have felt desirous to relate a little circumstance through the Signs of the Times, (if you think the dress I have clothed it in befitting so conspicuous a place) which will give one more evidence of what the times are.

The "Baptists" in this place are not one whit behind their brethren of other denominations in their zealous efforts to christianize the world; and during the time I have resided here I have been continually pressed to receive tracts, sign my name to a bit of paper called a *temperance pledge*, give my mite to some "benevolent" society or fair, for the support of the missionary cause, &c. &c. &c. I do not know that all this has been by Baptists, for the mark of distinction is so trifling that I cannot distinguish them from others; but they are by no means idle. Having no hope of bringing me over to their ranks, they set to work to entice my Lord's gifts from me. How hard they work to make one convert! verily they deserve a reward, and they have it—even the praise of men. But it were better they let God's little ones alone, lest they get their reward for this labor also: "For, whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea." Mark ix. 42.

But to my story. I have, brother Beebe, an only child—a gay, laughing, and apparently thoughtless young thing; but as strictly moral as it is in human nature to be. In all things she is guided by my directions, and readily obeys my commands or wishes; but as yet she lacks the grace of God.—Some of my neighbors thinking me remiss in my duty, in not making her get it, took it in their wise heads to do the business themselves; but knowing I would oppose them if made acquainted with their design, they wrought in secret. I do not know how many were in council, but I think I know the designer, one who has been my neighbor five years, and with whom I have had one, if not more conversations on this subject; therefore, she knew that I was opposed to *contracted* meetings, anxious benches, and all the rest of the contrivances of man to effect the conversion of sinners. But I presume she thought me in error, and therefore it became her duty to make an effort to save the young thing; to that intent she got a young friend to invite her (i. e. my daughter) to go to church with her on Christmas night—the very time for anxious benches: as she had a wish to go I consented, being wholly unacquainted with their manners; neither did it enter my simple brain that the Rev. Mr. Ilsly, pastor of the first Baptist church of Brooklyn, had it in his contemplation to make "christians" on that night, or I should have kept her at home, not feeling any desire to see her one of his converts. However, she went, and was directed to the pew of the aforesaid neighbor. After preaching, Mr. Ilsly wished to know if there

were any there who desired to be prayed for, and my daughter's name was given in with some others without her consent, and she was invited to go up and take a seat, but refused to do so. When the Rev. gentleman found she would not go to him, he came to her; but found her very stubborn, and he left her evidently vexed: my neighbor told him that her mother was a straight forward, Old Fashioned Baptist, and she had been brought up under such principles, or words to that effect.

Now, brother Beebe, I think it rather a commendation than a cause of reproach to the christian professor to be *straight forward* in all their dealings, as well in their character as followers of Christ, as in all transactions with the world; and as to being old fashioned, I see no disgrace in that, for they who will follow Christ must needs be old fashioned, as the present fashion is to walk in a road contrary to that which he pointed out: "Straight is the gate and narrow is the way, and few there be that enter." This is the gate he bid his disciples enter, and this old fashioned road is the way in which they desire to walk. But he speaks also of another gate, which is wide, and the road broad, and tells them that many go in thereat. Now this appears to me to be the fashionable gate—the wide gate of self-exertion, through which the multitude pass into the broad road of benevolence, or unusual charity, where they find room to exercise said benevolence and charity called universal, toward all conditions of men, save he, who having taken up his cross and entered in at the straight gate, cautiously preserves his narrow way, lest he be taken in with false prophets in sheep's clothing. If such a one is addressed by any from this universal road, and he desire to know the reason of the hope that is within them before he can admit of their company, he is instantly assailed by all manner of missiles, such as, narrow minded bigots, anti-benevolent, anti-charitable, anti-nomians and all the anti-good that can be thought of.

But to proceed with my story. My neighbor labored hard with my daughter on their way home to get her to promise to go again, but she would not give it. What other steps they might have taken to have accomplished the desired work, I know not, if I had let them alone; but wishing to show them how much I disapproved of such underhanded measures, I wrote to my neighbor the following letter: as yet I have had no answer to it:—

To Mrs. ———

Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him twofold more the child of hell than ye yourselves are. (Matt. xiii. 10.) These are the words of Christ to the ancient convert makers, and I am compelled to believe them applicable to our modern ones; for there are no measures, however mean and unbecoming the christian character, from which they refrain, to accomplish their ends, to entrap the simple and the weak. Like the pope of Rome, they believe or seem to believe that any fraud is justifiable that is done by the sanction of the church, or for its promotion,—but will God justify them in their deceit? Let no man deceive himself [or woman herself either]—if any man among you seemeth to be wise in this world, let him become a fool

that he may be wise: for the wisdom of this world is foolishness with God; for it is written, *He taketh the wise in their own craftiness*; and truly it has been verified in this instance, for your craft has not answered your design. Why should you attempt to do evil that good may come? Paul (Rom. iii. 8) advises to the contrary. But you seem to think you have a work to do which God has not required at your hands.

You are great sticklers for the law, and yet you would have taught my child to break it by disobedience! *Honor thy father and thy mother*, is a command given by the great Lawgiver. I would ask, Can a child honor its parent by a breach of the known wishes of that parent? Common sense will answer no. I ask, then, is it a christian duty to decoy a child, by underhanded means, to any place, however desirable to have her there, against the expressed and well known wishes of her parent? Had I felt a desire to have had one of your children at any particular place, for any special purpose, I, in a *straight forward* and direct manner, would have stated to you the parent, my wishes and my object, and left it to your option to grant my request or not; believing that He who is God over all was able (if he designed to gratify my desire) to have opened your heart in my favor. This would have been what I should consider candid, upright, honest conduct, and cannot think anything honest that comes short of it. I may be (and I believe I am) somewhat *old fashioned*; for Paul, Peter, John and a host of others, in their day, were of the same way of thinking; and the Master himself says, *Do unto others as you would that others should do unto you*. But in truth I must grant that these principles have become quite musty among the priesthood of our day; yet I am not ashamed to be a pupil of the ancient school, for in it is taught the truth as it is in Jesus: and if the churches in general have departed from that truth, yet the truth remains, and ever will; for the lip of truth shall be established forever.

But to return to my first object. \* \* \*

I have already, yea, long ago, given my child to my Lord, to do with her what seemeth good in his sight, and I assure you I have no fears in trusting her eternal welfare in his hand who doeth all things well. But as he has placed me over her as her temporal guardian, I shall endeavor to be watchful over her, that no ravening wolves entice her into their unholy dens; and may the God of all grace give me, and her, strength to withstand every temptation.

Hitherto we have been friendly neighbors, and now I have no wish to quarrel with you; but I feel it my duty to advise you to leave my child to my instruction; and I think I may say, without vanity, that I am fully as competent for the task as you are, or the Rev. Mr. Ilsley either. If Mr. Ilsley has anything he is very desirous to say to her, let him come and say it in my presence, and he may talk as much as he pleases; but with my consent she shall not go to hear him preach again; and had I known he had his anxious benches set in order to beguile the ignorant, or that any person had it in contemplation to persuade her to occupy one, I should not have consented then. I have now told you my whole mind, and, you may think, too plainly; but truth should always be spoken plainly. I do not wish to offend, but if the truth offends I cannot help it. With this assurance, I subscribe myself

Your well wisher,  
E. PRESTON.

January 4th, 1841."

This daring conduct on my part was told to one of Mr. Sommers' members, of the city of New York, who was of opinion that I stood between my

child's soul and her God. If, Brother Beebe, you think what I have written is worthy a place in the Signs, (and if not, you will not wound my feelings by withholding it) at some other time I may give you my thoughts on this sentence.

The Signs of the the Times are a great support to me in my loneliness. I seldom hear the name of Jesus except through them. They come to me as a pure stream of water in a dreary desert, reviving my drooping soul and raising a hope in me of better times. Indeed I feel better times while I read them; for I feel then that I am not quite alone. May the Lord enable you to continue their publication to the edification, comfort and support of his *little flock*; and may the reward of your labors be a rich enjoyment of the fulness which is in Christ Jesus.

ESTHER PRESTON.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I received several months since, though the kind attention of some unknown friend, a pamphlet containing the substance of a discourse delivered by J. C. Coit, pastor of the Presbyterian church in Cheraw, South Carolina; I had previously received another discourse by the same gentlemen. On receiving the latter I intended, with the expression of my thanks, to have made some extracts from it, for publication in the Signs, accompanied with remarks on a part of it. I have however been otherwise so engaged as not to find it convenient hitherto. And having so long neglected it, I will now content myself with expressing my obligations to the friend to whom I am indebted for the privilege and satisfaction of reading those discourses, and remarking concerning the latter discourse, that Mr. Coit has with a masterly hand, traced out, and exposed the various innovations in doctrine and practice which have crept into the Presbyterian church within the last fifty years. He is no *la'f-newlight* Old School. He strikes with such boldness and energy at the whole mass of New Schoolism, that he appears a modern Luther. But like Martin Luther he has stopped short of laying the axe at the root from whence have sprang all those shoots of arminianism and worldly conformity. I mean infant membership. Whilst he stands connected with this *corner stone* of popery, this blending of their natural seed, in their unregeneracy with the church, he must expect, instead of finding his church a *kingdom not of this world*, that it will continue a society in which Syria and Israel, Rezin and Remaliah's son are confederated. It of course will need such reformers as Luther and Mr. Coit to arise much oftener than has been the case to keep it purged from worldly corruptions. Whatever occasion the New School Baptists with whom Mr. Coit is surrounded, have given him to draw such a conclusion, he has certainly mistaken the point, in supposing the ground on which the Baptists withhold fellowship from the Presbyterians to be simply the mode of baptism; their administering what they call baptism to their unregenerated children is a much greater barrier to our fellowship.

S. TROTT.

Centreville, Fairfax Co., Va., Jan. 11, 1841.

FOR THE SIGNS OF THE TIMES.

St. Mary, Hancock Co., Ill., Feb. 1, 1841.

BROTHER BEEBE:—I have been a member of the regular Baptist church of Christ more than twenty-one years, and I have been endeavoring to preach the gospel about fourteen years, in the states of Ohio, Indiana and Illinois, and during the whole time I have never been disconnected from the Old School, or regular Baptists. Although I have never before written to you, it has now become important, for the honor of the cause of the Redeemer, for the satisfaction of our brethren in Christ, and for the justification of an injured fellow laborer, that I should ask the favor of your columns.

Last June I had a debate with a Campbellite teacher, on the subject of *baptism for remission of sins*, and it had been agreed that we would prove our positions by the *New Testament alone*. After we had commenced the debate, he contended for the right of reference to the Old Testament, to aid him.—While the debate was in progress, I said, (as it will be seen in the printed record of the debate,) the New Testament scriptures are *peculiar* with the Campbellites; one of their preachers told me in Indiana, that the Old Testament was the Word of God of old, but not to us at this time. Mr. John Rigdon, my opponent, denied this, and Mr. Levi Hatchett, a Campbell teacher, wrote to Jarves Gales of Indiana, also a Campbellite, and I will here present a copy of the letter which Mr. Fassett, the Campbellite preacher referred to by me, wrote and sent back to Mr. Hatchett, and it was forwarded to John D. Ketiston, Esq., also a Campbellite, by whom the debate was published;—and he went thirty miles, as I was informed by the publisher at Rushville, for no other reason than to have the said letter published in the pamphlet.

The following is a copy of the letter, viz :

"Columbus, Aug. 3, 1840.

BROTHER HATCHETT:—I learned with some surprise by a letter that you wrote to Jarvis Gale, that I denied that the Old Testament was the Word of God; but when I became acquainted with the fountain from which the unfounded and base slander came I could not long wonder at the stream. A person that is so reckless of truth cannot long enjoy the esteem of the virtuous.

JOSEPH FASSETT."

"To all whom it may concern. We do hereby certify that we have been personally acquainted with Joseph Fassett, for a number of years; we have often heard him preach; in his discourses he often speaks of the Old Testament, as being written by inspiration of God, and that *every transgression and disobedience received a just recompense of reward*. And we do consider the charge preferred against brother Fassett by Mr. Harper, in his debate with brother Rigdon, to be most base and unfounded." Signed,

WM. A. WASHBURN,	JOSEPH ROBINSON,
HIRAM TROUTMAN,	JACOB EDWARDS,
MARY P. WASHBURN,	HENRY DICKERSON,
WM. MOUNTS,	M. J. NELSON,
MILTON TROUTMAN,	W. J. JONES,
JARVES H. GALE,	J. H. FERRELL,
SAMUEL NELSON,	J. C. MILLER.

N. B. Hundreds of witnesses could be obtained, if necessary to testify that Mr. Harper's charge is false.

Your brother in hope of eternal life.

JOSEPH FASSETT.

Cole Brook P. O., Warren Co., Ill."

Every reader of sufficient capacity to put two ideas together, will see that my accusers have in their certificate, established what I charged Mr. Fassett with, and this was done by the Campbellites, without letting me know any thing about it, until I saw it in print.

I wrote to one of my old neighbors, requesting him to write a line and get my old neighbors to say whether I was a man "*reckless of truth*," as Mr. Fassett had said—and the following is a copy of the reply, viz :

We, the undersigned having been personally acquainted with the private character and standing in this neighborhood for a number of years, of Rev. John Harper, of the Baptist church, do hereby certify that, so far as we have any knowledge of him, he has been perfectly correct and moral.—Many of us have had pecuniary dealings with him, and have always found him, in our various transactions correct and honest. He left this neighborhood with an unimpeachable character for honesty, morality, veracity and strict integrity; and we have no hesitation in saying that he is in every way worthy of confidence and support, so far as we have any knowledge. We have seen the list of signers to the certificate procured for Rev. J. Fassett, in this neighborhood, and we know them all to be members of his society here. And we certify, none of us are members of the society to which Mr. Harper belongs, and that we are only influenced by personal friendship for the man, to certify what here precedes our names."

[Here follow THIRTY-EIGHT signatures which we here omit for want of room; likewise a special certificate of Joshua McQueen, which is unfortunately so torn [by the sealing-wafer] that we could not copy it with a certainty of accuracy.] Ed.

I am your brother in gospel bonds,

JOHN HARPER.

EDITORIAL.

NEW-VERNON, N. Y., MARCH 15, 1841.

\* \* \* \* \* Now, brother Beebe, as it is no trouble to you to sit down and write, I request you to give your views on the qualifications of a bishop; those named by Paul to Timothy.—1 Tim. iii. 1—7. I wish you to treat particularly ON HOSPITALITY; NO STRIKER, NO NOVICE.

Your brother,

CYRUS GOODE.

By the office of a bishop, we understand a *pastor*, or *elder*; one whom God has called by his spirit, and qualified by special gifts, to feed the flock of God, over which the Holy Ghost has made him overseer. The notion that bishops are a superior grade of officers in the house of God, would imply an aristocracy in the kingdom of Christ;—and such a notion is but a relic of popery.

Of the indispensable qualifications laid down by apostolic authority, the first is, He must be blameless, by which we understand he must not be justly culpable, or subject to the censure of the church while holding the office; we do not understand the Apostle that a bishop, is to be more holy in his nature than others, but as he is to administer the laws of Jesus to the saints, it is indispensably necessary that he should himself be subject to the same laws,

2d. He must be the husband of *one* wife. It is generally believed that the true sense of this requisition, only means that he shall have *but one wife*; we do not feel at liberty to give the text, such a loose construction: we would prefer that every bishop should have a wife, and certainly *but one*.

3d. He must be *vigilant*; not like those careless lazy drones that the prophet describes, as sleepy dogs, laying down, loving slumber, or like many in our day, so lily fingered and delicate, that they cannot bear fatigue; they must be *vigilant*, active, not only in the affairs of Zion, doing what their hands find to do, with their might; but when occasion requires, they are not to be above laboring with their hands as Paul and others have done.

4th. They must be *sober*; not jocular, frolicsome, or playful, not liable to become intoxicated with false doctrine, vain philosophy, vainglory, or pride; such imperfections have destroyed the usefulness of thousands. The bishop should be sober, not frantic, not enthusiastic, but with all gravity, and sobriety, contending earnestly for the faith once delivered to the saints.

5th. *Of good behavior*. This is to be regulated by apostolic instructions—see verse 15. The behaviour of a bishop can only be good when he is governed by the laws of Christ, and when with diligence he is engaged in teaching the saints to observe all things whatsoever Christ has commanded.

6th. *Given to hospitality*. On this item of the qualifications of a bishop, brother Goode desired us to dwell particularly. That which passes off currently at the present day for hospitality, and pure benevolence, is not the kind which we understand the Apostle to enjoin, on gospel bishops.—The most popular bishops of our day, although they would have been called greedy dogs in Isaiah's time, claim an exclusive right to the name, [*benevolent*]; while that description that would lead them who obey the gospel of our Lord, to deal their bread to the hungry—to clothe the naked minister of *their own* to the necessities of the afflicted, and to visit and relieve the widow and the fatherless, &c., is not, with them a ruling passion, not a predominating propensity of their *kind* hearts.—

True they make many flourishes and pretensions to hospitality; they send swarms of hungry missionaries to eat out the substance of the poor heathens, the Indians, and the Africans; and this to afford the greater facilities to their schemes of polished priestcraft, by which they have their wealth at home. They do their alms when they have sounded their trumpet; but not by giving bread to the starving. To the hungry, the starving, the dying, who may be suffering the most severe want, they will give a tract, and then cackle and crow about their benevolence.

Many instances might be named, we will mention one or two. One of those bishops, of modern hospitality, in the city of brotherly love, invited a poor blind man to preach in his pulpit, the arrangement was made, the appointment made public, and an overflowing concourse of people came

to hear the blind preacher hold forth. At the close of the service the hospitable bishop arose and in a most pathetic, whining and sobbing manner, told the assembly that this poor blind preacher was very poor, had a large and helpless family, was in debt, was about to lose a small piece of land, which was all his dependence for the support of his family, wept much and loud, and begged the wealthy to contribute largely—they did so, and the collection amounted, probably, to several hundred dollars, of which the Rev. Mr. K——d handed over to the poor blind man, on the next day, (before witnessess) a five dollar bill!!! and that was all the blind man received of that collection. Was that bishop who could plead for, weep over, and take up a collection for the poor blind man, given to hospitality? Yes, to modern clerical hospitality; but not to that kind, that Paul enjoined.

Another instance, in the same city. A certain church, having plunged deeply in debt, to build a magnificent temple, in Sansom st., mortgaged the premises for much more than it would sell for; when tired of paying interest on their debt, which (if our memory serves) amounted to from 50 to \$80,000, dissolved the church, suffered the house to be sold under the sheriff's hammer, and eventually bought back the property for about 8 or \$10,000, for the *new church*, formed of the members of the old one. Thus by changing their name they evaded the obligation to pay their just debts, & now stand *rank and file*, head and head with the most extravagant patrons of new school benevolence.

Altogether unlike the above, is that hospitality of which the apostle speaks. The bishop of a gospel church is necessarily called to mingle with the poor of his flock; to visit the afflicted, to weep with those that weep, and if he should be destitute of the principle of hospitality, he is disqualified for the important ground he is to occupy. The bishop's house too, must be accessible to the poor as well as others; and if he be penurious inhospitable and unkind in his disposition; the cause he stands in the defence of will be reproached.—We have known some instances which might serve to illustrate. One minister who soars high among the New School order in the city of New York, who having visited and preached for a poor little flock in the eastern part of this county, declared in presence of a number of brethren, that he would visit that church no more, because they did not take up a collection for him. Some instances (nearer home) have come to our knowledge, of bishop's refusing to attend funerals, or render like services without pay, and in some of our city churches, it is quite common to leave brethren to pay for their horsekeeping at the livery stables, even where wealth and luxury are; this is not gospel hospitality, nor is the hospitality of the bishop or the christian to be confined to the pale of the church, they are exhorted to "Be careful to entertain strangers, for some have entertained angels unawares: and it is also enjoined on them to,— "Do good unto all men," as much as in them lieth: If thine enemy hunger feed him, if he be thirsty give him drink, and this ornament of the

christian life shines with still superior lustre in the servant of the church of God, who holds the sacred office of a bishop.

7th. The bishop must be apt to teach; this requisition depends not on any human preparation or classical training, an aptness to edify the disciples of the school of Christ, is a special gift, and where it is not manifest, the church ought not to set any apart to the work of the ministry. Men may be very flowery, fluent and interesting in their pulpit performances, and yet not be apt to teach. Their flocks, fed on *macskine*, will be like the Egyptian *lean kine*, they may set under such preaching for an age and not be able to guess what are the doctrinal sentiments of their bishop.—While others, comparatively unlearned and rude, are divinely qualified to edify, comfort, instruct and establish the saints.

8th. *Not given to wine.* By this negative description of what a bishop should be, we are not to understand what is now called *tee-totalism*; for in chapter v. verse 23, of this epistle he exhorts Timothy to use *a little wine*. We would rather understand the Apostle, that a bishop should not be a man given to an immoderate or unbecoming use of wine; while *a little* may be used by bishops, for medical or other purposes, yet when a bishop shows a decided propensity for wine; cannot feel comfortable without his periodical drams, a development of such a propensity, is very much against his usefulness. He is to be an *ensample* to the flock, and if he indulge in an improper use of wine, others are encouraged by his example to follow suit, and perhaps go far beyond the copy.

How unbecoming the character of a christian, and much more so the standing that a bishop or elder should sustain, to manifest a perpetual thirst for intoxicating drinks, so much so that having such propensities they are by the divine rule disqualified for the pastoral office. What can be more disgusting to a company of christians than to see men professing to be commissioned of God to preach the everlasting gospel, coming to them disguised with intoxication. As men of the like description are not to be admitted to the office of bishop, so we infer the duty of the church to withhold their countenance and fellowship from such as fall into such habits, until they can be reclaimed.

9th. *No striker.* A quarrelsome, peevish disposition, ready to break forth unbridled in rioting, or one that would lead its possessor to take it upon himself to avenge him of his adversaries, would destroy all the usefulness of a bishop that might be in every other respect duly qualified to hold the office with profit to the house of God.

10th. *Not greedy of filthy lucre.* If a greedy, avaricious disposition to accumulate earthy treasure disqualifies a man for the work of the christian ministry, how few indeed will be found standing on apostolic ground! what multitudes when weighed in the balance are found wanting! In writing to Titus, this Apostle tells him of many unruly and vain talkers and deceivers, *especially they of the circumcision*, [or covenant of works] *whose mouths must be stopped, who subvert whole houses, teaching*

*things which they ought not, for filthy lucre's sake.* Nor are there less of this description of bishops at the present day, who teach things that have neither precept nor example in the New Testament for the sake of gain. Who would teach the organization of *Missionary Societies, Mile Societies, Cent Societies*, and all the long catalogue of humanly devised tricks, if there were no money to be made by such departures from the simplicity of the gospel? As a greedy disposition to accumulate earthly substance will lead bishops to teach unwarrantable doctrines, to the subversion of whole houses, such a disposition is not to be tolerated by the church in those who profess to be the ministers of Christ. That the ministers of Christ whom he has called to leave their worldly employment and serve the church have a right to expect that their brethren will contribute freely to their support, we are bound to admit; but to leave the peculiar work of their vocation [the preaching of the word] to form conventions to contrive ways and means to extort from the people all that, by hook or by crook, they can persuade them to give, betrays the disposition of Isaiah's *greedy dogs*.

11th. *But patient.* It was a special charge of our Lord to those primitive heralds of his gospel, to take no thought for the morrow; what they should eat or drink, or wherewith they should be clothed, but to leave all this with him who knows that his ministers have need of all these things, and he who clothes the grass with beauty, that paints the lily with more glory than Solomon possessed, could and would assuredly provide for them. Patiently, it becomes the ministers of Jesus, to make it their first business to seek the kingdom. (or church) of God, and his righteousness, and all these things shall be added unto them.—Truly many of God's dear ministers at this day need patience, while toiling in the service of the church, while in perhaps too many instances their faithfulness is far from being reciprocated by the kind attention of those on whom that part of the responsibility rests.

12th. *Not a brawler.* There is a wide difference between *brawling* and the appropriate work of the bishop; men may make a great noise about religion, raise a tumult, disturb the peace and fellowship of the saints, and yet know nothing of the savor of divine grace. Not such are the called bishops of the house of God.

13th. *Not covetous.* Covetousness is idolatry, and there is no agreement between the temple of the Lord and an idol. We knew a man sent from a church in New York city to preach to us, poor illiterate country people, of whom it has become proverbial that he always happens to be in great want of whatever he sees. Now such men are extremely troublesome to the churches—men that cannot look upon the property of their brethren or neighbors without coveting it; and if such men could preach like the old Apostle Paul, the churches would not be half so glad to see them come.—We had one pass through these parts, not many months since, exhorting the sisters to sell their carpets and give the avails to their preachers.—

Although this man's preaching is (as far as we know of) unexceptionable, his covetousness has kept him in difficulty with the churches, to our knowledge, for the last twenty years. How important then that the ministers of Jesus should look to it lest they indulge in a fretfully and impatiently covetous disposition.

14th. *One that ruleth well his own house, having his children in subjection with all gravity.* On this point perhaps all the ministers of Christ feel their deficiency, yet it is nevertheless incumbent on them, as far as ability is given, to rule well their own families. They are not required to make christians of their carnal offspring, as that is exclusively the work of the Spirit; but by precept and example exert an influence that shall be felt and respected by their children: for, the Apostle adds (in a parenthesis) if a man know not how to rule his own house, how shall he take care of the church of God?

15th. *Not a novice; lest, being lifted up with pride, he fall into the condemnation of the devil.*—This text has been used as a kind of hobby, by the New School, in support of theological schools, and an educated ministry; but no man ever so used this text, but a novice; not the want of these human embellishments, but the possession of them is what bloats with pride, self-importance and conceit; and brings the delinquent into the condemnation of the devil.

A novice is one that does not understand his business. The business of a bishop is to feed the flock of God, to preach unto them the preaching that the Lord bids him. No human aid, or scholastic preparation can qualify a man to occupy the gifts of the Spirit: but to all that are truly qualified for the work, the words of Christ to Simon are applicable: *Blessed art thou; for flesh and blood hath not revealed these things to thee; but my Father which is in heaven.* So far is human learning from subduing the pride of the human heart, we have known many young men of (at least) common modesty, when they went to the seminary, came out as straight as an arrow,—as stiff as buckram, and as foppish as any dandy we have ever seen. Finally, whatever natural or acquired talents we may possess, every man that is not taught of God, in the old school of Christ, is, in regard to the things of the Spirit, a novice. Although he may be ever learning, he shall never be able to come to the knowledge of the truth.

The 16th and last qualification named is in these words: *Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.* Those that are without are dogs, sorcerers and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. See Rev. xxii. 15. To have a good report of such characters certainly does not mean that they shall report us as being of their number, for our Lord says, *Blessed are ye when men shall revile you and say all manner of evil against you falsely for my sake.* We conclude, then, the good report is that in which the enemy is constrained to admit the propriety of our out-

ward deportment, while raging against the doctrine we hold and that holds us. For example, to be called *antinomians* by the Arminians, to be accused of "turning the world upside down," of bringing "strange things to their ears," &c., while they are unable to point out in our walk and deportment anything that does not comport with sound doctrine.

We submit these views, hastily thrown together as they are, to brother Goode, and to brethren and readers at large. May the Lord bless his truth to us, and bless us with a knowledge and love of his truth for his name's sake. Amen.

A STRAIGHT FORWARD OLD FASHIONED BAPTIST!—In reading sister Preston's letter, published in this number, we were reminded of the observation of brother H. West, that the New School were getting into a habit of telling truth without intending to do so. We have no reason to dispute the testimony of the zealous *new light*, that the young lady's mother, is a *straight forward old fashioned Baptist*: but how odd must she appear, situated as he is at Brooklyn, in the midst of a *crooked* and perverse generation; a generation which, in following the meanderings of their leader, can neither go straight forward, nor endure the old fashioned doctrine or practice of the primitive saints of the gospel kingdom. And this too, was a very good reason to assign for the young lady's refusing to place herself under the dictation of the modern revivalist, this master of New School ceremonies; she had been better taught; she was the daughter of a straight forward old fashioned Baptist. Of course she had been taught, as far as human instruction will go, to enlighten the natural mind, that "Salvation is of the Lord," and "Not of him that willeth, nor of him that runneth; but of God that sheweth mercy," and to regard the declaration of Peter: "Neither is their salvation in any other," as being perfectly valid and to the point.

#### Obituary.

BROTHER BEEBE:—At the request of Zoar and Skinquarter churches, I enclose to you an obituary (furnished by the abovenamed churches) of my deceased father, which I hope you will publish though lengthy, as a great many of the readers of the Signs would like to see it. Since there is nothing said in the piece furnished by the churches, of which my deceased father was pastor, respecting what class of Baptists he stood connected with at his death, there may be an inquiry whether he was an Old School Baptist or not. By reference to the past volumes and numbers of the Signs, it will be seen what association he was a member of, and in what light he viewed all the professedly benevolent institutions of the present day. Nor did he to his latest breath, I believe, retract anything he had ever said respecting the many popular measures used by the Baptists to advance the cause of God; but ever maintained that they were the works and institutions of man, and always admonished the churches of his charge to beware of them; that they would have enough to do to come up to the requirements of the scriptures.

I remain your brother, as ever,

CYRUS GOODE.

Departed this life, at his residence in Chesterfield county, January 29, 1841, Elder EDMUND GOODE, [pastor of Zoar and Skinquarter churches] in the 61st year of his age, leaving a widow and twelve children to bemoan their loss, (the elder nine of whom are members of the Baptist church). He had been proclaiming the way of life and salvation to his fellow men for nearly forty years. He commenced preaching soon after he was baptized, and spent the prime of his life in his Master's vineyard. His literary attainments were quite limited; but he possessed qualifications far more important. His gifts seemed to consist in uniting the brethren of his charge, feeding the lambs and sheep of the fold, and alarming such as seemed secure in sin.— Few ministers, if any, in his day were more successful as instruments in winning souls to Christ: his preaching might well be considered more experimental than doctrinal, comprising the very essence and vitality of religion. In the early part of his ministry, his zeal for the cause of God and salvation of sinners was such that he seemed almost to lose sight of his domestic concerns: he seemed notwithstanding to be blest in basket and store; he extended his labors considerably, and was often called on to visit and unite with brethren in neighborhoods where revivals were going on. We are sorry to say that the peace and tranquility of his mind was somewhat interrupted during a few of his declining years by a difference of opinion between himself and some of the Skinquarter brethren, in relation to the requirements of the scriptures, which we are happy to say was satisfactorily discussed, and a reunion of christian affection and brotherly love restored.

Never have we witnessed, or heard of a case in which the afflicted seemed to rely more firmly on the merits and atonement of Christ; he said that the gospel he had been trying to proclaim for forty years was his only support, and if he was then destitute of the hope and consolation which that gave, his situation would be such as he could not bear up under. As the deceased advanced towards, his anxiety seemed to increase to meet the dissolution: when brethren would come in to see him, he would frequently inquire what they thought of his disease; if the answer was that it was progressing very fast, he would exclaim, O, what good news! The second night after it became necessary to sit up with him all night, two of the brethren of Skinquarter church being present, were asked to unite in worship with him, and he requested them to ask the Lord to take charge of his family, as he was about to leave them. A few nights after, one of his brothers being by his bedside as he was inquiring if there was any way for him to get rest, told him he knew of none but by anticipation; he seemed to take hold of the promised rest, saying, he should there be happy forever—*forever*—FOREVER. He then asked for this song to be sung:

"Jesus, lover of my soul," &c.

While the company present were singing, he seemed considerably excited and seemed to enjoy the smiles of Heaven. After singing he called one of his brothers to his bedside and said: *Tell the brethren I shall see them no more in time, but wish them to remember what labor, toil and pain I have undergone in trying to advance the cause of God and truth, and preserve the order of the gospel and think not that joining the church, becoming popular and travelling a smooth and flowery road will carry them to heaven; if they depend on that they will be awfully mistaken in a coming day.*— Two or three days before his decease, he, as well as the family, thought he was about to leave them: he asked to be placed in a situation to go off easy, and took much pains in trying himself to do so. In a few hours, however, he revived and some conversation took place between himself and one of the brethren present, about his going home to that

inheritance which lies on the other side of the grave, which it would be impossible for him to inherit if he stopped on this side: he seemed much animated, and it did appear that the spirit struggled hard to get out of the cumbrous clay by which it was fettered. In conversing about death, he said, "It has no sting—not one bit! not one bit!"

The night before he died, he called his family to his bedside and said, *For about forty years I have been trying to preach Christ, and the same doctrine I have been trying to preach to others is my consolation in this time of trial; my views are unchanged. The same faith that I have always held I yet hold in death. My children, try to keep in the fear of God, and don't fall out; and may the Lord bless you.* He then gave some charge concerning his domestic affairs, and said he was done—had no more to do! The next night, a few hours before he died, he asked his children to sing, which they tried to do. He then talked with one of the brethren about the seeming width of Jordan, (as he was sensible that he was dying) he said it seemed a long time to him to reach the other side. The brother told him that a few hours now would terminate his suffering. He exclaimed that was the best news he had ever heard, and soon bade the world adieu WITHOUT A STRUGGLE OR A GROAN!

At br. W. Vail's, Greenfield, Luzerne Co., Pa., }  
Feb. 12, 1841.

DEAR BR. BEEBE:—At the request of the relatives, I wish to publish in the Signs the following: Died, very suddenly, in Rush, Pa., Jan. 22, 1841, GALLY, the consort of Henry KINNE, in the 35th year of her age.

Sister Kinne was a subject of serious impressions very young—united with a Baptist church when she was about fifteen years of age, and was a steady traveller in church relation until within a few years past, when she became so wounded with the corruptions which had crept into the church that she stopped her travel with it; and living somewhat remote from the body of any Old School Baptist church where she could enjoy privileges, except in the neighborhood of two or three members of the church in New Milford and Rush, with whom she occasionally met and enjoyed fellowship as a sister sound in doctrine, regular in her walk, only waiting a little to be healed of her wounds and become a member with them.

She was a grand-daughter of sister Leonard, that mother in Israel whose obituary was recorded in probably the seventh volume of the Signs.

Sister Kinne has left a husband, five children and a numerous throng of relatives to mourn her loss: but the grounds she left them to believe that their loss is her great gain, are to them a source of real consolation in the midst of their afflictions.

Also by request I send you the following acrostic:

Since Jesus died, sinners to save,  
And unstung death, conquer'd the grave,  
Let terror's king no more dismay;  
Led by our Lord we'll pass that way.  
Yes we by him redeem'd, shall rise,  
Kindness to prove, above the skies,  
In all his holy beauty shine,  
Nor grave, nor hell, say thou art mine.  
Now let us trust in God's free grace,  
Enlivened by the sun's bright rays—  
As members of his body shine,  
Since death's unstung, the glory's thine.

Yours most affectionately,  
HEZEKIAH WEST.

BROTHER BEEBE:—Please record in the Signs, the dispensation of divine providence, in which it has been the pleasure of God to remove from us, by death, our interesting and much loved babe

JESSE SQUIRES, son of Joshua and Rebecca Baker; he departed this life, after a severe illness of nine days, on the 27th day of Feb., aged one year, three months and one day.

This is to us a heavy dispensation, but it is from the hand of the Lord, and he has a right to do as seemeth to him good, with his own.

He's gone to REST, our infant dear,  
Then why should we complain,  
Or grieve, or sigh, or shed a tear,  
Or wish him back again? R. M. B.

Died at Walkill, on Saturday 13th inst., an infant child of Alanson Beaks.

Further reflections on an obituary notice copied from the Christian Index [so called] into vol. vii. no. 19, of the Signs.

False teachers paint their heaven well,  
Their heaven where pharisees may dwell  
To ascribe redemption to their gold  
As they "of Israel" did of old.

Mahomet too, took up his pen  
And sketch'd his heaven for carnal men,  
His picture pleased the Moslems' eyes  
And they confessed 'twas paradise.

Is such the heavens they dream about?  
O bless the living God, we're out  
Where we may yet find gospel flood  
And seek salvation through Christ's blood.

The christian's heaven, how sweet the thought!  
The ransomed throng who are, blood-bought  
Ascribe redemption to the Lamb;  
That ever glorious, great I am.

Without the holy gates there shall appear  
The greedy dogs, the evil workers here,  
Then lovers of the man of sin shall see  
Their wages just throughout eternity.

JOSEPH HUGHES.

Chester Co., Pa., March 4, 1841.

### Receipts.

A. Buckley,	Ala.	\$5 00
Aaron Phelps,	Ct.	2 00
do for "Monitor,"	"	3 00
Hannah Abbe,	"	1 00
John H. Jones,	Ga.	3 00
W. D. Woodson,	"	6 00
Asa Mapes,	N. Y.	1 00
William A. Webster,	"	1 00
Ira Fuller, Esq., for N. D. Rector,	"	1 00
Elder Thomas Hill,	"	5 00
W. C. Spaulding, Esq., for J. Ingersoll	"	1 00
Samuel Mead,	"	1 00
Timothy Taylor,	"	1 00
Calvin Carmichael,	"	1 00
James Martin,	Ky.	5 00
James L. Fullilove,	"	1 00
J. H. Punell, Esq.,	"	2 00
Elder Thomas P. Dudley,	"	10 00
Zepheniah Hart,	Pa.	10 00
I. Hershberger,	Va.	5 00
Cyrus Goode,	"	5 00
J. R. Burner, Esq.,	"	1 00
Elder Thomas Buck,	"	5 00
Elder R. C. Leachman,	"	3 00
B. B. Daniel, Esq., for L. B. Bennett,	N. C.	5 00
Wilmot Vail,	Pa.	5 08
J. Arnold,	"	1 00
E. Garnett, Esq., for Mrs. M. McClane,	"	3 00
Elder T. Harris,	Philadelphia,	5 00
Theron Earl, Esq.,	S. C.	2 00
William Bratton, Esq.,	Tenn.	4 00
Peter Hoyt,	N. J.	3 00
Elder M. W. Sellers,	Ia.	1 00
Jesse Sawyer,	Ill.	5 00
J. Hunsinger,	"	1 00
Joseph Thorp,	Mo.	* 5 00
Total,		\$119 50

\* 50 per cent. below par in New York.

New Agents.—Robert McKindly, Thomastown, Upson Co., Ga.  
Samuel Mead, Wayne, N. Y.

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The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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MASSACHUSETTS.—David Cole, David Clark.  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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## COMMUNICATIONS

FOR THE SIGNS OF THE TIMES.

Near Lexington, Ky., Feb. 16, 1841.

MY DEAR BROTHER BEEBE:—Although a controversy has been going on between the Old and New School Baptists in the west, for some years, in relation to *what Adam was antecedently to his transgressing the divine command*, yet I was not aware of a discrepancy in the views of "Old School" Baptists, on that point, until I read your editorial remarks in number 20, vol. viii., of the "Signs," in which your readers are informed that "A part of the Redstone Baptist Association, Pennsylvania," take exception to the views contained in the circular of the Licking Association of 1839. I had hitherto supposed that association to be "built upon the foundation of the Apostles and prophets, Jesus Christ himself being the Chief Corner Stone," and consequently that she recognised the Bible as the only infallible standard of faith and practice. I am very sure that no evidence can be had thence to sustain the opinion that *he was spiritual*; and I confess I was surprised to learn that such an idea was entertained even by a part of that body. The New School party in this country assume that he was a *spiritual being*; hence he was obliged to the performance of *spiritual duties, such as evangelical faith and repentance, and liable to condemnation for non-compliance*. I say *assume*, because it is assumption without proof: indeed the proof is altogether on the other side, and we have abundant cause of adoration to God that it is so—were it otherwise, the christian's hope would be entirely prostrated.

God created this material globe to be inhabited by beings susceptible of its enjoyment: Those beings were susceptible of being maintained by material food; and that food is produced by the earth from whence those beings were taken, and to the products of which alone do they look for a perpetuation of that life imparted to them in creation—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus we see the connexion subsisting between man and the ground, and hence his susceptibility of being sustained by the food brought forth spontaneously by his *un corrupted mother*, [the earth]—"And the Lord God planted a garden eastward in Eden; and

there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man and put him in the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, *Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.* Gen. ii. 7, 8, 9, 15, 16, 17, compared with 1 Cor. xv. 46 to 50, inclusive—"Howbeit that was not first which is *SPIRITUAL*, but that which is *NATURAL*, and AFTERWARDS that which is *spiritual*. The FIRST MAN is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. AND AS WE HAVE BORNE THE IMAGE OF THE EARTHY, WE SHALL ALSO BEAR THE IMAGE OF THE HEAVENLY. Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.*" The life communicated to the first Adam prepared him *alone* for an *earthly habitation*, and that life communicated to his offspring could not possibly prepare them for a higher abode. We should not forget that, although created upright and uncorrupted, he subsequently "sought out many inventions," he became corrupted, "as is manifest by his transgression, and imparted the same corrupt nature to all his offspring: yet did he not thereby *forfeit heaven and immortal happiness*; because he neither possessed nor had title [in creation] to either. It is worthy of remark that his connection with the earth was such that in consequence of his transgression corruption siezed upon the ground whence he was taken, and it became thereby susceptible of producing food suited to his *vitiated nature*. The elements being corrupted, he could yet subsist upon them,—“And unto Adam he said, *Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it thou wast taken; for dust thou art and unto dust shalt thou return.*” Gen. iii. 17, 18, 19. If, as is contended by some, the object of the second Adam was to restore the ruins of the first, why is the *curse not removed from the ground? why does it yet produce "thorns and thistles"?* and *why has man yet in the sweat of his face to eat his bread?*

The truth is, had Adam remained as *incorrupt*, as pure and sinless as he was when his Creator pronounced him good, yea, very good, he never could have entered that heaven to which christians are destined. Man's capability of earthly enjoyments was given in creation and in connexion with his natural head who "is of the earth earthy." His susceptibility of heavenly or spiritual enjoyments is given in regeneration and in connexion with his spiritual Head, "The Lord from heaven." He is born to a *natural inheritance—born AGAIN* "to an inheritance incorruptible and undefiled, and that fadeth not away." "Except a man be born again he cannot see the kingdom of God." Why? Because the kingdom of God is a spiritual kingdom,—“My kingdom is not of this world,”—and man in his best estate was only a natural being. "That which is born of the flesh, is flesh," and "flesh and blood cannot inherit the kingdom of God." That there are two births brought to view in the third chapter of John, and only two, I think must be obvious to all attentive readers, and that the Saviour designed to show the ruler of the Jews, the necessity of the *natural birth*, in order to see, understand and participate the enjoyments of a natural kingdom, and that he urges thence the necessity of the *spiritual birth* as indispensable to see, understand and participate the enjoyments of the spiritual kingdom,—“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” We see two births brought to view in the foregoing quotation, and they are connected by the copulative conjunction *and*; they are in the plural number, and consequently cannot [as I conceive] refer alone to the spiritual birth. I have no hesitancy in believing that by the term "born of water," is meant the *natural birth*, (the figure is appropriate); and of the Spirit, the *spiritual birth*; by which (the latter birth) man is capacitated for spiritual duties. "Ye also, as lively stones, are built up a spiritual house." I understand the Saviour to explain in the sixth verse what he means in the fifth, viz: "That which is born of the flesh is *flesh*, [the natural birth—ONE] and that which is born of the Spirit is *spirit*,"—two births, and both necessary to enter the visible church of Christ.

The idea that Adam was spiritual before he transgressed the command of God, would involve its advocates in a similar dilemma with that experienced by Nicodemus; he apprehended that the two births were of the same nature,—["How can a man be born when he is old?"]—both natural; they apprehend them to be of the same nature,—“both spiritual.” If either were correct in their apprehensions, I should be at a loss to account for the warfare experienced by all those who are "born again." "The old man is corrupt, with his

deeds," whilst the "new man, after God, is created in righteousness and true holiness,"—"The flesh [or old man] lusteth against the spirit, [or new man] and these are contrary the one to the other, so that ye cannot do the things ye would,"—"If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." I do not believe, brother Beebe, that God adopts the method in making christians which is said to be resorted to sometimes by haters, viz: to work over an old hat and apply some new fur to the exterior and sell it for a new one. This indeed seems to be the New School idea, for they (or some of them) contend that all regeneration does is to repair the faculties which became vitiated by sin. If this theory be true, I want to know Whence the warfare?

But to return—All the perceptions and powers bestowed upon man in his creation were purely of the natural kind: hence his feelings, his enjoyments and happiness are all earthly,—“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,” “Unto you [disciples] it is given to know the mystery of the kingdom of God: but unto them that are without it is not given.” “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things [spiritual matters] from the wise and prudent and hast REVEALED THEM UNTO BABES.” But why need I multiply proofs, since the whole chain of divine truth runs in the same channel?

The assumption that man was spiritual seems to be forced upon “New School Baptists” in their dilemma, in order to harmonize their views in reference to its being the duty of mankind indiscriminately to repent and believe the gospel evangelically, to the saving of the soul, whilst they admit the gospel to be a spiritual system, and referring their condemnation to its rejection. They are not, however, agreed among themselves. Some of them avow their belief of the doctrine of Infant Purity, and hence say, All they who die in infancy go to heaven. I would ask such persons to tell me how infants, if pure, can die, since the Bible informs us, “THE WAGES OF SIN IS DEATH.” Death is only an effect, and of necessity is preceded by its cause. I apprehend such as believe the doctrine of Infant Purity, have not considered that they are charging God with injustice in inflicting the penalty annexed to transgression upon innocent beings. Nor is this the only awful consequence attendant upon this theory. It effectually excludes from heaven all who have been born within the last eighteen hundred years. Let us not forget that Christ died upwards of eighteen hundred years ago; that he died for sinners, that “there remaineth no more sacrifice for sin,” that He is the Way, the Truth and the Life: no man cometh to the Father but by him, that he came not to call the righteous but sinners to repentance, and withal, “flesh and blood cannot inherit the kingdom of God.” All know that infants, as well as adults, possess flesh and blood, else could they not be subjects of death.

When a false theory is embraced, a perversion of truth to sustain it follows as a natural consequence: hence the shifts to which the advocates of the notion that Adam was spiritual in creation, are driven. If man did not sin as a natural being possessing flesh and blood, whence the propriety of the Apostle’s reasoning, “Forasmuch then as the children are partakers of FLESH AND BLOOD, HE ALSO HIMSELF LIKEWISE TOOK PART OF THE SAME, THAT THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, THAT IS THE DEVIL; and deliver them who through fear of death were all their lifetime subject to bondage; For verily he took not on him the NATURE OF ANGELS; but he took on him THE SEED OF ABRAHAM.” It is manifest that in their natural or flesh and blood relation, they sinned against God; hence Christ’s humanity paid the forfeit of his people’s rebellion. If Adam sinned as a spiritual being, I cannot see how he could be redeemed, seeing “a spirit hath not flesh and bones as ye see me have,” and Jesus “was put to death in the flesh, but quickened by the Spirit.” A spirit has no blood to shed, and without the shedding of blood is no remission.” But we have incontestible proof that Adam was natural, not spiritual, in creation, in the fact that his seed are natural,—“Every seed will produce his kind;” and Paul said of them “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.”

Hence it is seen, brother Beebe, that the young, as well as the old, “must be born again, or never see the kingdom of God.” “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.” The first death had power over that life bestowed upon man in creation, and which he imparted to his natural seed; but, blessed be God, “the second death hath no power over” those who have “part in the first resurrection,” because they derive their spiritual or eternal life from Christ their spiritual Head, “that He should give eternal life to as many as thou hast given him.” It is therefore manifest that man did not derive his spiritual or eternal life from Adam the first, who was “of the earth earthy.”

I have been more prolix than I intended when I commenced writing, and must desist for the present; but I may resume the subject hereafter when I have more leisure. In the mean time, those members of the Redstone association will do us a kindness by pointing out (through the Signs) the discrepancy, or rather supposed discrepancy, between the views contained in the Licking circular and the Bible. I hold no principle too sacred to yield on conviction that it is erroneous; and such I would hope to be the case with all Old School Baptists. Indeed I have no doubt but such is the fact with real Old School Baptists.

For the last six months I have been more actively engaged in preaching than ever before. I think I have averaged four discourses per week, and rejoice to tell you that the children of the promise, in the sections where I have travelled, (within a circle

of some 80 or 100 miles) are manifesting a determination to take heed to the divine injunction: “Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.”

By special invitation I attended the formation of two new associations last fall; the one in Henry, which I see noticed in the Signs,—the other in Boon, composed of eight churches, five ordained and two licensed preachers. Six of the churches came out en masse; one was a newly constituted church, and the eighth was the orderly part of another body, the majority of which had left original ground.

Affectionately,

THO. P. DUDLEY.

FOR THE SIGNS OF THE TIMES.

Portsmouth, Va., March 3, 1841.

DEAR BROTHER BEEBE:—I have seldom written on any subject for publication in your paper, but having latterly received a letter from a dear brother in the flesh, and I believe one also in the Spirit; and as the communication was so exceedingly pleasing, I felt a desire to have an extract from the letter published (if you deem it of sufficient interest) because it speaks the language of OLD SCHOOL, EXPERIMENTAL RELIGION, and draws a plain and distinct line between New School theory, and Old school practical, experimental doctrine. Here follows the extract:

Jefferson, Ia., Jan. 19, 1841.

DEAR BROTHER:—It has been some years since I wrote you a letter, or received one from you.—Owing to my misfortunes, I have been so tossed about in this world, that I have never felt as if I had any thing to communicate to you, and have therefore put off writing until years have passed by. Yet my feeling for my brother has ever been the same—latterly I have felt a great desire to see you, and converse with you upon the subject of religion; to see if you still occupy the same ground on that subject you formerly did. But knowing that I could not see you, I concluded to write and request you to answer my letter, and let me know how the Baptists are getting on there, and their principles that are still supported by them; if they continue steadfast in the doctrine that was formerly maintained by them (let as many new theories rise up as will) nevertheless, the foundation of God standeth sure, &c. If this be the case, it would be to me like good news from a far country: for I assure you I feel almost alone here. It is seldom I see a Baptist that seems to understand things as I do, which causes me to search the scriptures to see if I am not wrong; but the more I read them the more I become confirmed in my belief, that all that were given to the Son by the Father (in the covenant of redemption entered into before the world began) will be brought in: so that when Christ’s spiritual building shall be finished, it will be complete—there will be no surplus, nor lack of materials; and in spite of all the powers of darkness or of men, our blessed Redeemer will accomplish to the full, the mission he came to this sinful world upon; and that all the heirs according to the election of grace, chosen in Christ before the world began, shall in due time receive manifestatively the benefits of that atonement by the operation of the spirit of God upon their dead souls, making them who were dead in trespasses and sins, alive unto salvation and good works, which can be done alone by the spirit of the living God: and that spirit is given to them as an earnest

of the inheritance until the redemption of the purchased possession. And I further believe, the gospel can be of no spiritual benefit to an unregenerate man. Though it be preached in its purity (for we are told it was to the Greeks foolishness, and to the Jews a stumbling block) how can they who are dead and blind receive instruction? They must first be made alive, and eyes given them to see, before they can act or receive what is contained in the gospel for their benefit. But when the Spirit of the Lord renovates the heart, and the candle of the Lord is lit up, then they are qualified to bestow and receive the good things of salvation as contained in the gospel.

These are some of my views given in a broken way; I hope you will understand me, if I have not been so intelligible as I might. If I have taken up wrong notions I hope you will act with me as a brother, and as Aquilla and Priscilla did with Apollos: *Teach me the way more perfectly.* The reason why I stated my views is they seem to be opposed to almost all I hear, or have heard for some time from the pulpit. The preaching I hear constantly from the Baptists here, is, that salvation is for all, that the atonement is general, that satisfaction has been made for all, men and woman have only to accept it; that the Spirit is striving with them, and the Savior is pleading for them, and that if they will accept salvation on the terms of the gospel, that is, repent and believe, they can do it themselves; and if they do not they will be lost, it is all in their own power. Tell me, how can this be? Would it not place the building of Christ's church upon a very precarious footing, to leave it all to the dispositions and intentions of fallen, simple and depraved beings, who are enmity itself against God, incapable of doing a good act? for there is none that doth good—no, not one; there is none that seeketh after God. It makes me feel awful when I hear men hold out the idea that the Savior effected nothing certain by his death and sufferings (but that text will come to my mind, Nevertheless the foundation, &c.) The practice of the Baptists corresponds very much with their views; for the greater part of them seem to think that the salvation of sinners depends very much upon the effort of the church; therefore they must pray much, and have protracted meetings, with anxious benches (or tents) and persons exhorted, and pressed to come there and get religion, it being the time and place; and if they do not accept of the present opportunity it may be forever too late. These are some of the things I have had to see and hear for some time. Persons have only to manifest signs of repentance; for if they go to be prayed for at the anxious seats they can receive a hope of pardon, no relation of their exercise is required, as it is thought not necessary; a few questions are sometimes asked; some think all that is necessary is to manifest a wish to join. There was a protracted meeting in this place not long since, conducted by Mr. Fisher, the great champion for making converts (I did not go to it, for it always has a tendency to harden my feelings instead of softening them) there were some who professed a hope at that meeting, and when they came to the church to be received (I was told) the pastor of the church stated that he was satisfied, and that it was unnecessary for them to be questioned, that the church could judge from their countenances that a change had been effected, and upon that they were baptized.

Brother Thomas, I have now given you some of my views, and what generally is the practice here, I want to hear what you think about these things, and give me your counsel, for if I know myself it is to do the will of my Father who is in heaven.—Money seems to be in great requisition to carry out the different plans of what is called the benev-

olent purposes of the day: that does not effect me. If any feel in conscience bound to do it, let them do it, but I want them to let me act as I feel it my duty. It seems to me I would give almost any thing to hear some of the sort of preaching I have heard in gone by days at old Waterlick; how it would rejoice my heart! but I have no hope of it in time. I felt the other day a great desire to hear some of the views of the old Virginia Baptists, and I recollected that I had a copy of the Ketocot declaration of faith, I searched for it, and read it, not having examined it for years; and it was one of the most comforting sermons (if I may call it so) that I have heard or read for a long time, it seemed to build me up again. Indeed my dear brother, it is all of grace, or grace is no more grace.

I fear I shall weary you to read my disjointed, uninteresting communication.

CHARLES BUCK."

I have written to my brother, and have stated to him that I am delighted to find that he has not been swallowed by the all-devouring vortex of New Schoolism, and the more especially as my brother William C. Buck, who lived several years in the same place (Louisville, Ky.) with him, and who went from the same church, (and I believe they were members of the same church there, and always lived in the best harmony,) differed from him so widely. While my brother William goes for the *new benevolence and money getting*, and is zealously engaged in New Schoolism; my brother Charles, when he speaks his native language, talks exactly like one of us, and I do most heartily acknowledge him as an Old School Baptist.

Yours as usual,

THOMAS BUCK.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—For some years past a number of brethren in this place have been dissatisfied and grieved with the modern improvements in christianity; the many innovations among the Baptists urged us to an examination of the scriptures, which resulted in the resolution, to believe all the doctrine and practice, all the duties which we could find revealed in the New Testament, and to disfellowship all that we could not find.

This placed us on the primitive ground, as professed by the Old School Baptists. Accordingly, some time in the beginning of the past winter we considered ourselves a church, in primitive order. We are small in the eyes of those around us, and truly, our number is few: we count only about ten brethren and the same number of sisters. We earnestly desire the prayers of our brethren, that we may be sustained by the rich and sovereign grace of our Lord Jesus Christ, and purified and kept from every error and false way. Our prayer is that the slander, the scorn, and the derision of which we are made the subjects, may urge us to the cross.

Dear brother, as this is our first appearance in your valuable paper, you will permit us a few remarks. It seems to us that the Baptists of 1841 differ so much from the Baptists of 1800, that those of these two periods would with great difficulty recognise each other as brethren. The ar-

minian system seems to have so generally obtained (and is put in requisition with an energy worthy of a better cause) that to us, our denomination has no occasion to boast over the primitive churches. The boasted improvements and refinements of this wonderful age seem to have done little for Zion, except to deface her beauty by marring her symmetry, and in measure extinguishing the light of her glory. To us her streams seem dried up, and her graces withered away.—Little, very little, presents itself to our view, but a most prominent ministry, as if all were merged to swell those very important personages.

The sentiment which has been taken to the heart, has carried out its measuring line upon her walls: it has turned its votaries from the fountain of living waters, and taught them to depend on creatures, and creature efforts. In the whole system, as is now believed and practised by the many, we discover only barren wastes and naked sands; nor are we cheered by the gush of water from any rock in all that wilderness. Like the tree of *Java*, nothing is verdant in the whole range of its influence. It is our opinion that the abandonment of the doctrine of gospel discipline, or a perversion of it to party purposes; that the present method of preaching, of carrying on meetings, and converting sinners, forms a new era in the history of the church. If these things are so, or partly so, is it "anti-nomian," to sound the alarm, to ask for the old paths? It is easier to treat a patient successfully while his disease is incipient, than when it becomes rife and universal: as no prudent captain would set himself to painting his cabin when his ship was sinking.

It does indeed seem to us that whoever will read the Epistle to the Romans, and follow that church through her history, in her downward course must find room in his heart for fears and misgivings.—Once the spouse of Christ, and still professing her loyalty, she became the mother of harlots, drunk with the blood of the saints.

May not an individual in view of a degeneracy so deep, so fathomless, find pardon if he does not find it in his heart to cheer on the advancing party, if he does not trust in horses and in chariots? Must he be condemned by all but universal suffrage, and that too without the benefit of clergy? Vataëon, which startled all Europe, and brought her emperors and kings to kiss the feet of the professed vicegerent of God—the court of inquisition which dealt a more than dying agony to every living fibre of its tortured victims, were not the first steps in the degeneracy of that apostate church.

Long before this refinement in blasphemy and murder, all was merged in the priesthood, they had become dominant through Europe. It is a law, *that the master spirit must prevail.* It is so in all things; in diseases to which we are subject: it will be recollected that during the prevalence of Asiatic cholera, as far as it advanced it merged all prevailing diseases in itself. If there is nothing fearful in these things, then we should confess ourselves cowards, and hope for light and correction from error, yet our anticipations are gloomy,

We fear that the professed church of Christ may once again divest herself of her bridal attire, and come down from her lofty eminence: we greatly fear that she will continue to expunge the doctrine of divine sovereignty from her creed, until she is shorn of all her regal honors and glories, retaining only the shreds and clippings of her former faith, "Teaching for doctrine the commandments of men." Although in her new and fashionable dress, she may glitter in all the paraphernalia of the toilet, or dazzle in all the worldly glory of the military order of St. Ann, or of the legion of honor; how poor, how miserably poor, and naked she must appear in the light of the New Testament, when compared with that church which was clothed with the sun—the moon under her feet. It has been feared by some that the church might relinquish to the ministry, until her authority should be yielded, and her dignity and influence should cease: that the priesthood should again become the ascendant, and the spirit of a former age be put in requisition; while the professed church of Jesus should become a mere creature of ministerial traffic and dictation.

Is it impossible, that while we write and you print such a spirit should already be abroad among us? Are there no signs above the horizon to convince us, that Anti-christ is on his path; maddening as he goes that his time is short? Is there already a kind of measuring reed discovered (of which the Bible has said nothing) by which to measure the temple? Is it entirely unusual to graduate a man's piety, in quantity, by dollars and cents? Is not the same arithmetical proceedings taking hold on the millenium, as if to wrench it at once from its place in the prophecy and purpose of God, and cast it upon us? Does no one discover that the arminian system which by a wonderful refinement in language, is now called "The effort—the agonizing system" is usurping the seat and the prerogative of God? Some who have been conversant with the measures, the means, and the machinery by which so many have been converted in these modern times, have had their minds arrested with the possibility of "Bringing down fire from heaven in the sight of men."

If where men dissent from the fashionable standing order of things for conscience' sake, and demean themselves peaceably and humbly, leaving others to the unmolested enjoyment of their privileges, receive a like treatment, the foregoing may appear like ghostly figures drawn by children on the wainscot, to frighten each other. But if in any place the seceders from "the government standard" are treated as "the offscouring of all things," as a sort of outlaws already beyond the pale of reformation, to whom very little more duty is to be done, than to set on the dogs; to such, there may be something more stern and substantial than ghostly shadows.

But dear brother, although the changes and innovations of the present times may be the precursors which are heralding a darker day; it may be a consolation to him who believes in Jesus, that his purpose is broad as eternity, and binds the universe,

and its creatures in fetters of omnipotence, "According to his determinate counsel and foreknowledge."

In view of his infinite attributes and amazing grace, may we not join with the prophet and 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 flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, and joy in the God of my salvation."

In behalf of the church,

J. W. CLARK.

Dansville, Steuben Co., N. Y., March 15, 1841.

ELDER GILBERT BEEBE:—The above is sent you for publication in the Signs. \* \*

It seems to me that it is a good work to contend earnestly for the faith once delivered to the saints. But whether our contending should be confined to mere doctrinal discussions, is not as clear; that the defection in doctrine owes its prevalence to the defection in the ministry, I presume cannot be controverted. It does appear to me necessary that some master in Israel (and most certainly I am not one) should lay the "Axe at the root of the tree." It cannot be wrong while the able and warlike unsheath the sword and lift the spear in front; that those of us who are more feeble should make a division in the rear, or with a thousand missiles harass the flanks of this boastful array.

For although "Put and Lubin are with them and their numbers infinite;" yet truth must tell upon their ranks in some way: it will be "A savour of life unto life, or of death unto death."

Your brother in tribulation,

and in the gospel of grace,

JOEL W. CLARK.

Dansville, March 15, 1841.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford Co., Pa., March 5, 1841.

BR. BEEBE:—Being requested to make a short communication to you, (which you will find at the bottom) I send you, to accompany it, a few of my thoughts on a part of the twenty-fifth chapter of Isaiah, for your perusal.

Verses 1 & 2:—*Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices: yet will I distress Ariel, and there shall be heaviness and sorrow; and it shall be unto me as Ariel.* I think the prophet was foretelling events the antitype of which is found in the gospel dispensation. Christ is the anritypical David. (See Ezek. xxxiv. 23, & Luke i. 32.) The Jewish national church was in some sense a figure of the gospel church; and the literal Zion where David dwelt, typical of Mount Zion, the city of the living God, the heavenly Jerusalem. The literal city became corrupt, and so have gospel churches become. *Ariel* signifies altar, or lion, light of God. Now I take it thus: the city where David dwelt, was at, or so near the place where the tribes went up to attend their three annual festivals, that on all suitable occasions they could enjoy the pres-

ence of their king at the altar, and associate with him in their sacrifices: so the church enjoys the presence of Christ when they offer the sacrifice of a broken heart and a contrite spirit. Or if we call it *lion*, Christ is the Lion of the tribe of Judah; and when his people enjoy communion with him at the altar, they are as bold as a lion, having the same spirit with Him. Or if we say, *light of God*, Christ is the Light of his people, or the light which God gives his people: in his light we see light. The glory of God and the Lamb is the light of the city.

Then I think we have it thus: *Woe to Ariel*, the church in the gospel dispensation, under certain circumstances and for certain causes, to wit: *corruptions, &c. The Lord will distress Ariel* [the church] *and there shall be heaviness and sorrow.* And well may it be expected, when he spues them out of his mouth as he did the church in Laodicea! for their lukewarmness.

Verses 3 & 4: "And I will camp against thee round about, and will lay siege against thee with a mount; and I will raise forts against thee, and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground; and thy speech shall whisper out of the dust." *And thou shalt be brought down*—be poor, be oppressed, despised and persecuted. *Shalt speak out of the ground*—sometimes hardly dare tell what they think. Again, *Thy speech shall be low out of the dust, —as of one that hath a familiar spirit*—In trying times longing for deliverance and enlargement; looking to some great men or men, who are but dust, and depending on human effort, as on Constantine, or Fuller, or some other combination of men, for deliverance, instead of looking to God and trusting wholly in him. At such times, and on such occasions, Jezebel, the MISTRESS OF WITCHCRAFT, is always ready to help, and to teach and seduce the Lord's servants to commit fornication and to eat things sacrificed to idols.

Verse 5: "Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away, yea, it shall be at an instant, suddenly." *The multitude of thy strangers shall be like small dust*:—Strange children, the children of strange wives and of whoredom, which have been begotten by their treacherous dealing against the Lord, under the influence of that familiar spirit possessed by Jezebel, who taught them to commit fornication, &c. *Shall be like small dust*:—numerous, troublesome and worthless. *And the multitude of the terrible ones shall be as chaff that passeth away, —at an instant, suddenly.* When the LORD OF HOSTS visits the church with thunder, with earthquake, with storm and tempest and the flame of devouring fire, (as in v. 6) the strangers, strange children, however numerous, troublesome or terrible they may have been, are then blown out of the church and burned. Or, as John said, *His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

Verses 7 & 8: "And the multitude of all the nations that fight against Ariel, [*the gospel church*] even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold he eateth, but he awaketh, and behold his soul is empty; or as when a thirsty man dreameth, and behold he drinketh, but he awaketh and behold he is faint and his soul hath appetite." So shall the multitude of all the nations be that fight against Mount Zion. The prospects and hopes of all the enemies of God and his people, are but *as a dream of a night vision*. When the strange children, and the terrible ones, can no longer live in the church, then, like Ishmael, they mock, and, like Cain and Esau, they hate and seek to kill, and the unclean spirits, like frogs, that come out of the mouths of the dragon, the beast and the false prophet, gather them to battle against the church of the living God; and with their mode of operation, we, my brother, are at this day somewhat acquainted. If the prophet lived at the present time, could he tell more plainly of certain men that now appear and things that are now taking place? See the votaries of the present religious institutions: like men dreaming of eating and drinking, they dream of evangelizing the world. Surely, should they awake now, they would be as much dissatisfied as a man dreaming of eating, &c. is, when he awakes;—and their victory over them that hold the pure testimony is only dreamed of. Their success in their operations is as a dream of a night vision; yea, their religious exercises and ecstasies, founded on their exertions and their monied societies, are but dreams. This is evident to all that walk in the light of truth, who are acquainted therewith, with themselves, and with the power of God. All that fight against the church of God, and her munition, and that distress her, shall be as a dream of a night vision. The Lord is the Munition or Strength of his people: he is their strong Rock, their strong Tower, &c.; and they that fight against them fight against God. What, my brother, can dust and ashes do, though they have a ministry taught in the schools of men, and thousands of money collected by their money-hunting priests, for their different societies, to carry on their mammoth operations? Though they, like the Syrians, fill the country, yet the people of God, though they be but like two little flocks of kids, having the Lord for their Munition, shall overcome them; in the name of the Lord they shall put them to flight. The Lord can preserve his people from or among them as he preserves lambs among wolves. The Lord hath said to his people that walk in the truth, No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord.—Therefore may we say, as in the ninth verse, Stay yourselves and wonder; cry ye out, and cry, They are drunken, but not with wine; they stagger, but not with strong drink. That they are drunken is easily known by their staggering and stumbling;

and not one of them could walk erect, straight and steady, were it to save their souls from endless woe. They stagger in their system of doctrine; they stagger in their calculations; they stagger in their operations; they stumble at the law; they stumble in judgment; they stumble at noonday as blind men, yea, they stumble at the stumbling stone.

Verses 11 & 12: The vision of all (of them) is become—as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. *The vision of all, &c.* The vision of instruction from God to his people, is a sealed book to men who are trusting to the study of Hebrew, Greek and Latin, heathen mythology, polytheism and belles-lettres, to qualify them for the gospel ministry. None, whether otherwise learned or ignorant, can understand it, but according to the gift of the grace of God unto them, by the effectual working of his power.

Verse 13: "Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with lips do honor me; but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." *For as much as this people draw near me with their mouth, and with their lips do honor me, &c.* Hear the Savior say to the Pharisees. Matt. xv. 7—9. Ye hypocrites, well did Esaias prophecy of you, saying, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. As in water, face answereth to face, so the heart of man to man." Can anything come nearer the case and character of the ancient Pharisees in this respect, than the men who are now so engaged in strong cries, and money prayers; and even engaged in monthly concerts of prayer, that God would save the heathen, and prosper their other professedly benevolent operations? While their hearts are so far from believing that God either can or will save the heathen without their aid; that they depend on the liberality of the public, to furnish money to educate their ministers to send to convert them; and also to support them while they are converting them. And for the money they seem to pray to men with as much fervency, as they pray to God for the heathen. *And their fear toward me is taught by the precept of men.* This seems to answer. 1st: To their teaching religion in their infant and sunday schools. 2d: To the doctrine they generally teach of the great importance of money and human effort, for the salvation of souls. 3d: To the spirit and practice of witchcraft, or the magic art, by which they draw men into their net. And 4th: To their linsey woolsey stuff, or mixture in word of law and grace

for a covering or cloak, by which to hide their abominations. But, *The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.* The Apostle in his first letter to the Corinthians, and his first chapter, seems to bring this forward, to correct the notion that some of the brethren had embraced, in relation to human wisdom; and says, It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this word? Hath not God made foolish the wisdom of this world? He saith also, The foolishness of God is wiser than men; and the weakness of God is stronger than men. Yet we see men professing godliness, as with a Bible in their hand, professing to believe it; and yet bold and heaven-daring enough to contradict it; and with great zeal and profession of love to God, and confidence in him; looking to the wisdom of men, instead of the wisdom of God, for the increase of his government.

Verse 14: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, Who seeth us? and who knoweth us?"

I must close and leave them under the woe, or curse of God; where they are stationed in his holy book, assured that the things written therein shall be fulfilled. In Isa. v. 21, we find, "Woe to them that are wise in their own eyes, and prudent in their own sight!" And (in the 23, 24 verses,) "Which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as the dust, because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

I still remain under the influence of a powerful evidence that I am a sinner; and have some consolation in hope of being saved.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Tyrone, Steuben Co., N. Y., March 10, 1841.  
 BROTHER BEEBE:—Having a remittance to make to you, and not living near any of your duly appointed agents I am under the necessity of writing to you myself, to inform you that I still wish to take your paper; the reason why I wish to take it is because the doctrine contained in it is according to godliness, setting forth the purpose and grace of God which was given us, who shall be heirs of salvation, in Christ Jesus before the world began: revealed to them in time, bringing them into the light and liberty of the gospel; cleansing them from sin and pollution, and making them mete subjects for an inheritance incorruptible, undefiled and that fadeth not away. The theme of God's grace is a theme upon which my soul delights to dwell; and while sojourning here in this vale of tears it is the only balm of consolation that can raise my desponding heart above the

things of this vain world: and when weary and heavy laden with doubts and fears—when a sense of my own vileness and depravity brings me exceedingly low; if I but once hear the blessed Comforter saying unto me, my grace is sufficient for thee, for my strength is made perfect in weakness, all my sorrow and anguish vanishes away, my doubts and fears flee as on the wings of the wind, and redeeming grace and dying love become my sweet repast. Salvation is of the Lord: it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. And it is a blessed consolation to the child of God, that grace reigns (in all its subjects) through righteousness unto eternal life by Jesus Christ our Lord. "The hands of Zerubbabel have laid the foundation of this house, [the church] his hands shall also finish it, and he shall bring forth the head stone with shoutings, crying, Grace, grace unto it!" And in conclusion I would exclaim with the poet:

"Grace will complete what grace begins,  
To save from sorrows and from sins:  
The work that wisdom undertakes  
Eternal mercy ne'er forsakes."

Brother Beebe, when I take into consideration the work in which you are engaged, and the trials through which you are called to pass, I think I can sympathize with you in your affliction; and when I see brethren who have hitherto helped to stay up your hands, get so excited as to pass sentence of condemnation for frailties they discover in you, and at the same time justify the same things in themselves, I am filled with grief. But my prayer and desire is that the God of Jacob will bless you and enable you to endure hardness as a good soldier of the cross—that he will bestow upon you the spirit of wisdom and understanding in the mysteries of his word, that thereby you may be enabled to contend for the truth and speak comfortably to the sheep and lambs of the fold of Christ. And finally, may you have the good will of Him that dwelt in the bush, to comfort and support you in all your trials and cares.

Yours in love,

SAMUEL MEAD.

### EDITORIAL.

NEW-VERNON, N. Y., APRIL 1, 1841.

WANTED!—An apprentice to the printing business. A boy 15 or 16 years of age, having a knowledge of English Grammar, of good moral deportment and industrious habits, will find a situation at this office, if application be made immediately.

ELDER WM. PARKINSON has taken the charge of a newly constituted church in the city of New York.

ELDER JOHN F. FELTY, late pastor of King-wood church, N. J., has removed to New York city.

Mr. Buck, of the "Banner and Pioneer," must excuse us for paying no further attention to his vulgar bilingsgate.

Extract of a letter from brother H. C. Catlett, of Hopkinsville, Ky. :—

Hopkinsville, March, 9, 1841.

DEAR SIR:—I should like to hear from you on an all-important subject to us in this country, which is, *The duty of the laity to the clergy*. We have gone as far upon one extreme as the New School have upon the other, and are letting our ministers starve temporally, whilst they are ministering to our spiritual wants. If they neglect their stated appointments, there is a great hue and cry to know what is the matter. We don't first enquire if we have done our duty: we seem to want them to have no natural affection for their dear families.—I might say a great deal on this subject; but I shall leave it with you, hoping you will let us hear from you. I subscribe myself

Your brother in hope of eternal life,

H. C. CATLETT.

REPLY.—We discard from our vocabulary the words *laity* and *clergy*, coined by popish prelates and adapted only to such as are more aristocratic than Old School Baptists. We should prefer the statement of the query thus: *What is the duty of the members of the church of Christ towards those whom God has called to labor in the ministry of his gospel?*

Some remarks on this truly important subject may be adapted to other meridians than that of our brother in Kentucky. There are many relative duties devolving upon the children of God in their social connexion with each other, and there are many obligations binding upon the saints in relation to their pastors, besides that of communicating to their pecuniary support; but as this latter is the particular duty to which brother C. has called our attention, we will *shew our opinion*. As in every other matter even so in this, we are bound by our allegiance to the King of Zion, to take the New Testament as the rule of our faith and practice.

In several of his epistles, Paul quoted two passages of scripture upon this very point; the one Deut. xix. 15, and the other the words of Christ, Matt. x. 10. The former reads thus: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Upon this precept of the ceremonial law, the Apostle, in his official character, as one of the twelve judges appointed by Christ to sit on the twelve thrones, judging the twelve tribes of Israel, [of the spiritual Israel,] has rendered the decisive judgment from which no disciple of Christ can appeal. His inspired illustration of the figure is thus recorded, (1 Cor. ix. 9—14) "Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Again, "Do ye not know that they which minister about holy things, live [or feed] of the temple; and they which wait at the altar are partakers with the altar?"

The other quotation made by Paul, 1 Tim. v. 18, (from Matt. x. 10) is, "For the workman is worthy of his meat." That all these instances are directly applicable to the question before us is demonstrated thus:

First. Christ addressed his words to a company of gospel pioneers when in the act of sending them forth to preach his gospel among his and their enemies, *as lambs in the midst of wolves*, indicating to them that as he sent them without purse or scrip, and where they could reasonably look for no favor, he would display those signs and wonders that should attend his gospel, by opening the hearts of those among whom they should minister, to supply them with what was needful.

Second. These scriptures are brought forward by the apostle, (1 Tim. v. 17 & 18) with *especial* reference to those *elders* who labor *in word and doctrine*.

Third. In connexion with his argument, (1 Cor. ix.) he glories in that he has not in preaching the gospel availed himself of these privileges, which he had a right to claim at the hands of his brethren, for he says: "Who goeth a warfare at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same things?" and then produces those passages of the law to which allusion has been made.

Finally. His words (Gal. vi. 6, also Rom. xv. 27) cannot be easily misconstrued: "Let him that is taught in the word communicate unto him that teacheth, *in all good things*." Not, as some narrow-minded penurious professors have been wont to interpret this apostolic injunction, *to communicate* to those who teach them in the word, *of their lean things*, or, in other words, to simply communicate the bare necessaries of life to prevent their preacher from actually starving to death; but Paul commands that they communicate **IN ALL GOOD THINGS**.

We cannot, without doing violence to the word, suppose that the church are to make lords of their ministering servants; to rob themselves and families of the comforts of life in order to pamper and enrich their preachers, or suffer their preachers to make merchandise of them or of the gospel; nor that they are to withhold from them such things as they themselves enjoy. We understand the obligation to involve the imperious duty to make the ministering servants of Jesus as comfortable in the enjoyment of carnal things as those are to whom they minister in spiritual things. The duties of minister and people are reciprocal: if the minister does not labor to feed the flock of God on the sincere milk of the word, on the best and most glorious things of the Spirit, into which the Lord has instructed him, we should suppose him unworthy to participate in the enjoyment of the best carnal things his brethren could bestow.

Ministers and brethren in general are all called stewards. Titus i. 7; 1 Cor. iv. 1 & 2; 1 Pet. iv. 10. In those cases referred to in Titus and Corinthians, ministers are intended; and in 1 Pet.

all the household of faith are called stewards. All therefore that we possess, whether spiritual or temporal, is the Lord's, and we ourselves are his; hence when the servant of Jesus is divinely enabled to feed the sheep and lambs of his dear flock, he feeds them as the Lord's steward, and deals out to them of the good things God has provided for them: so also the brethren, in supplying the ministers, and also the poor of the flock, with the comforts of this life, are only acting as God's chosen stewards over those things which he has appointed them the stewards of. We wish not to confine the stewardship of the saints to carnal things, for Peter extends it to the manifold grace of God.

There is, probably, too much occasion for the assertion of brother C., that *we have gone to us great an extreme on one hand as the New School have on the other*; but this remark, we trust, can only apply to some sections of country: and the best apology we can frame for such of the Old School as have erred is, that they have been so much disgusted with the greedy avarice of the anti-christian retailers of abomination, the life and soul and body of whose faith and practice is their love of filthy lucre, that, to avoid giving the least countenance to such, they have in some instances failed to come up to the plain requisition of the New Testament. Nor is this fault to be laid altogether at the door of the churches: the ministers themselves have in many instances refused to receive that support which the brethren would willingly give, from fear of being like the hirelings of anti-christ; and churches, after having become accustomed to feeding their pastors on good wishes, are apt to adopt the sentiment, "If the Lord will keep their preachers humble, they will keep them poor."

We are no advocate for stated salaries. We do not believe in preaching by the day, by the month or by virtue of any contract between the preacher and his people. To us it appears more scriptural for the ministers to preach the preaching that the Lord bids them, as he bids them, when and where he bids them. This is incumbent on them, and this they will do if they are called of God to the work, and, if their brethren neglect to discharge their duties towards them, leave the case with the Lord. The Lord will either stir them up to faithfulness or in his holy providence open some other door: perhaps they may be furnished with a job at *tent-making*, or something else, by which they will ultimately be provided for. The Lord has commanded them, *Seek first the kingdom of God and his righteousness, and all these things shall be added unto you*. Their heavenly Father knoweth they have need of all these things; and he that adorns the lily, feeds the raven, and numbers the hairs of their heads, is able and willing to supply all their need.

Neither the churches nor individual brethren should wait for their ministers to call upon them for support: they ought to act from nobler principles; for while the emissaries of satan are bold in their appeals for aid, the humble disciple of Jesus is more modest, more diffident on this subject than on any

other. At this peculiarly trying time in Zion the children of God ought, as far as God has prospered them in the things of this world, to endeavor to loosen the hands of the ministers of Christ, to free them from the harassing and perplexing cares of this life, that, as far as possible, they may be engaged in visiting the destitute branches of Zion. We have known some instances where professors of religion that were rich in the things of this world, have lavished high encomiums upon their ministers while they were by no means too forward in communicating to their comfort. We speak not in reference to any with whom we stand immediately connected: our lot has always been cast among generous and kind brethren; but we have felt a deep sympathy for some of our cotemporaries, situated among a more penurious and niggardly people.

Finally, *We hold these truths to be self evident*—The ministers of the cross should go forth and feed the flock of Christ in all the faithfulness and patience they are in possession of, and leave the matter of support for themselves and dependent families entirely to God and their brethren; and on the other hand we hold it as a binding duty on the church, to sustain the ministers, so far as God has in his providence made them stewards of the good things of this life, not grudgingly, but of a ready mind: and those who would not feel a real pleasure in doing this, we honestly believe, act in a manner unworthy of the sacred name of OLD SCHOOL BAPTISTS.

"The Kettocton Association is one of the oldest associations in Virginia, and formerly one of the most flourishing. In 1833, it contained 19 churches, and about 2000 members. But says the editor of the Religious Herald, 'The blighted influence of Antinomianism has reduced it to a withered, blasted, lifeless body.' It now numbers 615 members, and it is yearly diminishing. When it began its opposition to the benevolent Institutions, then began its downfall. We have a few similar instances of cause and effect in Ohio. All this, however, our anti-effort brethren consider only as a necessary purification of the church, and as a plain indication of the kind regards of their heavenly Father, since 'Whomsoever the Lord loveth, he chasteneth.' When will their eyes be open that they may see."—*Cross & Journal*.

REMARKS.—And thus old Hagar vaunted when she became the mother of her illegitimate bantling, Ishmael; in the ecstasy of her vain glory, forgetting that she, being a bond woman could not give birth to a free child, despised her mistress, and that too on account of her barrenness. *When will the eyes of these New School mockers be opened to see the close resemblance they bear to their ancient prototype*. The position they assume in relation to Kettocton Association and to all the old fashioned Baptists of the present day, serves only to demonstrate that they are a true and exact copy of the bond woman and her brood of slaves. Hagar could speak as disdainfully of the superannuated body of her mistress, as the "Herald," and the "Cross & Journal" can of the Kettocton Association; and with as much apparent plausibility.—Sarah, and even Abraham seemed despondent at

the appearances which, in all human calculation, stood against them and in favor of their bond woman's being the mother of the promised seed.—Nevertheless God had promised Abraham, and repeated his promise to Sarah, that Sarah should have a son. Thus stood the case with the despised, insulted, "*withered, blasted, lifeless body*," of the FREE WOMAN, until the appointed hour of God's pleasure had arrived, when, contrary to all human reasoning, triumphant over all the boastful insolence of her slave, Sarah embraced the free born boon that God had promised. Even so now stands the case with Kettocton Association, and with all the churches of the primitive faith and order of the gospel; they seem, in the eyes of their enemies, as Mr. Sands has happily expressed, and Mr. Cole has reiterated in the above paragraph, "*Reduced to a withered, blasted, lifeless body*," having only the promise and oath of God to assure her, that "according to" his appointed, "time, God will come," and his anti-typical Sarah SHALL embrace her heaven born seed.

But to review the above article, How stands the case in point of truth? These New School mocking children of Hagar assert that "*the blighting influence of antinomianism has reduced*" the Kettocton Association since 1833, from about 2000 members, to 615. As we have not the Minutes of 1833 at hand, we cannot say what their number was at that date, but we know that about the year 1835 three churches under the ministry of Mr. Gilmore were dropped from this association; and at the same session, at Broad Run, a resolution was adopted by the association, to withhold their countenance and fellowship from the New School doctrines and operations of the day; this was virtually refusing to leave the very ground they had uniformly occupied from the date of their constitution 69 years previously. At this resolution, the arminian churches, called Broad Run, Buck Marsh, and Kettocton took exception; and greatly to the peace and purity of the association, they were dropped at the next meeting in 1836 at Winchester; and subsequently the Thumb Run, and if we mistake not, Goose Creek also were dropped; Thumb Run has since returned: leaving at least six or seven large churches, that were dropped for their corruption, either in faith or practice. In addition to these churches, dropped for corruption and disorder, some one or more, we believe, were set off in fellowship, to constitute the Rappahannock Association.

Now if these facts will justify the round assertion of these Ishmaelish editors, that *the blighting influence of antinomianism has reduced it*, from 2000, to 615 members, then have they done the Kettocton Association no injustice; but if, as it evidently appears to us, this reduction has resulted from a close and truly commendable regard for gospel truth and gospel purity, on the part of the association; then they are persecuted for righteousness' sake, and have abundant reason to rejoice and be exceedingly glad.

To the special attention of Messrs. Sands and Cole, we commend Paul's allegory. Gal. iv. 21—31, inclusive; but more especially the 30th verse. "Nevertheless, what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman."

**POETRY.**

**LIFE.**

Cling not to the earth, there's nothing there  
However lov'd, however fair,  
But on its features still must wear  
The impress of mortality.

Cling not to earth; as well we may  
'Trust Asia's serpents' wanton play,  
That glitters only to betray  
To Death, or else to misery.

Dream not of Friendship, there may be  
A word, a smile, a grasp for thee;  
But wait the hour of need and see. . .  
But wonder not their fallacy.

Think not of beauty—like the rest,  
It bears a lustre on its crest;  
But short the time, ere stands confess'd  
Its falsehood or its frailty.

**MELANCHOLY OCCURRENCE.**

"IN THE MIDST OF LIFE WE ARE IN DEATH!"—

AMOS N. GREEN, aged 19 years, and his brother SHEFFIELD P. GREEN, aged 15 years, sons of Mr. George Green of North Stonington, Ct., were barned to death, on Friday night, the 5th ult., under the following melancholy circumstances:

They left their father's house at about ten o'clock on the fatal evening of the 5th, to watch a burning coalpit, (about one hundred rods from Mr. G.'s house) and, as they did not return in the morning, a younger brother was sent to ascertain the cause. In a short time he returned and informed his father that the cabin in which the boys stayed to watch, was on fire. Mr. Green immediately repaired to the spot, where, to his great amazement and horror, he found among the almost consumed ruins of the cabin, remains of his two sons! Their arms and legs were quite burnt off; and the head of one of them was also burned from his body, and nearly consumed. Nearly all that remained of his, so recently, active and sprightly sons, were their bowels and the bones that encircled them.

On the following Sunday a sermon was preached on the mournful occasion, by Elder Charles S. Weaver, from Gen. xlii. 36: "Me have ye bereaved," &c.

Please give the above an insertion in the Signs, as the afflicted family have friends living in your section of country.

Yours sincerely,

WILLIAM C. STANTON.

**Associational Meetings.**

THE BALTIMORE BAPTIST ASSOCIATION, will hold her next session, by appointment with the Patapsco church, (Baltimore Co., Md.,) to commence on Thursday the 13th day of May next, at 11 o'clock A. M.

We are requested to publish a general invitation to all the Old School brethren; but especially ministering brethren to attend.

The Delaware Association, will hold her next annual Meeting, by appointment with the old Welch Tract church, New Castle Co., Del. (about 40 miles south of Philadelphia; 65 north of Baltimore, and within about one mile of the Baltimore and Philadelphia Rail Road depot, at Newark, Del.) to commence on Friday the 21st day of May next, at 11 o'clock A. M.

The Delaware River Association, will meet with the Baptist church at Canton, Salem Co., N. J., on, (if we mistake not; for we have not their last Minutes) Friday the 28th day of May next, at 11 o'clock A. M.

If we are not correct, some brother in that association will please instruct us immediately.

The Warwick Association, will meet with the Walkil church, Orange Co., N. Y., (about four miles from this place) on Wednesday the 9th day of June next, at 10 o'clock A. M.

In behalf of the churches of this association, we affectionately invite all our Old School Baptist brethren, far and near, to attend with us.

The Lexington Association, will hold their next annual meeting, with the Baptist church at Lexington, Green Co., N. Y. (about twenty-eight miles west of Catskill, N. Y.,) commencing on Wednesday the 16th day of June next, at 10 o'clock A. M.

Brother Pettit, (whose letter will shortly appear) invites the Old School brethren to attend.

The Chemung Association, will be held with the church at Warren, Bradford Co., Pa., commencing on Friday the 25th June next.

The Alleghany Association, will meet with the Amity and Friendship church, in the village of Friendship, Alleghany Co., N. Y., on Friday the 9th day of July next, at 10 o'clock A. M.

Strangers from a distance are advised to enquire for John Bunnel or Peter Stout, near Friendship village.

The Corresponding Association, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

Ketocton Association, will convene with the thorough-going Old School Baptist church at Upper Broad Run, Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

**OLD SCHOOL MEETING.**

We propose holding an Old School Baptist Meeting at New Vernon (this place,) on Saturday and Sunday the 12th and 13th days of June next.

The brethren who may attend Warwick Association are requested to make their arrangements so as to be able to tarry with us during this meeting also.

**MARRIED.**

On Monday evening, Feb. 15, by Elder Hezekiah West, Mr. Matthew Gonton, jr. to Miss Elizabeth Thompkins, both of Kingston, Luzerne Co., Pa.

**Receipts.**

Elder J. H. Walker,	Ky.	\$1 00
H. C. Catlett,	"	5 00
George List, Esq.,	"	5 00
Lewis F. Klipstine,	Md.	2 00
J. H. Hubbard, Esq., for J. Fisk,	Ct.	1 00
William C. Stanton,	"	2 00
Henry C. Wright,	Mo.	3 00
Ammi Abbott,	N. Y.	3 00
Clement West,	"	5 00
Eli Roberts,	"	1 00
Samuel Allen,	"	4 00
Elder Charles Merritt, jr.,	"	4 00
Jesse Squires,	"	1 00
Asa Norton, Esq.,	Il.	5 00
Elder H. T. Craig,	Ia.	5 00
J. James, jr.,	Va.	3 00
Jacob Cook, Esq.,	"	2 00
T. W. Mansfield, Esq.,	Ohio,	2 00
Joseph Taylor, Esq.,	"	10 00
James M. Whipple,	Mass.	1 00
Elder Lemuel Hall,	Del.	2 00
Total,		\$67 00

New Agent.—John Knight, Pleasureville, Henry Co., Ky.

**List of Agents.**

The following list of agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

- MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.
- NEW HAMPSHIRE.—Joel Fernald.
- MASSACHUSETTS.—David Cole, David Clark.
- CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.
- NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmen, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt; and brethren L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earls, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby, Samuel Mead.
- New York city.—Samuel Allen, 525 Broome street.
- NEW JERSEY.—Elders Christopher Suydam, J. F. Felty James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.
- PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Henry Clark, Theophilus Harris, [162 N. 9th st. Philadelphia,] Eli Gitchell, Henry Rowland, Benj. G. Avery; and George Chamberlain, Wilmot Vail, Nathan Greenland Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn.
- DELAWARE.—Elders William K. Roberson, Peter Meredith, Thomas Barton, J. Miller, Lemuel Hall.
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- MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett.
- LOUISIANA.—J. Mason, B. Jones, Esq.
- TENNESSEE.—Elders John M. Watson, M. D.; and br'n. William Bratton, Esq., Azor Compton, William Anthony, George R. Hoge, J. L. Palmer, J. Harper.
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- IOWA TERRITORY.—William M. Morrow.



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., APRIL 15, 1841.

NO. 8.

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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If all moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS

FOR THE SIGNS OF THE TIMES.

Utica, N. Y., March 1, 1841.

BROTHER BEEBE:—Seeing I have to write you on business, I will take the liberty to offer a few thoughts on the declaration of the Psalmist, viz: "The Lord reigneth." This grand and important truth presents to view a rich source of consolation to the saints of the Most High, surrounded as they are with enemies on every hand. The true disciples of Immanuel are taught to know experimentally that they have to combat with foes too mighty for themselves, when their own strength only is considered. But as they are led by the Spirit of all grace to discover their interest in the blessed Redeemer, and their high standing within the pale of the everlasting covenant, they can exult in the blessed truth, *The Lord reigneth.*

When the mind of the christian ranges (as sometimes it does) through this vast world in which he has a being, he discovers the mighty sceptre of Zion's King bearing sway over all: as the offspring of Jehovah's creative arm we class all that is in being, from the highest angel in heaven down to the most minute insect that is inhaled by the breath we draw. All these were created and are directed by that God who worketh all things according to the counsel of his own will, and although the world, the flesh, and the devil stand in dire and tremendous array against the christian, and by their combination threaten to destroy his peace and comfort; yea his life also, he can at times in the exercise of precious faith take shelter under the heart cheering fact, *The Lord reigneth.*

It is quite a mercy that the Holy Ghost is pleased to discover to his dear children the shifting movements of the enemy, seeing the world will sometimes attack by flattery, and sometimes by frowns, sometimes by fair words, and then again by bitter epithets. But here the word of the Lord oftentimes comes in by way of caution, "Cease from man whose breath is in his nostrils:" and again for their encouragement, "No weapon that is formed against you shall prosper, and every tongue that riseth up in judgment against you ye shall condemn: this is the heritage of the servants of the Lord, &c." Yes my brother, and a blessed heritage it is to know that the eternal God is our refuge, and underneath are the everlasting arms.—

We find also that the flesh is not backward to perform a part in the warfare, and this is done very frequently by throwing in a blockade against the mind that desires to be found in the way of holiness, and to carry on a sacred intercourse with the court of heaven; and undoubtedly it was this that caused Paul to say in relation to himself, "When I would do good evil is present with me," and while it is a truth that we can have no control over that innate principle of sin within, the law in our members, yet, even here, we find the sovereignty of our glorious Lord extends; for it is written, Sin shall not have the dominion over you, for ye are not under the law, but under grace. As for satan, that enemy of all righteousness, he is continually on the alert to stir up his emissaries against the saints, and particularly the ministers of the everlasting gospel: and when he finds that neither the threats nor the smiles of false professors will cause them to yield or relinquish the truth that they have received of the Lord Jesus, he will change his position and lay siege at the walls of Zion, even in a part where he is least expected. So subtle is that enemy with whom we have to contend; yes, he will embitter, disappoint, and in envy stir up the minds of those who call themselves brethren, and by confused statements and false representations weaken the affections of one minister towards another, and thus destroy in measure at least that friendship which before subsisted between them. Oh! Who could bear up under these things, were it not the case that our covenant God exercises a sovereign control over men and things; yea, every circumstance that can possibly transpire, causing them all to become subservient to his own glory and his people's welfare? for it is to this end *He reigns.* With this truth in view, Paul says, "We know that all things work together for good to them that love God:" and although it may be the case that the Lord may suffer the enemy for awhile to harass and distress the church, yet let it be remembered that He holds his jaws as with a bridle, and, when the purpose of the divine mind is answered, the chosen of the Lord shall be brought forth with gladness, and, like Israel of old they will sing unto the Lord, because he hath triumphed gloriously. How soon then are the saints of God thus defended by the arm of Omnipotence!

The sweet truth that forms the subject matter of this communication has often been a consolation to my mind when reflecting upon all that confused jargon by which we are surrounded under the specious name of religion; for even this shall turn to the praise of him who hath said, "My counsel shall stand, and I will do all my pleasure." In conclusion, I would say, Let all that love Jesus contend earnestly for the honor of his name and character; and, brethren, be not overawed by a false

charity which has ever been destructive to the peace of Zion: fear not what man may do unto you, for the Lord God omnipotent reigneth.

I remain yours in the midst of the fire,

Yet not consumed,

THOMAS HILL.

FOR THE SIGNS OF THE TIMES.

Jacksonville, N. J., April 1, 1841.

DEAR BROTHER BEEBE:—I transmit to you a small manuscript, addressed, as you will see, to the editor of the Baptist Record, upon the matter published in his paper, last fall, concerning the Baptist church of Christ at Washington, S. R., and myself. I sent him a few lines requesting him to publish a defence: but I have waited six weeks, and (having received no answer from him) I conclude he intends to thus shelter his informant. If you shall think what I have written worth any thing, or that it would advance the cause of God and truth against fraud, lies and deceit, you may give it room in your valuable paper.

Wishing you and your arduous labors prosperity, I subscribe myself

Yours in the bonds of the gospel,

JAMES C. GOBLE.

To the editor of the Baptist Record:—

DR. BR.:—In looking over the "Signs of the Times" of the 15th Nov. last, I saw an extract from your paper purporting to be an account of the constitution of a new church at Washington, S. R., and the circumstances under which it was constituted, together with an unchristianlike attack upon the faith and practice of the old Baptist church of that place and myself, its former pastor. As you have not seen proper to give to the christian public in common, and the brethren in particular who have been wickedly misrepresented, the name of your informant or the author of the article "A church constituted," I shall—I must consider you its author, and direct to you what I have to say in my own defence and in behalf of the aged, respectable, pious, regular and unshaken Baptist church of Christ at Washington, over which, in the providence of God, I was pastor fourteen years, together with one year and six months' ministerial services rendered them in connexion with the Perth Amboy church—making in all something like sixteen years that I went in and out before that church: so that I think I must know fully as much about them as any or all of the able and learned council which officiated in the constitution of the new church. What I have to say upon this subject shall be facts, plain and stubborn: and, as you have widely circulated charges false as the source from which they originated, [which must have been the spirit of darkness] you

will please exercise so much christian candor as to give this communication place in your columns, as both explanatory and defensive.

The first charge you prefer is that of *heresy*:—"We live in a day of *heresy*." For fear it might be misapplied, you fix the charge as you suppose incontrovertibly, by saying, "*Except a heresy misnamed Old School*." Now if *Old School* be a name given to signify those brethren and churches who stand firm in and contend earnestly for the faith once delivered to the saints, the church at Washington, together with myself, will most readily accept the title. We have, however, been heretofore known as Particular Baptists, or Baptists of the Regular order, something at least like what they were a thousand or nearly two thousand years ago. But if *Old School*, or *New School*, or any other school, term or title, means something new, invented and brought into the church of Christ by human agency, or which is not found authorized in the blessed directory which Christ has given us, we most unhesitatingly and promptly disown and disavow all such. I believe, however, the name *Old School* is given to all those who do not fall in with all those societies misnamed *christian benevolent societies*; and given to them as a kind of reproach by the adherents to and advocates of those institutions. We therefore accept the name of and are ready to defend the principles advocated and believed by the *Old School* brethren. And as it respects the charge of *heresy*, let us enquire and if the charge be righteous let the guilt appear, and let us with all *Old Schoolism* come quickly to naught: but if it be a wicked allegation, may the guilt fall upon the right heads. I do most seriously regret that I have not the name of your informant, as I would without a sparing hand deal forth his just merits upon him, and the more readily too as I suppose it to be one of the council that assisted in constituting the new church and who well knew he was giving the most glaring falsehoods; and he has acted the part of a coward too in withholding his name.

The charge of *heresy* seems to me to smell a little of the old beast I read of in Rev. xiii.—I mean *popery*. I find this is not the first time *old regular Baptists* have been called heretics. Protestants were universally branded with it. It was given to all those who did not admit the supremacy of the pope, bow down to images, worship relics, comply with councils, believe in conventions, receive their records as valid—yea, admit the whole see of Rome. The charge of *heresy* was not all: they were apprehended, condemned, tortured and put to death for preaching Christ fully and adhering to his word, doctrine and commandments firmly. *Heresy* is a charge the *old Regular Baptists* are somewhat acquainted with: they well know what it is to be charged with it and suffer on that account: and if it be a correct principle in logic that the same cause will produce the same effect, can it be thought strange that we, who hold that the scriptures of the *Old and New Testaments* were given by inspiration of God and are our only rule of faith and practice, are branded with *heresy* in these

latter days? The only thing strange about it is that the charge comes from those who call themselves *Baptists*;—but I believe the name is pretty much all they have, for in doctrine and practice verily they are *Methodists*. There are two impediments in the way of carrying out the charge as fully now as formerly. The first is the independence of the gospel churches which yet in some degree exists. The second is that of the government of these *United States*. And as *Tertullian* exhorted to pray for the lives of the *Roman emperors*, so I exhort to pray for the lives of our *Presidents*, and the perpetuation of the happy government of this country, which grants religious toleration, and gives freedom of speech, of pen and of press. If these ever fail, a mere charge of *heresy* attended with persecutions, will not be all that *Old School Baptists* will receive. Our heads then to the block, our necks to the halter and our limbs to the inquisition, will follow in their train; for our destruction is hankered after as is his prey by the starved, rapacious beast of the wood.

*Heresy*, as defined by *Lyndewode*, extends to the smallest deviation from the order of the *Holy Church*:—"Hæreticus est qui dubitat de fide catholica, et qui negliget servare ea quæ Romana ecclesia statuit, sive servare decreverat." That is, *One who shall doubt the catholic faith and neglect to serve or obey those things established by the Romish church*. But now it should be defined a little differently, though not much, as it is applied to those who doubt the authority of the modern *benevolent societies*, those who will not admit them of equal validity with the commandments of Christ, but demand a "*Thus saith the Lord*," for what they do—those who say emphatically, *Rend to Cæsar the things that are Cæsar's, but to God the things that are God's*, and refuse to bow down to a modern mercenary *Haman* and do him reverence. Now these are sufficient to brand any church or individual with the charge of *heresy*: and it is this faith and practice that have affixed the odium to the *Baptist church of Washington*.

For your information, and that of a christian public, I will now give the leading doctrinal views of this church in epitome:—

1st. They believe there is but one true and living God: and that in the Godhead there are THREE PERSONS, the Father, the Word or Son, and the Holy Ghost; and these THREE ARE ONE in essence, power and glory.

2d. That the scriptures of the *Old and New Testaments* are the word of God, and the only complete and unerring rule of faith and practice.

3d. That God has always pursued his own infinitely wise plan in all his works and ways, and that he will ever continue so to do: hence all things brought to pass by him are but the result of his holy, wise and determinate counsel from eternity.

5th. That Adam was created upright, but, being left to the freedom of his own will, he transgressed, became a fallen and totally depraved creature, and all mankind with him.

5th. That regeneration, sanctification, justification and salvation, are, by virtue of the birth,

life, death, resurrection, ascension and mediation of *Jesus Christ*, and in no other way: and that all those graces of the Spirit are referable alone to the church of God which he hath purchased with his own blood.

6th. That the people of God were chosen in *Christ Jesus* before the foundation of the world, that they should be holy and without blame before him in love.

7th. That immersion upon profession of faith in the name of the sacred Trinity, and by a man duly authorized to administer ordinances, is gospel Baptism, and that only; and all such baptized persons who, being added to the church, and shall continue to walk circumspectly, have a right to partake of the Lord's supper.

8th. That the church of *Christ* is a body corporate, possessed of full power to govern herself her only rule being the written word of God, she is therefore independent.

9th. That there will be a resurrection both of the just and the unjust, and that the happiness of the righteous and the punishment of the wicked will both be eternal.

10th. That it is the office of the *Holy Spirit* to apply *Christ's* work to the souls of the children of men, and that the scriptures alone are not sufficient to accomplish this.

And Lastly. That it is their duty to be engaged jointly and severally in every good work, for the glory of God and honor of the christian religion.

I will now state a little of the practice of this church. While the brethren boast not of perfection, it is their practice to worship God in private, by reading, meditation and prayer—in their families by the same, and in public by observing the first day of the week as a day of religious exercises, to be spent [as God shall enable, and his providence give opportunity] in acts of devotion, public, private and domestic, by assembling together, hearing the gospel, reading the word, singing prayer and exhortation. They meet one night in the week regularly for prayer, and comment on the sacred scriptures, and sometimes oftener.—They are comparatively poor in worldly circumstances, but yet are far from being mean; they do what they can cheerfully for the support of the ministry, while the condition of the suffering poor is not forgotten by them. There may indeed be some I or others might think below par in their liberality, yet I have always found it a difficult task to judge of other peoples' pockets or circumstances. But I am persuaded if we take the church of *Washington* collectively, according to her size and capacity, she is a liberal church in the cause of gospel benevolence—not what is called gospel benevolence, which must flow through monied combinations; through the hands of presidents, directors, treasurers, secretaries and agents, before it can reach the object—not that which is attended with trumpet blowing, newspaper fanning and the shouts and huzzas of the multitude, &c. &c.; but that which is according to the word of God: "Let him that is taught communicate to him that teacheth, in all good things." Gal. vi. 6. "That they

do good, that they be rich in good works ready to distribute, willing to communicate." 1 Tim. vi. 18. "He that giveth, let him do it with simplicity."—"He that sheweth mercy with cheerfulness."—Rom. xii. 8. "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, &c. Matt. vi. 5.

Upon the whole, I will venture to assert that the Washington church is composed of many who are among the excellent of the earth, and whose piety, humility and zeal for the truth; affection, tenderness, benevolence, humanity, solidity, talent, age, and experience should entitle them to better things than the calumny published in your columns. They possess sympathy for the poor, love to the brotherhood, forbearance towards enemies, faithfulness towards friends, and an anxious desire for the salvation of the souls of men. The members of this church are for peace, they endeavor to keep the unity of the spirit in the bonds of peace.—They thus seek a peace upon honorable terms, no unscriptural connexions; no human mixture; no invention of men, taught for the doctrine and commandments of Christ can lay a foundation for their peace or fellowship. The Apostle Peter gives us a description of heresy, which we will examine for a moment, and see where it belongs.—"But there were false prophets also among the people, as there shall be false teachers among you who privily shall bring in damnable heresies; even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." 2 Pet. ii. 1—3. Does it appear from the foregoing description of the doctrinal and practical character of the Washington church, that she is circumscribed within the limits of this apostolical account of heresy? I answer without fear or hesitation in the negative. It may however in some of its traits fall upon the head of our accusers. Let us see how it will fairly bear. Observe 1st; There were certain characters. These were (alluding to the past, the former dispensation) false prophets: so there shall be (alluding to the gospel dispensation) false teachers. The Apostle draws the conclusion of the latter from the former, as the one had existed, so the other would certainly arise; he says, *even so*. He also gives the analogy, as the first had exercised a baleful influence, so should the other. As in the former, they ran and were not sent, so in the latter; there would be many teachers whom the Lord nor his church had sent, but such as conventions, societies and seminaries should send, those to whom money and human measures should give an external preparation without an internal renovation by the spirit of God. As in the former they prophesied, and the Lord had

not spoken to them, so in the latter there would be many who would be destitute of the influence of the Spirit of God, whose it is, to take of the things of Christ and show them to us, and who works mightily in the hearts of all God's ministers; calling them to the work of the ministry, and separating them and qualifying them for the same, whatever may be secondary considerations. As in the former they spake contrary to the word of God, so in the latter there would be many who would preach false doctrines; and how forcibly do we see it carried out through these modern monied combinations. I will venture to say, that three fourths of the men employed and sent out by them as missionaries and agents, preach a false or mixed gospel, who preach for the doctrine of Christ the commandments of men; new systems are by them introduced to mar the peace of God's children, and divide the churches of Christ; who preach Moses instead of Christ, and cunningly devised fables instead of the gospel. As in the former, there were many so in the latter. There were in the days of the prophet four or five hundred to one sometimes, as in the cases of Elijah and Micaiah: so in these last days the contrast is very striking; teachers are many, very many of worldly institutions under the appearance of religion; teachers that are men made, as the Apostle Paul tells Timothy: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers," &c. &c. 2 Tim. iv. 3. And I verily believe if ever there was a time when this was literally fulfilled it is now, for they abound and are multiplying hourly; yea, they are manufactured by the score, even as the Apostle says, heaps of them; and these please the multitude who cannot endure sound doctrine.

I do not say that all who are engaged in these modern institutions as preachers, are false teachers in to to; but so far as they teach these newly invented systems, they teach the people that, for which they have not a word, passage nor even a syllable in the scriptures to justify; while a large majority of the ardent advocates of these societies preach a right up and down false gospel. As it respects those among them, who may, in the main, preach the truth, I consider them in bad company, and, poor Tray like, ought at any rate to receive a few lashes.

Observe, secondly, *The manner*,—"Who privily shall bring in," &c. That is, unawares, secretly, under a disguise, under specious pretences and appearances of truth, using the hidden things of dishonesty, walking in craftiness, coloring things with false glosses, using feigned words and handling the word of God deceitfully—or gradually, (not at once, but by degrees) introducing their systems and doctrines little by little, beginning with small things, yea, creeping things. And we find this to be a universal characteristic of all those who propagate error and falsehood. And if I am not greatly mistaken, there is a great deal of this *privily bringing in*, in the introduction, rise and progress of these modern institutions. Their advocates tell us they are under the influence of the good Spirit;

that their intentions are good; that their object is to help the needy, spread the truth, publish the gospel, advance the interests of Zion and promote the general good of mankind: and in their general pathos and sympathy you must not question their motive or candor, but take their word for it that they are doing good. In this way the unthinking are hoodwinked, and many of God's dear children are for a time deceived. These societies began small, but have arisen mightily. They appeared at first as though they could not do much hurt at any rate—(about the same as infant baptism)—but alas! how mistaken such a conclusion! To these and these only must be attributed the errors and divisions that seem to desolate the Baptist denomination at present; but we rejoice that there are still Baptists such as they were of old time, and who yet hold to the doctrine and commandments of Christ and the Apostles. And we further rejoice that there will be a reaction and that whatever reverses the truth may pass through, it must and will in the end prevail.

Again. These societies began one at a time, but they have increased so that we have them by dozens, yea, by scores; and God only knows when they will stop, for their advocates are inventing, and they are remarkably ingenious in the business, while their leading motto is, *All means, any means and every means* are to be made use of, and that no means are to be condemned until tried and tried thoroughly too, and if one thing will not do another must, and that the means the Apostle used will not do for us in these enlightened times, and that what we use in our day will not do perhaps for the next generation.

Again. These societies began at first with a little money; but they require millions to keep them going now and their demands are daily increasing. Their plaintive cry is from all quarters. They remind one of the horseleech's two daughters, that cry *Give! give! give!* and never say *It is enough*.

Observe, thirdly, what was brought in: "*Damnable heresies, even denying the Lord that bought them.*" If *Lord* in this passage means God the Father, (which is most probable) the sense is expressive of the power that masters have over their servants, and which God has over all mankind,—and the word *bought* regards temporal mercies and deliverances which these had enjoyed:—the same as the passage Deut. xxxii. 6: "*Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee?*" And they deny him when they hold and propagate tenets derogatory to his divine perfections, disbelieve his purposes, providence, promises and truths. But if it means Christ, then I suppose it certainly to signify the advantages of the gospel, the privileges of the church and ordinances of God's house—the *characters*, those who profess faith in Christ but in works deny him, who externally appear to be alive but internally are dead, and all wolves in sheep's clothing; and these deny him by going about to establish their own righteousness, and have not submitted to the righteousness of Christ—who in

their faith seek to rob Christ of his divinity (like the Arians) or of his merits, (like the Arminians)—who for gospel truths, doctrines, ordinances and practice, introduce human inventions, systems which are contrary to the word of God—who preach for doctrine, the creature instead of the Creator, themselves instead of Christ, free will and free agency instead of sovereign, irresistible grace—who make Christ a willing but impotent Savior—who exhibit the Holy Ghost as striving equally with all mankind, but in a large majority of cases, through the stubbornness of the sinner, vanquished—who dishonor Christ by preaching an unfinished and conditional salvation. Now I contend that if this description of characters can be found at all in the present day, (and who can doubt it?) it is found among the adherents to and advocates of modern benevolence. If you think the charge too severe, you will please open your columns to an examination of the subject, as I will (without boasting, for the defence of truth) measure pons with yourself or any other person, upon it. I require, however, the written word of God as the sole standard.

[TO BE CONCLUDED IN NEXT NUMBER.]

FOR THE SIGNS OF THE TIMES.

"Cast thy bread upon the waters, for thou shalt find it after many days."—Ecc. xi. 1.

I am aware, brother Beebe, of that admonition which teaches us to hear much and speak little; the inattention to which, sometimes renders us liable to be somewhat troublesome; nevertheless I feel at present like claiming your indulgence, (provided in your judgment the subject matter is worthy of it) while I shall attempt to narrate what I conceive to be my experimental knowledge of the grace of God through our Lord Jesus Christ.—But first, I will remark that my *kind parents* both belonged to the Predestinarian, Regular, (and now "Old School") Baptist denomination, and, if I mistake not, for some years previous to my natural birth: by whom I was brought up in the fear and admonition of the Lord; yet all their pious teaching did not reveal a saving or spiritual knowledge of the Son of God in me, for I was an Arminian, *alias* a workmonger, which term, need no explanation, as far back as my memory extends. It was perhaps some ten or twelve years ago that I from some cause or other became seriously alarmed about my soul's everlasting welfare in a future state. In this condition I continued some months: I frequently sought relief of the Lord by prayer, but found none; sometimes I thought that I was no great sinner, and my fears in part would subside. While in this doubtful condition, I was reading Paul's first epistle to Tim. i. 13. This it seemed turned the key at once (if I may so express myself) and my case was completely manifested. I now no longer doubted the truth, but was thoroughly convinced of my being a sinner, and of them, the very worst. Paul thought himself to be the chief of sinners, because he had persecuted the church of God; yet he obtained mercy because he did it ignorantly in unbelief. Now I thought,

if it were possible, I must be a greater transgressor than Paul, for I was taught from my childhood the precepts of Jesus Christ, and believed them to be true; yet I trampled on his mercies wilfully. I will here observe that although I was now well convinced of my wicked heart; yet I felt no great anxiety or distress about it, nothing like gloomy despair. In this situation I remained for some length of time; but it came to pass, as I was looking through the Bible one day, that a thought occurred to me about the manner in which Moses spake to the children of Israel of their promised Messiah, where he says, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he saith unto you. I immediately turned to look for the passage, but could not then find it. But while in search of this, I came to the place where Moses commanded the tribes of Israel to be divided, to bless and curse the people. Deut. xxvii. Upon reading which I despaired of saving grace, for on pronouncing a curse, the injunction was, that all the people should say, Amen. This just severity made me feel that my soul was overwhelmed in a loathsome *pit* in which there was no water. The nearer I approached the BURNING MOUNT, [*the law which ministered death*] the heavier I felt its strokes. Was it so just that the people were compelled to say amen to the everlasting perdition of their poor fellow mortals? I had read these scriptures before, but never was affected so by these at any former period; my soul was filled with distress; my mind was enveloped in darkness, and agitated with the most dismal forebodings: I paused a moment; I felt sure of being damned forever without the least shadow of a remedy—when I cried out, Jesus, Have mercy! have mercy!!—At that moment all was gone; yet I instantly resolved to go as it were with my head bowed down like a bulrush, and beg for mercy until I should be sent down to the grave. But while in this miserable dilemma, I again turned my eyes to the place where I saw in the margin of the bible, a note which pointed to the 3d chapter of Paul's epistle to the Gal. 13th verse. I concluded to turn and see what Paul had said on the subject, although I had no idea of obtaining any relief thereby. When I found the place, behold he spake on this wise. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree. At first I was partly unwilling to receive it as a full satisfaction for my soul, because it was manifested to me in a way that I knew not; yea in a high way that I was unacquainted with and had no knowledge of. But praise, power, and dominion be to the ever blessed name of Jesus, I felt in a few minutes that my soul was secured in Christ ere I was born and that my sins were atoned for by the blood of Jesus upon the cross. My soul was now for the first time filled with love and praise to God; for I felt my load of guilt like a mountain as it were, depart from me. Verily my conscience was thoroughly purged from that miserable guilt and condemnation in which I had felt myself to be. Now I felt wil-

ling to bid an everlasting adieu to all transitory things, and, to use the language of Job, I was then willing to go down to the grave, and wait all the days of my appointed time, till my change come; for the law that ministered death to my soul had now lost its sting and I felt an assurance that I should not be hurt of the second death. But alas! the few moments of peace I enjoy leave me hours and days to complain of my heart, which is deceitful above all things, and desperately wicked.—Some time after this, I was at a loss to know what my duty was about complying with the gospel ordinance, &c.; whereupon I resolved to call upon the name of the Lord for direction, but I had scarcely taken this resolution when this passage occurred to my mind, *If any man will be my disciple, let him take up his cross and follow me.* This at once satisfied my mind as to that matter; yet, strange to relate, I felt a disposition to evade it, and I ever have been an unfaithful and disobedient child. But finally after the lapse of some seven years I was enabled by the grace of God to take up my cross and be immersed, or buried with him in a watery grave. In a short time after I went into church orders, my wife who had been some time under what we term "exercise of mind," had her soul set at liberty and was made to rejoice in the salvation of God. To our next church meeting she went and testified what the Lord had done for her poor soul, and next day followed the example of our Lord and Master, and was baptized. This we feel to be our *earnest* portion of that bread which came down from heaven, that we might eat thereof and not die; which also we are willing to cast as it were upon the waters, bearing in mind what the Lord Jesus told his Apostles, *Freely ye have received, freely give.* Matt. x. 8. We are members of Ebenezer church, which is a member of the Greenville Association. For the last four years Elder J. McDonald has been pastor of this church, who has not failed to declare the whole counsel of God; but owing to his constitution having become much enervated, together with the distance he had to ride, (about forty miles) he was unable to continue. The church is now gratified with the services of Elder Elihu More, of whom I would say, that his gift for public speaking is of the first order, and his preaching of a "whole piece;" in short, he is a very promising young man.

As yet, there has nothing of "New Schoolism" made its appearance in the bounds of this little united body of churches, i. e. none of the members are *infected* with it. Some months past a certain individual representing himself to be a Baptist preacher, who was wending his way to the far west, called a halt, and past a night with a member of this church, and wished to know of him how a two or three days, or in other words, a protracted, or which appears to me more appropriate, a *distracted* meeting, would suit the appetite of the good people in this portion of country; but receiving no encouragement, he made no attempt. His host being somewhat inquisitive, wished to know if he had seen or read a paper called "Signs of the

"Times," to which he responded in the affirmative, but gave him to understand that he thought it rather a contemptible thing. Before his departure he informed his friend that his residence was at Hamilton, N. Y., which we understand is a kind of hot-bed of New Schoolism.

At a Methodist meeting held at N. Boston, Ia., I am credibly informed they were gratified with the addition of fifty-four prob. members; but when their first term expired, to their great disappointment only four of these were faithful enough to come forward and request a renewal of their membership.

I remain yours, &c.  
NATHAN R. KELLY.

W. Florence, Ohio, March 20, 1841.

FOR THE SIGNS OF THE TIMES.

Lexington, N. Y., March 16, 1841.

DEAR BROTHER BEEBE:—It has been a long time since I saw you last, and equally long since I heard from you, excepting through the Signs. Agreeably to a resolution, long since formed in my mind, I will send you these few lines, in which I shall pass over some things on which I would like to converse with you face to face, and after my christian salutation to yourself, family and the brethren in general, I will inform you that myself and family have experienced very trying times, and severe sickness within the last two months; but through the tender mercy of our God we are all spared, and those who were the most dangerously sick we hope are convalescent.

The cause of God, in this place, as to its visible appearance, languishes; yet faith apprehends that, "Underneath us are the everlasting arms," which moves into effect all the holy purposes of grace, as unremittingly as the wheels of time move on. Pleasing thought! sublime truth! Well may it lead us to trust in the living God, and to lay hold of, understand and find precious, that extensive assurance: "All things do work together for good to them that love God; to them who are the called according to his purpose." Thirty years of my early experience were occasionally employed in trying to spell out how many things were comprehended in this case, by the term *all things*. Had I been a scholar, perhaps, by dint of study and the help of divines, I might have learned how they expounded & applied this assurance, in less than half the time; yea, and perhaps still have remained as ignorant of the true meaning of the Apostle, as I was before. But although destitute of the *Arminian light*; (which to me, is darkness that may be felt) I labored under another embarrassment, perhaps equally as great; which was a natural propensity to lean to my own understanding, which is always trying to comprehend Jehovah, whose ways are in the great deep, and past finding out, any farther, or faster than it is his divine pleasure to reveal them. Such revelation I believe is made through the guidance of his Holy Spirit in the experience of his children, in deed and in truth. This was the method he took to teach me, in part, the fulness of the assurance

above referred to. I could easily see how *all good things* could work for good to them that love God; but how evil things could be thus employed was to my mind a great mystery. I could read, with equal surprise, that, *This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*. When not afflicted myself, I could see all the afflictions that the entire family of God ever passed through, pressed into this *little bundle*, and called *light affliction*; and I could see that it was truly to result in the ultimate good, and eternal glory of the saints. But when in afflictions, I would pause, and my nature would say to them, Are you at work for me? If so, you work very awkwardly.

It was under one of these dark scenes, God was pleased to apply the assurance, *All things work together for good to them that love God*, and it was then opened to my understanding by an application of the words of Joseph to his brethren: "Ye meant it for evil, but the Lord meant it for good." The circumstances concerning Joseph were typical of things in relation to Jesus Christ. Joseph's dreams, being told, offended his brethren, and they determined they should not come to pass; and yet, the very means they used to prevent the accomplishment of what Joseph's dreams implied, greatly facilitated their fulfilment. So the death of Christ. The Jews were determined that the predictions going before concerning Christ, should not be fulfilled in the person of Jesus of Nazareth, and yet every act of opposition to him, from the manger to the cross, like *a wheel in the midst of a wheel*, was the very means to bring about that grand and awful event. "Of a truth, against thy Holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together; for to do whatsoever thy hand and thy counsel determined before to be done." Here they must stop! "Here shall thy proud waves be stayed." As this was the grand centre of all events, may we not view all other events, from the creation to the end of the world, guided by the same unerring counsel and controlled by the same Almighty hand, extending to the fall of a sparrow in the field, and the number and protection of the hairs of our heads. Well may the saints then rejoice in tribulation:

"A hope so much divine  
May troubles well endure."

If there is any Arminian staff in this brief sketch, blot it out, and do what you please with the balance.

If the Lord will, I design to attend your (Warwick) Association, and wish you to inform me where it is to be held. We shall be glad if you and your brethren will meet with us, (our Lexington Association will be held at our Meeting-house in Lexington.) Please give my love to Elders Harding, Conklin, and brethren Burt and others, if you have opportunity.

Yours in the bonds of the gospel.

HEZEKIAH PETTIT.

N. B. My brother, Dea. Amos Pettit and wife, old sister Faulkner and many others have gone to the house appointed for all the living, since you was here.

EDITORIAL.

NEW-VERNON, N. Y., APRIL 15, 1841.

WANTED!—An apprentice to the printing business. A boy 15 or 16 years of age, having a knowledge of English Grammar, of good moral deportment and industrious habits, will find a situation at this office, if application be made immediately.

QUERIES SUBMITTED BY BROTHER BENJAMIN PARKS, IA.—

FIRST. We read, John x. 12, "But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth THEM, and scattereth the sheep." Which does the wolf catch; the hireling or the sheep?

SECOND. Is the "washing of feet," (see John xiii. 4—18,) to be regarded as an ordinance or example, binding on the christian church at this day? If so, When and where should it be performed?

THIRD. Were the twelve disciples mentioned Acts xix. 1—7, re-baptized?

REPLY.—The plural pronoun *them*, in the first of the above queries, cannot refer to *an hireling*, which is in the singular number; because, personal pronouns must agree with the nouns for which they stand, in number, &c.; therefore the plain English of the text shows that the sheep are caught by the wolf, in consequence of being deserted and left unprotected in the hour of danger, by the hireling shepherd, that careth not for the flock. This passage of divine instruction, comfort and admonition to the saints, was given, not only as an admonition to the saints, to "Beware of false prophets that *should* come unto them in sheep's clothing;" hireling shepherds, protectors, &c.; but more immediately, in this case, to set forth in the strongest possible manner, the superior qualifications of our Lord, as the chief Shepherd and Bishop of his people; and these are the more strikingly illustrated by the contrast drawn between the selfish mercenary and treacherous motives of an hireling, and the very opposite motives of goodness and grace most gloriously developed in the illustrious Shepherd of Israel.

*An hireling fleeth*, our Lord says, *because he is an hireling*. Yet how eagerly do thousands at this day labor to represent the blessed Savior as *an hireling*; as being induced to bestow his pastoral care upon his children in return for a consideration of works, merits, obedience, use of means, or from some cause infinitely short of free, sovereign, discriminating and invincible grace. If our Lord Jesus Christ could be induced to save sinners upon the principle of free will or creature merit, or even for the *generosity* of a poor hell-deserving sinner in giving his heart to the Lord, would not this doctrine present our Lord as a hireling? For if salvation be of works *it is no more of grace*, otherwise work is no more work. But how gracious the language of Jesus in this connexion! He assures us that he does not bestow his care upon his flock

H. P.

in the hope of thereby becoming the proprietor, but because **THEY ARE HIS OWN**—not on account of profit he expects to derive from them, but because “He careth for them,” he knows them, he loves them and has laid down his life for them. This scriptural view of the subject gives divine assurance that he who has loved and given his life for them will never leave nor forsake them;—he will not leave them to *fall from grace and sink to hell at last*—“*He giveth unto them eternal life and they shall never perish, neither shall any pluck them out of his hand.*”

It is true that since the departure of Paul grievous wolves have found their way into the enclosure of the flock: men have crept in unawares, bringing in damnable heresy, &c. These are hirelings who, notwithstanding all their specious pretensions to benevolence, will prove the truth of our Lord's words, by fleeing from the flock in the time of persecution and when they can no longer feed themselves of the flock.

In regard to the wolf's catching then, the wolf has no occasion to catch the hirelings; for they themselves are wolves in sheep's clothing: but the consequence of the sheep's being caught by the wolf is that *he scattereth them*: that is, sows the seeds of discord among them until they become alienated in their affections and fellowship from each other. How many examples have we at this day of the entrance of grievous wolves among the churches all around us and in the western states! We think brother Parks has himself known instances of the kind; for he informs us in his postscript that the missionaries continue their work of rending and tearing the vine in his vicinity. In every instance, as far as our information extends, where churches of our order had been supplied with *hireling* watchmen previously to the rage of modern missionism, their hirelings have left the ancient premises of the gospel and fled over to the New School side, and in consequence of their treachery their respective flocks have been caught and scattered by wolves. By *hireling watchmen* we mean such only as care not for the flock, and such as preach only so long as they can make the business more lucrative than any other to themselves.

In reply to the second query, in relation to *washing the saints' feet*, we refer brother Parks to an article on that subject, written by brother Trott in reply to brother A. Moore of Tennessee, published in vol. viii. no. 3, in which, to our mind, the negative is clearly shown, from the fact that the apostles did not enjoin that service as an ordinance on the primitive churches when in their official characters occupying the twelve thrones, judging the twelve tribes, (or gospel church) and having the keys of the kingdom committed to them, with instructions to bind and to loose, and to teach the disciples of Christ to obey all things whatsoever he had enacted. We fully agree with brother T. that the *washing of the saints' feet* was not instituted to be observed in the church as a church ordinance. But we hold the circumstance referred to by brother P. [John xiii. 4—18] as an example of humility to be copied by all the disciples, at all times, in all places, and under all circumstances.

To the third and last query, “*Were the twelve disciples mentioned in Acts xiv. 1—7, re-baptized?*” we answer, **No**. The twelve disciples whom Paul met at Ephesus had been baptized probably by Apollus, with or unto John's baptism; and Paul expounded to them the manner of John's baptism: that he [John] baptized with the baptism of repentance, saying unto the people that they should believe on him that was to come, namely, on Christ; and when the people heard this preaching of John they were baptized (by John of course) in the name of the Lord Jesus. This accounted for these disciples' ignorance of the name of the Holy Ghost, as that sacred name had not been mentioned in the administration of the ordinance by John. Had they been baptized by any of the apostles after the commission to preach the gospel to every creature, &c., baptizing in the name of the Father and of the Son and of the Holy Ghost, they certainly would have heard whether there was a Holy Ghost; but, as they knew only John's baptism, they needed that the apostle should give them the instruction contained in the passage under consideration.

Some have mistaken the words, “*When they heard this, they were baptized in the name of the Lord Jesus,*” to mean that when these twelve disciples had heard what Paul said about John's baptism they were re-baptized by Paul: but this cannot be, for at least two good reasons. 1st. Paul's definition of John's preaching and baptism would have been vague and incomplete if separated from that clause which was especially designed to show wherein John's baptism differed from the manner of administration by the apostles, after the ascension of Christ. And 2d. If Paul had re-baptized them he would not have administered the ordinance in the name of the Lord Jesus, as this would have been but a repetition of John's baptism. As in baptism by John the name of the Holy Ghost was not mentioned, so neither in the ordinance as administered by the Apostles after the day of Pentecost, was the name *Lord Jesus* mentioned.

Again, to have re-baptized these because Apollus had baptized them after the manner of John, would have been to invalidate the baptism not only of these twelve but of all who lived in that day who had been baptized in the same manner; and what would be still more dreadful, it would have been virtually charging our Lord with setting an imperfect example when, being himself baptized of John in Jordan, he said, “*Thus it becometh us to fulfil all righteousness.*”

“*And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*”

GAL. VI. 16.

The Galatian church had experienced a season of disorder and consequently of distress when the faithful Apostle wrote to them the epistle from which the above passage is taken; and, on examination of all the circumstances connected with their disorder, it was found that all their calamity had come upon them in consequence of a departure from the rule. The true history of this church

should be regarded as an admonition to the christian church throughout all subsequent time. Once they stood upon purely apostolic ground, plumb by the rule: once had they known the joy of *running well*—but alas! in consequence of departure from *this rule*, they had become so crippled as to be disabled for even *walking* in the King's highway, until all their backslidings were healed by their Great Physician! Now, being restored to the order of the gospel, they are exhorted to *stand fast in the liberty wherewith Christ has made them free, and not be again entangled with the yoke of bondage*. The manner in which this church became disorderly should be a lasting admonition to the saints to beware of the same *rocks and quicksands*, and to abide by the divine rule. They were not decoyed by open profligacy, or avowed infidelity, but by those who pretended to more than ordinary sanctity and fear of the Lord; professing, like our modern Pharisees, unbounded love for souls. By those who, having been prepared of men for the work, came among them with enchantments and *bewitched* the church with their *sorceries*—not by recommending less religion than the rule required, but more; for it is much easier to tempt christians to abandon the divine rule, under the pretence of superior holiness to the Lord, or benevolence to man, than in any other way.—There is one error which, although presented by the tempter in a thousand forms, always proves more seductive to the saints than any other to which they are frequently subjected,—that which involves a system of works in such a way as to be subversive of the doctrine of salvation by sovereign grace. With this bewitching bait the judaizing teachers of a law righteousness as the ground of justification and acceptance with God, came into the church at Galatia, and urged upon them the necessity of being circumcised, and of keeping the law of Moses, on pain of damnation; for they taught them that unless they were circumcised and kept the law of Moses, they could not be saved. From the day on which the churches of Galatia and Antioch were corrupted with this workmongrel heresy, there has existed in christendom a dispute with regard to the **RULE** of the christian's life and conversation. Even among Baptists, the heresy *that the law of Moses continues in full force over the subjects of the kingdom of Christ, and is to be regarded as their standard or rule*, is still found; and, what is still worse, we know of a few of these judaizing rabbies who are assiduously laboring to impose upon our necks that very yoke of bondage from which Christ our Lord has made us free, and with which we are warned against being again entangled.

It truly seems hard for some, even of our brethren, to understand that the **GOSPEL RULE** is a sufficient standard for the faith and practice of the saints of God under the gospel dispensation: they seem easily beguiled with the notion that the thunder of Mount Sinai is indispensibly important in securing the heirs of immortality from licentiousness and ruin. But it is not of the law of Moses that our Apostle speaks when he says, “*And as*

many as walk according to this *RULE*, peace be on them, and mercy," &c., for there is neither peace nor mercy to be expected from the law. As the inflexible law of God could show no mercy even when its vials were poured out upon the person of our Lord, so neither can peace be upon us as, the Israel of God, but by the blood of the cross. *Tell me*, says the inspired Apostle, *ye that desire to be under the law, do ye not hear the law?* But how preposterous the idea that a law that could not give life, nor make the comers thereto perfect, should possess a power to secure in us a conformity to the divine will, of which the gospel is deficient! The apostolic benediction placed at the head of this article is only pronounced, by divine authority, on such as walk according to the gospel rule; and our present design is, if possible, to draw the attention of our readers to this *rule*. What is a *rule*? Is it not a perfect standard—an exact measure? That such is the gospel to the saints, none will dare to deny. Then let it be our constant care to walk according to this sacred rule. It is a rule to walk by; the pathway which it directs, is the path of peace, the way of righteousness and the high way of holiness. Abiding by *this rule*, we are safe—no lion shall be there, no ravenous beast shall go up thereon: the redeemed shall walk there, and it shall be for those; the wayfaring men, though fools shall not err therein. Rejecting every other rule, let us square our lives and conversation by this most blessed standard; and then, while even the youths shall faint, and the young men utterly fall, we shall mount up on wings, as eagles, shall run and not be weary, and we shall walk and not be faint.

But, the Apostle says, *There are many unruly and vain talkers and deceivers; especially they of the circumcision.* There are many also at this day; unruly, because they walk not according to *this rule*: departing from this unerring rule, their communications are vain and deceptive; and they subvert whole houses, by teaching things which they ought not; things that are not according to *this rule*; such disorderly characters were in Paul's day, found principally among those which were of the circumcision; and in our day also they are generally advocates of law righteousness, and depend for salvation on a covenant of works.

"From the Biblical Recorder we learn that an anti-mission association in North Carolina, adopted S. H. Cone's Tract on Communion, published by the Baptist Tract Society, as a Circular Letter, sending it forth to the world as a production emanating from the body. This association, the White Oak, seceded a few years ago from the Neuse. They express the utmost abhorrence of Bible, Tract, and Mission Societies, yet adopt one of these tracts, and send it forth to the public without the least intimation that it was borrowed from one of these hated societies. This is in keeping with patronising as their organ a religious periodical, issued and owned by an irreligious or unconverted man. This association received 7 persons by baptism, and excluded 13. Such are usually the practical results of antinomianism. Such are the fruits of a system in which men are told that it is not their duty, nor are they under any obligation to repent and believe the gospel."—*Religious Herald*.

REMARKS.—In reading the above article, the following reflections were suggested to our mind: Have the Baptist Tract Societies no copy right by which to secure to them the emoluments and honors of their own productions? We have never read the *tract* alluded to; but we suppose Mr. Cone is very competent to write an essay on the subject of Communion that would not be objected to by a consistent Old School Baptist association: yet we should feel deeply mortified at the thought of Old School Association's borrowing, much more garbling such documents from their New School neighbors. If we mistake not, this *tract* was originally written, not as a tract, but expressly as a Circular Letter; and if so, it may have been borrowed as such from the Minutes of another association; but in that case, it ought to have been duly credited.

By the bye, is there not a fault in our Old School associations, in the selection of persons to write annual epistles? We have too frequently known brethren designated to write Circular and Corresponding Letters, more in a way of compliment to them than with reference to their capacity for executing such service. The result has generally been that when the letters have been called for and presented, they have been referred to a committee for revision, and the committee have found it by far more difficult to revise such productions than to write new ones; and sometimes, pressed by want of time to do either, they have, by way of expedient, recommended the adoption of letters to be copied from the Minutes of sister associations. In some instances, incompetent brethren who have been complimented with the appointment, have, from an ambitious desire to be thought smart, made themselves look very small by garbling copiously from approved works, and presenting their compilation as an original production. We were once called on to publish an excellent Circular of one of our most highly esteemed associations, in which all, or nearly all, the interesting and well written matter embraced, had been copied, without credit, from a Circular of another association, published a few months previously in the Signs. We give it as our candid opinion that our Minutes had better contain no Circular than to send out such garbled productions.

Whether any of the above remarks can justly apply in the case of the White Oak association, we do not know: but we sincerely hope these hints may have a salutary effect with our Old S. associations. There are many good brethren, able ministers and talented speakers who have not the best gifts in the churches or associations for writing; and there are [in perhaps we may say every associatoin] brethren that are ready writers, who have not the slightest ability for public speaking. Should we not then covet earnestly the best gifts? Or are our Circulars and correspondence less important? The most able minister of the gospel we ever heard preach, knew very little more about the English Grammar than a cow knows about philosophy: yet his preaching was of the very highest order, (we mean, of course, in feed-

ing the lambs and sheep of that flock which Jesus bought with his own blood). Who would select to preach at our associational meetings, men, by way of mere compliment, without regard to their gifts, whether they were in the habit of preaching or not? Then if it be a matter of importance in the one case, it must be also in the other. Our Letters go out in print and are subject to more critical examination than that which is extemporaneously delivered before the public.

For the special information of the editor of the Biblical Recorder, and of Mr. Sands of the Religious Herald, we will add that the objections of the Old School Baptists to their new fangled institutions are not on account of their being published in pamphlet form, or being called *tracts*. Our own frequent declarations, as well as our uniform practice, have borne ample testimony that we do approve of publishing truth from the press as well as from the pulpit. But we have refused, and still do refuse to fellowship any *religious society* whatever except the church of God; especially such as assume, like your Tract Societies, to be auxiliaries to the gospel of Christ, and to contemplate the conversion of sinners and salvation of souls; such as without them would be lost; and while such religious societies are composed of church and world, of professor and profane, in an unnatural, unholy amalgamation, each member purchasing his or her membership for a stipulated sum. But, should all these evils be removed from your tracts, they must contain more truth and less falsehood than any we have ever had the pleasure of reading, from your press, before any Old School Baptist can consistently patronise them.

THE ADVOCATE AND MONITOR.—We perceive by the last number of that paper, that brother Jewett is struggling hard to bear up under the difficulties which he has to encounter. Although conducting his work in the most economical manner, performing the mechanical, as well as editorial labor with his own hands; yet he has expressed some doubts whether he will be able to continue long, without more efficient aid from his brethren; unless the Lord be pleased to open some door in providence, which has seemed to be hitherto closed. It does appear to us that the ability as well as the wants of our Old School brethren are equal, at least, to the support of, both the Monitor, and the Signs. If any of our brethren feel able and willing to stay up his hands, we will take the liberty to suggest that they need not wait for a more appropriate time.

THE SIGNS.—We are happy to assure those of our brethren and friends who wish to know of our welfare, that, notwithstanding the very heavy losses we have sustained in getting their remittances discounted and so converted into available funds, such has been the kind and seasonable aid by them afforded that we have a flattering prospect of being enabled to wear out our new fount of type in their service, if it be the pleasure of the Lord to spare our life and direct our labors to that end.

## POETRY.

## FOLLOW THOU ME.—JOHN XXI. 22.

Follow close to our Redeemer;  
Daily supplicate his grace;  
Know nothing short of him for pardon,  
Peace, or joy, or righteousness.

He our strength in weakness is!  
He is our joy in sorrow too;  
He is our refuge in distress,  
While through this wilderness we go.

A few more pains, a few more cares,  
A few more sighs, a few more tears,  
A few more thorns bestrew the road  
In which we walk to meet our God.

Cheer up, my soul, the prize in view,  
Is God in Christ and Christ in you;  
And glories which can ne'er be told,  
Thy wond'ring eyes in him behold.

My Jesus, now enthron'd in light,  
The eye of faith presents to me:  
Which fills my soul with joy—delight,  
And pants and sighs to bear away.

## TRUST IN GOD'S GRACE.—2 COR. XII. 9.

Grace, like a fountain, ever flows,  
Fresh succour to renew:  
The Lord my wants and weakness knows,  
My sins and sorrows too.

He sees me often overcome,  
And pities my distress;  
And bids affliction drive me home,  
To anchor on his grace.

'Tis he directs my doubtful ways,  
When dangers line the road:  
Here I my Ebenezer raise,  
And trust the gracious God.

## Associational Meetings.

THE BALTIMORE BAPTIST ASSOCIATION, will hold her next session, by appointment, with the Paptapco church, (Baltimore Co., Md.) to commence on Thursday the 13th day of May next, at 11 o'clock A. M.

We are requested to publish a general invitation to all the Old School brethren; but especially ministering brethren to attend.

Brother Beebe.—Brother Reis informed me yesterday that he had written to you, giving an invitation to all Old School Baptists to attend our [the Baltimore] association in May. You will please inform the brethren that the association will be held at the old Presbyterian meeting-house, near the Liberty road, twelve miles from the city of Baltimore and three miles from Owing's Mills on the Riestertown turnpike road. Brethren from the north can take the Liberty road from Baltimore, or the Riestertown turnpike, as they make very little difference in the distance. Brethren from the south will stop at Sykesville on the Ohio railroad, will please call on Capt. Upton Welch—Riestertown turnpike, Mr. James C. Conn, twelve miles from the city—Liberty road, Mr. Phillips, twelve miles from the city. HEROD CHOATE.

The Delaware Association, will hold her next annual Meeting, by appointment with the old Welch Tract church, New Castle Co., Del. (about 40 miles south of Philadelphia; 65 north of Baltimore, and within about one mile of the Baltimore and Philadelphia Rail Road depot, at Newark, Del.) to commence on Friday the 21st day of May next, at 11 o'clock A. M.

The Delaware River Association, will meet with the Baptist church at Canton, Salem Co., N. J., on, (if we mistake not; for we have not their last Minutes) Friday the 28th day of May next, at 11 o'clock A. M.

If we are not correct, some brother in that association will please instruct us immediately.

The Warwick Association, will meet with the Walkill church, Orange Co., N. Y., (about four miles from this place) on Wednesday the 9th day of June next, at 10 o'clock A. M.

In behalf of the churches of this association, we affectionately invite all our Old School Baptist brethren, far and near, to attend with us.

The Lexington Association, will hold their next annual meeting, with the Baptist church at Lexington, Green Co., N. Y. (about twenty-eight miles west of Catskill, N. Y., commencing on Wednesday the 16th day of June next, at 10 o'clock A. M.

Brother Pettit (for whose letter see page 61) invites the Old School brethren to attend.

The Chemung Association, will be held with the church at Warren, Bradford Co., Pa., commencing on Friday the 25th June next.

The Alleghany Association, will meet with the Amity and Friendship church, in the village of Friendship, Alleghany Co., N. Y., on Friday the 9th day of July next, at 10 o'clock A. M.

Strangers from a distance are advised to enquire for John Bunnell or Peter Stout, near Friendship village.

The Corresponding Association, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

Ketocton Association, will convene with the thorough-going Old School Baptist church at Upper Broad Run, Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

## OLD SCHOOL MEETINGS.

We propose holding an Old School Baptist Meeting at New Vernon (this place), on Saturday and Sunday the 12th and 13th days of June next.

The brethren who may attend Warwick Association are requested to make their arrangements so as to be able to tarry with us during this meeting also.

An Old School Baptist meeting will be held, if the Lord will, with the church at Turin, Lewis Co., N. Y., on Thursday and Friday, the 8th and 9th days of July next, and on Saturday the 10th, a meeting for consultation and conference; and on Sunday the 11th, public worship at the same place.

Such are the arrangements and expectations of the brethren at Turin, as communicated to us by their beloved pastor Elder Martin Salmon, by whom also we are requested to invite all the Old School Baptist brethren, who can, to attend. We have ourselves promised to attend, if not providentially prevented; and we hope to enjoy the privilege of seeing and uniting in social devotions with a goodly number of brethren from various places.

## Receipts.

Elder Samuel Trott,	Va.	\$5 00
D. B. Cashman, Esq.	"	5 00
Elder Martin Salmon,	N. Y.	3 00
Elder D. E. Jewett, (ed. Monitor)	"	2 00
Payton S. Nance,	Ky.	5 00
James M. Teague,	"	3 00
M. B. Shelburne, Esq. for J. Gonterman,	"	5 00
James Wallery, Esq.	"	3 00
Elder William Davis,	Mo.	5 00
Peter Caress,	Ia.	8 00
Elder John W. Thomas,	"	5 00
Henry Clark,	Pa.	5 00
Nathan Greenland,	"	5 00
Herod Choate,	Md.	5 00
M. Hubbard, Esq. for H. Baner,	Ala.	1 00
Total,		\$65 00

New Agents.—James M. Teague, Williams, Christian Co., Ky.

Herod Choate, Riestertown, Baltimore Co., Md.

## List of Agents.

The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stantor, William N. Beebe.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., MAY 1, 1841.

NO. 5

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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If All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS

FOR THE SIGNS OF THE TIMES.

[CONCLUDED FROM PAGE 60.]

I will now examine the SECOND charge preferred, which is that of divisions: "We live in a day of heresy and divisions." I shall only notice this as referable to the Washington church. One might suppose in reading this that this church was altogether blameable for the separation that took place when thirteen of their number were excluded from their fellowship for obstinacy and opposition, for the most high-handed and implacable measures; yea, even to refusing to hear, defying and threatening the whole church, and this for weeks too. Whereas the church only maintained church discipline and gospel order.

I will here give a simple narration of facts concerning the whole affair. Somewhere about a year ago, I announced to the said church and congregation that in the providence of God I expected to give up my pastoral charge over them. I did this to give them a sufficient time to look out for one to succeed me. Soon after, through the recommendation of brother William Moore, they invited a Mr. John Jones [a Welshman] to pay them a visit, not knowing anything about him farther than the recommendation of their once much esteemed brother Moore. About the first of March last, the said Jones complied with the church's invitation. He preached two sermons, which were generally quite well received. He accordingly was invited to pay a second visit, with which he soon complied. He preached several times, and as yet there were no serious objections raised to his doctrine in the main. Deacon Jonathan Booraem (who is a ship-carpenter by trade) gave great encouragement to Jones (who is by trade of the same occupation) by promising him work the majority of his time, and that he [Jones] had better move his family over to Washington, as he could live there much cheaper than in Jersey City, [where his family then were]. Messers. Jones, Booraem, then named the thing to me and took my advice upon it. I, of course, recommended the measure, as Jones had yet concealed his cloven foot; and I did it the more cheerfully too, as Mr. Jones told me he did not hasten the arrangement in order to get the church, but stated that if they should be left destitute he would be on the spot; and

if they should have need of him, they could make it known to him and he should then be ready to preach for them any time or all the time as they should think proper. The signal is—on he comes, bag and baggage, before I had removed or even my time had expired: so that when I preached my farewell sermon in the morning he preached his introductory one in the afternoon. I had frequently instructed the church that settling a pastor was a very serious work, and this they deeply felt, and were determined to act accordingly, and to settle no man as pastor until they had sufficiently proved him, and known something at least of his manner of life, piety and doctrine. They therefore, at their church meeting, resolved to invite the said John Jones to supply them for three months only. Before the expiration of this term they were satisfied that they had been mistaken in the man they had employed, and that they had acted prudently in settling him for only three months. The first sermons he preached were only a cloak through which he had got into the church and secured his first appointment. His first sermons [like all deceivers'] were not an honest specimen of his preaching. He at first preached a finished, complete and unconditional salvation. He afterwards preached, to say the least of it, the reverse in toto. At first he professed to hold the institutions of modern benevolence at arm's length, at any rate; and doubted the propriety and utility of some of them, yet thought that Sunday Schools and Tract Societies were very useful if properly conducted; but if not, they might prove very injurious. He seemed to strike a kind of *middle ground* between those denominated Old and New School Baptists. No sooner was he employed (thinking all was safe, and that he had the affections, minds and wills of the whole church at his command) than he began to show what he was. The whole theme of his preaching was *Effort! effort!! special effort!* in the promotion of these unscriptural societies. His doctrine was Arminianism or old Pelagianism revived: Sunday Schools were little nurseries of piety; tracts were little messengers of grace; and repentance was the salvation of sinners: it was this that kept the vessel free, and prevented her from sinking and her only security for the port of peace. The majority of the church of course, began to remonstrate; and our much esteemed brother H. Stutts acted the part of a faithful christian. He stood firm for the truth, and, although nothing but a private member, God enabled him to contend earnestly though not angrily for the faith. He met Elder Jones face to face; he expostulated and entreated as a brother; he felt as a christian, and, with tenderness of soul that on some occasions almost bespake the child, he faithfully informed him that these were not the doctrines which

that church believed or to which she had subscribed forty or fifty years before. But all his labors of love were ineffectual. The firm and unshaken stand he took only exasperated Jones; for he found him the greatest obstacle in his way.—There were many brethren and sisters that stood with brother Stutts in the defence of truth: yea, more than threefourths of the whole church; but the work of publicly defending the cause fell alone upon this distinguished brother.

Elder Jones now commenced the work of reformation in good earnest. He assailed the church from the pulpit in the most opprobrious manner, more or less in every sermon. They were heathen, antinomians—they knew nothing about religion unless they admitted everything he said and fell in with every measure he proposed. He literally became a religious tyrant; and all his talent (thank God, it is not great) was directed to make the whole church yield to his views and systems.—The church became determined to give him his walking papers at the end of his time; and, as he professed to be such a great missionary, he could have the whole world for his field, if he would only clear from Washington. They were, however, too confident of their strength to accomplish this: they made no extra exertion to bring out the members of the church, at their next regular church meeting,—while Jones and his party [for he had succeeded in forming a party] had made every exertion, which they continued to do till the very last—they visited, they electioneered, they persuaded, with lies and misrepresentation—so at this meeting they had their forces upon the spot. The church met and went into business. The Jonesites (for so I call them) proposed settling him immediately as pastor. Their resolution was opposed firmly: it was tried and pronounced a tie, until a black boy by the name of Enos gave his vote for Jones: this gave him the *large majority* of a whole one. Elder Jones finding this to be the case, and that he had pretty much all his force there, and that there were not present more than one-third of the whole church, and that he had not a solitary vote in the congregation, refused to accept the appointment of pastor, but agreed to supply them as preacher for three months longer. What could not be cured had to be endured. Thus the church found herself in bondage for three months longer. They however thought upon a certain plan that they concluded would give them a little sweet with the bitter, and a good meal now and then in the midst of a three months' famine. The plan was this: As God in his providence had brought among them their much esteemed brother Elder A. Elliot, whose piety, experience, doctrine, age, talents and manner of life were all well known to the church, they, at the expiration of but little of Jones'

time, offered a resolution to employ Elder Elliot as a supply a part of the time; and, as Jones had succeeded in securing the precedence, they only asked for the pulpit when it was unoccupied by him. He and his party pertinaciously opposed it; but the church succeeded, when one of the Jonesites exclaimed, *You had better send Elder Elliot to the poor-house than employ him to preach.* Elder Elliot, however, commenced preaching with great acceptance both to the church and congregation, and still continues with them.

At the expiration of Elder Jones' second term, the church met in regular meeting and proceeded as usual to business. Elder Jones, seeing so large a church meeting, considered all his prospects blasted at once: he came forward and resigned: but he could not go yet, although he had even asked for a letter of dismissal, which was granted him; his fiendlike work was not fully accomplished. Although he could see no prospect of being preacher for this church again, he and his party seemed determined to harass the church: they were inflexible; they were reckless of consequences.—One would think that if the church should not yield she would be torn in pieces, to witness their angry looks, the violence of their language, the flushing of their faces, the quivering of their lips and the doubling of their fists—enough, indeed, to make paper blush! It truly appeared that the church was among wolves. And this spirit they continued more or less to show until they were excluded, which can be abundantly substantiated. The church however were unintimidated by their menaces and threatenings: they pursued a regular, steady and straight forward course, while the disaffected party were preconcerting measures for future operations. Like a wounded but not fully conquered foe, they were bent on desperate efforts. The church on her part manifested kindness, tenderness and forbearance. They wished not to part with some of those brethren and sisters who were then in hostile array against them; but with others they had been willing to part long before.—This, however, would not do: they could not have some without all and Jones at the head as preacher and pastor, whom they must love, respect, reverence and support. These were the only real terms on which there could be a union,—to all which the church in the fear of God could not comply.

The third charge preferred against the church in your paper is that *"She refused the mutual appointment of a committee."* What a weighty charge this! How very guilty!—that a church dare be independent in this day of improvement in church government as well as everything else in religion! Why it is intolerable;—she ought to be anathematized—that she dare assert an opinion against a disaffected few, aided, however, by the great sanhedrim of modern religious operations.—But, for information, I will examine the conduct of the church in this particular also. The Jonesites, after being frustrated and failing to carry their points at church meeting, immediately, without the least knowledge of the church, without their ap-

probation or disapprobation, called a private council, consisting of ministers C. W. Mulford, J. M. Carpenter and S. Sprawls. To these they told their complaints in all the coloring they could bear, and, no doubt, with the greatest exaggeration, while there were none from the church present to meet these charges, rebut them and answer in the church's behalf. Concerning the call of this council, together with their recommendations, the greatest secrecy was enjoined: what penalty was annexed, or whether they went into business with closed doors or not, I have not ascertained: but the party appear to have been greatly benefitted from this council, and to be strengthened in their opposition, as it was composed of men of their own craft. They soon appeared with a code of written grievances. They were put in possession of many propositions.

At this important crisis I happened to have an appointment to preach at Washington, it being but the second time I had preached for them since I left them. Agreeably to the request of Jonathan Booraem, (a brother once dear to my heart) I invited the members of the church to tarry a few minutes after the dismissal. They acted accordingly, when Deacon Booraem requested (apparently in a more bitter spirit than he had shown—for a long time he had appeared almost lamblike) that they might have a special church-meeting: he wanted grievances settled; his mind could not rest; the cause of God was suffering; it was bleeding at every pore. Brother Stutts stated that as they held church-meeting monthly it would be but about two weeks till their next regular meeting, and, as they had held one only about the same time since, he could not see why there was such great necessity for a special meeting, nor why they seemed to be so very urgent. Finally the church yielded to the request, having no very serious objections. But some of the brethren, with myself, were apprehensive that all was not right. The Jonesites proposed likewise that Elder Wm. Clark (who resides in the village of Washington) should officiate at the contemplated meeting as Moderator, to which the church raised no objection. The church met for special business on the Wednesday following when Elder Clark took the chair, which, in justice to him, I must say he filled with honesty and ability. Elder Jones then arose and proceeded to read his written code. He read one paper of written grievances at considerable length. Providentially I was present at this church-meeting, it being the first I had attended since I left them.—In their first cause of grievances, as produced by Jones, I considered myself greatly implicated. I will not pretend to give all that they produced *verbatim* and *literatim*, as those papers are yet in being and can be produced, if necessary, at any time—it must suffice in this place to give only the purport, which was that the church had not had the gospel preached to them for many years; and that when it was preached among them, (alluding to the time that the very able and learned Mr. Jones came among them) they rose up against it and thus laid the foundation of the grievance. If

they had said, because they [the minority] could not rule the whole church and palm Jones upon them as their pastor, they would have come nearer the truth. They also complained that the church would not go with them in the modern systems of religious benevolence. To this I will ask your attention presently, as it forms one of the charges in your publication. Also that she would not send delegates to the association to which she belongs, to wit the Central New Jersey Baptist association. Upon this I would just remark, *"How can two walk together except they be agreed?"* At the last meeting of that body in which the Washington church was represented, which was held at Hightstown, two years ago last fall, Dea. Jonathan Booraem and myself were messengers. From the course pursued and sentiments advocated by them, I resolved in my own mind that it was the last time they should have my attendance, but concluded that I would stay till the close of that session: but Mr. Booraem was so out of patience with their sickening movements that he proposed coming home the second day, after dinner, to which I readily complied and we returned—now he, from some secret impetus cannot live without the gracious union. The point is, I pity br. Booraem: he is a weak-minded brother, and is ready to believe anything and take up with any body, even strangers; and John Jones soon found this out and too well succeeded in making him a perfect tool for his diabolical purposes. But let this be as it may, it is false that the church would not send messengers to the association: she conceded to them the privilege of appointing and sending messengers and accordingly they were appointed, and that too out of their own number: yet they were not satisfied, but alledged it as one of their grievances.—In short, the church has done every thing they could do without violation of conscience and scripture; but, yet, it is not enough. The next paper read, contained a proposal, in case the church would not give up and confess, that they would grant the mutual appointment of a council. Upon this, I would only say, that the church of Washington does not believe in councils as much as some churches and people, they have read too much about this in the rise of the beast. But if favorable to them, these brethren had acted so as to preclude them at once from this privilege; they had taken the reins in their own hands; they had refused to hear the church; they had already, without the privilege or approbation of the church called a council. The next paper, contained a request, that if neither of the foregoing would move them, that they would grant them letters of dismissal. The church truly could have given them letters of dismissal; but not of recommendation, unless it should be for corruption in doctrine and practice—they were not in fellowship, and therefore, could not consistently grant them letters. The papers being thus read, a resolution was then offered by myself, to lay all of them with their purport over to the next regular church-meeting, which would take place the next Saturday week, which was carried in the affirmative, eighteen to six.

The Jonesites were so very fond of councils that they immediately called the second grand council consisting of ministers G. S. Webb and C. W. Mulford. I suppose that they had only to give the beck, as these brethren were ready to engage in just such work, even, if it were possible, to destroy the old regular order of Baptists altogether. It is against these that their whole force of opposition and their sharpest persecutions are directed. To these their pulpits are closed, when opened to Arians, Arminians and Socinians; against these their churches are warned, and admonished not to hear them. They remind me very much of the Catholic Irish, who hate with a perfect hatred their own Protestant brethren. But I must observe, that the church met at their regular appointed time, Elder Clark again took the chair, being appointed thereunto before, but not by the voice of the minority; as he had acted rather too independently before, to suit their purposes. The church waited an hour after the time appointed for the disaffected party. At last, John Jones, supported by Jonathan Booraem made his appearance. Without waiting to know the result of the business, laid over to that meeting, or even taking their seats, or treating the church or chair with due respect, Jones proceeded to read another paper, which I suppose contained the salutary advice of the second council; the contents were these, "That, whereas, the church had refused to grant them their former requests, they now withdrew from them." This being done, they immediately left the house. I rose, and through the chair, requested them to tarry and hear what would be done with their former business. But, on they went, Gallio like, caring for none of these things. The church then paid no further attention to any of their papers or proposals; but only to them; a resolution was at once offered, to put all of them, (the disaffected party being thirteen in number) under censure, which passed without a dissenting voice. A second resolution was offered, "That, whereas, the conduct of John Jones and Mary, his wife has been so flagitious in harassing the church, we, therefore, withdraw the right hand of fellowship from them." A third proposition was made, to postpone the words of exclusion for one month; this was also passed unanimously. The church was apprehensive that some of the number before mentioned might possibly be deceived, by being persuaded to sign those papers, and thus placing themselves with a revolting party, without considering the consequences. A fourth proposition was made, to appoint a committee of three, to wait upon any of those, from whom there might be the least prospect of reformation. At the next regular church meeting, the said committee reported unfavorably, whereupon the right hand of fellowship was withdrawn from eleven more, to wit, Jonathan Booraem, Paul VanArsdalen, his wife, and three daughters, James VanArsdalen, Cortland Disbrow, Cornelius Homans, William Frazee, and Enos, the person of colour. Concerning these thirteen, I would not wish to detract any thing from their moral characters; and with some of them the church

with myself, have enjoyed many precious seasons of devotion, but with others she has always had trouble. I will without hazard assert, that the major part of the number excluded have always been religiously diseased. Sheep very frequently have a disease in the head, and then they are giddy, and do not know what they are at, and are as liable to run into danger as safety; at other times they have a disease in the foot, and then they go limping about, and just so it has ever been with these brethren. Whatever merit there might be in some of them, the demerit of the rest will doubly preponderate; so that the church has sustained no real loss; but upon the whole is rather blessed in being cleared of so much hay, wood, and stubble. It has left the church in peace, they are now of one heart and of one faith; they drink into one Spirit, and the great struggle through which they have just passed, has had a tendency to doubly endear them to one another. The number left are eleven males, and about forty females; so that the newly constituted church has not taken the principal part of the male members, in fact, she has taken none; for they were excluded members, at least two of the number were excluded at the time of the constitution of the new church, while the others were as good as excluded; they were all under censure of the church, and their exclusion was not delayed for want of proof of their guilt; but out of love to some, thinking they might possibly be deceived, and would be entreated to continue with the church. And I verily believe that brethren Cortland Disbrow, Cornelius Homans, and William Frazee, have been deceived, and may possibly yet return to the church. Truly, the new church, composed of such materials, is a highly distinguished body, well prepared to be the religious light of Washington.

But to return. The disaffected party finding themselves thus unable to accomplish any of their purposes, and knowing they justly merited expulsion from the church, and that they would immediately receive it, resorted to the last relief for them. They called their grand council, consisting of ministers G. S. Webb, C. W. Mulford, J. M. Carpenter, S. Sprawls and W. W. Wilson. The council convened at Jonathan Booraem's house, organized, and went into business; they deliberated and consulted till nearly dark, and until brother Henry Stutts had left the village, (the very man they feared, and who had understood from some source, that a council was to be convened for the purpose of constituting a new church; and who had come into the place expressly to oppose it, and expose the character and conduct of the persons about to be constituted, as soon as the way should be opened and the people be invited to assemble.) After staying till nearly dark, and no movements made towards the work of constitution, he concluded, (and with propriety too) that the learned council had declined the disgraceful business. But no sooner had they discovered that he had left them (for he lives three miles distant) than they sent forth their runners to notify the people that there would be meeting at J. Booraem's that eve-

ning. After a sermon, they proceeded to the constitution of the new church, which was done about 9 o'clock at night, a time best suited to the work; for truly it was one of darkness. What a striking sample this of modern christian benevolence!—What glowing of hearts for the suffering poor!—What tears for religious destitutions! What sighings for the spread of the gospel among the heathen! What a field for future operations! What prospects of unexampled success! What a cause for the fervent prayers of the devoted council, for the kingdom of the Messiah to spread, for souls to be converted and saints edified! How encouraged must be the heart of their young missionary W. W. Wilson in filling this important station, in having the crowded assembly of fifteen or twenty hearers stately, and some of those *Methodists*, *Presbyterians* and *Nothingnarians*—To what great utility his talents and education are devoted!—Truly, the conduct of the council that aided in constituting this new church at Washington should attach to their memories lasting infamy. In so doing, they have attempted to protect the guilty, and shelter them from their just merits; they have set at nought and defied the independency of a sister church in good standing; they have violated all order, all precedency, all right: and have dared to constitute a new church within fifty yards of the meeting-house of the old church, and within the sound of the voices of their preachers. They have promoted divisions; they have separated between families, and natural relatives; they have forever destroyed the prospect of there being a union again between these brethren and the church: yea, they have done an evil work—a work of opposition to the truth, and I pray God to give them repentance.

The last charge that I shall notice from your columns is, that, *I and the church at Washington are levelling all our artillery against the whole world of christian benevolence.* Part of this charge I admit, that is, that we have some artillery; but that it is directed against christian benevolence I deny. But only against anti-christian benevolence—against combined monied institutions, of human invention, and unsupported by the scriptures of the Old and New Testaments. But as I have given my views (which I believe are the views also of the Washington church) at considerable length in manuscript form, to Elder William Hiers, and which will be given to the public as soon as circumstances will permit, I would only say at present, that I tried as hard as any man to believe in these different societies, I aided in different organized missionary societies, until I found them spreading a spurious gospel, while their *modus operandi* is entirely unscriptural. I also aided in other societies till I found they were not what they professed to be, nor doing what they proposed, consequently, as an honest man, I left them. And I consider them all of a piece, originating with men, without one solitary passage of scripture to support them, consequently, I veto and condemn them; and as far as God shall give opportunity or ability to me they shall meet the lash, as I view

Fortsmouth, Va., March 10, 1841.

DEAR BROTHER BEEBE:—I should not trouble you so soon with another communication, only to send you some money, having collected five dollars I send it herewith, to be credited as stated below. But, inasmuch as my agency requires me to write to you I conclude to send some things for your reflection that have borne with some weight on my mind. I have noticed several publications that have been put forth to the world that seem to be intended by the writers to make an impression on the public mind prejudicial to the Old School Baptists; and I have concluded to pass them by, and take no further notice of them: because I know the foundation of God standeth sure, and, the weapons of our warfare are not carnal, but mighty, through God to pulling down of strong holds: and to commit our cause to the protection, and direction of him who (we hope and believe) careth for us; for if the cause we are endeavoring to maintain be the cause of God and Truth, the gates of hell cannot prevail against it. Therefore, it does not depend on things of human invention, nor on human ability; for it is built on the foundation of the Apostles and prophets—Jesus Christ himself being the Chief Corner Stone: but if it be of men, it will fall; and I say, *Amen*—Let it fall. But, I do verily believe, we are contending for the faith of the gospel; for which reason I have not the least fear that it can fall, and I am not now writing to render railing for railing, as supposing that thereby the public mind could be influenced in favor of the truth; for none can receive the Truth *in the love of it*, until the Holy Spirit (without any agency) renew them in the spirit of their minds. But, the *some* things that I have mentioned as having been published, which appear to me to be a perversion, or an evasion of Truth. I intend just to notice two or three of them, not to enter fully into any discussion, but to name them, for the information of my Old School brethren; for I discover the opposition has been *untiringly* aiming at the Kettocton Association with the intention to prove to you my brother, what is not the fact, viz: that the Kettocton Association does not occupy the same ground, in principle and practice, it did in the days of the old fathers in the gospel, viz: J. Moore, Fristoe, F. Moore, &c.—That the gospel is not preached with the same power and ability that it was by these able champions for Truth, I for one, am ready to acknowledge and come down to one of the lowest seats; but that the doctrine they contended for is contended for now, and that they were opposed to the new inventions of the day, I do assert. I am an old man, and was intimately acquainted with them, and their sentiments on those subjects. Notwithstanding their biographer has aimed to persuade you, *brethren*, that they leaned favorably to the present new things: they were not theologians (that is, taught in a modern theological school,) they had been to Christ's theological school, therefore, what they had they did not receive of men. One other thing I noticed in the Religious Herald some months ago. A Mr. Spangler in our imme-

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ment, on the 4th page of that document; he says there are only three Baptist ministers in all the region of country within the Pig River District; whereas I know that there are twelve efficient ministers in that District; and about the same number in the adjoining District of New River; besides licentiates. The above falsehood was uttered in order to get John S. Lee to ride as a missionary, in the Pig River District. The cause of God and truth had been so ably maintained in the bonds of Pig River Association, that these modern missionaries could get no foothold, until two of the old ministers died, viz: B. Davis and brother Pedings, and a third (T. F. Webb) moved away to Missouri; but I thank the Lord, brother Webb is now on his way back to Virginia. They made use of these words,—“King Herod is now dead, that sought the young child’s life,” and therefore an opportunity was offered them. I am satisfied that when they have made a proselyte, they make him twofold more a child of hell than themselves are. I might greatly extend this letter; but I shall be unable to give you all the particulars concerning the signs of the times, in this country.

We need an Old School Baptist hymnbook.—We have only the Dover, and that is mostly arminianism.

I will also jog your memory, that we wish your opinion on the subject of the unjust steward, of the mammon of unrighteousness, &c.

Yours in haste,  
ISAAC HERSHBERGER.

FOR THE SIGNS OF THE TIMES.

Washington, Lincoln Co., Me., March 1, 1841.

BROTHER BEEBE:—Although I am a stranger to you and to the greater part of your correspondents, I have the pleasure of reading them; and the only reason I have not myself become a subscriber, is my poverty, in regard to the things of this world. I feel constrained, for the truth’s sake, to communicate to you some of my exercises, and leave you to dispose of them as you think proper; in doing which, I will be brief.

In common with the rest of mankind, I was conceived in sin, and shapen in iniquity. When I was about fourteen years of age, some Methodist ministers came into my native town, (Jefferson) and had what they called a reformation; and among others I went to hear them. One evening when I saw many weeping, I began also to weep; but I could not, at that time, nor can I now tell why; unless it was from sympathy. There was however, in me, an outward reform, which endured for a short time, and then passed away. I think I experienced, in very deed, what is expressed in the passage, Matthew xii. 42—45. Passing from that period, a lapse of nearly twenty three years was spent in sin and vanity; after which, it pleased God, of his infinite goodness to look upon me and show me that I was the vilest of the vile;—poor, polluted, sin-defiled, and in every sense of the word, incapable of helping myself. Here I stood, justly condemned before God, by his holy law. In his own good time, God gave me to hope in his

mercy; although it was a *trembling hope*. At this time I was at a place where all who professed religion at all were *Freewill Baptists*. I attended their meetings; but I found there was a *lack* of something, I hardly knew of what; but now I can see that it was an absence of the soul enlivening doctrine of sovereign grace. I did not connect myself with any church for the space of five years, from the time I was made to hope in the mercy and grace of God. I finally united with the church in the town of Palermo, a church that I believe was walking in gospel order, and with which I felt myself of one heart and one mind.

About this time I had some exercises that I could not account for. I was led to meditate much, upon the tried mourning state of Zion; that the harvest is great and the laborers, or faithful ministers, very few: while there are many running to and fro, crying, “Lo here!” “and lo there!” For nearly two years, the distress of my mind was such as I can hardly describe; at last, a necessity being laid upon me to try to preach, I related my exercises to the church, and received their approbation to improve my gift. I have always had to hold forth the truth of the gospel, as it was revealed to me, feeling myself accountable to God, and not to man. For the five years, preceding the last August, many things were introduced into our association; that appeared to me to be of the invention of men: and with which I had no fellowship; for I could find neither precept nor example to support them in the bible. They were such as Missionary, Sabbath School, and Abolition Societies, &c.; together with their pressing demands for money to support them, also the cry that was raised, of the destitution of the church, and the urgent appeal to send our young men to the theological school, and send money, and depend on these institutions to supply the church of Christ with watchman. The impression seemed to be, *We must have learned and popular preachers, or this our craft will be in danger*, and the magnificence of our modern Diana will be set at naught.

In view of all these things, after trying to preach, in their connexion, in the capacity of an Elder, for more than eight years, during which time I traveling much I was constrained to separate from them, and seek a people with whom I could unite in the principles of the glorious gospel of our Lord Jesus Christ. And thanks be unto God, he has directed me to cast my lot with the Predestinarian Old School Baptists, which sect in these parts are very few; but they are regarded as the sect that is every where spoken evil against. They contend earnestly for the faith once delivered to the saints; and the God of all consolation and grace has prospered us thus far; and has delivered us and still continues to deliver us from all our adversaries. Our hope is founded on the immutable promises of God, which are all *yea*, and in Christ they are *Amen*, to the glory of God.

When I united with this people, myself and wife, with one brother, offered ourselves to a little church in Palermo, and were received into fellowship with them in September last; and in November follow-

ing, we had two more, (a brother and a sister) added; these also came from the New School:—Since I took my decided stand, I have had to endure a considerable persecution; but the peace of mind that I have enjoyed, with this dear people, through the goodness of the blessed God, in granting, unworthy though I am, his divine presence, has overbalanced all my trials.

I will close this letter by requesting your prayers for us; and may the God of all grace, strengthen your hands and comfort your heart, and extend the same blessing to all the dear brethren who stand with you upon the walls of Zion, that you may lift up your voices like a trumpet, proclaim the truth and expose error. And may his new covenant blessings attend all his dear children, for his name’s sake.

Your brother in tribulation,  
DANIEL WHITEHOUSE.

FOR THE SIGNS OF THE TIMES.

Philadelphia, March 2, 1841.

DR. BROTHER BEEBE:—Brother Barton preached for me last sabbath, having been sent for to supply Mount Tabor: but I have been informed that he was refused that pulpit, being advised by Mr. Siter not to attempt to go there. You may judge of the spirit excited by the publication in no. 3 present vol. of the Signs of the Times. What will be the result time only can develop. This we know, The Lord knoweth them that are his, and overrules all things for good to them that love him. Decision of character and action is necessary in the present time of error and false zeal; and truly blessed is he who is enabled faithfully to adhere to the purity and the simplicity of the gospel, and to have no fellowship with the modern works of darkness but rather reprove them.

Many of your subscribers wish to hear further from your Hamilton correspondent. We think if the facts stated by him are correct that they ought to be followed up and exposed. Imposture under the garb of religion is of all things the most odious. Every honest man will set his face against it, more especially if it appear in men of distinction and standing, who make great pretensions to moral worth. It is truly lamentable that any who profess to love and follow the meek and adorable Redeemer should be of this number. May we all examine ourselves and often put the question, *Lord is it I?* Nothing but grace can sustain any of us, and it is alone by the grace of God that we are what we are. O may we all look to him for aid who has promised to be the help of his people in every time of need; and never let us shrink from that cross which is the glory of every true christian. The present seems to be a sifting period, wherein God’s people are tried, their fidelity to the Redeemer is tested, and they must pass through the furnace; and if they are enabled to withstand the anti-christian errors that seem to overrun the world, their garments shall not be singed: He that is King in Zion will most certainly be with them, and they shall be more than conquerors through Him that hath loved them. Nothing shall harm

them who are the followers of that which is good. There is one thing especially required of us if we are the true disciples of the Redeemer, namely, *fortitude*. We must not only love the truth, but we must be firm and steadfast in its support; never be ashamed of it, never temporize respecting it, and never countenance nor have fellowship with its enemies, those who would corrupt the truth or either add to or take away anything from it as plainly revealed by the Holy Ghost. All the inventions of men, as connected with religion, are of cankerous corroding nature, corrupting in their tendency and destructive in their effects: the true christian will oppose them at the threshold; he will avoid every appearance of evil, and have no fellowship with the unfruitful works of darkness, but rather reprove them. The great evil of the present day appears to be that for the sake of peace error is borne with or tolerated until it becomes too strong and deep rooted, and can hardly be withstood. To this, humanly speaking, may be attributed all the abuse and artful schemes of designing men to sap the very foundation of all that is dear to the true christian. It requires not a little fortitude and much grace to make a stand and withdraw from the company of all who depart from the simplicity of the gospel: to stay among them is infidelity to the Master; and if we would secure his approbation we must separate from them and unite with the self-denying followers of the Lamb of God. May the Lord enable all who are enlightened to see the growing errors of the day, both in profession and practice, to pursue a consistent course, and to show by their conduct that while they love their earthly friends they love the Saviour better, and are ready and willing to endure hardships as good soldiers of Jesus Christ.

I remain yours in the bonds of the gospel,  
THEOPHILUS HARRIS.

FOR THE SIGNS OF THE TIMES.

EXTRACT OF A LETTER FROM ELDER J. TAYLOR.  
*Zoar, Erie Co., N. Y., March 7, 1841.*

DEAR BROTHER BEEBE:—I have not neglected to write you sooner, on account of any dissatisfaction with the Signs; for, I can say, that among all the papers published at this day, I like yours best. I have been much edified in reading the communications of brethren, scattered all over the United States, which have caused me to "Thank God, and take courage." What a mercy that God has still a little company of *reserved ones* who have not bowed to Baal. I should have sent your money long ago; but I have sustained a heavy loss, for a poor man, by fire. My shop and tools, with some other valuable articles were consumed, by which I am reduced to an embarrassing situation, and shall be unable to re-commence my business before the first of April. I have received some aid from my friends and neighbors, which has enabled me to procure some of the most necessary articles for my business; but not one dollar from the church (New School) from which I had withdrawn my membership. Some of them have exerted themselves to prevent others from helping me.

I have now removed to the southern extremity of Erie county, and am twenty-one miles distant from the Old School church where I belong; and I know of no Old School Baptist, but myself and wife, nearer than Haurburgh, where we belong.

I hope the Lord will raise up a people to his praise, in this part of the country. We have workmen, in all parts of western New York—just in this immediate vicinity there is no church of any order; but a few scattered members of various professions.

Please continue my paper, and direct it to "Zoar, P. O., Erie Co., N. Y." To which address, I wish you to request my Old School brethren and friends to direct their letters to me; and if you, or any of the brethren should pass this way please call on me: we will always be glad to see you or them, and will make you as comfortable as we can.

Yours in the bonds of the gospel,  
TIMOTHY TAYLOR.

**EDITORIAL.**

NEW-VERNON, N. Y., MAY 1, 1841.

*Davisville, Pa., April 16, 1841.*

DEAR BROTHER BEEBE:—The notice you give of the time of our association at Canton is incorrect. It is, in the 7th number of the Signs, fixed on the 28th of May, which is Friday preceding the last Sunday in that month, while it should be Friday preceding the first Sunday in June, at two o'clock: to which place all Old School Predestinarian Baptists are affectionately invited.

Brethren, our sister church at Canton, N. J., is entirely surrounded with such churches and preachers as are hostile to her; situated far distant from any church with whom she can meet in fellowship. May the fact induce many who are enquiring for the old paths of Zion to meet us in the fellowship of the doctrine of Christ.

JAMES B. BOWEN.

From the above letter of Brother Bowen, it will be seen that we were mistaken as to the time of holding the next meeting of the Delaware River association; and this we regret more as the time fixed by the association is the Friday preceding the Wednesday on which our Warwick association is to convene near this place. If the arrangement had been as we published, there would have been time for reaching our association after the close of Delaware River, at Canton, N. J.; but as the arrangement now stands, none of the brethren of Warwick association can have the pleasure of attending that association without being absent from their own—unless such brethren leave Canton on Sunday evening or Monday morning by steamboat and railroad conveyance, via Philadelphia, New York and Newburgh—from Newburgh (by stage) to Bloomingburgh, which is within about four miles of this place.

For the information of strangers who may visit us by the way of Newburgh, we would observe that the New York & Albany line of steamers touch at Newburgh: and there are daily steamers leaving the foot of Warren st., New York, for Newburgh—stages daily also from Newburgh to Bloomingburgh and to Middletown, either of which places is within about four miles of the Walkill meeting-house, where the Warwick ass'n. will meet on Wednesday, June 9th, at 10 o'clock, A. M.

As we have received several kind invitations to attend distant meetings during the present season, it may be proper for us to publish the following arrangement:—If favored by divine providence with an opportunity, we shall leave home about the 3rd inst., and proceed, by public conveyance, to Vir-

ginia, via New York, Philadelphia, Baltimore, Washington and Alexandria. Our first appointment for preaching on this route will be with the Upper Broad Run church, Fauquier Co., Va., on the second Sunday in May. On our return, besides filling such appointments as we may make on our way down, we design to attend the Baltimore association, (at Patapsco, Md.) and the Delaware, (at Welsh Tract) and from thence return home as soon as possible, to be ready for our own association and Old School meeting. After the O. S. meeting at this place we think of trying to visit the Lexington association at Lexington; and we have promised, if the Lord will, to attend the O. S. meeting at JACKSON, Susquehanna Co., Pa., on the 23d day of June, and the Chemung ass'n. on the 25th, [to which we are requested to invite a general attendance of Old School Baptists:] whence we shall be under the necessity of returning home. In July we expect to meet our brethren in Turin, Lewis Co.; and in August, to attend the Corresponding and Kettocton Associations in Virginia. If in addition to the numerous cares devolving on us at home; pastoral, editorial and domestic, we are enabled to fill the above appointments, we think no reasonable brethren will charge us with *anti-effortism*.

THE HAMILTON STUDENT.—Brother Harris enquires for farther information concerning the disclosures made in a former number by the Hamilton student. A copy of our paper, containing the article alluded to, together with the article copied from the "Baptist Record," implicating the professors and students of that institution with *legal perjury*, at the late election, was sent to the president of Hamilton College, requesting him or some of those connected with him in the institution to refute, acknowledge or explain; but up to this hour we have received no communication from him nor them. The case stands thus. A former student, charges the institution with certain things, as stated in his letter published in the first number of this volume, we have appealed to the accused, and they do not deny the charges. To call on the writer of the exposure, for farther testimony, under existing circumstances, is out of the question. If the accused party should DARE deny the statements made, we would then call on the writer to establish his charges.

WASHINGTON S. R. CHURCH.—We conclude the publication of the letter addressed by Elder James C. Goble, to the Editor of the "Baptists Record," in this number of our paper; from which our readers will be able to judge of the high-handed measures of the ecclesiastical dictators of the New School party, in New Jersey, and also of the orderly course pursued by that old and respectable church, and their late esteemed pastor, Elder Goble. We rejoice that brother G. has, become so abundantly satisfied of the abominable corruption and hypocrisy of that arminian clan. We bid him and the dear flock, his companions in persecution and reproach, a hearty welcome, to participate with the old order of Baptists, our fellowship, our affections, our joys and our tears.

## Obituary.

Baltimore Co., Md., April 14, 1841.

SIR:—At the request of my mother, I hasten to inform you of the death of my dear old father ABRAHAM COLE, Sen., who died on Saturday, 10th inst., in the 82d year of his age. For the last two or three months, no human tongue can tell the amount of his sufferings by day and night. The morning [Friday] before he died, his pains entirely left him; so that till the moment of his death, he was free from pain. The last twenty-six hours of his earthly course was spent in perfect ease and composure, although he was all that while grappling with the last enemy. It had lost its sting, so that it was perfectly harmless as regards the immortal past. We had all gathered around his dying couch to see an old soldier of the cross triumph over his last enemy, through Him that loved him, and whose grace was sufficient for this last great conflict. He died without a groan—without a struggle,—not the least distortion of his features: so gently did his freed spirit escape from the falling tabernacle in which it had been so long confined, that, we could scarcely discover the moment he ceased to breathe.

While the family were silently gazing upon his dying countenance, I read from the 6th verse of the 20th chapter of Rev. to the end of the 21st chapter. Scarcely had I finished reading the description of the glorious city, than, his happy spirit as if anxious to behold it in all its nature, beauty and splendor, took its everlasting flight to the paradise above.

A few days before his death, he expressed a firm and unshaken faith in the mercy of God through our Lord Jesus Christ—expected to meet in heaven his old acquaintances, and brethren in Christ; naming Elders Davis, Rowland, Grice and Choat. He said, *To die would be gain to him; yet he was resigned to the will of God, either to live or to die.*

He was buried on Sabbath 11th inst., at which time a very appropriate sermon was delivered by Elder Poteet, from these words, "Let me die the death of the righteous, and let my last end be like his!"

He was a member of the Baptist church forty years.

Yours respectfully,

ISAAC COLE.

## Associational Meetings.

THE BALTIMORE BAPTIST ASSOCIATION, will hold her next session, by appointment, with the Patapsco church, (Baltimore Co., Md.) to commence on Thursday the 13th day of May next, at 11 o'clock A. M.

We are requested to publish a general invitation to all the Old School brethren; but especially ministering brethren to attend.

Brother Beebe:—Brother Reis informed me yesterday that he had written to you, giving an invitation to all Old School Baptists to attend our [the Baltimore] association in May. You will please inform the brethren that the association will be held at the old Presbyterian meeting-house, near the Liberty road, twelve miles from the city of Baltimore and three miles from Owing's Mills on the Riestertown turnpike road. Brethren from the north can take the Liberty road from Baltimore, or the Riestertown turnpike, as they make very little difference in the distance. Brethren from the south will stop at Sykesville on the Ohio railroad, will please call on Capt. Upton Welch—Riestertown turnpike, Mr. James C. Conn, twelve miles from the city—Liberty road, Mr. Phillips, twelve miles from the city.

HEROD CHOATE.

The Delaware Association, will hold her next annual Meeting, by appointment with the old Welch Tract church, New Castle Co., Del. (about 40 miles south of Philadelphia: 65 north of Baltimore, and within about one mile of the Baltimore and Philadelphia Rail Road depot, at New Ark, Del.) to commence on Friday the 21st day of May next, at 11 o'clock A. M.

The Delaware River Association, will meet with the Baptist church at Canton, Salem Co., N. J., on Friday the 4th day of June next, at 11 o'clock A. M.

The Warwick Association, will meet with the Walkill church, Orange Co., N. Y., (about four miles from this place) on Wednesday the 9th day of June next, at 10 o'clock A. M.

In behalf of the churches of this association, we affectionately invite all our Old School Baptist brethren, far and near, to attend with us.

The Lexington Association, will hold their next annual meeting, with the Baptist church at Lexington, Green Co., N. Y. (about twenty-eight miles west of Catskill, N. Y., commencing on Wednesday the 16th day of June next, at 10 o'clock A. M.

Brother Pettit (for whose letter see page 61) invites the Old School brethren to attend.

The Chemung Association, will be held with the church at Warren, Bradford Co., Pa., commencing on Friday the 25th June next.

The Alleghany Association, will meet with the Amity and Friendship church, in the village of Friendship, Alleghany Co., N. Y., on Friday the 9th day of July next, at 10 o'clock A. M.

Strangers from a distance are advised to enquire for John Bunnell or Peter Stout, near Friendship village.

The Corresponding Association, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

Ketocton Association, will convene with the thorough-going Old School Baptist church at Upper Broad Run, Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

## OLD SCHOOL MEETINGS.

We propose holding an Old School Baptist Meeting at New Vernon (this place,) on Saturday and Sunday the 12th and 13th days of June next.

The brethren who may attend Warwick Association are requested to make their arrangements so as to be able to tarry with us during this meeting also.

An Old School Baptist meeting will be held, if the Lord will, with the church at Turin, Lewis Co., N. Y., on Thursday and Friday, the 8th and 9th days of July next, and on Saturday the 10th, a meeting for consultation and conference; and on Sunday the 11th, public worship at the same place.

Such are the arrangements and expectations of the brethren at Turin, as communicated to us by their beloved pastor Elder Martin Salmon, by whom also we are requested to invite all the Old School Baptist brethren, who can, to attend. We have ourselves promised to attend, if not providentially prevented; and we hope to enjoy the privilege of seeing and uniting in social devotions with a goodly number of brethren from various places.

## Receipts.

Nelson W. Hoyt,	N. J.	\$1 00
Elder Henry Louthan,	Mo.	10 00
Elder D. S. Roberson,	O.	7 00
James Martin,	Ky.	6 00
G. Winn,	"	4 00
Elder Joseph Cullen,	"	5 00
A. Compton,	Ten.	5 00
R. C. Brown, Esq., for S. Whipple,	Mass.	1 00
Elder T. Harris,	Pa.	5 00
Elder Hezekiah West,	"	3 00
A. Luce,	Ia.	3 00
E. Daggett, Esq.,	Ga.	5 00
J. McLellen, Esq., for J. Robinson,	N. Y.	3 00
Robert Thomas,	"	1 00
Elder Thomas Buck,	Va.	5 00
Dea. John T. Reardon,	D. C.	10 00
Lewis R. Cole,	Md.	10 00

Total,

\$84 00

## List of Agents.

The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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New York city.—Samuel Allen, 525 Broome street.

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Henry Clark, Theophilus Harris, [162 N. 9th st. Philadelphia.] Eli Gitchell, Henry Rowland, Benj. G. Avery; and George Chamberlain, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn.

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SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

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FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray.

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OHIO.—Elders Joseph H. Flint, Lewis Seitz, Esq. Ashbrook, James Adams, J. B. Moore, Jacob Hershberger, Daniel Roberson; and brethren Joseph Tapscott, L. Parkhurst, Zepheniah Hart, Isaac T. Saunders, Nathaniel Hart, Richard A. Morton, John R. Clawson, George Ambrose, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Ames Holmes, Esq.

IOWA TERRITORY.—William M. Morrow.



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., MAY 15, 1841.

NO. 10.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

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, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

ELDER DANIEL DAVIS.

DEAR BROTHER BEEBE:—Upon the receipt of the number of the Signs containing brother Crawford's letter in relation to Elder Daniel Davis and the Mount Tabor church, our brethren and sisters here and hereabouts were filled with consternation and sorrow; and I have heard but one opinion expressed by the brethren in regard to Elder D., and that has been that they would rather have heard of his death. Having heard nothing from Philadelphia since brother C.'s letter made its appearance, and owing to the former intimacy and connexion which existed between brother Davis and myself, I have concluded to address a few lines to him and to all whom it may concern, through the medium of the Signs. Indeed, under all the circumstances in the case, I feel it incumbent upon me to take this course; and therefore I ask of him and of all who feel interested on the subject, a patient hearing.

Some three or four weeks before the publication of brother Crawford's letter, a letter was received in this place from Philadelphia, in which it was stated that brother Davis was confined to his chamber in a rapid decline of the consumption, that he had not been able to preach for several weeks; that he expected never to preach again, and that the church had appointed a committee to provide supplies for the pulpit until in divine providence his case should be decided by death or a restoration to health, &c. This much premised, I proceed to unbosom myself to the brethren upon this to me very distressing subject.

I became partially acquainted with Elder Davis in the year 1827, (the same year that I settled in this place) and in '28 our acquaintance was enlarged; during which year and in the early part of '29 I acknowledge that he was made the instrument in the gospel of God's dear Son, [not of quickening me; for if any man or thing was so used in that work in my case I know it not] of leading me into the fold, of bringing me into the visible kingdom, and of making me manifest in fellowship to the church of God. He was at that time pastor of the church at White Oak, near this place, where I was baptized by him in July, 1829, and where my membership has remained ever since. At that time he

was greatly endeared to me for the truth's sake, of which he was a bold and fearless defender; and often under his preaching, and more than under that of any other man I ever heard, I have been made to rejoice in the full assurance of faith in our glorious Redeemer and his finished salvation, which he would so fully and experimentally set forth. To give a spiritual turn to what was said of Ezekiel, I can adopt it in my experience under Elder Davis' ministry: "Lo! thou art unto me as a very lovely song of one that hath a very pleasant voice, and can play well on an instrument."—That he has gifts and talents of a rare order none will deny: ay, and that he has *grace* too I firmly believe, notwithstanding his many aberrations and foibles. I have never heard any one, not even his worst enemies, (and certainly when he lived in Virginia he had no small share of them) say half as bad of him as he would say of himself; and no man that I have ever been acquainted with has appeared more sensible of his weakness and shortcomings than Elder Davis. He would frequently say that in his case it was like *grace grafted on a crab stick*. He is known to be a warm friend, and bitter opponent as long as his opposition lasts; but no man is more easily overcome in his feelings. He will fight for his opinions and what he conceives to be truth, *through thick and thin*; and often when excited in debate he will unchristian and non-fellowship every one that is opposed to him: yet in the cool moments of reflection, where an individual gives evidence of a change of heart, he can make as many allowances for ignorance or for a difference in opinion, as any person can upon scriptural principles.

In his preaching he dwells much upon what the Arminians call *the strong doctrines of grace*, Predestination and Election, with those concomitant parts carried out in the experience of the believer. It was in the autumn of '29, I think, that he left the church at White Oak and started for the north, and by a turn in providence took up his abode for a season in the city of Baltimore, and became the preacher of a church called Mt. Zion, &c. This part of the history I will pursue no further. But as to our church, his leaving us without a preacher, of my being, by one means or other, thrust into the field, &c., I could here *write a book*: but I forbear, only adding that no loss of friend or anything else I have ever been deprived of, has been so great a trial to me as was my being left destitute of the gospel at that time. I was like a young child that had been torn from the breast of its mother, and forced to live upon other and coarser food. But it was the pleasure of the Lord that thus it should be; and by another turn in his providence, behold! I am thrown overboard and ushered into the ministry.

But to return to brother Davis. During his residence in Virginia, particularly when he was connected with the Ketocton association, in the days of the Moores, the Fristoes, Lathan, Conner, &c., I have understood that there was only one minister who differed with him on the subject of *Instrumentality, &c.*, about which there has been so much noise recently, and that was Elder Robert Lathan, formerly pastor of Bethlehem and other churches, formerly connected with the Columbia and Ketocton associations, and that this matter of difference between them never disturbed their fellowship.

I will just here remark that I know of many excellent brethren who entertain similar views with Elder D., that is, that God blesses the gospel to the regeneration of the elect, and also some New School preachers who hold the opposite views. It will be perceived that this view is wholly distinct from *Campbellism* as preached among us and understood by us here. This *ism* does not acknowledge the gospel to be the *instrument*, but contends that it is *the very power or thing itself*; that God does not use the *word* or the *gospel* for any purpose, or to accomplish anything, but that the *word* or *gospel* does its own work, or all the work that is done, that it is not the *sword of the Spirit*, but the *Spirit itself, &c.*

I will now come to Elder Davis in Philadelphia. It has been justly stated in the Signs that I attended with Elder Peckworth at the opening of the basement story of the new meeting-house of Mt. Tabor church; and for the short stay which I made in the city I was upon the whole pleased with the brethren, though I thought I discovered in some a leaning to the other side, a looking back into Sodom, and the case of Lot's wife was brought up to my recollection. As far as I could then judge of the *materials of the new edifice* raised on the Mount of Transfiguration—a lovely and desirable place too—my opinion could have been expressed in the words of the Saviour: "*Ye are clean, but not all.*" They were however kind and affectionate to me and treated me with marked attention. If I mistake not, brother Davis himself entertained fears at that time that some of his flock would not take the strong ground against the New School folks and their measures which he had proposed should be taken, especially in making the deed for the house and lot.

And now, brother Beebe, I want to address a few things to Elder Davis, and if he is not a patron of the Signs I wish you to send him the number in which you publish this communication, and publish it too if you please commencing on the first page, so that it may catch his eye as soon as he takes the paper in hand.

First. I desire to know of brother Davis if the

*Elder Dodge*, who it seems preached in Mt. Tabor meeting-house on the opening of the upper apartment of that house, is the same *Dodge* who was denounced by him and the other members of brother Kitt's church, when the division first took place in that church? and if so, has the said *Dodge* repented of his errors and sins, and given evidence thereof by deserting the standard of the New School, and coming over to the true church, upon the Old School or gospel stand in opposition to new measures? If not, whether the committee invited the said *Dodge* by his request, or concurrence, or whether in opposition to his known and expressed wishes? If so, and the church has thereby gone over to the New School party, whether he is still identified with them in their apostasy? Again, I would respectfully inquire of brother Davis, whether he has not trespassed against brethren Beebe and Trott, in denouncing them for entertaining sentiments which he has freely tolerated in others without any breach of fellowship? If so, should he not unhesitatingly make reparation for this offence and seek their forgiveness? (No one I presume will require him to surrender any of his peculiar opinions.) It is evident that this case sustains a twofold character; for, to admit that the opinions objected to as held by brethren Trott and Beebe, amount to heresy, does that justify brother Davis and the Mt. Tabor church in fraternizing with the New School preachers? I think not.

I would urge upon him then, from all the solemn and responsible considerations connected with his high calling as a minister of Christ, to take this matter into serious and prayerful consideration; to restore the feelings of brethren whom he has wounded; to dissolve at once *all connexion*, expressed or implied, by proxy or in person, with the New School party, and again take a firm stand on the walls of Zion, as one of her faithful watchmen, and blow the gospel trumpet in the hearing of the citizens thereof.

I would say to him in the language of inspiration: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—"Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, and meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Take heed unto thyself, and unto the doctrine; continue in them:—for in doing this, thou shalt both save thyself and them that hear thee," [from heresies—errors in doctrine, &c.] Remember, my brother, that *the Lord shall purge his people*, and that *it is a fearful thing to fall into the hands of the living God*.

My apology, brother Beebe, if any is necessary, for addressing these things to brother Davis through the *Signs*, is, that the whole subject has been thrown before the people through that medium in the communication of brother Crawford; and I will take occasion here to remark that I very much question the propriety of publishing such details in the *Signs*, until every scriptural method has failed

to bring about a reconciliation; and it does not appear from any thing that I can discover in brother C's letter that any gospel steps were taken at all by any of them. May the Lord heal the divisions, and establish peace in Zion.

I propose to send on shortly an article upon the subject of publishing the *Signs of the Times* in 1842, or the 10th Vol.

I am your brother and companion in tribulation,  
JOHN CLARK.

Fredericksburgh, Va., April 13, 1841.

FOR THE SIGNS OF THE TIMES.

*Expository Remarks on 1 John 6—8.*

BROTHER BEEBE:—As you have proposed it to me, I will give for publication, my views of the portion of scripture embraced in the inquiry of your correspondent, brother Fullilove. This arrangement however may not meet his wishes so well as to have your exposition of the passage, though if you have time, and my exposition does not suit you, your own in addition would not be amiss.

The scripture reads thus: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

Verse 6. *This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.*

We will first notice that which speaks of Christ's coming by *water and blood*.

The coming of Christ here intended, that is, as the Christ and the Savior, may be considered in three branches: His coming in the types, &c. of the Old Testament; his being manifested in the flesh: and his coming in regeneration, or experimental salvation to his people. Christ is spoken of in the scriptures as *coming* in other senses than these, but the above is what I understand intended in this text. There is a manifest correspondence between these branches of his coming, as between the type and antitype.

In the coming of Christ through the types, as all conversant with the Old Testament know, there was a coming both by water and blood, that is, both were frequently employed to shadow forth the nature and effect of the atonement. The instances in which the Israelites were required to wash their clothes and flesh in water, in connexion with the offering of sacrifices and the sprinkling of blood, are numerous. I will call attention to two or three instances illustrative of this subject. In Heb. ix. 19, we are told that Moses *took the blood of calves and goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people*. As there is no mention of water in the ceremony of sprinkling the book of the law as recorded in Exodus xxiv. 6—8, the sacred writer may

in this passage have included different ceremonies; or water may have been used in that case, though not mentioned in Exodus.

In the preparation and use of the ashes of an heifer for purifying, mentioned also, Heb. ix. 13, and particularly stated Num. xix. the typical use of water is abundantly enjoined. The preparation was made by the burning of a red heifer wholly, without the camp, it having been slain and the blood sprinkled seven times before the tabernacle. Cedar wood, hyssop and scarlet were also cast into the burning. These ashes were to be kept, in a clean place, without the camp, for a *water of separation for sin*. It was used for purifying any one that had contracted uncleanness by touching a dead body, &c. It was used by taking some of it and putting running water upon it, and sprinkling the water upon the unclean. The priest who attended to the burning of the heifer, and he that burned it, as also he that gathered up the ashes, and he who should afterwards be called to sprinkle the water of separation, made therefrom, upon the unclean, each thereby contracted uncleanness, and was required to wash his clothes and flesh in water before he could come into the camp.

Another special case of the use of water, in connexion with blood, is found in the law concerning the cleansing of the leper and leprous house, after being healed. Levit. xiv. According to this law, the priest was to command to be brought, *two birds, live and clean; and cedar wood, and scarlet, and hyssop*. One of the birds was to be killed in an earthen vessel over running water; and the priest was to dip the living bird, cedar wood, scarlet, and hyssop, all, in the blood of the bird that was killed over the running water, and to sprinkle upon him that was to be cleansed seven times, and pronounce him clean; and was to let the living bird loose in the open air. He that was thus cleansed must also wash his clothes and bathe his flesh in water, and might then come into the camp; but after seven days, must again wash his clothes and flesh in water, and then offer his sin, and trespass offerings, &c. In the cleansing of a house from leprosy, the same ceremony relative to the birds, is described as in the other case, with this addition that the living bird, cedar wood, &c., were to be dipped both in the blood of the killed bird and in *running water*, and the house sprinkled seven times, &c. In reviewing these types, we have; first, the shedding of the blood of victims in sacrifice, typifying Christ's enduring the penalty of the law, death, as the substitute of his people. Secondly, the sprinkling of the blood of the sacrifice, upon the person for whom it was offered, clearly pointed out the necessity that the blood of Christ, or in other words a manifestation of the atonement made by him, should be actually and personally applied to the sensible sinner before he could be experimentally cleansed from sin, that is, delivered from a sense of the guilt and condemnation thereof. Thirdly, the living bird, in the case of the leper, like the scapegoat on the great day of atonement, being let go alive, pointed out in the most striking manner which any figure could

be made to do it, the glorious truth that though Christ died under the wrath due to the sins of his people, yet that such was the full satisfaction thereby made to divine justice, that in the same relation to his people in which he died, as their Representative, he arose without seeing corruption, free from the demands of law and justice, as the living bird went free. Thus the Old Testament foretold what is plainly declared in the New, that *Christ was delivered for our offences, and was raised again for our justification.* And the living bird and scapegoat not being let go until after their fellows had been killed, and the blood sprinkled, &c., shows, I should think, clearly, the relation between the death of Christ and his justification as the Head and Representative of his people, and their justification in him, viz: that this justification is the result, and only the result of that satisfaction which Christ made to divine justice.

Fourthly, the *cedar wood.* This from its nature was under the legal dispensation repeatedly used to shadow forth incorruptibility, as in the making of the vessels of the tabernacle. The same idea is evidently intended to be conveyed by its use in these types, viz: that the atonement of Christ is incorruptible, that is, ever remaining unimpaired, or as expressed Heb. x. 14, "By one offering he hath perfected forever them that are sanctified."

Fifthly, the *scarlet*, or as called Heb. ix. 19, *scarlet wool.* It is generally admitted by lexicographers, that the original word rendered *scarlet* ought to have been rendered *purple*, as denoting a blood color. The *scarlet wool* then means wool dyed a blood color. And the use of this in these types, must of course show that the people of God, are so covered over with the atonement of Christ, or according to the figure, dyed in his blood, that the law can never look upon them without meeting, in bright colors, the efficacy of that blood, as completely sheltering them from its demands.

Sixthly, *hyssop.* This is a plant of so positive and penetrating a flavor, that whatever meat it is cooked with, will partake of it, and that it cannot be eaten without being discerned. So, the atonement of Christ is not applied, without its effects being decidedly manifested, in giving pardon, and peace, and removing the sense of wrath, &c.

Water also, as has been showed, was repeatedly used in these types, and must of course have its typical relation to the Messiah and his salvation.—We find water used in washing the unclean, and we know its nature to cleanse away natural pollution when thus applied. Running water was also referred to, and we know the nature of this to cleanse itself. What can this teach other than that in connexion with bringing redemption to his people from under the law, he would bring to them holiness of heart and life; that as water cleanses what is washed in it, so his religion would cleanse the true subjects of it, from the love and practice of sin; that as running water cleanses itself, so the gospel when applied by the Holy Spirit, needs no penal threats to give it a cleansing power, no thunders of Sinai, to drive its subjects to uprightness of life; but it will lead them by its love-

constraining influence to purity of life and of desires. And as the unclean might not come into the camp until his clothes and flesh were washed in water; so the sinner, whatever pretensions he may make to an application of pardoning blood, should not be admitted into the gospel church, whilst the life, and so far as manifested, the heart is not cleansed from the love and practice of sin. As on the other hand, no cleansing of life will suffice to give title to the privileges of a gospel church, where faith alone in the atoning blood of Christ for pardon and acceptance with God, is not evinced.

II. *The coming of Christ in the flesh.* His coming thus fully answered to the typical representation of *the water and the blood* under the former dispensation. He came to bring in a new dispensation, to establish a new covenant, in which—not condemnation—but salvation from the penalties of the law by his blood was secured; and which was fully manifested by his death on the cross, and subsequent resurrection. But whilst he came to deliver his people from the bondage of the law, he does not leave them in bondage under sin; he came to *save them from their sins.* This, his doctrine, his precepts, and his examples, fully bear witness to.

Some have thought that John in the text under consideration, had reference to his own record;—that when the side of Christ was pierced by a soldier, *forthwith came there out blood and water.* John xix. 34, 35. To this opinion I am not prepared to give in; but the manner in which John bears record to that fact, leads me to the conclusion that something more was indicated by the flowing of *blood and water* from his side, than simply, that death had done its office. Hence I accord with the sentiment expressed by Watts thus:

"My Savior's pierced side,  
Poured out a double flood—  
By water we are purified  
And pardoned by his blood."

And it is expressed by Beddome, thus:

"Look, saints, into his opening side;  
The breach, how large! how deep! how wide!  
Thence issues forth a double flood,  
Of cleansing water, pard'ning blood."

III. *The coming of Christ in regeneration, or experimental salvation to his people.* This coming of Christ is that which brings his people to the knowledge of him as coming, both by *water and blood.* From the implantation of spiritual life in the heart, which is also a principle of holiness, the capacity for receiving the knowledge of divine truth, and love to it is imparted; this produces a corresponding abhorrence of sin, and leads to desire and seek deliverance from it. Hence a deliverance from the love of sin is accomplished, and a godly sorrow for having been under its power, and for its continued prevalency in our nature is produced. The blood of Christ and that alone, washes away the sense of guilt and wrath occasioned by sin, and raises the soul from its despondency under the weight thereof, to rejoice in pardon and the hope of final deliverance from the being of sin, and of acceptance with God.

Hence it is that I understand the declaration of the Master, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God," (John iii. 5.) as being a description both of the source and the effect, or manifestation, of the spiritual birth. Brother Forshee, I see still retains the idea that the work of grace upon the heart comprises two distinct births. That the work of grace comprises two distinct parts, I readily admit; first, a quickening or implantation of spiritual life; which is the immediate and sovereign work of the Holy Ghost; there being no more tendency in the powers of the human mind, and the preached gospel conjointly, to produce faith in Christ, in the absence of this special implantation by the Holy Ghost, than there is in the productive powers of the earth, and the rays of the sun, to produce a crop of wheat, in the absence of the implanted seed. This work I would understand to be regeneration. Secondly, a being brought into the liberty of the gospel, or a being distinctly manifested as a believer in Christ, a child of God. This is what I consider to be properly the new birth: there is evidently a travail of soul both of the individual, and of the church acquainted with his exercise, until this is accomplished. This is through the knowledge of divine truth communicated to the mind, and applied by the Holy Spirit; whether the instrumentality of the preaching of the word, is distinctly manifested in the communication of this knowledge, or not. This distinction between the quickening, and the bringing to the birth of faith in Christ, by which alone the person becomes individually manifested as a saved one, brother F. seems to overlook; and yet it is founded in the very nature of the figure used by divine wisdom. We do not expect according to the laws of nature, that either vegetable or animal life will spring into distinct and new existences, excepting where the principle of that life has been previously implanted. So I am taught by experience and the scriptures to understand the production of the *new man.* But to return to our text, the substance of it, I understand to be this, that the salvation of Christ, not only like washing a garment, cleanses the life from open sins, but also implants a principle of holiness in the heart, which like a fountain of living or running water continues to cleanse the heart from the love of sin, and the life from an indulgence in the corruptions of nature, and from the corrupting influence of the world. Hence the declaration in the preceding verse: "And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God." Faith is the stream flowing from the fountain of living water springing up in the hearts of the regenerate.

But here is the particular point which the Apostle designed to establish in the text, viz: that Christ came not by *water* only, but by *water and blood.* That is, that Christ came not merely to produce, in heart and life, a greater conformity to the law, in his subjects, leaving them still to toil upon its principles, and under the weight of its

demands; but also by his death, in fulfilment of its demands, to deliver them from the law, that they should serve in newness of spirit, and not in the oldness of the letter. See Rom. vii. 4-6. So the inspired writer seems to have understood the doctrine of the types of the Old Testament, when he says, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. Heb. ix. 13, 14.

I will ask pardon for taking up so much space on this point of brother Fullilove's inquiry, and postpone the other points to another communication,

And subscribe myself your brother,  
S. TROTT.

Centreville, Fairfax Co., Va., April 8, 1841.

FOR THE SIGNS OF THE TIMES.

If the time shall arrive, when the ministers of the Baptist denomination shall assume to themselves the power of acting independently of the churches, then the fears of some of the friends of Zion will be realized. The ministers will have found their level with the Romish clergy, and the churches will have descended to theirs among the trampled and abused. Why should it be thought criminal to institute a modest inquiry, whether the signs of the times indicate so fearful a consummation? If such inquiry cannot be made without provoking a spirit of abuse, then indeed the reign of that spirit has commenced already. If the tongue may not speak, but by their direction; if the press must be restricted to a "government standard," the worst kind of political, or even religious despotism is quite as tolerant.

In a widely circulated periodical, a professed Baptist minister says, "It will be found, that the christian minister has a right to act ministerially and independently of the church and of the world, even in receiving candidates for baptism." At first sight of this, one might suppose that the writer in the amplitude of his creed embraced even the world as a gospel tribunal, and as a tribunal too, higher than the church: inasmuch as he says, *The minister may act not only independently of the church, but also of the world in receiving candidates.* If this is not his meaning, it is most certain that it is implied. The most favorable construction which it can bear, is, that he had been arguing ministerial independence on some other subject of great importance, and to prove his position declares, that if in so trifling a matter as receiving candidates for baptism, they may act independently, certainly, they may do so in the greater matter. Yet he himself must inform you of what he did mean by acting independently of the world, and by what scripture right he presumes to do so: for truly, the task is altogether too much for an Old School Baptist, and it is hoped that no one will require it at his hands. That the minister has a right to act independently of the church,

is very gravely affirmed: he says, rather, "It will be found." Is to be feared that it will be found. We have before us the doctrine of ministerial supremacy, publicly avowed and advocated. If the sentiment had obtained extensively, is it rational to suppose any except some weak brother of the craft would leak it out upon paper? Might not secrecy for the present be considered a virtue? If the chains were being made already, is it supposed that the noise of hammers would awaken us from the profound sleep of midnight—that the startling fact would be trumpeted in public journals? No, the weak or honest blunderer would be whipped back into the traces, or held up to public scorn as a poor weak thing. The mystery of iniquity would proceed, as if no one of its agents had been guilty of the least obliquity. When there is an occasional leaking from a vessel it may be presumed, that more is retained than the leak has exposed to view, except when the mere sediments of the cask are seen coozing through; which possibly may be the fact in the case before us. The minister who acts ministerially and independently of the church, is not a member of it; if he were a member he would discover that so feeble a minority could not reverse its decisions: but being "lord over God's heritage," he may act without the church, or in opposition to it. On this ground the church is released from all responsibility for the members of church—surely it is not accountable for those whom it never received into fellowship, any more than a Methodist society is responsible for a Baptist church, or Presbyterian congregation for the doings of the Quakers, or any, or all of these for the transactions of a town-meeting. How much deeper are the mere serfs of Russia surken beneath their lords? Should you see in an Association Circular to the churches, words like these, "We send this epistle down to you," it might be difficult perhaps to decide the exact altitude which some had attained, or the distance others had fallen; but would it require all the learning of the schools to discover what class had obtained the ascendancy? An association is most certainly one of the "high places," how else could it send its Circular "down" to the churches? By what authority except it be ministerial, do associations discipline churches? See John G. Stearns on the Primitive Church, page 89. If in addition to this, they proscribe, persecute and pursue such as owe them no allegiance, the dungeon, the scaffold or the stake, might again render their service, and not the laws of our country interpose as a shield.

The modern doctrine preached, and put into practice by a complication of mechanical powers—the promises in the gospel, lavished upon the impenitent—offering them salvation on the condition of a little work to be done, on or about the "anxious seat," seems to invest its authors and its advocates with an assumed independence of the New Testament of Jesus Christ. There appear to be some wonderful ministers in these modern days, whose doctrine and performances are a sort of nondescript, comparison is all that can be attempted. Some of these exhibit sufficient credentials to

prove them fresh from both, the "toilet" and the "schools;" eminently qualified for any latitude in either part of the zones: a high-pressure steam power—a railroad speed is none too much; their course is onward without sweep or curve. Some of their hearers have imagined that they were nearly run mad on literature and theology. But to these it is said, congregations listen most profoundly, convinced that something more is doing than just "fluttering about the forum." In justice to their doctrine and their talents, we are constrained to suppose that while they are pouring down upon their hearers scorching, burning tides of classic eloquence, they themselves "dazzle," not quite like the "Borealis."

"From such apostles, O ye mitred heads,  
Preserve the church! and lay not careless hands  
On skulls that cannot teach, and will not learn."

It is hoped that no one will suppose that there is a disposition to trifle on so grave a subject—far from it; such agonizing performances of themselves inspire sobriety. Should you in your journeyings arrive at a religious *Fair*, in which were abundance of ginger-cake, doll-babies, ice-cream, and oysters to attract the multitude; or a circus, in which the Shutland ponies were managed with strange dexterity; the riders leaping through the hoop, under full speed: and you were told most gravely, "All these things are doing for the furtherance of the cause, for the benefit of the anxious:" could you be otherwise than solemn? If it is admitted that as yet the circus has not been pressed into the service, is it not reasonable to presume that riding a particular horse might do as much good as sitting on a particular bench: inasmuch too as the bench cannot impart any animal warmth to its occupant? There are some individuals who hope in the mercy of the Savior, and desire most sincerely to see his cause advance, that are troubled, and when they look upon all these modern things, have gloomy anticipations.

It has been feared that the Roman Catholic emigration, which for years seemed inundating our country, may at some period destroy our liberties: wielding as they may an amazing power in the elective franchise—the sworn adherents of a religious despotism—the pope and all his prelates watching for the "crisis," to urge on a desperate population, does indeed present an awful array.—But, may not even the church itself become a Roman province, with either emigration from Europe or a proconsul from Italy? If it is the spirit of Rome, why should we be tenacious about the name? What great difference will it make in the measures of anathema and torture? What great difference whether the persecuted and ruined, perish under an American or Italian sky? May not our liberties be as entirely cloven down, as if the ruin were inflicted by the hands of the Jesuits, or by the friars of St. Dominic. If indeed we must bow to an earthly master, what great difference whether his palace is on the bank of the Tiber, or on that of some other river? Whether the signs of the times point us to the gathering of the clouds for a coming storm, every man must judge

for himself. But if many of our mechanics were seen packing their tools and moving off in the same direction, none would doubt that something unusual would soon be accomplished. But it is safe, leaving all with "Him whose fan is in his hand," "Who is given to be Head over all things to the church."

WALDO.

FOR THE SIGNS OF THE TIMES.

Philadelphia, April 12, 1841.

DEAR BROTHER BEEBE:—The readers of the Signs of the Times in this region of country, as far as I have had communication with them, express themselves gratified with the manner in which the present volume is conducted; and I have no doubt that a pursuance of the same course will procure an additional number of subscribers. The Old School Baptists love the truth: it is dearer to them than life, and no earthly consideration can induce them to abandon it, or even to compromise any part of it. There is no part of it that they can spare or give up for the sake of harmony or peace. Whilst they cheerfully admit the right of all to think for themselves, as rational and accountable creatures, they tenaciously adhere to the very letter, to whatever God has been pleased to reveal in his word: and therefore the rights they are disposed to grant to those that differ from them they claim for themselves, yet in much meekness and forbearance, desiring to obey and please God rather than man. They may be spoken evil of and misrepresented, and have applied to them the infidel test of ridicule; but these things do not move them; they expect nothing less from the natural man. *The natural man is enmity against God.* The child of grace expects the opposition of such, and he that escapes it has reason to fear that he shrinks from the cross of Christ.

Whilst believers are thus enduring tribulation they have abundant cause for gratulation and even joy. It affords them a ground of encouragement to hope that they are not of this world, but are looking forward to a better country, to that city which hath habitation, whose Builder and Maker is the Lord. And the more they are separated from the world the closer is their walk with God, and the greater their fellowship with the Father and with his Son Jesus Christ. Hence arises the sympathetic attachment and love which believers feel for each other; and if any coldness or hard feelings sometimes seem to spring up, it is not enmity, (for most of them have never seen each other) but a godly jealousy lest they should be compromising the truth, and holy ardor that they might return to the old paths.

It is peculiarly gratifying to see our beloved sisters stepping forward valiantly in the cause of truth. Some of the late communications in the Signs from the pens of Mrs. Barlow and Mrs. Preston have been peculiarly interesting and afford clear evidence that they have been in the school of Christ, and have been taught of the Spirit. How delightful it is to the christian to see the doctrine of free and sovereign grace illustrated in the experi-

ence of the believing soul! It makes the truth at once clear and manifest to all who have tasted that the Lord is gracious. The taste, the feelings and the nourishing are in unison with all who are born of God: they may not be equal in extent, but they are of the same kind and shew a divine teaching. The letters of Mrs. B. (in no. 3 of this volume) and of Mrs. P. (in no. 6) are worthy of the Old School. We cannot too highly prize such communications, for they savor of the love of Christ, and that he is found in them the hope of glory.

I have scribbled these few remarks to fill up my paper, and with a view to encourage every humble effort in defence of truth. God has his jewels, though but little known; their names are inscribed in his everlasting roll, and nothing can possibly separate them from Christ. *Because he lives, they shall live also.* Let us then thank God and take courage, and rest fully satisfied that when he who is our life shall appear, we also shall appear with him in glory.

May every needful blessing attend you and yours, is the prayer of

Yours sincerely,

THEOPHILUS HARRIS.

FOR THE SIGNS OF THE TIMES.

Bruin's Roads, Park Co., Ia., March 21, 1841.

DEAR BROTHER BEEBE:—As you will see, I have again taken up my pen to scribble a few lines to send to you, whether they may be deemed advantageous or not I leave with you to judge, believing that you will act accordingly. *Many are the afflictions of the righteous, but the Lord delivereth him out of them all.* What a precious positive promise is this to the saint (when under afflictions) from the GREAT I AM, that he will deliver him out of them all! Among the many afflictions that we have to pass through, there are none probably of greater magnitude than to be deceived under false pretences, fair speeches and fair show of godliness. When one has had his affections rivited with all confidence to a man who stands up for the truth, proclaiming the doctrine of the cross of Christ, with holy reverence and eloquence to the soul stirring of his hearers; and with all seeming humility, I say, then for that tie to be cut asunder by the information that all was performed under the mask of deception—how afflicting! Such has been the case with myself and many others whom I could name; which has caused me to take up my pen to make a declaration of facts, that if we are deceived we may be undeceived; and if undeceived, that we may assist others to guard themselves from imposition. Early last spring there came a man by the name of John Crittenden in this section of country, passing himself off as an old Baptist preacher, stating that he was from Norfolk, Va., on his way to the state of Missouri, having been requested by his friends in the last named state (inasmuch as he dealt largely in horses and was a good judge) that he would bring them a horse, such as he could recommend to them, he undertook to do so. When he came among us he had a very large black horse brought

on agreeably to request; but inasmuch as the season was rapidly advancing, through the entreaties of the brethren who had heard him preach, he stopped and spent the season with us. Wishing to hear him preach as often as possible, we entreated him to do so: and truly it was as it regards doctrine, of the right stamp, with all the powers that man could be possessed of being greatly gifted, and in his remarks happily eloquent: he could, I believe, debase human nature in its corrupt state the lowest, and exalt the riches of divine grace in such strains as are seldom equalled, being to all appearance, as far as came to light while he was with us, an Old School Baptist of the right stamp, so much, at least, as to influence us all in his favor. Shortly after the end of the season he started on his way, as he said, to Missouri, in July, greatly to our sorrow, for we had become attached to him very warmly. Shortly before he preached his farewell sermon to us he promised me that he would write me a letter on his arrival home, which he thought would be about christmas: his discourse was from these words, *Cursed is he who removeth his neighbor's landmark, and let all the people say Amen.* He certainly did justice to the text and left an impression on my mind which it was hard to eradicate.

However, as I must be brief, for want of room, I will proceed with the narrative. The last of August our association came on, and there we received intelligence that the horse before stated as being from Norfolk, Va., was purchased by him in our own state, and the strain probably uncertain; and this circumstance was authenticated by brethren who were more or less acquainted with the fact, not hearing the brethren relate the facts of the case myself. But being so attached to the man I could not put credence in the relation, and would reason in every plausible way, that it could not be that he was a person of such a character. Report after report still came to hand. I still remained hard of belief, knowing that all means are used to slander those who proclaim the gospel of Christ. In this state I remained, until in February, having received no letter nor information from said Crittenden, I determined on trying to get information, and so directed a letter to the post-master at Norfolk, giving a full description of the man, and requested him to let me know the facts of the case. To which he answered me upon his own acquaintance in and about Norfolk for thirty years, and the information of an intelligent Baptist minister of the place, to whom he applied that he might be more certain: he states that he has never known such a man, and without further hesitation believes him an impostor—that there is no such person as John Crittenden, a Baptist preacher in the state of Virginia, or the United States; that he is pretty sure that this same man was in that neighborhood about two years ago, under the name of Vincent, from the state of Missouri; he had been he thinks, some years before, a member of the association, but was dismissed for some offence; that when last in the lower parts of Carolina and Virginia, he was passing himself off as a preacher;

but was looked on as an impostor, and after a while disappeared.

Now brother Beebe, I wish not to be deceived, and wish this published, that if he is persecuted for righteousness' sake he may have the opportunity of clearing himself from the slander which is fast riveting upon him; and that should he be an impostor, the brethren may be warned of the circumstance. As a man, he is quite corpulent, not overly tall, and of an imposing appearance, with an air of pride; but remarkably familiar, and quite antic in his gesture, with a countenance open and familiar, without the least appearance of guilt; ready with full command of the scripture, as though he had the whole by heart: states that he has been but four years a preacher, and that before he endeavored to be a deist; passing under the appearance of being wealthy, though very modest in self-praise, or emulation. We hope brethren correspondents of the Signs will give all the intelligence they are in possession of, through the Signs. And furthermore, brother Beebe, would it not be interesting if the brethren would enable you to give a list of all ordained preachers in the different associations and Old School meetings of our fellowship in the United States? In so doing we might know our brethren when they would visit the different states, and probably might be saved from so great a liability of deception.

I will here give a list of the Elders of the Eel River District Association, with which names you can do as you please, viz: Isaac Denman, Benjamin Parks, Aaron Harlan, John W. Thomas, William Martin, Joel Vermillion, John Case, Zachariah McClure, Jesse McClain, Athel Staggs.—Licentiates, Samuel Wright, George Branson, Turpin Darnal. These are brethren we hold dear.

I must close. May grace, mercy and peace be with you, is my prayer.

I. T. CROOKS.

Brother Beebe, I would propose two questions, on which I would gladly receive information.

First. How near can a person come towards being a christian, and yet fail of being one?

Second. How far can a christian degenerate into vice and folly, and yet be a child of God?

I. T. C.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I feel it both a duty and privilege publicly to acknowledge through the medium of the Signs, the receipt of a copy of the minutes of Bridgewater Baptist association for 1840, with a copy of Mr. H. Curtis's sermon tacked to it; which was so powerful as to draw from the pockets of his hearers \$32, 66, and from their lips a request to have it published: also to present my respects to the kind friend who directed brother Ellsworth to hand me the aforesaid copy, for the notice he has taken of a mere worm. I am persuaded that if the minds of men were not blinded by the god of this world, or God had not given them the spirit of slumber, eyes that they should not see, &c., they never could profess to

love Christ so well, be so engaged to preach, (professing to preach the word) manifest such great zeal, and pay their money so liberally in fellowship with such abominable falsehoods, mere shadows, misrepresentations, and perversions of divine testimony as a considerable portion of Mr. Curtis's address is composed of. His text is, "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." 2 Thes. iii. 1.

It is not my intention to follow Mr. C. in all the twists and turns through the whole, nor have I time at present to give but a few sketches, as a sample of the general body of the work.

In his first proposition, he professes to give "a brief exposition of the text." In which he says, "The word of the Lord, in an unrestricted sense, is to be understood as including all the inspired record, the entire revelation of the will of God to man. After attempting to prove the position by quotations from the Bible, he says, "Those great truths, however, which more immediately relate to the ministry of reconciliation, the gospel, its doctrine, its ordinances, and precepts were doubtless more especially intended by the words of the text."

Astonishing as it may seem to one who has been taught in the school of Christ, that a man of Mr. Curtis's profession, opportunities, and celebrity as a minister of Christ, should leave Christ out of his exposition of his text, and not mention him as being the Word, when Christ Jesus was the very substance of it; yet such is the fact; and that he did not even mean to embrace him as THE WORD OF THE LORD or of God, appears evident from the frequent use he makes of *the word of the Lord*, and *the word of God*, by way of interchange. But, to prove that he does not mean to be understood as embracing Jesus Christ as *the word of God*, near the close of his discourse, he says, "And although our money can do nothing at all towards purchasing the salvation of a single soul, yet it is indispensable in feeding and clothing the 'care worn' missionary, and in the printing and distributing of the word of life."

As I am from home, a variety of circumstances forbid my proceeding farther at present. If the Lord will, soon after I get home you may hear from me again on this subject.

I remain a sinner, hoping that I am made alive by Christ the living and eternal Word.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Richmond, Ky., April 26, 1841.

DEAR BROTHER BEEBE:—In my absence this spring on business to the city of New York, there was and still continues to be considerable excitement here on the subject of religion. Five or six members have been added to the Predestinarian Baptist church in this place, with a prospect of perhaps many more. The addition to other denominations has been greatly beyond this. Every possible means has been resorted to, as is usual with them, to assist or rather, as they call it, *use the*

*means* to bring about an increase of their numbers, with considerable jealousies in their hearts as to who shall get the most in their folds.

Those who joined us, to the best of my knowledge, are volunteers in the cause of our blessed Master, professing to have been brought to see their just condemnation as sinners before God, and that nothing they could do as poor, helpless hell-deserving sinners, could be brought up before the allwise, righteous Judge, in part or whole, as justification: and after having been brought to the feet of sovereign mercy, as a little child, they were enabled by faith to lay hold of that hope set before them and rejoice in God their Savior, having no confidence in the flesh.

Were I to describe what means have been resorted to by the different Arminian sects, (or what are by them called *instrumentalities*) it would only be what I have no doubt you are familiar with—their usual plans to excite and enlist the passions. But after all, my dear brother, we have reason to thank God that notwithstanding error abounds in our land coextensively with its inhabitants, yet the foundation of God standeth sure, having this seal, *The Lord knoweth them that are his*, and that he will see of the travail of His soul and be satisfied.

Brother Beebe, from what we hear from you, it would rejoice us if you could pay us a visit. I trust you would find some that have not defiled their garments, and, although few in comparison with other denominations, you would be able to understand their language. My brother, I have been in New Orleans, Missouri and New York (remote points from each other) where I have met with some dear disciples of Jesus that could speak the same things and express the same feelings and views, though they have never been personally together: this convinces me that they have been to the same Schoolmaster, taught by Jesus himself. We are by this reflection the more strengthened and confirmed in the faith of the one Lord, one faith and one baptism.

May the God of grace, love and peace preserve you in well doing, is the prayer of

Your unworthy though affectionate  
brother in tribulation,

M. Q. ASHBY.

FOR THE SIGNS OF THE TIMES.

Massachusetts, Page Co., Va., March 11, 1841.

DEAR BROTHER BEEBE:—I feel willing to do all for you that I can, and if I had the pen of a ready writer I would take a pleasure in writing a long letter to you; but that I have not got, neither have I any thing to write that would be interesting to you. I will, however, tell you that I am a poor sinner, dependent on the mercy of God, and the merit of Christ's blood for life and salvation; having no confidence in the flesh; knowing that if ever I am saved, that it is not by righteousness which I have, or can do; but according to his mercy and good pleasure. My daily grief is, that I cannot love him more, and serve him better. O that I could honor, and glorify that God from whom every good and perfect gift must come. I believe all that are saved, are saved with an everlasting salvation; ordered in all things and sure, in the covenant from everlasting.

I remain your brother in Christ,

JOHN R. BURNER.

**EDITORIAL.**

NEW-VERNON, N. Y., MAY 15, 1841.

☞ All errors or inaccuracies in this number must be attributed to the absence of the editor who is on a tour to the south, for the purpose of attending the line of associations advertised in the Signs.

The Minutes of the Delaware River Association have just come to hand, from which we copy the following revised articles of their constitution, together with their Circular letter, written by brother J. Miller, and their Corresponding letter, written by brother Bowen :

"2nd. We avow that the object of this Association is purely for mutual edification, and the glory of God; we therefore disclaim all authority to dictate to the churches, or to act as advisory council, believing that the counsel of God, through his Word and Spirit, is a plain, sure, and all-sufficient guide to the churches of his saints.

"4th. Firmly believing that the gospel of Christ is to be preached in all the world for a witness to all people, and the gathering of the elect of God into the visible fold of Christ, we feel it our indispensable duty as far as in us lies, to spread this precious gospel, but disavow any pretensions of authority in the churches or in the ministry, to devise measures and to prosecute them to this end, as we believe all fulness dwells in Christ the King of Zion; and that his providential government of the world and the power of his grace in the hearts of his people, are amply sufficient for these things."

**Circular Letter.**

*The Ministers and Messengers of the Delaware River Baptist Association, convened with the Southampton Church, Pa., June 5th and 6th, 1840, To the Churches they represent, send christian salutation.*

**BELoved IN THE LORD** :—Having been indulged by kind providence to meet once more in the name of the Lord, we most affectionately address you, and invite your attention to the subject of the Gospel Ministry and success; in doing so, we shall lay as a foundation for our remarks that portion of the word of God found in the 15th chapter of Rom., and the clause of the 19th verse, "By the power of the Spirit of God." The apostle informs us that he had fully preached the gospel of Christ; and that he had laboured more especially among the gentiles, ministering unto them the gospel of God, and, as God called him, and qualified him for the ministry, he had also condescended to accompany his labors with mighty signs and wonders, by the power of the Spirit of God. Hence we may infer that the power of the Spirit of God, is the efficient cause of regeneration. Many mistake regeneration, and look upon external reformation, as that work. Whereas, the work of regeneration is an internal change, which begins in the heart, and ends in the life. There may be a reformation, when there is no work of grace; we may live morally, act justly between man and man, indulge in religious conversation, and be conscientious in the performance of religious duties, and yet the heart remain unchanged. Who more zealous in religion than the Pharisees? who more strict? yea, some were very exact; Saul for one, while in a state of nature, as touching the righteousness of the law, (as in the common notion of it,) blameless. He had as much to boast of and trust in, as attainments in religion, as any man, and yet he was like a painted sepulchre. The generality of persons imagine they want only to be told of their duties, and if they will attend, they can perform them with

perfect ease; hence a vast majority of professors of religion entertain the corrupt notion, that God requires no more than they are able to perform; this is certainly a gross error, for the law of God requires more than fallen man is able to perform, otherwise Christ died in vain. The law calls for internal purity; so that external sanctity will not satisfy its demands, yet, man being fallen is unable for the performance of them, there is a covenant of free grace, on the behalf of the elect; in which God hath promised he will give a new heart and a new spirit. Ezekiel xxxvi. 26. That is, He will work a special saving change in the soul by the power of his Spirit, which promise would be useless and insignificant, if the creature could work this saving change by his own abilities. May we not compare man in a state of nature, with respect to his imaginary ability, to a person in a fever, who thinks that he is strong; he tells us he is as well, and as strong as any body, but alas! they that sit by him, pity him, knowing that it all proceeds from the height of the distemper; let that be abated, and the man begins to feel a real weakness. He that was so strong that others could hardly hold him in his bed, cannot so much as raise himself. Thus when the spirit of God comes to convince a sinner, he shows the soul its own weakness and insufficiency. Is it not to be feared, there are but few among professors that have been made, from an experience of their own weakness, to cry out, "Turn thou me and I shall be turned." Beloved brethren, professors are many; many have the lamp, but few we fear have the oil; how few among the host of professors have known the effectual work of God in the soul; it is a great work, and it is to be feared that sound converts are but few. For if it requires the power of the spirit of God to turn a man effectually to God, may we not infer without a breach of charity, that those who oppose and deny the power of God, are destitute of this work; such men set themselves against the work of the Spirit; they cast contempt and reproach upon his person and office, and on his work upon the heart; being destitute of that Spirit, they blaspheme and reproach him. But, they who have seen an excellency in the person of Christ, and the need of him as their only Saviour, cannot speak lightly of him, and they who have seen the need of a new heart and a new spirit, believing it to be the special work the Spirit of God, cannot speak lightly of its operations; no person that ever knew what the new birth was, can speak lightly or reproachfully of the Holy Spirit, either with respect to his person, office, or operations. Hence we may justly infer that those who deny the power of God in regeneration, must be destitute of the spirit of God. There is a generation of professors, who tell us that God hath made known his mind and will, so plain and clear in the Holy Scriptures, that any man who will attend to them, may read it, know it, and do it; there needs only a close application on our part. This is done to undermine if possible, the work of the Spirit of God, in regeneration; this is done to advance human nature, and nature's abilities, and reproach them who profess to be under the Spirit's teaching. We believe that it is essential for the power of the Spirit of God to quicken the dead sinner that the gospel may not be in word only, but also in power, and in the Holy Ghost, and in much assurance, (1 Thes. i. 5.) It is a sad thing to be left to a gospel of words only, though never so well put together; it may please the ear, but will never reach the heart. What says the apostle on this subject—"When ye received the word of God, which ye heard of us, ye received it not as the word of man, but, as it is in truth, the word of God, which effectually worketh also in you that believe."—(1 Thes. ii, 13.)

The word of man only reaches the ear, and sup-

poses a power in the subject to perform what is called for. But the word of God doth not. God said, "Let there be light, and there was light," (Gen. i. 3)—yet it could not be supposed that the creature could make itself; no, this depends on the power of the Spirit of God. How awfully blind must that individual be, who supposes that it is in the power of the most talented preacher to convert sinners to God; we do not deny but it is in the power of man to make proselytes like the Pharisees of old, as in Mathew, xxiii. 13. "Woe unto you scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves." Thus we see what wretched work men make of it; after they have done their best, their convert is worse than themselves. This corresponds with Paul's words to Timothy, (2 Tim. iii. 13,) "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Brethren, are not these scriptures fulfilled in the present day? can we remain silent, when men say from the pulpit, that they can have a revival of religion whenever they please? that is, they can convert sinners to God at their pleasure, (for this is called a revival of religion in the present day.) Now if these things be true, the scriptures must be false, for the word declares that the Lord added to the church daily, such as should be saved. Acts ii. 47.

It has become common for men to judge of the kingdom of God by outward observation; but the blessed Jesus informs us that—the kingdom of God cometh not with observation. Luke xvii. 20.—Although we are glad to hear of sinners being converted to God, yet we do not feel disposed to believe, that the numerous religious excitements around us, are satisfactory evidences of true conversion; neither can we admit it to be so, until we have some evidence that those proselytes are lovers of the truth, and that they will endure sound doctrine. As far as our knowledge of these things extends we have generally found, that those who have been brought into the church by modern inventions, have manifested a hatred to the truth, and they will not endure sound doctrine. Brethren, these are painful circumstances, and they are indeed too true to be passed by unnoticed. Was it expedient in the days of our forefathers to have recourse to any of the present schemes to convert sinners? Was it then necessary to adopt plans to keep up the respectability of the church of Christ? We think not. Is the arm of the Lord shortened that he cannot save? Is his ear heavy that he cannot hear? No brethren, Jesus Christ is the same as he was yesterday, he remains the same to-day, and he will be the same forever. See Hebrews xiii. 8. Remember, dear brethren, the ancient motto was, "I have planted, Apollos watered, but God gave the increase." 1 Cor. iii. vi. Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. 2 Thes. iii. 1. And now brethren we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified; and above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Use hospitality one to another, without grudging; as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God, if any man speak, let him speak as the oracle of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen.

JOHN BOGGS, Mod.

JOHN MILLER, Clerk.

## Obituary.

**Brother Beebe.**—Please to insert in the Signs of the Times the following deaths:

Died at Berne, Albany county, N. Y., February 26, 1841, brother *Joseph Owen*, aged 72 years. Brother Owen was for some months combatting with the last enemy; but manifested full confidence and unshaken hope in the sinner's Friend. Brother Owen was decidedly an Old School Baptist, and a patriot in the contest for American liberty, for which he received annually a pension.

Also, at the same place, March 26, 1841, brother *Simeon Church*, in the 62d year of his age; and on the 29th, *Theadotia Church*, consort of the said Simeon Church in her 89th year, leaving only a space of three days, lacking three hours, between their deaths. Brother and sister Church belonged to the Baptist church for more than sixty years, and were unwaveringly *Old School Baptists*; exemplifying the religion of our Lord and Savior Jesus Christ, as taught in the word and spirit of God's grace. Brother Church was a pensioner, having served his country in the revolutionary struggle.

Thus may it be said of brother and sister church, as was said of Saul and Jonathan: *They were lovely in their lives; and in death they were not much divided.*

These were all members of the Rensselaerville and Berne church, in the Lexington Association.

ZENAS GOODRICH.

*Morganfield, Union Co., Ky., April 10, 1841.*

**Dear Brother Beebe.**—It is far from my design to offer unmerited eulogiums upon our deceased sister *Nancy Lacy*, who fell asleep in the embraces of a precious Savior, as we believe, on the 2d day of September, 1840. But such may be accounted sisters indeed, whose faith we do well to follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and forever.

The subject of this notice was born in Fairfax county, Va., and was afterwards led to speak of the goodness of God, and how she was brought to see herself a sinner, and that so deep and pungent were her convictions, she esteemed herself irretrievably lost, until God gave her by faith to see that Jesus Christ by the shedding of his blood had obtained eternal redemption for her, and truly his faith wrought by love. She was obedient to her dear Savior, gave a relation of her experience to the disciples of the church called *Fryingpan*, Loudon county, Va., was received into fellowship, invited to all the good works in the house of her God, baptized by our beloved brother *Majors*. She continued in the Apostles' doctrine forty-six years with fidelity, and to the entire satisfaction of the church of Jesus Christ, known by the name of *Highland*, Union county, Ky., having lived amongst God's people in this vicinity twenty-seven years. She has left many relations and friends to mourn their loss. She was beloved by all who knew her. The doctrine of *Eternal Election* and *Predestination* was a doctrine which she dearly loved to be fed with from the pulpit; and during her afflictions and her last days of sojourning, she gloried in those precious truths. Our loss we believe is her gain, "The Lord gave, and the Lord hath taken away"—blessed be the name of the Lord.

Brother Beebe, our sister had many friends where she first joined the church of Christ, and it was her wish that a communication should be sent through the medium of the "Signs," of which she was a great lover and a reader; that should any of her friends be still living, they may be informed of her death, and that she continued faithful unto the end of her journey.

Your brother in christian affection,

JOSEPH CULLEN.

**Brother Beebe.**—Please publish the following appointments for me on my way to the Delaware, and thence to the Warwick Association, which if the Lord permit I will try to fill. Leave home Tuesday after 3d Lord's-day in May. Tuesday night, May 18th in Washington; Wed-

nesday night, 19th Baltimore, Thursday 20th Harford at 2 o'clock, thence to Delaware Association. Friday, May 28th, preach at Southampton, the hour brother Bowen may fix. 5th Lord's-day in May, preach at Harborton, N. J. Monday, June 1st at Hopewell, 10 o'clock. Friday 4th, 4 o'clock P. M., Suckasunny. First Lord's-day in June with the Hardeston church. Monday after, 2 o'clock P. M., Warwick, and Tuesday, 11 o'clock, Brookfield, thence to the Warwick Association.

Your brother,

S. TROTT.

## Associational Meetings.

*The Delaware Association*, will hold her next annual Meeting, by appointment with the *old Welch Tract church*, New Castle Co., Del. (about 40 miles south of Philadelphia; 65 north of Baltimore, and within about one mile of the Baltimore and Philadelphia Rail Road depot, at Newark, Del.) to commence on Friday the 21st day of May next, at 11 o'clock A. M.

*The Delaware River Association*, will meet with the Baptist church at Canton, Salem Co., N. J., on Friday the 4th day of June next, at 11 o'clock A. M.

*The Warwick Association*, will meet with the Walkill church, Orange Co., N. Y., (about four miles from this place) on Wednesday the 9th day of June next, at 10 o'clock A. M.

In behalf of the churches of this association, we affectionately invite all our Old School Baptist brethren, far and near, to attend with us.

*The Lexington Association*, will hold their next annual meeting, with the Baptist church at Lexington, Green Co., N. Y. (about twenty-eight miles west of Catskill, N. Y., commencing on Wednesday the 16th day of June next, at 10 o'clock A. M.

Brother Pettit (for whose letter see page 61) invites the Old School brethren to attend.

*The Chemung Association*, will be held with the church at Warren, Bradford Co., Pa., commencing on Friday the 25th June next.

*The Alleghany Association*, will meet with the Amity and Friendship church, in the village of Friendship, Alleghany Co., N. Y., on Friday the 9th day of July next, at 10 o'clock A. M.

Strangers from a distance are advised to enquire for John Bunnel or Peter Stout, near Friendship village.

*The Corresponding Association*, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

*Ketocton Association*, will convene with the *thorough-going Old School Baptist church* at Upper Broad Run, Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

## OLD SCHOOL MEETINGS.

We propose holding an Old School Baptist Meeting at New Vernon (this place,) on Saturday and Sunday the 12th and 13th days of June next.

The brethren who may attend Warwick Association are requested to make their arrangements so as to be able to tarry with us during this meeting also.

An *Old School Baptist meeting* will be held, if the Lord will, with the church at Turin, Lewis Co., N. Y., on Thursday and Friday, the 8th and 9th days of July next, and on Saturday the 10th, a meeting for consultation and conference; and on Sunday the 11th, public worship at the same place.

Such are the arrangements and expectations of the brethren at Turin, as communicated to us by their beloved pastor Elder Martin Salmon, by whom also we are requested to invite all the Old School Baptist brethren, who can, to attend. We have ourselves promised to attend, if not providentially prevented; and we hope to enjoy the privilege of seeing and uniting in social devotions with a goodly number of brethren from various places.

## List of Agents.

The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt; and brethren L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earls, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby, Samuel Mead.

New York city.—Samuel Allen, 525 Broome street.

NEW JERSEY.—Elders Christopher Snyder, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Henry Clark, Theophilus Harris, [162 N. 9th st. Philadelphia.] Eli Gitchell, Henry Rowland, Benj. G. Avery; and George Chamberlain, Wilmot Vail, Nathan Greenland Arnold Bolch, John Crinfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn.

DELAWARE.—Elders William K. Roberson, Peter Meredith, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Lewis F. Klipstine, Wm. Schman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, *Alexandria*.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins; and brethren Charles Gullatt, Esq., James Williams, William Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, William Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett.

LOUISIANA.—J. Mason, B. Jones, Esq.

TENNESSEE.—Elders John M. Watson, M. D.; and br'n. William Bratton, Esq., Azor Compton, William Anthony, George R. Hoge, J. L. Palmer, J. Harper.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Payton S. Nance, Joseph Cullen, Jordan H. Walker, William Gosney, John Dennis; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sandford Connelly, Henry Callett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague.

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ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, William Watkins, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughs.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, William Hogan; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Caress, Luther Mellett, Cloud Bethel.

OHIO.—Elders Joseph H. Flint, Lewis Seitz, Eli Ashbrook, James Adams, J. B. Moore, Jacob Hershberger, Daniel Roberson; and brethren Joseph Tapscott, L. Parkhurst, Zepheniah Hart, Isaac T. Saunders, Nathaniel Hart, Richard A. Morton, John R. Clawson, George Ambrose, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—William M. Morrow.



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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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.

### Expository Remarks on 1 John 6—8.

BROTHER BEEBE:—In continuing my exposition of this portion of scripture, the latter part of verse 6, comes first in order, "And it is the Spirit that beareth witness; because the Spirit is truth." From what the Master informed his disciples of the office work of the Holy Ghost, (John, chapters xiv. xv. xvi.) I understand him here intended, by the term Spirit: He dwells in the children of God; and the *witness* here intended, is that revelation which he from time to time makes to their minds, leading them into the knowledge of the truth.—The particular declaration, that *It is the Spirit that beareth witness, &c.*, is designed to point out the precious fact, that God has not left the faith of his people to rest upon the fluctuating opinions of men, nor the uncertainty of human testimony; but gives them for its authority the infallible testimony of the Holy Ghost. And that faith which *overcometh the world*, is that which receives, and rests upon no authority, short of a revelation made to the mind by the Holy Ghost. This is exemplified in the first exercise of faith in Christ; as well as in the after receiving and rejoicing in the truth as contained in various texts of scripture, when they are opened, and applied to the mind, by the Holy Spirit. The testimony of all the men in the world, could not give us the comfortable and firm assurance we have in these instances. Hence Paul knowing these things, preferred the faith of his hearers *standing in the power of God, and not in the wisdom of men*, and therefore resorted to none of the skill of human learning to constrain a belief. Hence also, it is an ignorance of the authority and power in which the believer's faith stands, that leads men to suppose he can be reasoned, or scoffed and ridiculed out of it.

Verse 7, reads thus: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The testimony which this text bears to the truth of God's existing as *three* and yet being one, I need not dwell upon, after what I have before written on this subject. I will however, in passing, remark, in accordance with what I have before written, that the Father, the Word, and the Holy Ghost, are here, as in other texts, presented to view as so

distinctly three, that their testimony is that of three witnesses; and yet the *three are one*. The difference of my views on this subject, from those of other trinitarians, is that I hold that as these three witnesses are declared to be *three*, and *one* absolutely, so we ought to receive the declaration, without putting any limitations or qualifications of our own to it; whilst the others contend that the *three* must be understood as meaning *three persons*, and the *one* as meaning *one God*. Their authority for this addition I feel bound to dispute, seeing the Holy Ghost has not so declared it. They may talk about there being *three subsistences in one divine essence*, and say that this *essence* is God and these *substances* are persons; and yet I may venture the assertion, that they know no more about it than I do; because nothing can be known of God, beyond what he has been pleased to declare of himself. He has declared himself as Father, Word and Holy Ghost, *three*, and that whilst he is thus *three*, he is absolutely *one*, this declaration let us receive, and with it, as made, let us be satisfied.

In an attempt further to explain this verse, the place where the three bear record, and the distinct record or testimony of each, demand particular notice.

1st. The place where they bare record, viz: *in heaven*. I have formerly thought that the expression *in heaven*, as contrasted with the term *in earth*, relative with the other three witnesses, was intended to convey the idea of that sovereign and immediate testimony which the Father, the Word, and the Holy Ghost have each borne of the Son. But this idea would be more correctly expressed by the term *from heaven*, than by the one used, *in heaven*.

Again, the idea may present itself to some, that the two expressions *in heaven* and *in earth* designate the two dispensations, the gospel, and the Jewish. That under the gospel dispensation, God has more distinctly declared himself as three, as Father, as Word, and as Holy Ghost, than under the former dispensation, is clear; and he has borne a clearer and more direct testimony concerning his Son, in the gospel, than through the types and ceremonies of the legal dispensation. But on the other hand, whilst the ceremonial *water* and *blood*, under the law, shadowed forth the work of redemption to be accomplished by the Son of God, &c.—Yet the *spirit*, in the sense here intended by that expression, was, I conceive under that dispensation, hid in the *letter* of external rites and legal requisition. Not but that the Holy Ghost spake by the prophets and in the hearts of the children of God formerly, but the spirit in verse 8, I understand to be distinct from the Spirit and Holy Ghost of the preceding verses.

I understand therefore by the expression *heaven*

in this text, the gospel church. Not the church, however, in its outward form, as expressed by the term *kingdom of heaven*; but in reference to that internal and spiritual communion, that privilege of sonship, which the saints have with God through the institutions of the gospel; and which was typified under the law, by the sanctuary or holy place of the temple and tabernacle, into which the priests only entered *accomplishing the service of God*. This view of the subject keeps up the connexion between this 7th and the preceding verse. *And it is the Spirit that beareth witness, &c. For there are three that bear record, &c.* We thus have in this, a particularly revealed testimony concerning the distinct relation and office of the Spirit, or Holy Ghost, from the Father and the Word; for whilst it is affirmed that it is the Spirit that beareth witness, we are also informed that he is distinctively one of *three* who *bear record*, and who are *one*. Hence instead of the Holy Spirit's being only an emanation from, or a power put forth by the Father, he is himself a distinct witness, and on an equality with the Father and Word. Again, the distinct witness of the Spirit, that Christ or the Son has come, both by *water* and *blood*, is in the experience and hearts of God's children; the record of the three is of course in the same place, that is, in their heart communion with God. And is not this, in distinction from the bondage under the law, and from the christian's intercourse with the world, a heaven to his soul, a secret place of the Most High, which others know nothing about? Hence *he that believeth on the Son of God hath the witness in himself*. Ver. 11.

2nd. The testimony or record borne by the three. This and the witness of the three in earth, is jointly said ver. 9, to be *the witness of God which he hath testified of his Son*. Again, verse 11, it is said, "This is the record, That God hath given to us eternal life: and this life is in his Son." Here I might enlarge upon the testimony which this whole connexion gives in favor of the views which I have before published concerning the Son of God as such. I will, however, but briefly remark upon it. First that the record borne by the Word as well as that of the Father and the Holy Ghost, is the *testimony of God concerning his Son*, verse 9. Secondly, the nature, or subject of this testimony. It is not of his essential existence as God; nor of his being born of the virgin Mary; but it is, that God *hath given to us eternal life*, and that, *this life is in his Son*. If then, such is the witness which God hath testified of his Son, are we wrong in understanding that his being the Son of God, and that eternal life which God hath given to his people being in him, is one and the same; or in other words, that the sonship of Christ consists in the same with that which constitutes the son-

ship of his people in him, viz: in that eternal life which was given them in him?

3rd. I will now notice the distinction of the Father, the Word, and the Holy Ghost, in bearing this record. 1st. Of the Father. Like the distinct office relation of each, such is his distinct record. The distinct office relation of the Father, consists in his exercising the supreme sovereignty of the divine throne. Among other acts belonging to the throne, is that of bestowing pardons, hearing and answering prayer, receiving to his fatherly smiles those redeemed by the Son, and born of the Spirit, &c. Those who have been brought helpless and self-condemned to the footstool of mercy, know that they were conscious of then standing before God, even the sovereign Majesty of heaven and earth. And when pardon was brought to them, they were no less conscious of its having come from God even the Father; and it was so brought and applied to them, as to bear record to their souls of the Son of God, of his having borne the curse of the law in their stead, and of pardon's coming to them through his atoning blood. Not only so, but this faith given them in Jesus Christ, was accompanied with the hope of eternal life, and an assurance that this life was in the Son, yea they felt that it was itself the spirit of sonship, in that God now was manifested as a Father unto them, and they with child-like confidence, were enabled to approach him and confide in him. All this, they were confident for the time being, was the revelation or testimony of God, even the Father, to their souls; and it was a testimony that Jesus was the Son of God, and that eternal life was the gift of God in him. Thus also, as John says, verse 11, *they had the witness in themselves.* So also in all the instances in their after experience, of receiving manifestations of pardon for their wanderings, or of answers to prayer, &c., all such manifestations have led them to a stronger and more lively faith in the Son of God, as the medium through, or in whom, these favors came to their souls. And with equal strength was the spirit of sonship revived in their breasts, in the exercise of confidence in God as their Father, and a sense of his loving kindness to their souls.

2d. Of the Word. The peculiar office relation of the Word, is that of Redeemer. As such he was manifested in the flesh; and in this manifestation, he gave full testimony in his doctrine and work that he came—not like Moses the servant, to establish upon his disciples a yoke of bondage, in a legal covenant—but as the Son of God, to establish a dispensation of sonship, to redeem his people from under the law, that they might be brought experimentally, in him, into the liberty of sons of God. He still bears the same testimony through the preached gospel; but we in a state of nature, and even until fully slain by the law, had no will to receive his testimony. If we attended to religious service at all, it was as true sons of the bond woman, doing all upon legal or conditional grounds. It is only his testimony *in heaven* that is rejoiced in. But this record or manifestation of

himself, he does, from time to time, through the gospel and its ordinances, or through the more secret witnessing of the Holy Ghost, make to his people. In every such manifestation, however made as to externals, the children of God are led to fresh, and often, enlarged views of him as the Son of God, and of his religion as being a dispensation of love, of emancipation from bondage, of salvation from sin, and of sonship; they see the proofs of it, in the whole scripture testimony, they have the *witness in themselves*, that God hath given them eternal life, and that this life is in his Son—not in Moses, or the law. What seasons, therefore, of hope, of anticipation and rejoicing, are these transient moments in which the Son of God manifests himself to the tempest-tost, and sin and satan buffeted christian!

3d. Of the Holy Ghost. The distinct office relation of the Holy Ghost, is that of *quicken*ing, of testifying of Christ, of *guiding* the disciples *into all truth*, and of *receiving of Christ's* and *showing it unto them*, &c. The manner of the Holy Ghost's bearing record, is different from the Father and Word's bearing it. These, as has been noticed, are manifested to the believer in bearing their record. But the testimony of the Holy Spirit is like the blowing of the wind; the testimony comes with power, and is received and rejoiced in with confidence as being of divine authority, yet *whence it cometh and whither it goeth* he sees not: that is, there is no *manifestation* of the Holy Spirit in it, but in the nature of the revelation made, or light imparted. His testimonies all tend to guide the disciples into the knowledge of the Son of God. If he applies the law in its killing power, it is that the individual may find his life in Christ. If the believer is guided, by him, into any branch of doctrine, even that of the sovereignty of God in election, predestination, &c., the Son of God is therein manifested as its centre, and as the medium through which the electing love, &c. of God flowed to his soul. So far as the Holy Ghost opens up and applies any portion of scripture, the believer will discover Christ couched therein, and will find that from Genesis to Revelation the Son of God in his person his work, his offices, or his body, is the ultimate subject of all divine revelation, that all is designed to set him forth, by direct declaration or illustration, by type, or by contrast. Hence, if in our meditations on scripture, Christ is not unfolded to our view in some fresh beauty and excellency, we have reason to conclude that the Holy Ghost is not then guiding our minds in such meditations. This is what I understand to be the import of that text, John xvi. 15: "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

I now pass to verse 8. "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." I have already noticed a contrast between the place where these three bear witness, and that in which the *three who are one* bear record. As by the phrase, *in heaven*, we are to understand the gospel church in its spiritual worship or internal com-

munion with God, so by the expression *in earth* in this verse I understand the external or visible forum of worship, in the same church; that which was appointed as a witness to those who are without, and which was represented by the *outward court*, service of the tabernacle and temple.

So understanding the phrase *in earth*, I am of course led to consider by the *three bearing witness in earth*, the public testimony borne through the preaching and ordinances of the gospel.

1st. *The spirit.* The gospel as preached by the Apostles, under the new dispensation, is by Paul expressly called the spirit. See 2 Cor. iii. 6—9. By this expression Paul evidently contrasted the gospel with the former dispensation. Under that dispensation, the gospel was preached through the shadows of legal rites, called by Paul, *the letter*, that is the *letter* of the *Sinai covenant*, but under the dispensation of the kingdom of heaven, that gospel is preached in its spirituality, as the substance of all those rites, and divested of the commands and consequent condemnation of the law. The gospel thus preached bears full and unequivocal testimony to the coming, character and work of the Son of God, and that *God hath given his people eternal life, and this life is in his Son.*

2d. *The water.* By this the ordinance of baptism is rightly represented. The testimony of this ordinance is emphatically, that we are *dead* to the law, and have risen to newness of life through faith in the Son of God. But in addition to the representation of a burial and resurrection, or of death and life, there seems by the element used, as by the water under the former dispensation, a representation of the cleansing nature of faith in the Son of God. Hence Paul's statement of what Ananias said to him: "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." (Acts xxii. 16.) *Not that baptism itself is a putting away of the filth of the flesh*, but is a witness to the power of faith in Christ, to cleanse both the conscience and life from sin.

3d. *The blood.* This is truly expressive of what is represented in the supper. *This*, says the Master, in reference to the wine, *is my blood of the New Testament, which is shed for many, for the remission of sins.* Those who rightly partake of this supper, thus bear through it a plain testimony that their hope of life and salvation, is through, and alone, through the death of the Son of God. Thus *these three agree in one*; in bearing a united testimony to the Son of God, as the Alpha and Omega of salvation. But who, in this day, of the thousands who externally partake of these ordinances, *have believed their report, and to whom is the arm of the Lord revealed?* Alas! to but few.

S. TROTT.

Centreville, Fairfax Co., Va., April 23, 1841.

FOR THE SIGNS OF THE TIMES.

Park Co., Ia., March 12, 1841.

BELOVED BROTHER BEEBE:—Under the auspices of the Father of mercies and God of all comfort, who comforteth us in our tribulation, we, in

this foreign land have commenced the perusal of the 9th volume of your valuable, though much despised paper; and we greatly desire to be the beneficiaries therein, by receiving a portion of that golden oil that the prophet saw the two olive branches through the two golden pipes empty out of themselves; pouring forth, as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded a blessing, even life evermore. And while your heart, as well as the hearts of your correspondents who appear in your columns, is editing good matter, may you be directed by the spirit of truth, in presenting it to view, and in the exposing of the errors and delusions of the deluded, being delivered from wicked and designing men; so that through the pens of ready writers, the unruly may be warned; the feeble minded comforted; the weak strengthened; and the fearful in heart made strong; the strong wax valiant in the fight of faith, and put the aliens to flight.

The delusive principle of New Schoolism has prevailed in a small degree with us, i. e. there was an individual with us so much possessed with it that he could not be satisfied short of ruling the whole church and forcing her into his measures, concerning which, I wish to make a few statements, since there have been some misrepresentations in relation to it.

I will commence by giving a short history of the church. It was constituted A. D. 1825, by Elders J. Lee and William Martin in company with other brethren; and was attended by Elders William Martin, J. Driscoll, A. Houghorn, and A. Harlin, all of whom, in unison with the character they had hitherto borne among the brethren generally, and since I became acquainted with them, sounded the golden bell of gospel truth: their standing as old fashioned regular Baptists was fair and firm; earnestly contending for the faith once delivered to the saints; thus endeavoring to feed that portion of the church of God that was in and about Rockville; from some of whom I learn that they knew not of an individual in the constitution who possessed the principle, and advocated the practice of the modern missions; that there was nothing said on that subject at that time. At the December meeting of 1835 the church made an order to request me to remove my residence to Rockville; and being undetermined when I received the intelligence, I returned no answer; but ultimately moved there in the following October, and joined the church in May 1837 next thereafter, believing that the church held the regular Baptist faith, and that her order was such that I could live therein. Comparing the abstract of principles with the doctrine that I had good reason to believe those brethren aforementioned preached, I entertained no doubts in relation to the soundness of the doctrine of the church: neither did I know that Mr. N. was so much possessed of the New School principle and so much like Diotrephes, (who loved to have the preeminence) as to want or try to rule the whole church. I have ever since been in attendance with this defamed and much persecuted Regular

Baptist church. We have been occasionally visited by Elders D. Shirk, J. Hume, and G. Bristo, also some of the aforementioned brethren; likewise Elder R. M. Newport was with us once: and much to our comfort and edification, their preaching was in unison, being an accordance of sounds, i. e. *One Lord, one faith, one baptism*. I name these brethren preachers that you may hereinafter see the little effort made by this distinguished individual to throw contempt on them, and all the Old School Baptists, which only amounted to a spot in a feast of charity. This brings me to observe that we, with the assistance of individuals, having built a meeting-house in our own name individually considered, some time thereafter, gave the key to Mr. N. to keep the house in order for our accommodation, and all who met with us under our regulation. On the same evening, after leaving the meeting-house, he claimed the right of opening the door to whom he pleased, without any authority from the church: the conversation that passed caused some excitement. It being at the time of our communion, there was a request for its postponement without assignment of any reason for so doing. It being done, he, at the next meeting, refused to act as our clerk, stating that we declared non-fellowship with him in not communing; we tried to show him that there was nothing of the kind intended either by the church, or any member thereof. The church was not apprised of his conduct in relation to the use of the key. Mr. N. then charged the church with having changed from the principles on which she was constituted, and charged not only the church, but the whole association, and two or three others, with the same crime, or that of departing from gospel principles: but in relation to himself, said that he had never changed, but had ever remained firm to what he was in the constitution. The brethren bore with his accusations and boastings of abilities in firmness, and tried to get him to see the impropriety of his conduct in assuming the right of ruling the whole church into his own measures, contrary to her own wishes, and the order of the gospel. The matter was then taken up by the church, to say whether she would allow the modern missionaries, or New School Baptists, the privilege to hold meetings in our meeting-house. She by a general vote said not. Then Mr. N. positively refused to submit and let the matter rest there, and remain a member with us, but became refractory, and for his obstinacy was dropped from our fellowship, after waiting one month. Just before, or after the question was taken in relation thereunto, he arose with the key in his hand and let us know that the house belonged to him until the balance due him for building it was paid, with which he said he would be satisfied. It being the fact that he was out more than his subscription, the church went into an arrangement for an adjustment thereof. But in the issue he refused to comply therewith; claiming in addition to the balance due, something like half of the house: by this time the citizens of the place who had subscribed for building the house, became divided in relation to it; and the church

not being very strong either in members or resolution, accompanied with hard times, and many becoming discouraged, some of the brethren having met between times, and sold the house, &c. to release the church from the comparatively small balance aforementioned: so that the thing, when the church met, was submitted by those brethren, and thought to be the most prudent course to pursue under all existing circumstances. It was thought by some that Mr. N. would not take the house for that small amount or upon such principles; BUT HE TOOK IT! YES, HE TOOK IT! Consequently, we have to meet somewhere else: a poor, despised and unpopular few, consisting partly of aged sisters, some of whom are widows indeed, and are in a great degree helpless. May the Lord enable us to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. Mr. N. tauntingly told us that the reason why we did not prosper was because we would not let popular preachers preach in the meeting-house. He endeavored in the presence of several brethren to make out, that I had stated that which was not true; two of the brethren witnessing at the time to the correctness of my statement; notwithstanding he positively asserted to the contrary, and appealed to the church book to make his assertion good; but failing, laid it down without giving any satisfaction for his unguarded assertion.—Connect this with the fact of his trying to prejudice the minds of the brethren against me, by saying that I had told him, on the way from the association at Gruncastle, 1836, that I did not make New School principles or practice a bar to fellowship; also his reiterating it again and again, without ever saying anything to me about it, since the time that he impeached me with the residue of the church, which was the first of my understanding from him, that he ever understood me as he states, notwithstanding the frequent conversations that I had had with him, and in which I had manifested my entire opposition thereunto for about eight or ten months, and it is easy to discover what his object was and is: to which I will now remark, as I did then, which was the first, the last and only time that he ever named it in my presence: and I have no distinct recollection of his being in my company at the time named, though he may have been. Therefore, I can only speak from what has ever been my views and feelings on that subject, since I became in any degree acquainted therewith, believing it to be anti-scriptural in its organization and its operations; consequently never did intentionally communicate such an idea to Mr. N. or any other person. I hear that Mr. N. in public places and streets tells a fair story for himself, and as black as possible against the Old Regular Baptists, calling them New School, two-seed, Park-erite Baptists. So far as the *two seeds* are concerned, it appears to be a *scriptural name*, for it is said, "A seed shall serve him, it shall be counted to the Lord for a generation;" also that, "The seed of the wicked shall be cut off forever," which I believe to be the generation of vipers that John spake to, and asked, *How can you, &c.*, and you know.

they are very destructive animals, i. e. *vipers*.—As for the balance of this *name*, it may go for what it is worth: one thing is certain, that the Lord loveth judgments, and he will preserve his saints forever. I wish this also to be remembered as we pass along, "*He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.*"

I will in this place just make this remark, that one of Mr. N's. popular preachers, a young Mr. Pratt, who, if I am not mistaken, stands connected with a people that we look at as in disorder, has been to Rockville, and the calculation is another constitution. If so, it will correspond with the people with which he stands connected, not in union with Regular Baptists.

Respectfully yours,

in hope of a blessed immortality,

J. W. THOMAS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—There is, in my judgement, an erroneous sentiment abroad on the the subject of repentance, which, I am sorry to say, seems to have some advocates among us. It is this: that the obligation to repent grows out of the law, or in other words, that repentance is a legal duty, enjoined upon all men as subjects of the law. It is a sentiment to which I cannot subscribe, believing as I do, that it is unscriptural and irreconcilable with original principles. I will give my reasons briefly:

1st. The law requires perfect and sinless obedience of all its subjects under the penalty of death. What says the law? *Cursed is every one that continueth not in all things which are written in the book of the law, to do them. He that offends in one point is guilty of the whole. The soul that sins shall die.* But when did the law ever enjoin repentance? How could it make such a requisition? It would be virtually to require a violation of its own precepts: for without the transgression of the law there could be no sin; and without sin there could be no repentance. Some, however, have supposed, that in consequence of our becoming transgressors, the law has been changed and modified, in order to meet our case; so that repentance is now substituted and accepted in the place of perfect obedience. If this be true, it not only proves that mercy is now administered contrary to law, and at the expense of justice, but that we are justified, after all, by the deeds of the law, and not by the righteousness of Christ. But,

2d. The law is an administration of condemnation, and cannot give life. The law never promised eternal life, even upon condition of perfect obedience, much less upon repentance. Paul says, *If there had been a law which could have given life, then verily, righteousness should have been by the law.* Again, *As many as are under the law are under the curse.* Consequently, as subjects of the law, we are already under condemnation; whether we repent of our sins or not: and as the law made no provision for the atonement or remission of sin, so of course it did not enjoin repen-

tance for sin, but the penalty which is death.—But again:

3d. The law and the gospel are separate and distinct administrations, as the scriptures so represent them: they are distinguished as the old and the new covenant—the covenant of works and the covenant of grace—the ministration of death and the ministration of life: and we all know that we cannot be loyal subjects of both kingdoms at the same time; nor can the laws of the one be binding and obligatory on the subjects of the other.—Hence Paul asserts, "That Christ is the end of the law for righteousness to every one that believeth: that we are not under the law, but under grace; and if by grace, then it is no more of works; otherwise grace is no more grace." If this be true, the gospel cannot be a new law, nor the old one amended and revised, partly of works and partly of grace, by which repentance is enjoined as the condition of salvation, as some suppose; the scriptures recognise no such a system, either of law or gospel. Besides, if it can be shown that repentance is a legal requisition, binding alike upon all men as subjects of the law, it is obvious that believers in Christ, or in other words, the subjects of his spiritual gospel kingdom, not being under the law, as we have seen, are released from this obligation.—Can any thing be more unreasonable or unscriptural? On the contrary, let it be observed,

4th. Repentance never was preached, by Christ or his Apostles, only in connexion with the gospel. Hence, John came preaching the baptism of repentance for the remission of sins, saying, *Repent ye, for the kingdom of heaven is at hand.* Jesus himself preached repentance, saying, *The time is fulfilled, the kingdom of heaven is at hand, repent ye and believe the gospel:* and to show that it was no part of the ceremonial or moral law, he said unto the Jews, "Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, we have Abraham to our Father," &c. Proving plainly that he was speaking in reference to his gospel kingdom, which he was then about to establish in the world; that repentance should be required as a prerequisite to baptism, as that was to be an internal sign by which his subjects should be distinguished from all others. But once more,

5th. Repentance is every where spoken of and represented in the scriptures as one of the blessings of the new covenant, treasured up in Christ for his church alone. Paul says, "Whom he did predestinate, them he also called—who hath 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." Will any one deny that this *holy calling* embraces repentance for sin, as a part of that great salvation from sin? If so, it could not be the condition upon which that salvation was to be obtained, for that would make it *according to our works*: so we see it cannot be a legal calling, nor a legal duty. This will more fully appear when we consider,

6th. Repentance is always ascribed to the agen-

cy of the Holy Spirit, and cannot be exercised without it. Jesus himself testifies, "I came not to call the righteous, but sinners to repentance." When He, the Spirit of truth is come, he shall reprove or convince the world of sin. *No man can come to me except the Father which sent me draw him.* If this testimony be true, one of two things is also equally true; either that the Spirit's influence operates sufficiently upon all men to bring them to repentance, or it is not the duty of all men to exercise such repentance. The former position cannot be sustained, because it is contradicted and disproved by facts; for all men do not repent of their sins—thousands live and die impenitent. The last position then must be true.—But this is not all,

7th. And lastly. Repentance is inseparably connected with faith, remission of sins, justification and eternal life. One or two scripture references to each of these points must suffice at present. To the first point, "Without faith it is impossible to please him. He that 'cometh to God' must believe that he is, and that he is a rewarder of them that diligently seek him." 2d. "Him hath God exalted with his right hand, a Prince and a Savior, to give repentance unto Israel, and forgiveness of sins; that repentance and remission of sins, should be preached in his name." 3d. "Whom he called, them he also justified. By him all that believe are justified from all things; from which ye could not be by the law of Moses." 4th. "Godly sorrow worketh repentance to salvation, not to be repented of. Then hath God also to the gentiles granted repentance unto life."—Thus we have, as you see, the united testimony of Christ and the Apostles, that, repentance is one of the graces of the Spirit; one of the blessings of the new covenant; one important link in the golden chain of salvation, without which it could not be complete, that it is, in a word, so far from being a duty imposed upon us by the law—that it is an evidence of our redemption from the law, and from the bondage of sin: having been "Translated out of the kingdom of darkness into the kingdom of God's dear Son."

And yet, after all this array of scripture testimony against it, we find this law and gospel system is still popular in the religious world; and some are even attempting to give it circulation among us, as genuine Old School divinity. But I hope and believe that most of my brethren have sufficient spiritual discernment to detect the cheat, and see that it is a spurious gospel; and not the true gospel of God our Savior. Such is the opinion at least of

ONE OF THE OLD SCHOOL.

FOR THE SIGNS OF THE TIMES.

Franklin, Warren Co., O., April 16, 1841.

DEAR BROTHER BEEBE:—It is a long time since I wrote any thing for the "Signs of the Times," or to you.

Dear brother, there were some things published in the "Signs" about eighteen months ago, relative to Elder Osbourne, that caused some hard feelings

in me toward you, at that time; but those feelings no longer exist. I am not in the habit (unless I am deceived) of using flattery at any time, nor shall I at present by saying that I would not have your views respecting religious matters, nor your manner of expressing those views through the Signs, changed, if I could. If I am not deceived respecting myself, I believe that we are members of one body, taught by one spirit, and have one Lord; one faith, and one baptism. And, although we are separated in body, I trust that we are engaged in the same glorious cause, and fighting under the command of King Jesus. Go on my brother, and may God still enable you to wield the sword of the Spirit; and if it kills any body, let them die; for He who kills, can also make alive. Salvation by grace alone, preached in a plain and faithful manner, is that which the sheep of Christ live upon: but, at the same time, it is highly offensive to the whole Arminian phalanx. You never can become popular with the *pious Pharisees* of the present age, so long as you continue to expose their God dishonoring schemes. I have often been commanded to preach my own doctrine, and let other people's alone: but I trust that I may ever be enabled to prove *disobedient* to the commands of Mr. "Universal Charity," falsely so called. As we have the bible for our guide, and as that points out two roads, the one broad and thronged with travellers, the other narrow, with but "here and there a traveller," it becomes the duty of all true ministers of the gospel to point out (as far as they may be able) the difference between the two roads, and also, the characters who travel those roads. The greatest enemies that Zion has to contend with in the shape of men, are those preachers who say that they believe that "The doctrine of Election and Predestination is true, but not profitable to be preached." Many such preachers there are in these days, who call themselves Regular Baptists, and sometimes claim the name of Old School Baptists, and undertake to prove that they are what they claim to be, by saying that, "They believe the Philadelphia Baptist confession of faith," but I think they believe that, as they do the doctrine of Election—believe it to be unprofitable. The sheep of Jesus, can never grow and thrive on the preaching of such preachers as these. It will not suffice them that the doctrine of Election is written in their church covenant, or that a preacher says (when interrogated on the subject) that he believes the doctrine. No, with them it must be brought into daily use, for they cannot live without it.

In the last week of last month I visited the town of Covington in Kentucky, opposite to Cincinnati. I had never been in that place before, neither was I acquainted with any person living there until the aforesaid time. Some time in February last, I was at Winchester, Prebble Co., O., and brother W. Taylor of that place had just returned from Covington, Ky. He informed me that there was a church called Regular Baptist in Covington, and that he had no doubt in his mind that many of the members of that church had been taught

of the Lord; but that he was doubtful whether they heard the gospel preached in its purity in that place, although they were not destitute of a preacher. Brother Taylor appeared very desirous that myself, or some other Old School preacher should visit that place. Immediately upon hearing brother Taylor's report, something within me said, Go! And accordingly, at the time before mentioned, I went; and I trust it was not in vain. If I am not deceived, I there found many of the purchase of the Savior's blood; but alas! I fear that they are in Babylon! I was informed that the church had just concluded a protracted meeting. On Saturday night, I tried to preach from 1 Cor. ii. 14. On Sunday morning, one of the members of that church remarked to me that "he was glad that I had taken up the subject that I did on the night before; for he hoped that it would serve as a kind of balance." On Sunday my text was, "*It is finished.*" I can truly say, that I never had a more comfortable season, in endeavoring to describe the finished work of Jesus in behalf of His bride; I never saw a time of more general rejoicing among the saints of the Lord, than there appeared to be on that occasion. Not unto me, a sinful worm; but unto thy name, O Lord, be *all* the glory. There was one of my hearers, however, that I think did not rejoice much; and, although he said that he believed my preaching, I am confident that he would much rather had me preach it at some other place. I there became acquainted with an old preaching brother by the name of Bennett, who is in the 95th year of his age. I soon found that the old brother could not live upon protracted meetings, anxious benches, or Andrew Fuller's doctrine. The pastor of the church is a man by the name of Roberts; he was present both Saturday night and Sunday, when I tried to preach. Brother Joseph Taylor of Winchester, accompanied me to that place. My feelings are so drawn out towards the children of the Lord in that place, that, if the Lord will, I intend visiting them again on the third Lord's-day in May next. I understood that there were some Old School Baptists living within twelve or fourteen miles of that place. If I can find out where they are, it is probable that I shall visit them also, before I return.

Dear brother, may the Lord preserve you, and direct you in the path of duty whilst here below, and afterward bring you to reign with Him in glory, is my prayer for the Redeemer's sake.

I remain,

Your unworthy brother  
in the bonds of truth,  
SAMUEL WILLIAMS.

FOR THE SIGNS OF THE TIMES.

The Plains, Fauquier Co., April 10, 1841.

DEAR BROTHER BEEBE:—I have at last found resolution enough to engage in writing a few lines to you as evidence that I have not forgotten your labor of love when with us, nor forgotten how often my poor soul was fed and refreshed by the sincere milk of the word preached by you.

But while I am remembering those precious seasons, I would not neglect to give you some information from us as a church. We have had no additions, but remain united; there have as yet no divisions nor dissensions arisen among us: all seem to be of one mind, striving together for the faith of the gospel, esteeming each other better than ourselves; keeping the unity of the Spirit in the bonds of peace, and brotherly love. I often think how sweet and pleasant it is for brethren to dwell together in unity; it is compared to oil, poured upon Aaron, which ran to the border of his skirts. Such, my brother, has been our happy situation, since we have been planted together as a church, and have been separated from the new order of things. Brother Trott is still our pastor, and labors with us in word and in doctrine; he shuns not to declare the truth as it is in Jesus, which truth gladdens the hearts of God's children, and causes them to rejoice in it, and feel a gladness of soul, that they were ever made to hear and understand the truth. It is a truth that I was, and am a sinner; and that Jesus came into the world to call sinners to repentance, just such as I was. When made sensible that I was a sinner, when my sins seemed to be as mountains, and became such a load that I was hardly able to bear up under them, I thought it would have been better for me if I had never been born. I would promise God to do better, and tried to be very good; but I could not keep one of my promises, nor perform anything that was good. I worked and toiled to be good, and was a perfect Pharisee. All this time I thought I was doing God's service; but it did not avail me anything; my hope and expectation for salvation by works were blasted; for I was like the fruitless fig-tree that bore no fruit, and was to be cut down as a cumberer of the ground, and as the chaff of wheat which was to be burned, and banished for my life. I went to hear old father Fristoe preach: he took his text in Heb. ii. 3. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" The old brother described the salvation; by whom it was made; and that there was no other name given among men, whereby we must be saved, but the name of Jesus; that he would save his people from their sins. My mind was then led to Jesus, I seemed to have some faith in him as the Savior, but not for me: I was too vile; too great a sinner; my day of grace was passed; there was no hope for such a transgressor; that I should and must perish. My load of guilt grew heavier and heavier for some months; I often tried to amuse myself with merry company; but all in vain, it only seemed to aggravate my case, and made me feel worse and worse. I then thought I would give myself up to Jesus, and if I perished, I would perish at his feet, praying for mercy. After having a very restless night, I rose early in the morning and set in the door of my house, and this text came to my mind, that Jesus will come with his fan in his hand, and he will thoroughly purge his floor, and gather his wheat in his garner;

but he will burn up the chaff with unquenchable fire. This filled my soul so full that I burst into tears. My case was so desperate for a short time, till these words seemed to come with power, Matt. ii. 2—26: *O ye of little faith, why do ye doubt?* My brother, I cannot describe the change of feeling, my fear was gone, and I then rejoiced with joy unspeakable and full of glory; and while I rejoiced, the whole creation seemed to be in the same frame. My burden was gone, and I felt as if I was the happiest creature in the world. I soon got the book to hunt for this text, and found it in part, *O ye of little faith*, the latter part of the words, *why do ye doubt*, was not there. I then began to doubt this glorious change, and for some time I did pray the Lord I might feel the weight of sin again, that if I ever was released again I would try to be more certain, or that I might have better evidence; but I have never felt that weight of guilt since, I have had many doubts, and have been often afraid that it was not a work of grace. My (then) wife was also at the same time concerned, and in great distress; but we never disclosed our thoughts to each other till she obtained a hope, then we talked together of the goodness of God, and in some four or five weeks went to old Broad Run, related our experience to the church, and brother Fristoe, and were baptized; and since then, I have had my trials by temptation and unbelief, and am often fearful that I am not a child of grace: I find so much corruption in me, that is, in my flesh, warring against the law of my mind, and often bringing me into captivity to the law of sin, which I find to be in my members: but my confidence is in my Savior, I try to put my trust in him; for I know if he do not keep me and guard me in this world, and at last take me home to glory, I shall yet be a castaway.

And now, brother Beebe, thirty years ago I had these exercises, and much more; but my paper will not hold them. I am now in my sixty-fourth year, and I am blossoming for another world, and hope, if it be the pleasure of God, that we may join that happy throng, the redeemed of the Lord, to sing the praises of Jesus, who has redeemed us with his own blood.

Yours in tribulation,  
RICHARD RIXEY.

### EDITORIAL.

NEW VERNON, N. Y., JUNE 1, 1841.

BROTHER CLARK'S LETTER.—On the first page of this sheet,\* our readers will find the commence-

\* The above was written before we left home and intended to accompany brother J. Clark's letter, published in our last number; but, owing to some misunderstanding on the part of our printer, it was not inserted. It will now be seen by our obituary notices, that Elder Davis has gone to that bourne whence no traveller returns. His mortal days being numbered, his eyes were sealed in death on the same day we reached Philadelphia, on our way homeward from our late tour at the south. We saw and read a document written by him during his last illness, requesting brother Curtis to attend his funeral, and to publish on that solemn occasion the views expressed by him in that docu-

ment of a letter from our esteemed brother John Clark, touching the case of Elder Daniel Davis and the Mount Tabor church of Philadelphia. While pleased with the general tone of brother Clark's letter, and feeling most heartily to sympathize with him in his mortification and grief on account of the apostacy of one, who for many years had been by him regarded as a nursing father in Israel; under whose public ministry he had been fed in the infancy of his christian experience, and by whose hand he had received the ordinance of Baptism and the fellowship of the church of God, we feel inclined to offer a remark or two on some expressions in the closing part of the letter.

Brother Clark "very much questions the propriety of publishing such details in the Signs, until every scriptural method has failed to bring about a reconciliation; and it does not appear (to him,) from any thing he can discover in brother Crawford's letter that any gospel steps were taken at all, by any of them." This is the passage on which we feel disposed to offer some explanation. If the propriety of publishing such details be *very questionable*, our course in admitting them may have been very improper: and this is quite possible as we are, (to say the least,) as liable to err as any of our brethren. But we gave place to the detail, under the impression that it was not only proper, but absolutely called for at our hands. First, from the fact that Elder Davis had through our paper identified himself with the regular Old School Baptists, and, in behalf of Mt. Tabor church invited all our Old School Baptist brethren to visit the church, and to regard it as a thorough going Old School Baptist church. Secondly, because some of those Old School brethren, who by special invitation had visited and preached for them, had been represented, by Elder Davis as intruding themselves where they were not wanted; and hence, we were led to believe that it was incumbent on us, who had echoed their invitation, to inform our brethren of the insincerity of their pretensions. Thirdly, because some of our brethren, among whom were Trott, Bowen and Beebe, had been denounced by Elder D. in that church as *infidel, worse than infidel, puppy, &c.*, and accused of gross ignorance, heresy, impudence and *devil raising*.

As to gospel steps for a reconciliation, perhaps brother Clark can help our mind in regard to the scriptural steps that ought to be taken in such cases. We were not aware that any had been neglected. The circumstances were these: Elder D. had been understood to advance from his pulpit and in private, that the preaching of the gospel was the instrumental cause of regeneration. Brethren Crawford and Brooks called on him, in a respectful manner to offer their objections to the sentiment, and in the discussion of the subject became doubly aggrieved in hearing the Old School brethren denounced as a *pack of ignoromuses, &c.*, and after Elder Davis's abusive epithets lavished upon the Old School brethren, at the Delaware

ment, and to see that the funeral service was conducted according to his written desire: but we were informed that the members or trustees of Mt. Tabor church had thought proper to make a different arrangement.

River Association and at Kingwood last year, these brethren, having failed to win their pastor, and finding their labors only tended to irritate and lead him to dash out bilingsgate abuse, brought the subject before the church, and finding the church agreed with Eld. Davis in his doctrine and conduct, called for their letters of dismissal, which were denied them. If there remained any farther steps enjoined by the gospel, we should suppose they were embraced in the following express command, "From every brother that walketh disorderly, turn away," &c. So much for the steps taken by *some of them*.

In regard to our own steps, we have detailed them in a former number. Passing through Philadelphia, we were informed of the existence of the difficulty, and tarried one day expressly to have an interview with Elder Davis, in the hope that we might effect a reconciliation; but, as we have before stated, Elder D. denied that he had made use of the terms, in reference to Old School brethren, that he had been accused of; and said he could prove the assertions of brother Crawford false by the whole church; and invited us to preach for him that night, which invitation we accepted. After preaching, the church was requested to tarry; and, after organizing for business, brother Crawford appealed to them to say whether Elder D. had used the words they had charged him with, or not. A spirited and somewhat disorderly discussion ensued. Finally, before we separated, the moderator of the meeting said, in our presence, "Yes, brother Davis, you used words to that effect." We were but too well convinced before we left the meeting-house, of the real state of things in reference to Elder Davis and Mount Tabor church; but, unwilling to act hastily in making an exposure, we waited for time to develop the truth and uncover hypocrisy: and when the public prints of Philadelphia had announced that the principal leaders of New Schoolism were let in to dedicate the new meeting-house to the service of their god, and among them one Dodge, who had been represented by Elder Davis himself, through the Signs, as a leader of the anti-christian party in Philadelphia, we were unable to discover any scriptural ground on which we could longer excuse ourselves from the thankless task of unmasking the hollow-heartedness and base hypocrisy of that church and their pastor, in regard to the Old School Baptists.

As to Elder Davis's extraordinary preaching talents, we have nothing to do with them: we wish to detract nothing from them. He may possess very superior abilities, but from some cause, (perhaps our stupidity and ignorance,) we have not been able to discover them; but if we had, still we should have pursued the same course which we have. We should be glad to hear again from brother Clark, and wish him to point out wherein, in his estimation we have neglected any scriptural steps which ought to have preceded our exposure of the details of the case. Also any suggestion which our brother proposes to make in relation to the publication of our next volume will receive a candid and careful consideration.

A FAST! A FAST!!—"Behold ye fast for strife and debate, and to smite with the fist of wickedness!" Isa. lviii. 4.

We find the New School of nearly every religious denomination very much elated with the idea of a popular national fast; and the New School Baptists among their brethren, the world and anti-christ in general, making\* preparations for a splendid time; their legions are to be rallied, on the 14th inst., to mock the sovereign Ruler of heaven and earth, by precisely such a fast as he has positively forbidden. Their brethren, the ancient sect of Pharisees, were great sticklers for religious fasts; and some of them boasted of fasting twice a week; but our Lord forbade his disciples' uniting with them in their religious farces. "When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But when thou fastest, anoint thine head, and wash thy face; THAT THOU APPEAR NOT UNTO MEN TO FAST, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. vi. 16-18. Public fasts are therefore forbidden, and the disciples of Jesus, who hear his voice and follow him, will pay no regard to days set apart by men for public, much less national fasts. Hypocrites, it seems have always been accustomed to such fasts as the one now recommended; and such, and such exclusively, will be expected to unite on the 14th inst., in putting at defiance the authority of our Lord Jesus Christ. Well did the inspired prophet of the Lord charge such characters, in the language at the head of this article; for, says the Lord, "Is it such a fast as I have chosen, a day for a man to afflict his soul? Is it to bow down his head like a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" Isa. lviii. 3-7.

Again, hear the prophet Zechariah, vii. 6, 7:—"When ye fasted, &c., did ye at all fast unto me, even to me? And when ye did eat and when ye did drink, did not ye eat for yourselves and drink for yourselves? Should ye not hear the words which the Lord hath cried out by the former prophets?" &c.

That there are no national sins to lament, or national calamities to deplore, we shall not presume to say; nor shall we attempt to dictate to the world what course to pursue in politics or religion: our business is with the household of faith, and we reiterate to them the admonition of the Apostle: *Let no man judge you in meats, nor in drinks, nor in regard to a holyday, of the new moons, or of sabbath*

\* This article also was written for the last number, but then omitted through the same inadvertence that excluded the one preceding.

days, which were a shadow of good things to come, of which the substance or body was of Christ. We exhort the saints only to fast as the word and spirit of the Lord dictates, and then let it be done in such manner as shall not make them to appear unto men to fast; but let it be a matter between God and their souls.

RANTISM OF POCAHONTAS.—During our visit at the District of Columbia, we called at the Capitol to see the new painting. It is a splendid piece of work, but by far better suited to decorate some popish monastery or cathedral than to be exhibited in the Capitol of a nation disclaiming, as ours does, all interference in matters of a religious nature.—Alas! how empty and vain are the solemn protestations and pledges of human legislatures, when interest or fame requires their interference with those sacred rights guaranteed to the citizens of this republic by the Constitution.

While standing in the rotunda of the Capitol and viewing the splendid and elegant libel on the New Testament of our Lord Jesus Christ, and reflecting that this piece of mockery cost the people of the United States \$8000, and, what was still worse, that the insult on heaven was palmed upon us without our consent, by legislative enactment; and that too, as we conceive, in open violation of those sacred rights for which rivers of patriotic blood once flowed, we were led to fear exceedingly that the time is not far distant when the "image of the beast" will arrive at the climax of its power, and pass the decree that none shall buy or sell who have not the mark of the beast in their forehead and right hand. If any demand the cause of our foreboding, we reply to such, the prospect looks dark when the public servants of the people, the guardians of our rights as citizens, so far forget the duties of their station, the spirit and letter of our constitution, and the inalienable rights of the people, as to leave their appointed sphere and apply themselves to religious legislation.

For many years past our capitol has presented the appearance of an idol's temple. On the eastern porch, we are greeted with the statures of two heathen deities, made of marble, the one is called the *god of war*; the other is hailed as the *goddess of peace*!! Within the two houses when in session we find hireling priests who are amply qualified to officiate in their sacrilegious mummeries, in a temple consecrated to such gods. To these popular idols, and idolatrous customs we have hitherto submitted without speaking out in the manner such crying abominations have called for; and now, the consequence is, as might have been anticipated; we have to be instructed when, and for what to fast; to be judged by men *in meats, in drinks, and in regard to holydays*. The funds of our states and of the federal government, distributed with a lavish hand upon theological seminaries, political chaplains, and costly misrepresentations of the ordinance of Baptism. Such, we say, were our reflections, while gazing sorrowfully on this last assault upon christianity, this specimen of profanity and perversion of divine things. The painting itself

describes a group, composed of white soldiers and citizens, in company with about an equal number of indians, squaws, poppooses, &c.; in their centre a well fed looking man, wrapped in a white sheet or surplice, with solemn air, and uplifted eyes, in the act of baptizing—not Pocahontas, but the fingers of his right hand, while the young Indian girl is represented as kneeling before his reverence, as though waiting for a few rantizing drops, if he should ever raise his hand from the urn.

This piece of gaudy mockery, is indirectly established by an act of the Congress of the United States, as christian baptism; and the sum of \$8000 is appropriated by law to pay for this insult on God and man. If the present *signs of the times* do not indicate the near approach of persecution and oppression of the primitive saints, we have failed to understand them. Such impressions as we have we humbly submit to the clearer judgment of our brethren. Our confidence is in God, unshaken and firm; but we feel disposed to *cease from man, whose breath is in his nostrils*.

BANNERS.—We live at an eventful epoch in the history of what is called christendom. All orders, religious and profane, are on the alert: some fearfully important event is at our threshold—"the time is at hand!" The grand procession of the Sunday School pupils, with their clerical, commissioned and non-commissioned officers, of all orders of the various professedly religious denominations, were paraded through the streets of Philadelphia, about ten days ago, amounting to an immense number, each company with its adopted banner, in truly martial order and military appearance, to be assembled, we believe, in front of the old state house and addressed by several of the black coated gentry. Every class of our countrymen, when organized and wishing to appear formidable and determined; whether military, mechanical, political or religious, have recently adopted the same policy, and in their respective public ostentatious parades, open to the breeze their floating standard of witty devices, and thus avow their enthusiastic determination to prosecute their enterprises, whether good or bad: but that which strikes our mind with fearful apprehensions for the safety of our civil and religious liberties, is, the remarkable coincidence of operation displayed by the world and the reputed church. While we could show by numerous public proclamations, that the world is becoming abominably religious, we can with equal clearness prove that the professed church are with as rapid pace becoming worldly. Both the civil and ecclesiastical powers are verging to the same central point, and, to all human appearance will be soon merged in the same anti-christian interests.

To the sons of Sion we would add, God has also given unto us a Banner, that it may be displayed because of the truth. *Psa. lx. 4.* And although the sons of wickedness may set up their ensigns for signs, and marshal all their troops in terrible array against the truth; yet will we rejoice in the salvation of our God, and *IN HIS NAME* we will set up our Banner. *Psa. xx. 5.* Not a standard of human device, but that Banner which God has given to us.

**POETRY.**

**CONFIDENCE ALONE IN GOD.**

When all my friends their faces change,  
I'm not surpris'd, nor think it strange,  
Nor creatures rashly blame:  
'Tis God ordain'd it to the end,  
I may the more on him depend,  
Who always is the same.

Welcome my friends, my friends you'll be,  
So long as God does wisely see,  
Your friendship will be best:  
When he sees meet to pull me down,  
My friends shall change and on me frown;  
In this I'm always blest.

Farewell my smooth and easy way,  
Since God ordains that as my day,  
E'en so my strength shall be:  
Lord grant me this, let all the rest  
Be managed as thou see'st best,  
I'am happy still in thee.

Farewell enjoyment of the mind,  
How oft alas! do christians find,  
All discompos'd within:  
Yet can the changes of their frame,  
Change their dear Lord;—he's still the same  
As he has ever been.

This is the sum of every bliss,  
A God in Christ! what joy is this!  
It cannot be express'd;  
This God enjoy'd, I still esteem  
My *summum bonum*, for in him  
I'm everlasting rest. ZEBEDIAH.

**THE LORD IS ON MY SIDE, I WILL NOT FEAR.—Psa. cxviii. 6.**

The Lord of hosts is on my side,  
In him—him only, I confide,  
Nor shall confide in vain;  
Amidst ten thousand foes and snares,  
Amidst ten thousand anxious cares,  
He can my soul sustain.

I will not yield to servile fear,  
Though all the fiends of hell draw near,  
To fight, and rage, and rave:  
My gracious God is also nigh,  
And will their hostile rage defy;  
He is at hand to save.

Let us our hope in God, express  
Our hope is in his mighty grace,  
And still in him confide:  
With dauntless courage let us rise,  
Press on, and win the gracious prize,  
For God is on our side.

**Died.**

At Harford, Md., (about two weeks since) Deacon *Abel Alderson*, aged about sixty years. Brother Alderson was for many years an esteemed deacon in the Harford Baptist church.

At Philadelphia, on Tuesday the 25th ult., Elder *Daniel Davis*, late pastor of Mt. Tabor Baptist church, in that city, aged about 60 years.

At New York, on the 2d ult., *Ebenezer*, infant son of Ebenezer W. Beebe.

At New York, on the 20th ult., Mr. *Luther Tracy*, (brother-in-law to the editor of this paper,) aged 42 years.

"Death like an overflowing stream,  
Sweeps us away; our life's a dream—"

The following acrostic, composed by brother Joseph Tapscott on the death of a daughter of James Barcalow, I forward you for insertion in the Signs:  
SAMUEL WILLIAMS.

Savior, we would come unto thee in distress,  
A Refuge in trouble, affliction and death;  
Right Lord, are thy ways, and thy judgments are just,  
A lthough our dear Sarah, is laid in the dust.  
H er youthful companionous with us mourn and weep;  
B ut why should we grieve, since in Jesus she sleeps?  
A las! 'tis our loss that does make us complain—  
R esign'd we would be, since our loss is her gain.  
C onsign'd to the grave, until Jesus shall come,  
A while in sweet sleep, then awake and fly home;  
L oud praise to resound with all heaven's bright choir—  
O Lord, how transporting! thy grace to admire!  
W hen the war in the members shall cease and expire.

**Associational Meetings.**

The *Warwick Association*, will meet with the Walkill church, Orange Co., N. Y., (about four miles from this place) on Wednesday the 9th day of June next, at 10 o'clock A. M.

In behalf of the churches of this association, we affectionately invite all our Old School Baptist brethren, far and near, to attend with us.

The *Lexington Association*, will hold their next annual meeting, with the Baptist church at Lexington, Green Co., N. Y. (about twenty-eight miles west of Catskill, N. Y., commencing on Wednesday the 16th day of June next, at 10 o'clock A. M.

Brother Pettit (for whose letter see page 61) invites the Old School brethren to attend.

The *Chemung Association*, will be held with the church at Warren, Bradford Co., Pa., commencing on Friday the 25th June next.

**OLD SCHOOL MEETINGS.**

We propose holding an Old School Baptist Meeting at New Vernon (this place), on Saturday and Sunday the 12th and 13th days of June next.

The brethren who may attend Warwick Association are requested to make their arrangements so as to be able to tarry with us during this meeting also.

An *Old School Baptist meeting* will be held, if the Lord will, with the church at Turin, Lewis Co., N. Y., on Thursday and Friday, the 8th and 9th days of July next, and on Saturday the 10th, a meeting for consultation and conference; and on Sunday the 11th, public worship at the same place.

Such are the arrangements and expectations of the brethren at Turin, as communicated to us by their beloved pastor Elder Martin Salmon, by whom also we are requested to invite all the Old School Baptist brethren, who can, to attend. We have ourself promised to attend, if not providentially prevented; and we hope to enjoy the privilege of seeing and uniting in social devotions with a goodly number of brethren from various places.

**Receipts.**

William A. Sayer,	N. Y.	\$1 00
Col. Nathaniel Beyea,	"	1 00
John Smith,	"	1 00
Joshua Baker,	"	2 00
John Harding,	"	1 00
Joseph Thorp,	Mo.	2 00
Elder A. Patison,	"	10 00
R. C. Brown, Esq., for }	Mass.	1 00
Susan Shrief,	"	1 00
Asa Ingram,	"	1 00
Elder Samuel Williams,	O.	10 00
James S. Dean,	"	5 00
M. P. Lee, Esq.,	Va.	2 00
Elder Thomas Buck,	"	5 00
Charles Stice, Esq.,	Ill.	2 00
Jonas Lake,	N. J.	5 00
M. Q. Ashby,	Ky.	1 00
J. H. Parnell, Esq.,	"	1 00
Amos Fox,	"	2 00
Elder P. S. Nance, per }	"	5 00
J. S. Hobbs, Esq.,	"	5 00
B. Lawrence, Esq.,	S. C.	3 00
Alvan Myhand,	Ga.	2 00
	Total,	\$63 00

*New Agent*.—William Hosmore, Morganfield, Union Co., Ky.  
William H. Crawford, c. Willow and Seventh St. Philadelphia.

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The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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MASSACHUSETTS.—David Cole, David Clark.

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New York city.—Samuel Allen, 525 Broome street.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 12.

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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, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### ON CHURCH FELLOWSHIP, AND COMMUNION AT THE LORD'S TABLE.

BROTHER BEEBE:—I have been requested by a brother, to give my views on the above points.

The term *fellowship* as used at this day among our churches, has a more extended meaning, than as used in the scriptures. In the scriptures it appears to designate only the external act of mutual participation in the privileges of church relation, &c. But, as now used, the term *christian fellowship*, conveys the idea of that brotherly affection consequent upon our being convinced that a person is truly made a partaker of the faith of the gospel, as well as the welcoming to a mutual participation in the privileges of the church, &c. In a word, it embraces the idea expressed by love or charity in the scriptures, as well as the outward expressions thereof, according to the order of the gospel.—This outward expression of brotherly love, in a mutual participation in the ordinances and privileges of the church, is often designated by the expression *church fellowship*. The term *communion*, in the heading of this, I have adopted in the special sense of reference to the emblems of the body and blood of Christ as used by the Apostle, 1 Cor. x. 16. As the Apostle exhorts to *Let love be without dissimulation*, (Rom. xii. 9) we ought always to be careful that church fellowship is founded on heart fellowship; that is, that the privilege of the ordinances of the gospel and church relation should be extended only so far as evidence is given of the persons' being truly believers, and a consequent love is produced in our hearts toward them as brethren in Christ. The production, and the continuance of this heart-fellowship, I will just glance at. The exercise of true heart fellowship towards any one, can only be produced in the breast of a christian, (and others are ignorant of it,) by a discovery of his having been slain by the law, and made alive to God through faith in the Lord Jesus Christ, either from a direct relation of his experience, or from incidental intercourse and conversation with him. Secondly; knowing as the christian does, that a true gospel experience will produce a disposition to gospel obedience, and a consistent orderly walk in accordance with the *gospel of the grace of God*, and also knowing his

liability to be deceived, in himself, by his feelings' taking the lead of his judgment, as also in others, by not being able to search their hearts, the mere first relation of what may be esteemed a gospel experience, will be found insufficient to preserve in his breast the continued exercise of heart fellowship toward any one, without seeing his faith producing corresponding works. For instance, if he afterwards discovers in one toward whom his heart had been drawn out in fellowship, a direct opposition to the doctrine of the gospel in its consistent whole, or a disposition to treat with neglect the ordinances of the gospel, and to go after other lords besides Christ, or a disposition to indulge in a spirit or a walk not consistent with the gospel; he will find the affections of his heart withdrawing from that person, and his confidence in him as a brother in Christ destroyed.

To go into a full illustration of this subject in all its parts would occupy too large a field for me in the Signs, prolix as I am; yet some points demand a little particular attention, these I will notice without regard to any special order.

First, from the fact already noticed, that our feelings are liable to take the lead of our judgment, we should be very cautious of extending the tokens of fellowship and especially of receiving to church fellowship, any, without our judgment being convinced, so far as we are capable of judging, that they have become *dead to the law*, and that Christ has been revealed to them by the Spirit as *the way, the truth, and the life*. Herein our Baptist churches have formerly greatly erred, in suffering their feelings too much to govern in the reception of members. Hence the mass of corruption that had obtained footing among them.—On the other hand, we are also liable to be swayed by our feelings to suffer our brotherly love to be too easily alienated from brethren, and to withdraw from them, that is, as individuals, the expressions of our fellowship. They go astray perhaps in cases in which we have not been so much tempted, or they do something which touches our interest, our pride, or the like, and we suffer our prejudices to wax strong against them, without weighing the case candidly, and in the light of the gospel, and not considering our own liability to be tempted and to err. Instead of heeding the Apostle's direction, 2 Thess. iii. 15: *To admonish them as brethren, we account them enemies*. By attention to this text in its connexion, we find there are cases in which our regard to truth and order, requires us to bear decided testimony against the sin or error of a brother, by having no *company with him*, and yet we are *not to account him an enemy*, &c. Here again are two extremes into which even christians may go. One is, that when brethren go astray they are at once set down as false pro-

fessors, and no attempts are made to reclaim them. I would further remark on this point, that we are abundantly exhorted to keep in lively exercise a heart fellowship to our brethren, in the exhortations, *to love one another, to love the brotherhood, to love as brethren*, &c.

The other extreme on this point, is frequently seen in the excuse made by many for going with, and thus bidding *God speed* to that preaching, and those measures which they acknowledge are not according to the standard of the scriptures; because, say they, we believe there are many good brethren in those churches and engaged in those measures, and we cannot be so uncharitable as to throw them away. So they, it seems, prefer turning their backs upon Christ in his doctrine and order, to withdrawing from the company of certain professors, known to be in error.

I will mention particularly, some of those cases which scripturally justify an entire withdrawal of fellowship, both in heart fellowship, and in the external tokens thereof.

John says of some, "They went out from us, but they were not of us," 1 John ii. 19. Some go out from the church into the world in such a way as to give full evidence that they feel more at home in the world, than they did in the church,—Whether such went in the first instance into the corruptions of the world, or being disciplined by the church thus go into them; we can account them as being only of the world. Again there are those who go out from the church of Christ in reference to doctrine. They once professed the doctrine held by the Old Baptists, and which is *according to godliness* and christian experience, but have since made *shipwreck of faith*, and are floated off upon some of the systems of conditional salvation and human effect, in which of course the work and doctrine of Christ is made to stand in the plan of salvation, like a cypher in arithmetic, that is, to stand for nothing, without some creaturely exertion is placed at the left side of it.—These John plainly declares are *without God*. His language is, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God."—And in the following verse he says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 9, 10. This direction must embrace all those who once professing the doctrine of Christ have since made shipwreck of it; as well as that whole class of modern professors who have never pretended to love or receive that doctrine; for they of course do not bring it. There may be some cavilling as to what is the *doctrine of Christ*. But the true believer, if he will but look into his own experience, and reflect on the light in which Christ was revealed to his soul, as

the whole of a poor sinner's salvation, will have no hesitancy as to what is the *doctrine of Christ*.—The classes of professors thus designated, can be viewed in no other light than as belonging to the anti-christian party, and as having no claim to the fellowship of a disciple of Christ. There are other special cases which might be noticed, but I will forbear now. I will however remark further on a point before touched; that is, that there are cases in which we cannot say the persons have actually transgressed the doctrine of Christ, but they so disregard the apostolic direction, not to *bid God speed to those who bring not the doctrine of Christ*, that we are required to withdraw ourselves from them, and therefore to withdraw from them the tokens of fellowship, though we are not to account them as enemies. The direction is positive, "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." And the *not bidding God speed* to those characters is one *tradition* of the Apostles. 2 Thess. iii. 6.—2 John, verse 10.

I will now notice the particular act of fellowship, expressed in the communion of the supper.—On this point there is, I conceive, much error among our brethren. I will therefore endeavor to examine the subject in the light of the New Testament. The Lord Jesus Christ gave the ordinance of the supper to his disciples, to be observed in *remembrance of him*. It is a setting forth the broken body and shed blood, or in other words, the death of Christ under the curse of the law, as the alone ground of our hope of life and salvation, and is an ordinance to be observed by the church in their united capacity; and is therefore spoken of as the *communion of the body and blood of Christ*, as expressive of a mutual participation in the one common hope, and all resting upon the same one ground of hope of salvation, the crucifixion of Christ in the law place of his people.

It being thus an ordinance to be observed by the church, in church relation, the privilege and duty of partaking of this ordinance rests on the same footing with that of any other privilege belonging to church fellowship, or membership. It is subject to the same prerequisites with any other church privilege, and no other. The Apostle mentions, at least, only this in special reference to the Lord's supper, viz: that the *church be come together, in one place*, 1 Cor. xi. 20—33. There is nothing in the New Testament to justify the idea that the privilege of participating in the supper is any more sacred than any other privilege belonging to the church relation; nor that a refusal to partake with the church in this ordinance, by a member thereof, is any less a contempt of the church, and of the privileges thereof, than to refuse to meet and act with the church on any other occasion. A member may be under the dealings of the church, and while in that case a becoming humility would require him neither to partake of the supper nor to be active in the business of the church. It may be said that a member is directed

to examine himself with a special reference to partaking of this ordinance. True, this important direction is given. See 1 Cor. ii. 28. This ordinance, no more than any other part of divine worship should be engaged in, with negligence or as a mere form. The Corinthians, it seems, partook of it as merely designed to gratify their carnal appetites, and were therefore reproved. In engaging in prayer, or even in acting in the church in a case of order or discipline, we ought certainly not to act inconsiderately, but with due reflection and self-examination, so as to act understandingly and in sincerity, &c. So in the supper; it is a setting forth a crucified Jesus as the whole and only ground of our hope of salvation. Is it not then highly proper that we should examine ourselves before partaking, whether this is in truth our case, or whether there is not something of our own, that our hope takes hold of? The frequent partaking of this ordinance, in this manner, would be much for our comfort, and tend to strengthen us against the attacks of unbelief; whilst a careless participation tends to produce sickness. But persons frequently take wrong grounds in their examination.

1st. In examining themselves, instead of enquiring whether their reliance is alone on the work of Christ for salvation, they enquire after something in themselves to render them worthy, or fit to partake of this ordinance, and finding nothing but unworthiness, they are induced to stay back from it, though the Lord is saying to them, that is, they being believers, "Do this in *remembrance of me, not of your own worthiness*. To such I would say that the Savior in appointing bread and wine as emblems in this ordinance of his broken body and shed blood, teaches that as food and drink are the entire support of the animal life, and as bread and wine are the most nourishing of these, so his having borne the curse of the law in the place of his people, is that alone through which spiritual life comes to them, and by which they are secured in its enjoyment. Hence he says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you; whoso eateth my flesh and drinketh my blood hath eternal life," &c. John iv. 53, 54. Now if you have never found yourself perishing as with hunger, and so straitened that every thing within your reach, and with which you would fain satisfy your cravings, you found to be nothing but husks, until Christ's obedience and death being applied to your case, you found that to be food to your soul, just such as your hungering or perishing state craved, and which satisfied it, such as you could live on, such as stimulated, invigorated and cheered your soul; I say if you have never had such an experience as this, of the fact, that *the flesh of the Son of Man is meat indeed, and his blood is drink indeed*, then you ought not only to refrain from partaking of the Lord's supper, but if you have professed his name, you ought to recall such profession as having been made in ignorance. On the other hand, if such has ever been your perishing case, and nothing but the flesh and blood of

Christ could save you, and in that you have found life and joy, then such is still your case, and having complied with the prerequisites of being baptized and having given yourself to the church, you may with confidence make the declaration implied in partaking of the supper, as well as cheerfully yield obedience to the injunction of your Lord, *Do this in remembrance of me*.

2d. Others instead of examining *themselves*, examine the other members of the church, and if they find any, against whom they have any prejudice, or who have injured them, or whose walk they think is not correct, they stay back from the communion of the body and blood of Christ. This is no other, (and I do not wish to give offence in speaking thus plain,) than a device of satan, by which we may let the church, and the brother with whom we are hurt, know that our fellowship towards him is broken, without the trouble of attending to the regular order of gospel discipline as prescribed in the New Testament. It is a kind of *lynch law* in religion by which we take upon ourselves individually to exclude whom we please thus far from our fellowship, without first allowing them the right of an investigation before the church. If the right of trial by jury, before condemnation, be held so sacred under civilized governments, is it not a right which every member of a gospel church may demand at the hand of his brethren, that all charges which may be preferred against him, should be investigated by the church, according to the order of discipline prescribed by the King of Zion, before he is condemned? The individual who dispenses with the regular order of discipline, and thus summarily excludes his brother from his fellowship, by refusing to commune with him, is himself a proper subject of church discipline; for in refusing to commune with the church in the supper because a certain member communes, he thus far treats with contempt the church, as well as sets aside, the regular order of discipline, &c.

My brethren, let us, whoever else may do wrong, be governed strictly by the laws of Zion's King.—If a brother trespass against us, let us observe toward him the rule laid down in the xviii. of Matt. and wait until he refuses to *hear the church* before we treat him as an *heathen man and a publican* by refusing to commune with him. If we believe him to have transgressed against the doctrine, order or practice becoming the gospel, let the charge be regularly brought before the church, and investigated, and let the exclusion from fellowship be by the church, and not by us as individuals.

If after thus faithfully discharging our duty towards the offending brother and the church, the brother is not reclaimed, and the church refuses to exclude him from the privileges of the church, so that we can no longer walk in fellowship with him, and the church, without being conscious of thereby countenancing corruption in doctrine or practice, as well as in discipline, the proper course I conceive, is, to separate ourselves at once from the church, to *come out from among them*. But before we act in the first or final step, let us examine the

subject carefully in the light of scripture, to see that we have just ground for acting; and while we continue with the church, let us be found walking in all the commandments and ordinances of our Lord blameless.

One remark more. There is an utter inconsistency in standing back from the communion of the body and blood of Christ, on account of dissatisfaction towards the church, or a member thereof, whilst we unite with the church and the brother in other acts of worship, and sit and act with them in the transaction of business. It clearly implies that we hold different grades of church fellowship. One grade, that consists in walking in union and fellowship with the church, as a church of Christ, in all cases, excepting in the ordinance of the supper. A higher grade that consists in participating with the church in that ordinance. My brethren, can you find any such distinction of grades in church fellowship, pointed out in the New Testament? If you can, please to show it.

These remarks I offer believing they will hold generally good, and I entreat those brethren who have indulged in standing back from the communion, particularly in the church of which they are members, to weigh the subject carefully and candidly.

S. TROTT.

Centreville, Fairfax Co., Va., May 10, 1841.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—Enclosed you will find two letters which I wish you to publish. My motives are not to excite unpleasant feelings, nor to gratify any feelings of resentment, but to correct a misrepresentation. I visited Philadelphia, last winter, to preach for the Mount Tabor church, but it so turned out that I preached for brother Harris, in Seventh street. From some motive, a report was put in circulation that my not preaching for the Mount Tabor was not in consequence of any objection's being made to it; and to show the falsity of said report constitutes my sole motive in making the request.

Yours, as ever,

in the joys and afflictions of the gospel,  
THOMAS BARTON.

[The following are copies of the letters forwarded, word for word and letter for letter.—Ed.]

“Phila. Jan. 12. 1841.

Esteemed Brother

Our Pastor Elder Daniel Davis has not so far recovered as to be enabled to preach for us, the committee for obtaining supplies met, and I was requested to write to you to see if you could supply us one Lord's day when it could best suit your convenience. Yet we would wish you to make it as soon as you could.

I was pleased to find that your name was mentioned as I am anxious for you to preach for the Mount Tabor church as I think it would be productive of much good—as to the cause you would have an opportunity of doing away some impressions which have been made and I hope would result in much good for the cause. The case of our brother Crawford resulted much more favorable than was expected by some. Therefore if you can I hope you will appoint a Lord's day that you will visit us. Please drop a line to brother Crawford, or myself at the corner of Broad & Race street Phila. as early as convenient. May the Great Head of the church bless & preserve your useful life in the gospel is the prayer of your brother in the best of bonds.

EDWARD SITIR, one of the committee of supply.”

“Phila. February 24th 1841  
Elder Thomas Barton  
Dear Sir

I am requested by the Deacons of the Mount Tabor Church (who are the committee appointed by the Church to get supplies for the Pulpit) to inform you in behalf of the Church that they decline accepting your offer to preach for them next sabbath, and they further instruct me to say to you that they have supplies for that day, you no doubt will think strange that we should refuse to hear—you preach, but your surprise will cease when we inform you that it is in consequence of your declarations of non fellowship for our Pastor, and the general tenor of your letter to William H Crawford in which you express your surprise that we should invite you to preach after such declaration and in which you say, that the Mount Tabor Church is not upon the Old Baptist platform, we are informed by William H Crawford that you were privy too and did approve of his letters to the editor of the Signs of the Times recently published in that paper before they were so published, and He now says that He has no doubt that you approve there publication as well as the editorial remarks published in the same paper in both of which the Mount Tabor church is most shamefully misrepresented and held up to public ridicule in as much as W. H. Crawford and Mr. Beebe have both withheld much of the conversation that took place at the interview in the meeting-house and published much that never took place, evidently with the design of injuring our standing as a Baptist Church and thereby injure us in our Financial concerns.

yours Respectfully  
JOHN DOBLEMAN  
Church Clerk”

FOR THE SIGNS OF THE TIMES.

Exposition of the EPISTLE TO THE HEBREWS,  
by Doct. P. A. Klipstine, New Baltimore, Va.

CHAPTER VI.

Towards the close of the preceding chapter, the Apostle informs the Hebrews, that he had many things to say to them concerning Christ, and things hard to be uttered, since they were dull of hearing, and he charges them with such dulness, that although they had professed christianity long enough to be teachers, yet they were ignorant that the law was merely the first principles of the oracles of God; and instead of having attained to the stature of full-grown men in Christ, so as to be able to understand and digest the great truths of the gospel, which he calls meat, they were naught but babes, unskilful in the word of righteousness, and having need of milk, or that kind of teaching, which should point out the nature and extent of the law there styled *the first principles of the oracles of God*, and in the first verse of this chapter, *the principles of the doctrine of Christ*. From this state of childhood, the Apostle endeavors to wean them and to advance them to manhood—he seeks to withdraw them from the law and establish them on the gospel—he therefore exhorts them to leave the principles of the doctrine of Christ embraced in the law, and to go on to the perfection of the gospel.” *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*” Now here are five points enumerated by the law, and termed, by the Apostle, *the principles of the doctrine of Christ*, which, although plainly indicative of the doctrine and practice of the gospel, yet contain in themselves nothing satisfactory to God in a spiritual point of view. Like the index at a cross-road, they point to the way, while they fail to advance the traveller a foot on his journey. The Apostle terms the rit-

uals of the law, which were intended to exhibit these points, *dead works*, and he dissuades the Hebrews from making them the foundation of those graces and practices, which then shone forth in the rising brightness of the gospel, by which the shadows of the law were to be dispelled and driven away. The first point enumerated under the law is *repentance*, “Not laying again from *dead works* the foundation of repentance.” For an offence committed under the law, the transgressor produced a lamb for sacrifice and thus evinced his *repentance*, and averted the wrath of God in a temporal sense; but the repentance of the Hebrews, if they were christians, was of a higher order—it was founded upon the great sacrifice of his people, the Lamb of God, who is exalted a Prince and a Savior to give *repentance* and remission of sins unto Israel. That repentance needed not that its foundation should be again laid on the dead works of the law; for it was a godly sorrow for sin, that worked repentance unto life not to be repented of. The second point under the law is, *faith towards God*, “not laying again from dead works the foundation of faith towards God.” The worshipper under the law manifested his faith towards God in the various sacrifices practised under the law—for why sacrifice to God, if he did not believe in him? But the Hebrews had made a profession of faith in the blood of the everlasting covenant, in Christ the Lamb of God slain from the foundation of the world, in Jesus, the mighty God; the everlasting Father and the Prince of Peace. Then why recur to the weak and beggarly elements, the dead works of the law, to lay again the foundation of their faith towards God?

The third point under the law is, *the doctrine of Baptism*,—“Not laying again from dead works the foundation of the doctrine of Baptisms.” By baptisms under the law, we understand those various *ablutions* or *washings* practised for the purification of the flesh; for, says the Apostle, “The gifts and sacrifices of the law could not make him that did the service perfect, as pertaining to the conscience, for they stood only in meats and drinks and divers *washings*, and carnal ordinances.”—Now these under the law needed repetition;—but the Hebrews had been baptized into Christ, and that baptism was not the putting away the filth of the flesh, but the answer of a good conscience; consequently it needed no repetition, or having its foundation again laid in the dead works of the law.

The fourth point under the law is *the doctrine of laying on of hands*: “Not laying again from dead works the foundation of the doctrine of laying on of hands.” This ceremony under the law consisted in the laying of the hands of the priest on the head of the victim, about to be sacrificed, as well as on the head of the scape-goat, over which he confessed the sins of the people, and then sent it away into the wilderness: but the Hebrews had been sanctified by the will of God, through the offering of the body of Jesus Christ *once*, and as the prophet expresses it, “Himself bare our sins in his own body on the tree.” Their sins had been

borne away to the land of eternal forgetfulness; and their imputation to the Son of God, or their being placed upon his head was the cause of his subjection for a season to death. Jesus on his own account could not have tasted death; for death is the consequence of transgression. Seeing then that their transgressions had been cancelled by the great Surety of sinners, and borne away to the wilderness, the land of death and the grave, why should they return to the dead works of the law to lay again the foundation of the doctrine of laying on of hands?

The fifth point is *The doctrine of the resurrection of the dead and eternal judgment*, "Not laying again, from dead works, the foundation of the doctrine of the resurrection of the dead and eternal judgment." This sublime doctrine though dimly shadowed forth under the law, was yet implicated in it.

The consumption of the innocent victim on the altar by fire from the Lord, the liberation of the pigeon dipt in its fellow's blood, the release of the scape-goat and its transmission to the wilderness, while its fellow suffered the penalty of death, were shadows of the death and resurrection of our Lord, whilst the judgment which established this order of things and was evanescent in its character, was a figure of that which should establish the church of Christ on a permanent basis, and was *eternal in its character*. But the Hebrews knew that the resurrection of the dead and eternal judgment, which were dim and obscure under the law, shone forth in all the brightness of reality under the gospel; for life and immortality had been brought to light—the Lord of life and glory had arisen from the dead; from the court of high heaven the imperial mandate had issued for his release; a bright messenger had been despatched to break the bands of death and to loose the fetters of the grave; in vain the sealed rock, the band of armed men, the deep damp vault present impediments: at his awful approach the earth quaked, the Roman guards fell as dead men to the ground, the rock leaped from its basement, and the King of glory walked forth from the environs of the tomb in all the majesty of triumph, as a mighty conqueror with the spoils of hell and the grave, and leading captivity captive—all power in heaven and earth was given him: Jesus had ascended to the right hand of the Majesty on high; the poor despised Nazarene had become the awful Judge of quick and dead; from his girdle were suspended the keys of death and hell, and at the appointed time he should again return taking vengeance on them that knew not God and obeyed not the gospel—then why should the Hebrews resort to the dim light of the law to lay again the foundation of these sublime truths? Now all these ceremonies under the law had to be repeated, because the comers thereunto were not made perfect; *for the law made nothing perfect*: and from the dead works of the law shadowing forth these grand truths of the gospel, the Apostle exhorts the Hebrews to retire and to go on to that perfection which *the bringing in of a better hope* produced, even the perfec-

tion of the gospel, and in the following verse he expresses the assurance that they would thus act: "*And this will we do if God permit.*" In the following verses he gives the reason of that assurance, and in our view describes the christian character, with particular reference to the Hebrews in their then condition as worshippers under the law: "*For it is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come.*" The first thing, that arrests the attention is the remarkable coincidence both as to number and application between the strong expressions contained in these verses and those upon which we have just treated. Here are five points under the gospel agreeing in order, and of the same import with those under the law.—

The first point is embraced in the term *enlightened*: "*For it is impossible for those, who were once enlightened.*" By this term, the enlightening influence of the Holy Spirit in regeneration is undoubtedly meant, which illumines the understanding and brings to light the exceeding sinfulness of sin, thereby inducing *repentance* as its first fruit, and thus it stands in apposition to *laying again the foundation of repentance*, the first point enumerated under the law. The second point under the gospel is embraced in the phrase, "*And have tasted of the heavenly gift,*" the gift of *faith*; for faith follows repentance and is a heavenly gift.—The Apostle elsewhere calls it the gift of God and enumerates it among the graces of the Spirit. It is not our design to enter into a disquisition of the nature and essence of faith. It is a subject that has convulsed what is called the christian world ever since the promulgation and spread of the gospel; and after all that has been said and written on the subject, we would act wisely in taking the Apostle's definition of faith, "*That it is the substance of things hoped for, the evidence of things not seen,*" and in its origin is a heavenly gift.—

This heavenly gift of faith stands associated with *faith towards God*, the second point under the law. The third point under the gospel is embraced in the phrase, *and were made partakers of the Holy Ghost*. By this the ordinance of baptism is doubtless intended. Baptism as an ordinance of the church is consequent upon a profession of faith in Christ; thus the eunuch to Philip: "*See, here is water, what doth hinder me to be baptized? If thou believest with all thine heart thou mayest.*"—But they may be said to be partakers of the Holy Ghost, by receiving the ordinance of baptism in his name; for when Paul came to Ephesus and found certain disciples there, he said unto them, "*Have ye received the Holy Ghost since ye believed?*" And they said unto him, "*We have not so much as heard whether there be any Holy Ghost.*" And he said unto them, "*Unto what then were ye baptized?*" The Holy Spirit moreover sanctioned the baptism of our Lord, by descending in a bodily shape like a dove upon him; and in the Evangelists it is said, "*He shall baptize you with the Holy Ghost and with fire.*" The

phrase then, *were made partakers of the Holy Ghost*, is expressive of the ordinance of baptism, and it stands connected with the doctrine of baptisms, the third point under the law. The fourth point under the gospel is embraced in the phrase, *and have tasted the good word of God*. By this phrase the ordinance of the supper is evidently intended, to which believers are entitled after baptism, and it stands in connexion with, *laying on of hands*, the fourth point under the law: for as the priest laid his hands on the head of the victim about to be sacrificed, and poured out its blood when slain, so in this ordinance, we behold the body of our Lord broken, and his precious blood shed for the remission of sins. Moreover our Savior says, "*Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.*" Now as our Lord is in various places styled the Word of God, and himself declares, "*Except ye eat his flesh and drink his blood ye have no life in you,*" therefore the expression, *have tasted the good word of God*, is a plain figure of the ordinance of the supper. The fifth point under the gospel is contained in the phrase, *powers of the world to come*. The term, *powers*, being in the plural number, and the expression being *powers of the world to come*, makes the allusion to the resurrection of the dead and eternal judgment, the fifth point enumerated under the law, so striking as scarcely to need comment. But eternal judgment embraced in the phrase, *powers of the world to come*, have reference to the gospel kingdom, and not to the final consummation of all things, when according to the popular belief, there will be a general resurrection of the dead and a general judgment; for the Apostle is speaking about the *doctrine of the resurrection of the dead, and eternal judgment*, as is evident from the last clause of the second verse, the proper reading of which is, "*Not laying again from dead works the foundation of the doctrine of the resurrection of the dead and eternal judgment.*" *The world to come*, under this view, consequently agrees with our comment on the fifth verse of the second chapter. "*For unto the angels hath he not put in subjection the world to come whereof we speak.*" The doctrine of the resurrection of the dead and eternal judgment then, in this place, has reference rather to that glorious truth as held by the church, of the identity of Christ and his people; that they are one—He the Head, and they the members; that when he died, they died with him; that when he rose, they rose with him; and from the decision or judgment of his laws, as set forth in the scriptures and unfolded in the church, there can be no appeal: it is eternal. We adopt this view of the subject, rather than that already alluded to, because they are spoken of as *powers of the world to come*, that is, powers to be felt and exercised by the church, after the King should have been seated on the throne of his glory under the gospel dispensation, subsequent to the destruction of Jerusalem, and the abolition of the Jewish economy.

[We are here compelled to divide this article, and defer the remainder until next number.—Ed.]

**Circular Letter.**

*The Warwick Baptist Association, convened with the church at Walkill, Orange Co., N. Y., To the churches whose messengers we are, send christian salutation:*

BELOVED BRETHREN:—Of the rich and ample variety of profitable subjects embraced in the gospel of our Lord Jesus Christ, we elect as the subject of this epistle, that of

## GOSPEL LIBERTY.

Restricted, in the discussion of this subject, as we must necessarily be, to the ordinary limits of a Circular; we propose to present only some general observations, in which we desire to stir up your pure minds by way of remembrance.

The vital importance of this subject is fully implied in the admonition of the Apostle (Gal. v. i.) "Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The disorder, confusion and even witchcraft that obtained in the Galatian churches, through their inattention to the true principles of GOSPEL LIBERTY should be regarded as a warning to the church of Christ, in all subsequent ages.

That the saints of God, are, by grace, called from a state of spiritual bondage into a state of spiritual liberty, is too clearly declared in the New Testament to require arguments to establish the simple fact; but the true, scriptural nature and tendency of that liberty, is not so clearly understood; it has been, and still is a subject of much controversy among professors of christianity. As in politics, so also in theology, the term *liberty*, is often rendered vague and indefinite. In states and nations where tyranny and oppression abound, liberty is boasted of: in churches too, where the Sinai covenant is regarded as the rule of christian practice, the people talk much of liberty; while the real liberty of the gospel is regarded by them as the floodgate to licentiousness, and the open road to hell. GOSPEL LIBERTY, is the opposite of legal servitude and bondage; it is the state into which the saints are brought when experimentally released from the guilt and consequence of sin, and from the curse and dominion of the law. Hence, in his allegory, Paul tells us, Gal. iv. 24—31, the two sons of Abraham, the one by a bond maid, and the other by the free woman, represent the two covenants; that of Mount Sinai, commonly called the covenant of works, and which gendereth to bondage, (insomuch that all the children of the covenant of works are children of bondage;) and the other is figuratively, the covenant of grace, and peculiar to the *Jerusalem which is above, is free, and is the mother of us all*; who, as Isaac was, are the children of promise. We cannot be participants of this liberty while we remain under the law, "For the law hath dominion over a man as long as he liveth." Rom vii. 1. And, "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv. 1—7. We envy not the heads or hearts of those who, through their ignorance of the true nature of GOSPEL LIBERTY, suppose it to be a door to licentiousness, or an unrestrained license to commit sin.—If to be changed from a servant to a child; from a slave to a son, involves such absurdity, then the

slandrous reports of those defamers of the primitive church, who affirmed that *they said they would sin that grace might thereby abound*, was not altogether without foundation. Or if, to secure the affections of the saints to Christ, or their conformity to the doctrine and precepts of our Savior; the thunder, fire and tempest of Mt. Sinai were necessary, a release from the bondage and dominion of the law might be justly charged with such consequences. He must be ignorant indeed of the true principles of gospel liberty, who does not know that in releasing the people of God from the law, which they never did nor could keep, they are brought under law to Christ. Instead of perpetual bondage under Moses, the royal law of liberty is indelibly written in their hearts, with a provision as strong as the arm of God's omnipotence, that they shall never violate the provisions of the new covenant. The heart of stone is taken away, and a heart of flesh is given: they shall not depart from God, nor will he turn away from them, or cease to do them good. This, in reality, constitutes the ground of gospel liberty, *a new heart given*. Not the hand writing of ordinances requiring servitude and gendering to bondage; but the law of the spirit of life in Christ Jesus, by which we are made free from the law of sin and death, as an abiding and governing principle, is established in their hearts. It is not issued from the mountain in Arabia that might be touched only on penalty of death and damnation; but is that law that goeth forth from Zion, bearing the seal and signet of Jesus our spiritual King. This royal law, is a law of liberty, because it enjoins on the people of God no servitude or drudgery. *It is God that worketh in you to will and to do of his own good pleasure*; and hence, as the poet has said,

"Grace, like an uncorrupted seed  
Abides and reigns within;  
Immortal principles forbid  
The sons of God to sin."

This new covenant relation to Christ, into which the sons of God are brought, when they receive the spirit of adoption, invariably banishes from them the love of sin; with their mind, they serve the law of God their Savior; even while with their flesh they continue to serve the law of sin.—"Whatsoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John iii. 9.—"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John iii. 4.

The subjects of gospel liberty enjoy in Christ a full, free and eternal release from the demands, penalties, curses and threats of the law, and are commanded to touch not, taste not, and handle not. Col. ii. 21. Thus, being fully delivered from the law, and all connexion between them and it forever dissolved; "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 1, 2.

By the law of the spirit of life in Christ Jesus, we understand, the immutable principle of holiness, that governs the affections, desires and faith of all who are born of God. In Christ was life, and that life was the light of men. Of his fulness have all we received, and grace for grace. John i. 4 & 16. This life is emphatically, Christ in them the hope of glory. Jesus says, "I am the resurrection and the life." John xi. 25. This vital principle, is the spirit of adoption; it brings us, under its all-powerful and irresistible government, to the enjoyment of our union and identity with Christ; and as he, in his death, dissolved forever his connexion with the law, that he took on

himself when he was made of a woman, having fulfilled its requisitions and forever cancelled all its demands; nailed its rites, ordinances, ceremonies and penalties with him to the cross; in his triumphant resurrection, he is justified in the Spirit, preached to the gentiles, believed on in the world and received up into glory. In his exaltation to the right hand of the divine Majesty, in which he is made higher than the law under which he suffered, yea higher than the heavens, is glorified with God's own self, with the glory which he had with the Father before the world begun, or before his incarnation; he has received that kingdom that was appointed unto him, and which, agreeably to the good pleasure of the Father, he has given to his **LITTLE ROCK**; has taken his majestic seat upon his holy hill Zion; rolled the old heavens together like a scroll, caused the elements thereof to be dissolved with fervent heat; and now presides, the supreme Head over all things to his church; which is his body, and the fulness of him that filleth all in all. He sits, the unrivalled King and Priest upon his throne, unrivalled in his majesty and dominion; and he shall build the temple of the Lord, and he shall bear the glory, and the counsel of peace shall be between them both. Now of the things which we have spoken, this is the sum: We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. Heb. viii. 1. In our union to him, we stand accepted in the Beloved, redeemed from under the law, washed from all our pollutions in his blood, freely justified by his grace, forever perfected through his one offering, and finally brought into the glorious liberty of the sons of God. Now the exhortation speaketh unto us as unto children: *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, &c. And again: Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage.* The yoke of bondage which we are admonished to avoid, is that spoken of in Acts xv. 10, *which neither we nor our fathers were able to bear*; and the very attempt to impose it upon the freeborn sons of God, is denounced as "tempting God:" for whom the Son makes free, shall be free indeed. John viii. 36. *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.

Persecution and cruel mockings from the family of Hagar, and especially from her illegitimate progeny we have reason to expect: for the Apostle says: but as then, [in Abraham's house] he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scriptures? *Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman.* Gal. iv. 29, 30. But we can well afford to bear all the insults and mockings of the enemy, seeing we have the assurance that the eternal God is our refuge, and underneath us are his everlasting arms. He rideth upon the heavens in our help, and in his excellency on the sky,—

"A hope so much divine,  
May trials well endure."

But does it not become us, brethren, in this exalted relation in which we stand to our exalted Prince and Savior, to *watch and pray, lest we enter into temptation*,—to regard with the utmost care the admonition: *But, brethren, use not that liberty for an occasion to the flesh?* If we find not in us a governing principle of grace, forbidding us to sin, inspiring a constant desire to be in all things conformed to Christ, then are we destitute of that spirit

that was in Christ: and if any man have not the Spirit of Christ he is none of his. Awful thought! If by the terrors of law, the fear of hell, dread of perdition, or by any other restraints, such as human pledges, vows, &c., we are restrained from out-breaking transgressions—such constrained righteousness, however extensive it may be, leaves us without hope and without God—aliens to this grace, and with the sons of bondage to be cast out and cut off forever.

Here the doubting saints may try themselves by an unerring standard: one that cannot deceive us; if we are the sons of God, our desire will be above all things, to walk worthy of that high vocation wherewith he has called us.

That the epithets, *antinomian*, *libertine*, *deist*, &c., will be heaped on those who hold the doctrine briefly touched on in this letter, is fully anticipated, for we have divine assurance, that all who will live godly in Christ Jesus, shall suffer persecution; but the best refutation of the slander of our enemies, and the most noble rebuke we can give them, is an unblemished life and deportment before them; that they may be ashamed; having nothing (founded in truth) whereof to accuse us, and while we thus keep our garments unspotted from the flesh; let us give place, unto them, (who privily insinuate themselves among us, to spy out our liberty which we have in Christ Jesus,) by subjection, no, not for an hour.

And let us also, dear brethren, avoid being entangled again with the yoke of bondage; by marking and avoiding such as Balaam-like, would lay a stumbling block in the way of the saints. And finally, brethren, we exhort you, Warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men. See that none render evil for evil unto any man; but follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God, in Christ Jesus concerning you. Quench not the spirit. Despise not prophesyings. 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 preserve your whole soul and body blameless. Faithful is he that calleth you, who also will do it. The grace of our Lord Jesus Christ be with you. AMEN.

G. CONKLIN, Moderator.

G. BEEBE, Clerk.

### Corresponding Letter.

The Warwick Baptist Association, convened at Wallkill, Orange Co., N. Y., June 9 & 10, 1841, To the associations with whom they correspond, send christian salutation,—

DEARLY BELOVED IN THE FAITH—Grace be to you and peace from God our Father, and from the Lord Jesus Christ:—With delight and gladness in the Lord Jesus Christ we embrace another opportunity which is afforded us of continuing our intercourse with you. May the God of Zion make it a profitable season to our souls, through the blessing of divine grace, and we experience, *How good and how pleasant it is for brethren to dwell together in unity; in the doctrine and faith of Christ, and in its heavenly practice. Having therefore, obtained help of God, we continue unto this day; earnestly contending for the faith which was one delivered unto the saints.* And we hope we can say from the heart, the love of Christ constraineth us thus to act and to have no fellowship with the unfruitful works of darkness, but rather reprove them; for the fruit of the Spirit is in all goodness, and righteousness, and truth. Brethren, the truth is precious; more precious than gold, yea, than the most fine gold. May we rejoice that our defence is the Rock of ages, and underneath are the

everlasting arms. O Zion, be joyful, the eternal God is thy refuge; there is none like unto the God of Jeshurun, who rideth upon the heaven in thy heaven in thy help, and in his excellency on the sky. We also rejoice that the church of Christ shall stand fast amidst all the lo-heres and lo-theres; and Zion is a tabernacle that shall not be taken down—not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. For the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King, he will save us. Beloved, if God so loved us, we ought also to love one another. May we feel more of the bond of love to each other, and our hearts bound together as one family and disciples of the Lamb of God. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. We earnestly solicit a continuation of your correspondence and an interest in your prayers.

We remain yours in the kingdom and patience of Jesus Christ.

G. CONKLIN, Moderator.

G. BEEBE, Clerk.

## EDITORIAL.

NEW-VERNON, N. Y., JUNE 15, 1841.

### HOW THEY MAKE MINISTERS IN PHILADELPHIA!

The following article from the "Baptist Record" of that place, will serve as a specimen. First, the young lads must be apprenticed to Mr. Gillet. In his school, they must study and obtain an education "by the grace of God." (How profane, thus to use the name of the Lord!) This is to enable them to preach the gospel—not the grace of God;—but the education they are to obtain by the grace of God: such, at least is the hope of Mr. G. The writer complains that some of his fellow craftsmen, are prematurely exhibiting his work, and that some of his boys, who by the by, are not licenced, nor does their instructor know that they ever will be, are put into the pulpit to preach. Mr. G. says, they are very young, pious and of course modest; but still their extreme modesty seems to fail them when opportunity serves to mount the rostrum. Mr. G. is alarmed, because he thinks the lads are in danger, for as yet they are at the same comparative distance from his degree of accomplishment, that a boy studying Grammar, is from the requisite qualifications of an able physician; or a lad that has shown some predilections for becoming a lawyer, from being competent to manage the most difficult and responsible case in law; and if they should after an application of six or eight years to study become as efficient as Mr. G. himself is, still they will remain as distant from the qualifications with which the Lord endows his ministers, as is the equator from the poles.

"TO PASTORS.—We have several young men under our care, as pastor of a church in this city; and these young men are studying the rudiments of an education, which, when obtained, by the grace and spirit of God, we hope will qualify them to preach the glorious Gospel of Jesus Christ. Not one of these brethren has yet been licenced to preach, nor do we know that one of them supposes himself at all qualified so to do. Indeed they have never spoken in a more public assembly than that of a social prayer meeting, held by their

They are very young, pious, and of course modest; we love them, and the church loves them, and prays for them, and we hope that they may be useful. But they are in danger, and we are alarmed, and we are the more so, because of the nature of the danger, and the source from whence it comes. It comes from middle-aged, experienced Pastors, who persuade one of these lambs of our fold to enter the pulpit and preach, while he is a young brother, not eighteen, unlicenced and diffident, but easily persuaded, of course by an experienced minister.

Now these things ought not so to be. No young man—no old man—or man of any age, ought even to be asked into our pulpits, who is not scripturally licenced,\* and has not qualifications for instructing the people. We lift up our voice in affectionate protestation against the practice, and some of our brethren who have transgressed in this matter, must be persuaded in earnest, and in love, by us, to do so no more, especially with those of whom God hath appointed us overseers.

Brethren, look at this course of procedure in a true light. If a member of your family was ill, you would not call upon the first boy that came to your house, to prescribe for that sick child or companion, merely because that boy loved the welfare of your family, and was studying English grammar, and expecting after about six years to begin the study of medicine, and of the human constitution.

If your character or property were at stake in a suit at law, you would not call on a boy of eighteen, or twenty, or even twenty-one years, to plead your cause, merely on account of his feeling deeply interested in your pecuniary affairs, and having expressed an occasional predilection for the study of the science of the law, and having been a few weeks to a school where geography in its simplest forms, and a few elementary studies had been entered upon or pursued.

Now, beloved senior brethren, we speak from bitter experience, for we pretended to preach when a mere boy, by the persuasion of some who should have taught us better, and we hope that as much regard will be paid to the instrument you employ in winning souls to Christ, as is paid to those means in which your temporal interests are involved." G.

WARWICK ASSOCIATION AND OLD SCHOOL MEETING.—We have been truly blessed with a most delightful season; a time of refreshing from the presence of our Lord. The coming together of our brethren, our companions in the tribulation and persecutions of the present degenerate day, was as the meeting of kindred spirits; and our interview was marked by that harmony and fellowship which is so characteristic of the *real old fashioned Baptists*. Our feast of *fat things full of marrow*, commenced with an introductory sermon, by brother Trott of Virginia, founded on the words, "Holiness becometh thine house, O Lord, forever," Psalms xciii. 5. The Lord enabled our brother to present this text with peculiar force and beauty, *shewing the house to the house*, and with the most happy and powerful illustrations, demonstrating by the scriptures, and that in perfect harmony with the experience of the saints, that holiness becometh the Lord's house forever: while the awful denunciations of wrath upon such as would defile the temple of the Lord, was duly considered. In the afternoon, brother Hezekiah West preached from Phill. iii. 10: "That I might know him and

\* What is a scriptural license?

the power of his resurrection, &c. In discussing this subject, it seemed the curtain was thrown back, and the brethren had a view of that divine excellency that made the Apostle Paul so ready and willing to esteem all his former wisdom, fame and religion as dung and dross; yea, and to count all things but dross that he might win Christ; and that he might know him and the power of his resurrection, &c. The associational business of the day, being a matter of comparative insignificance, was soon but amicably disposed of; we having shook hands and parted with stiff parliamentary formalities when the New School members of our former connexion took their leave.

On Thursday. We enjoyed one of the richest and most delightful feasts we ever witnessed; our brother Joel W. Clark came to us in the fulness of the blessings of the gospel of peace. He dwelt upon the *exceeding great* and precious promises, which our Lord has given to his dear children; and an exceeding great and precious season it was to our souls. The text was 2 Peter i. 4. This was our first interview with brother Clark; and his coming was like the coming of Titus. We hope it may not be the last time we shall see that dear brother in the flesh. Brother Pitcher followed from Isa. xlv. 17. On which, after having spoken of the utter confusion and ultimate overthrow of all the makers of idols, he set forth, in strong and emphatic language, the everlasting salvation of Israel, *in the Lord*; and the blessed assurance that God's people shall not be ashamed nor confounded, world without end. Brother H. Hait, preached in the afternoon from 1 Peter i. 2—5: "Blessed be the God, and Father of our Lord," &c., with great originality and force; although quite unadorned with blandishments of human science, yet in demonstration of the Holy Ghost and with power. In the closing discourse, brother H. Pettit, set forth the final dissolution of nature, when the conflicts of the saints shall be over, the redeemed all gathered into the fold, and when, "The Lord himself shall descend from heaven with a shout!" After which the association adjourned, to meet again, if the Lord will, with the church at this place, next year.

According to a previous arrangement, the brethren that attended the association, many of them, convened with the New Vernon church, on Saturday last, to hold what we call an "Old School Baptist Meeting," or in other words to worship God, without having any other motive in view.—Here the Lord was graciously pleased to repeat the visit of his love; to shed down upon his chosen ones such comfort, such heavenly consolation, such refined joys as to make the season one long to be remembered.

Should we contrast such heavenly seasons as we have enjoyed at these meetings, with the ranting movements of the popular tribes of professors in our day, we would feel constrained to use such language as this:

"What others value we resign;

Lord 'tis enough that thou art," *ours*.

Let them tug, and toil, and sweat, and labor to produce their carnal excitements: let them make

their converts beyond the seas and at home; let them grasp the wealth, the human policy, the wisdom and applause of the world, and endeavor to monopolize the benevolence of the whole world: then let them revile, persecute, ridicule, and slander the Old School Baptists; let them predict our utter extermination from the earth, and labor to make true their predictions,—from our hearts we pity them. Poor souls! how ignorant are they of the joys of the salvation of our God; they are ever learning and never able to come to the knowledge of the truth. With all their boasted light, and wisdom, high sounding titles of flattery by which they receive honor one of another, how little do they know or care for the declarations of our God, who rideth upon the heavens in our help and in his excellency on the sky.

In view of the distinguishing goodness and grace of God to usward, dear brethren, does it not become us to be upon our "watch tower," to gird on the whole armor of righteousness, to watch and be sober? God has spoken to us and instructed us, with a strong hand; he has charged us to say not *A confederacy* to all to whom the popular religious voice shall say *A confederacy*; neither fear their fear nor be afraid: but it is ours to sanctify the Lord of hosts himself, and let him be our fear and our dread. Isa. xiii 11—13. While others seek unto them that have familiar spirits, unto wizards that peep and that mutter, let us appeal to the law and to the testimony; they who speak not according to these have no light in them.

MR. PECK'S CHALLENGE.—Will Mr. John M. Peck of the Kentucky Banner and Pioneer, inform us who he considers as *leading characters*, of the Old School, or as he is pleased to term them, the anti-mission Baptists; or would he feel his mammoth self degraded if the rustic editor of this paper should take up the gauntlet he has thrown out, in which he stands pledged to prove that we Old School Baptists are not Predestinarian, but anti-nomian Baptists? We acknowledge no leading characters among us, but Him that leadeth Joseph as a flock. Psa. lxxx. 1. Who calleth his own sheep by name and leadeth them out. John x. 3. If Mr. Peck has the temerity to challenge Him to the contest, He may respond in thunder from his awful throne; but we are inclined to believe that the challenge was intended for the Old Fashioned Baptists; and if so, though very small among the thousands of Israel, *we*, (don't be offended,) we will accept the challenge, and although we have not the armor of Saul, we will try what virtue there may be in a few smooth stones from the brook; when hurled at an uncircumcised Philistine that has the effrontery to defy the armies of the living God.

TO CORRESPONDENTS.—Absence from home, has prevented our paying due attention to some communications now on hand, brother John Clark's, enclosing a letter to him from Dea. E. Siter of Mt. Tabor church, shall appear in our next; that in which he has made some suggestions in relation to the plan of publishing the next volume, is under consideration, as we anticipate the pleasure of a personal interview before long, perhaps the matter may rest until that time. Many other letters shall receive attention soon.

We rejoice that brother Klipstine has resumed his exposition of the Epistle to the Hebrews. We hope he will not move as tardily as formerly.

## Obituary.

Augusta, Northumberland Co., Pa., May 25, 1841.

Elder HENRY CLARK is no more! He was born July 4th 1791, on the western frontier of Pennsylvania, and was indebted to the exertions of his poor but pious mother, for a common education. He was baptized in Philadelphia, in 1807, and called to preach the gospel for the Shamokin church, about the age of 21 years. He was afterwards pastor, for some years, of the Little Muncy church; and subsequently of the Loyalsock church. In 1821, Elders Smiley, Woolverton and Clark organized the Northumberland Particular Baptist Association, consisting of the three churches under their care. All these Old School pioneers are now gathered to their fathers. For the last few years, Elder C. resided in Augusta, where but few Old School Baptists remain. After an agonizing illness of eleven days his immortal spirit, without a struggle or a groan, took its flight from the house of its earthly tabernacle on Sabbath morning 23d instant. Elder C. was a zealous Predestinarian. He preached a finished, unconditional salvation, maintaining to the last an unyielding opposition to the new plans of making proselytes by means of money and missions.

Very respectfully yours,

J. R. CLARK.

Died at his late residence in Fairfax Co., Va., [near Alexandria, D. C.] on the 5th inst., Mr. WILLIAM SIMMS, aged 82 years. Brother Simms was for many years an Old School Baptist, and, during our stay at Alexandria, among our warmest friends. We trust he has reached that immortal haven where storms and sorrows shall afflict no more.

Voluntown, Ct., June 3, 1841.

ELDER BEEBE.—Please give notice in the Signs of the Times, of the death of Mrs. LYDIA CHESBRO, wife of Elder Elihu Chesbro, who died at her residence in Stonington, Ct., on the first day of June inst., after a short but severe illness of about five days, aged 70 years. In this dispensation of God's providence, her companion is called to mourn the loss of a most dutiful and affectionate wife; her children—of a kind and loving mother; the Baptist church—of a "mother in Israel"; and society—of a useful and worthy member. The subject of this notice and her bereaved companion lived together, faithfully fulfilling to each other the duties binding on them in the marriage covenant, for half a century. About 35 years since, she made a public profession of religion and united with the Baptist church at Stonington, of which she remained a member until the time of her death. On the day of her funeral, her husband said to the writer of this, that he had lost one of the best of wives; that she had fulfilled every obligation of the marriage covenant towards him; that when he was called away from home on the public duties of the ministry, if not convenient for her to accompany him, she would retire to her closet and there pour out her soul in prayer to God that he might be blessed and his ministry accompanied by the Holy Spirit.—On his return home, she would frequently say to him, "Well, you have had a comfortable time while preaching, for I have had an evidence of it." She was fully established in the doctrine of salvation by grace, free, sovereign and unmerited.

I subscribe myself your unworthy friend,

WM. C. STANTON.

At her late residence in Goshen, on Saturday evening the 5th inst.; of consumption, Mrs. NANCY MARIA, consort of Mr. Victor M. Drake, (editor of the Independent Republican) aged 25 years.

Mrs. Drake was the eldest daughter of the late Elder Thomas P. Terry, pastor of Walkill Baptist church. From her childhood she had developed the most amiable and lovely characteristics of her sex; she was mild, affectionate, dignified, constant and modest. As a daughter, a sister, and a wife, she held, very deservedly, the highest place in the affections of her relatives, and friends. Her intimate acquaintance in this neighborhood, where many of her youthful and happy days were spent, have established for her, in the kind remembrance of her young and fair associates, what neither chiselled marble nor sculptured urn could have secured. Being perfectly aware of her approaching dissolution, and retaining her mental faculties

unimpaired to the last; her latest breath was spent in disclaiming all hope for immortality and endless paradise, in any other way than that which is consecrated for the ransomed of the Lord, through Jesus Christ, the all-sufficient Redeemer. Although she had never publicly professed a hope in Christ, she was deeply thoughtful on the subject of religion for several years; and was led to renounce all hope of acceptance with God, upon the ground of personal merit, or works of righteousness that she had done, or ever expected to do. Thus helpless and sensible of her need of the atoning blood and justifying righteousness of our Lord Jesus Christ; it was her privilege to cast herself upon his mercy and grace, with the firm conviction that an arm less potent than that of divine Omnipotence could not be, with safety relied on. May this dispensation of our God be blessed to the surviving companions of her youth; and may grace divine, bear up her bereaved, widowed husband, through this his bitter sorrow, afford consolation to the afflicted mother and numerous relatives and friends; and may we learn the fading and transitory nature of every earthly enjoyment, and be taught so to number our days that we may apply our hearts unto wisdom.

Brookfield, May 20, 1841.

BROTHER BEEBE:—By the request of brother and sister Kimble of Hardeston, I send you a short obituary notice for publication in the Signs.

Yours, &c.

GABRIEL CONKLIN.

Died on Wednesday the 12th inst., at the residence of his father, in the township of Hardeston, Sussex Co., N. J., SAMUEL R. KIMBLE, son of Garrett Kimble, aged about 21 years.

The subject of this obituary notice, was a youth of extraordinary native genius and natural talent, with but limited opportunities for the improvement of his mind, consequently but little of the embellishments of art; yet nature had opened her stores in an abundant manner, and seemed to be dealing out to him very profusely. But alas! that genius had but just begun to be developed, and those talents to shine, by industry and research, when the cold hand of death grasped him, and with him, all the hopes and expectations of his relatives and friends, were laid in the dust.

His disease was an inflammation of the brain, which seemed to defy the power of medicine, thus baffling the utmost skill of his physician. His sufferings, both of body and mind were extreme, during his sickness, which was ten or twelve days. The nature and operation of his complaint, previous to his death, renders the circumstance doubly affecting to the surviving relatives, especially his parents.—May the Lord comfort their minds in the midst of this their sore affliction, with the assurance that it is among the all things that work together for good, to them that love God, to them who are the called according to his purpose.

**Associational Meetings.**

The Chemung Association, will be held with the church at Warren, Bradford Co., Pa., commencing on Friday the 25th June next.

The Alleghany Association, will meet with the Amity and Friendship church, in the village of Friendship, Alleghany Co., N. Y., on Friday the 9th day of July next, at 10 o'clock A. M.

Strangers from a distance are advised to enquire for John Bunnell or Peter Stout, near Friendship village.

The Corresponding Association, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

Ketocton Association, will convene with the thorough, going Old School Baptist church at Upper Broad Run.

Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

**OLD SCHOOL MEETING.**

An Old School Baptist meeting will be held, if the Lord will, with the church at Turin, Lewis Co., N. Y., on Thursday and Friday, the 8th and 9th days of July next, and on Saturday the 10th, a meeting for consultation and conference; and on Sunday the 11th, public worship at the same place.

Such are the arrangements and expectations of the brethren at Turin, as communicated to us by their beloved pastor Elder Martin Salmon, by whom also we are requested to invite all the Old School Baptist brethren, who can, to attend. We have ourself promised to attend, if not providentially prevented; and we hope to enjoy the privilege of seeing and uniting in social devotions with a goodly number of brethren from various places.

**Receipts.**

Amon Cast,	Ky.	\$5
Peyton S. Nance,	"	2
Peter Culp,	Tenn.	5
Peter C. Buck,	"	5
Dea. J. B. Shackelford,	Va.	5 30
Sterling Hillsman,	"	4
Henry Menefee,	"	1
William Mankin,	D. C.	1
Mr. Beaver,	"	1
Mrs. Smith,	"	1
Miss O. M. Dodds,	"	1
Mrs. E. Mankin,	"	1
Capt. E. Bacon,	"	2
H. Simpson,	"	1
J. Grimes,	"	1
James Towles,	"	1
U. D. Welch,	Md.	1
James Jenkins,	"	1
Edward Grice,	"	2
James Blizzard, Esq.,	"	1
Elder S. Trott, for S. Streete,	"	1
Mrs. Gill,	"	1
William Sellman,	"	1
J. H. Worthington,	"	1
Mrs. M. Duley,	"	1
Miss R. Candler,	"	1
Abel Durham,	"	1
Joseph Arthur,	"	1
Mrs. Susan L. Wetherly	"	1
Benjamin Cloud,	Del.	1
James McDowell, Sen.,	"	1 50
A. Dady,	"	1
John McCrone, Jun.,	"	1 50
James Adams,	"	1
Elder John Miller,	"	5
Elder Thomas Barton,	"	11
Robert Adair,	"	1
Elder H. T. Craig,	Ia.	5
Elder L. Lee,	"	2
Capt. Calvin Tubbs,	Pa.	1
Elder T. Harris,	"	2
Adam Hufnagle,	"	1
William L. Brooks,	"	1
Elder James B. Bowen,	"	10
Elder Hezekiah West,	"	5
John Carson,	"	5
Dea. M. L. Corwin,	N. Y.	2
Dea. M. Benedict,	"	1
Jesse Carpenter,	"	1
James Weed,	"	1
Mrs. M. Wheat,	"	1
Dea. E. Carey,	"	1
Dea. Levi Gates,	"	1
Elder John F. Felty,	"	4
Walter Everett,	"	1
Asa Elston,	"	1
John L. Sayer,	"	1
S. Wheeler,	"	2
Elder C. Suydam, (per Elder S. Trott),	N. J.	13
G. S. Short, Esq.,	O.	1
Total,		\$137 30

N. B. The \$5 received, in the 9th number of this volume, to E. Daggett, Esq., Ga., should have been to brother Ferney Ivey, of that place. We make the correction at the request of Mr. D.

NEW AGENTS:—Alfred Eastland, Esq., P. M., Hillsboro' Mo. James Fisher, Indianapolis, Ia.

**List of Agents.**

The following list of agents are duly authorised to collect, receipt and transmit to the editor all monies due to the Signs of the Times:—

- MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.
- NEW HAMPSHIRE.—Jed Fernald.
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# SIGNS OF THE TIMES.

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"THE SWORD OF THE LORD AND OF GIDEON."

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Exposition of the EPISTLE TO THE HEBREWS, by Doct. P. A. Klipstine, New Baltimore, Va.

### CHAPTER VI.

[CONTINUED FROM PAGE 92.]

The Apostle thus far has enumerated the graces and doctrine of the christian character, and contrasted them with their shadows under the law: he has spoken of repentance, faith, baptism, the Lord's supper, and the state of glory and perfect judgment, to which the church was destined, and all this in reference to the Hebrews as christians and at the same time as observers of the ceremonial law. He now proceeds to show the absurdity of viewing the gospel in the same light as the law, by introducing a supposition, *if they shall fall away*. If the worshippers under the gospel shall fall away, as did those under the law, they cannot *renew them again to repentance*, as did those under the law—and why? Because under the law there were many sacrifices, and a repetition of them was necessary: For, says the Apostle, the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect; for if that were the case, why need they be repeated? And the Apostle asks the question: "For then," says he, "would they not have ceased to be offered?" And he begins the reason, "Because the worshipper once purged should have had no more conscience of sins." But under the gospel there is but one sacrifice, and the comers thereunto were made perfect. "For," says the Apostle, "the law made nothing perfect, but the bringing in of a better hope *did*, by the which we draw nigh unto God." Jesus, the Great High Priest, had made atonement for the transgressions of his people, and "where remission of sin is, there is no more offering." By one sacrifice he had forever perfected them that are sanctified, or set apart in him. Now the Apostle argues that if under the gospel they shall fall away as under the law, *they cannot renew them again to repentance*, as under the law, because, there being but one sacrifice under the gospel, they would have to *crucify to themselves the Son of God afresh*, which is impossible; for, says the Apostle, "Christ is not entered into the holy places made with hands

which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself *after*, as the high priest entereth into the holy place every year with blood of others, (for then must he often have suffered since the foundation of the world) but *now in the end of the world hath he appeared* to put away sin by the sacrifice of himself." Therefore it is impossible that he should again be offered up. Now, as he put away sin by the sacrifice of himself, and by one offering hath forever perfected them that are sanctified or set apart in him, therefore by as much as it is impossible that he should again be offered up, by so much is it impossible that they for whom he was offered up, should need a repetition of his sacrifice to renew them again, and by so much is it equally impossible that they shall fall away; "for he is able to save them to the *utmost* that come unto God by him, seeing he ever liveth to make intercession for them. But not only would they crucify the Son of God afresh, if under the gospel they should fall away, as under the law, but also *put him to an open shame*, in rendering it necessary, for their restoration, that he should be crucified again, and thus tarnishing the glory and perfection of his salvation by clearly demonstrating as much virtue in the victim sacrificed under the law, as in the Lamb of God that taketh away the sin of the world,—which is absurd.

We have thus far endeavored to give our understanding of the meaning of the Apostle in this point of his Epistle to the Hebrews, and instead of viewing the matter treated upon in these verses, like some, as dark and ambiguous, full of portent and dread and calculated to disquiet the believer in Jesus, we think we have discovered in them a confirmation of those great fundamental principles advocated by the Apostle in all his Epistles, and in this place treated with a master's hand, and set out in bold relief by the skilful pencil of the accomplished artist. In this Epistle he seems to delight in contrast. At the commencement he contrasts Christ with angels, then with Moses, then with the Jewish high priest, and here he has instituted a comparison between the ceremonial law and the gospel. The principal design and chief object of the Apostle, as we have before observed, was to withdraw the Hebrew christians from the observance of the ceremonial law, to which they seem to have been devoted, and by the contrast here exhibited, he shows the superior beauty and excellency of the gospel, and thus seeks to win them from the observance of this institution of their fathers. In the two succeeding verses he carries the contrast still farther, compares the condition of those under the gospel with those under the law, and furnishes an additional reason for the

assurance already expressed that they would leave the principles of the doctrine of Christ, or the law, and go on to perfection, or the gospel. *For the earth, which drinketh in the rain, that cometh oft upon it, and bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God.*—By the earth here, we understand the subjects of the grace of God, and by the rain, the gift of grace itself—God vouchsafes unto his people grace in frequent and plentiful showers, the effect of which is good works acceptable unto him through Jesus Christ, expressed under the figure of the earth's bringing forth herbs meet for them by whom it is dressed, and this earth receiveth blessings from God; He blesses his people with spiritual blessings, and no good thing does he withhold from them; for all things work together for good to them that love God, who are the called according to his purpose. *But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.* There is nothing said of rain here as in the preceding verse; for the grace of God is not to be found in the dead works of the law, which are here represented as thorns and briers, with which God is not pleased, for "Sacrifice and offering and burnt-offering for sin, thou wouldst not, neither hadst pleasure therein;" but it is rejected and is *nigh unto cursing*: an allusion to the curse inflicted on the earth in consequence of the transgression of Adam, when it produced thorns and briers unfit for the use of man; but it is here said to be *nigh unto cursing*. The Jewish economy, which produced nothing but thorns and briers, or sacrifices unacceptable to God, was drawing to a close, its dissolution was *nigh at hand*, and it was shortly to be overthrown with a desolation strongly set forth in the phrase, *whose end is to be burned*. The object of the Apostle, as we have before remarked, was to free the Hebrew disciples from the thralldom in which the observers of the legal dispensation were about to be involved. It is a strong argument to induce them to love the principles of the doctrine of Christ and go on to perfection, and the following verse is but a repetition of the assurance that they would thus act, as expressed in the 3d verse, "And this will we do if God permit." *But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.* That is, we are persuaded better things of you than those expressed in the last verse, or that you will continue to observe a system which is tottering to its fall, which has nearly reached the curse of God, and which is destined to so dreadful an end; but we feel assured that you will be *saved* from this calamity, we are persuaded better things of you—things that accompany *salvation*, though we thus stir you up, and put you in remembrance. And why does the Apostle express

this great confidence in the professing Hebrews, who were workers under the law, while in his Epistle to the Galatians, he stands in doubt of them, (the Galatians) for the same conduct? Simply because the law, as a matter of civil polity, had claims upon the Hebrews, which it had not upon the Galatians. — But in addition, he recognizes in the Hebrews that love to God, which discovered itself in their ministering to the wants of the saints, and in their continuing thus to act, as set forth in the following verse: *For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.* In the two following verses he encourages them in this, their christian course: *And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them, who through faith and patience inherit the promises.* He desires that they should continue to minister to the saints, to shew the same diligence unto the end of that dispensation, which was then fast drawing to a close, and thus give evidence or *full assurance* of that hope, which involved both faith and patience. — Not that they were to omit their kind offices to the saints after the end of that dispensation, for they are the excellent of the earth, and are at all times dear to the child of God, but inasmuch as the ministering to their wants at that time was fraught with danger, it afforded a brighter evidence of the hope, which animated them; and that it was so fraught with danger will appear from the 34th verse of the 10th chapter: “For ye had compassion on me in my bonds and took joyfully the spoiling of your goods.” Neither were they to be tardy or slothful in exhibiting their christian character, but to show their *faith and practice* by following those who by the exercise of those graces inherit the *promises*. We are here forcibly reminded of our Lord’s prophecy concerning the destruction of Jerusalem, the character of that servant in the parable of the talents, (which was spoken by our Lord in connexion with that prophecy,) who hid his lord’s money and was stigmatized as wicked and *slothful*; the exhortation to the disciples in that prophecy that “in their *patience* they should possess their souls” or their lives; the *promise*, “that not a hair of their head should perish;” that, “he that should endure to the end should be saved;” that, “He would send his angels (gospel ministers) and gather together his elect from the four winds;” that, “when these things (the abrogation of the Jewish economy) should begin to come to pass, they should look up and lift up their heads, for their redemption drew nigh,” (their redemption from the bondage of the law and from Jewish persecution) these were the promises, which in our view the Apostle had in mind in this place, and which they were to inherit, who believed in the full accomplishment of that prophecy, who *patiently* waited for its fulfilment, and who were not slothful in improving by the repeated admonitions of our Lord on that occasion “to take heed and to watch;” and to urge them to

this patience and diligence he brings forward the oath and promise of God to Abraham, the *patient* endurance of Abraham, and his consequent possession of the promise as in the following verses: *For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, Surely, blessing, I will bless thee; and multiplying, I will multiply thee. And so, after he had patiently endured, he obtained the promise.* — And inasmuch as men swear by the greater, and an oath for confirmation is to them an end of all strife, so God because he could swear by no greater, swear by himself, in order to confirm the promises before spoken of, and here embraced in the word *wherein—wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.* The immutability of his counsel in regard to the overthrow of the legal dispensation and the glorious establishment of the gospel. Now as the promise made to Abraham, which the Apostle adduces to encourage the Hebrew christians was of a temporal character—“Surely blessing, I will bless thee, and multiplying, I will multiply thee;” so the promises made to the disciples by our Lord, as above cited, were temporal and confirmed by an oath: “Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my word shall not pass away.” — The oath and promise of God then, *the two immutable things, in which it was impossible for God to lie*, were pledged, that the Hebrews *might have a strong consolation, who had fled for refuge to lay hold upon the hope set before them*, that is, who had fled for refuge from the impending desolation, a desolation according to the prophecy, “Such as was not from the beginning of the creation, which God created unto this time, neither shall be,” to lay hold upon the hope set before them—the full assurance of hope unto the end, as just before expressed by the Apostle, the hope of escape from the ruin, which was nigh at hand. And this hope thus set before them, *was not only an anchor of the soul both sure and steadfast*, to steady the vessel, and to keep it safe in its moorings, during the approaching storm of divine vengeance, *but it entered into that within the veil.* By the *veil* here, we understand that glorious condition of the church, consequent upon the overthrow of the legal dispensation, “When the King should be seated on the throne of his glory.” For that the “holiest of all,” or the tabernacle after she second veil, was but a figure of the church, will appear from its furniture; for it had “the golden censor, and the ark of the covenant overlaid round about with gold, wherein was the golden pot, that had manna, and Aaron’s rod, that budded, and the tables of the covenant, and over it the cherubims of glory shadowing the mercy seat. This hope then entered into that within the veil, into the full and glorious establishment of the gospel, the church of Christ, rich with the glory and providence, and promises, and mercy, and presence of God, *whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec.*

FOR THE SIGNS OF THE TIMES.

Lakeville, Livingston Co., N. Y., May 31, 1841.

DEAR BROTHER BEEBE:—As I have written on some business, allow me to say, that although you may possibly think that we care but little about the “Signs” or its editor; yet I assure you, that if I know anything about them, our desire and prayer to God for you is, that He would not only bless you with as much of this world’s goods as will be for your spiritual benefit: but that he may manifest in you the riches of his grace, and enable you to wield the “SWORD OF THE LORD AND OF GIDEON;” and that the “arms of your hands may be made strong by the hands of the mighty God of Jacob.” We were somewhat encouraged in the hope of seeing your face during the present summer; but it appears you have made arrangements to go another way. We have to submit to the will of our heavenly Father; believing, that he knows what is best for us, and being assured that, “All things work together for good; to them that love God; to them who are the called according to his purpose.” O what comfort and consolation there is contained in the above text, for all the tried ones of our dear Redeemer! Although the ways of Providence are often dark and mysterious, and we almost conclude that God has forgotten to be gracious; as when our way is hedged up before us, so that we can see no way to move forward, and the enemy like a flood, is just ready to fall upon us in the rear, and swallow us up: our hopes all seem to be blasted, our succour all gone, and we almost in despair of life; and to add to our grief and perplexity some of those in whom we put confidence as friends and brethren, in our distress leave us and go over to the ranks of the enemy; or while tarrying with us, endeavor to cause divisions among us, so as to give the enemy a greater advantage over us; and we wonder how this is going to work for our good; we are led to adopt the language of one of old, and say, “All these things are against us;” or in the language of another, we exclaim, “I shall one day fall by the hand of Saul.” Yet when the Lord opens the way before us, and overthrows our enemies by causing them to fall into their own pit, which they have dug; or by drowning them in the sea, which he has led us through in safety,—we see that it was for our good, and his glory, that we were led into a strait place, that we might learn the folly of trusting in ourselves, or any arm of flesh, and learn to trust in Him alone at all times. We are prone to trust more or less in our own strength; and unless we are often shown our own weakness we are apt to forget, that in the Lord alone is our strength. We are apt many times to lean for support on brethren whom we consider as standing firm on the Rock, and appear zealous for the truth; and God by suffering them to fall from their steadfastness, shows us the vanity of placing our confidence any where but in him. And such is the awful stubbornness and rebellion of our depraved nature, that we need frequent lessons in the furnace of afflictions, to keep us humble and submissive to our divine Lord and Master.

We read that *The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye.* O what comfort in the thought! that while the Lord is leading his people about through trials and difficulties, storms and tempests, and is instructing them in the mysteries of his grace, and is showing them the evil of their hearts, and the weakness and ignorance of themselves, he keeps them, as the apple of his eye, and when they are sufficiently instructed, and are made sufficiently humble, (and when all those which came up out of Egypt, and were continually murmuring and rebelling against God, and longing for the flesh pots, and the leeks and garlics of Egypt, have fallen in the wilderness) they are admitted through Jordon into the land of their inheritance, the heavenly Canaan.

Dear brother, the present seems truly to be a day in which the soldier of the cross needs to be enrobed *capapie*, from grace's magazine, that he may be able to war a good warfare, and come off conqueror over all the arts and stratagems of the adversary. There is much need of watchfulness and care, lest he get an advantage over us, and cause us to grieve the brethren. O may all the soldiers of the cross be enabled to keep near the Captain of their salvation, and pay strict attention to the book of tactics, which he has given them. For we are assured that that is sufficient, so that the man of God may be perfect, thoroughly furnished. We need not invent new tactics to meet the enemy on his own ground. In fact I believe we have no business there, and if he comes on our ground the tactics and arms which our Captain has given us are sufficient for every emergency, and by endeavoring to invent better ones, we reflect on the knowledge of Him who is wisdom itself, and manifest our own weakness and ignorance.

O may our Captain be with us, and guide and protect us, relieve us from all our adversaries, for his name's sake.

I remain yours, in the best of bonds,  
CLEMENT WEST.

FOR THE SIGNIS OF THE TIMES.

A CONTINUATION OF STRICTURES ON MR. CURTIS' SERMON, FROM 2 THESS. iii. 1.

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."—The gospel according to St. John 1st chap., 1st to 4th verses, translated according to St. Henry: *In the beginning was the Bible, and the Bible was with God, and the Bible was God. The same (Bible) was in the beginning with God. All things were made by it, (the Bible) and without it was not any thing made that was made. In the Bible was life, and the life was the light of men.* Verse 14. *The Bible was made flesh, and dwelt among us, (and we beheld the glory of the Bible, the glory as of the only begotten of the Father) full of grace and truth.* Also, a translation of 1 John v. 7: "For there are three that bare record in heaven, the Father, the Bible,

and the Holy Ghost; and these three are one."—Another, 1 Pet. i. 2, 3: "Being born again, not of corruptible seed, but of incorruptible, by the Bible, which liveth and abideth forever." The 25 verse reads in the English version: "But the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you." But as St. Henry is so dissatisfied with the English translation, we will try to translate this also, according to his views: "The Bible endureth forever, and this is the Bible, which by the Bible is preached unto you." That the Bible is sometimes, and in some sense called the word of the Lord, is granted. And that we regard it as being a communication from God to men, with the doctrine it expresses, and that in its present form too, better than any form a new set of translators could be likely to give it, we have no doubt. But, it is not Christ, the *essential* Word, it is the record, or written word. See Heb. i. 1, 2: "God, who at sundry times and in divers manners spake in time past, to the fathers by the prophets, hath in these last days spoken unto us by his Son," &c. Also, Rev. i. 1, 2: "The revelation of Jesus Christ—signified by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ." Nothing is more plainly recorded in the testimony of the Apostles than that Jesus Christ is the Word of God. *His name is called The Word of God.* But to show that we have given a faithful translation according to St. Henry, and that he has left *Christ, the essential* Word, out of his sermon, and attributed the work of Jesus to the bible, we will bring forward a few of his many expressions from that powerful sermon which was so admired by the saints of the Bridge-water association. In his second reason "why the word of the Lord," [the bible] should have free course and be glorified," he says, "Because all alike need it, and those most who are the most destitute thereof." "To attempt to withhold any portion of the word of the Lord," [the bible] is not only an unauthorised assumption of power, but it is withholding what is *really* needed to supply the spiritual wants of mankind. The ignorance, as well as the depravity of mankind, is profound and universal. Darkness much worse than that which might have been felt, naturally broods over the human mind, by reason of apostacy from God.—All the powers of the understanding, as well as every moral quality of the heart, are weakened and corrupted by sin. The soul of man, destitute of the true knowledge and likeness of God, is a dark chasm and awful void, where no good dwells. To meet this awful destitution, and to supply his spiritual wants, the word of God," [the bible] "in all its due proportions of doctrine and ordinances, of precepts and promises, is admirably adapted; and as it is needed by one so it is by all. As it is written, There is none righteous, no, not one; for all have sinned and come short of the glory of God. The word of God," [the bible] "where it has free course, comes to man just as he is, enlightens his understanding and renovates his heart, breaks down his oppositions and subdues him to the will of

Christ. It makes him just what he ought to be to prepare him for usefulness on earth and final glory in heaven. In effecting this, the word of God," [the bible] "in all its authoritative parts, is indispensably necessary. Each part, through the agency of the Holy Spirit, produces its distinct and proper impression and leads to the corresponding duty.

Hence it is that the man of God may be perfect, *thoroughly furnished* unto all good works. He who is infinite in understanding has furnished truth enough, and none to spare, to meet the spiritual exigencies of our fallen race; to build up and beautify his church, and bring into captivity every *thought* to the obedience of Christ. Thus it is that the word of the Lord should have free course. All alike need it, and those most, who are in the most destitute condition. Therefore, the perishing heathen should have the Bible, without delay—yes the whole Bible."

In the foregoing reasons as stated by Mr. Curtis, his sophistry is much like the spider's web, so thin it can be seen through, by any in whose heart the light of truth has shined, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And so slender as not to bear up the weight of truth. He has indeed used the name of Christ twice in it, but has not ascribed any part of the great work to him. He has also once named "the agency of the Holy Spirit," but not until after he had told us that the Bible was "admirably adapted" to "meet the awful destitution, and supply the spiritual wants" of the creature man. That, "where it had free course" it "comes to man just as he is, enlightens his understanding and renovates his heart, breaks down his opposition and subdues him to the will of Christ." "In effecting this, the word of God" (the Bible)—"is indispensably necessary." He had also before this told us, that "souls, enveloped in thickest darkness, have been enlightened by its rays—and sunk in the lowest depths of sin and wickedness, have been redeemed by its power." The Bible would be of as much use to a man deaf, dumb and blind, yea, to a dead man, as to any spiritual instruction or comfort to be derived from it, as to any of our fallen race, without the quickening operation of the last Adam, the drawing of the Father, &c. Instead of attributing the work of redemption, enlightening the "understanding," renovating the "heart," and breaking down "opposition," &c., to the Bible: let me ever ascribe it to Christ the true light—the power of God—the Root and offspring of David—the Bright and morning Star.

Now we pass to present some extracts from his 3rd reason, "Why the word of the Lord should have free course, and be glorified." "Because *mankind are converted to the truth no farther than they are made acquainted with it.*" "This proposition is self-evident and needs but little illustration to be understood by the weakest capacity." "So suppose that men can be converted to a truth of which they have no knowledge, involves an absurdity," &c. "We might as well expect men to see

without light, or subsist without food, as to be converted to the truth any farther than they have a knowledge of it. Truth must be presented intelligibly to the mind before it can be received; and just so far as it is so presented, if the heart is as it should be, it will be received," &c. &c. "Hence we read of being born again, not of corruptible seed, but of incorruptible, by the word of God," [the Bible] "which liveth and abideth forever."—Mr C. has here quoted 1 Pet. i. 23, as if to prove by it that the Bible was the living Word, seeming to be entirely ignorant of Christ's being the Word of God, in any sense. Is the reason why he has not been converted to this truth because it has never been "presented intelligibly" to his mind? One would think that, as a theological student, and also as a profound minister of Christ, he must have read it over and over, again and again. Then why has he not been converted to it? All the reason that I can assign according to his sermon, is, his "heart" has not been "as it should be."

Again we pass to take some notice of his 4th reason, &c. "Because Jesus Christ has commanded his ministers and his church to go and disciple all nations. The command is prefaced with this declaration of his supreme authority: All power is given unto me in heaven and in earth. Then follows the command: Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. It seems that Mr. C. alludes to Matt. xxviii. 18, 19, 20, as neither of the other evangelists mentions what he calls the preface to the command. Is Mr. C. so ignorant of that to which he has ascribed the work which none but Christ could do, as not to know that his statement respecting the command was not true? Gross ignorance indeed! Or has he designedly coupled the church with the Apostles in the command, that he might the more easily decoy his hearers and wheedle their money from them? Why was he not afraid to preach and publish such barefaced falsehood, lest he should be detected? Has he never read the first chapter of the Acts of the Apostles? Or had he forgotten it? From thence we learn that the church at that time consisted of at least about 120; and Matthew tells us of only eleven to whom the command was directly given: so it could not have applied to all the church. Besides there were some dear sisters in the church; see Acts i. 14. And if it had been a standing ordinance by the command of Jesus, for them to go and preach, would Paul have forbidden it? No—but hold! why so fast in censuring a man for preaching that which himself does not believe? Hear him *acknowledge* that the church is not commanded to go and preach, but to *send*! "Ministers are the servants of the church." "Hence the church has a right under God, and it is her bounden duty, to send her servants wheresoever Divine Providence shall open the door." Here Mr. C. tacitly confesses that he does not believe that the church are commanded "to go and disciple all nations;" but to *send*, &c.—this command of Jesus to his minis-

ters to go, &c., makes it obligatory on the church to send them, &c. This command being binding on "the christian ministers and church of God in all ages," is the "great warrant for extending missionary efforts, the world over." What perfect nonsense, height of folly, if not blasphemy, to pretend to draw from Christ's commission to his Apostles to go, &c., the authority for the church to send men into all the world to preach! And then, instead of the church's sending, as they profess to believe they are in duty bound to do, to form a *missionary board* upon a monied base, (so that Peter and John could not be members if they were here, without more money than they once had) to send them. One might suppose that a man whose vision was so clear as to discover "the light of the latter day glory" to be "but at a little distance," would plainly see that a missionary board, as now formed, is much more like one of the daughters of the *mother of harlots*, than like the *BRIDE OF THE LAMB*, or a christian church; and that their sending men to "attack the heathen" [world] "as at a thousand accessible points," to possess their "land" is not in accordance with the Apostolic commission, to go into all the world and preach the gospel to every creature.

TO BE CONTINUED.

FOR THE SIGNS OF THE TIMES.

Fredericksburg, Va., June 1, 1841.

DEAR BROTHER BEEBE:—It is my wish for you to publish the enclosed letter in the Signs of the Times at the earliest convenience. I may perhaps add some remarks hereafter.

Yours in Christ, JOHN CLARK.

Philadelphia, May 29, 1841.

ELDER JOHN CLARK:—Esteemed brother—Having but a slight acquaintance with you; but at the time you were pleased to visit us, I formed for you, with the high estimation in which brother Davis held you, a high opinion of you as a man of God. And as you have written in the Signs a letter to your old friend and father in the gospel, requesting the editor to place the same on the first page of the paper so as it might catch his eye,—that eye has now become dim, and that tongue that once spoke consolation to your soul is now silent in death. I have taken the freedom to write you a few lines in defence of his character and the little church which was all to him while living, near and dear: and his character as a man of God, to you and me I feel assured will always be by us defended, so far as truth is concerned. We have had some very unpleasant trials in Mount Tabor church, and the greater part I fear originated more to gratify the flesh than glorify God. You have given a true statement of the character and disposition of our departed and lamented brother. He was a man of quick excitement, and would utter sometimes language unbecoming; but if met with forbearance and christian spirit, tears of sorrow would soon flow down his cheeks, and all was mild and lamblike. Now permit me to give you some outlines of what really did take place at the time the association was held at br. Bowen's church at Southampton. Br. Davis attended, and on his return it was perceivable that he had his feelings wounded at some things done and said, and on some points of doctrine; and in his preaching after his return he descanted on some sentiments, which gave some offence to a member who on one or more occasions would leave the house during service, and soon asked for a letter of dismission: and being asked the reason, some very warm language was made use of by brother Davis and the mem-

ber,—he was finally excluded. Br. Crawford took umbrage at br. Davis for certain language he used relative to some of the ministers of the Black Rock association, [so called] and he asked for a letter of dismission, on which there was much warmth of temper between him and br. Davis, and he was put under church censure. The church labored much to have a reconciliation made between them. Br. Davis, during this time, became confined to the house, and finally expressed a great desire to have a reconciliation with brother Crawford, and wrote to him by a member, wherein he proposed to have the difference made up. He therein was willing to make concession and acknowledgements for some words which I think he had not used; but I think br. Crawford never called on him: and when the vote was to be taken on his exclusion, br. Davis requested to have the case put off until the next church-meeting, which was done, we still hoping that the case would be settled.—Brother Crawford still wishing for a letter, and many of us not willing if possible to have him excommunicated, the church still laboring with him; for he frequently declared that he had not aught against any member of the church, nor had he any fault to find with the preaching of brother Davis, that it was for the language brother Davis had used towards the Black Rock ministers; but said on that account he could not set under brother Davis' preaching, and what he wanted was for the church to give him a letter, so as he might leave the church in peace, and to be exonerated from the liabilities he was liable for as trustee, which was done to his satisfaction, having the assurances as before stated, that he had nothing against any member of the church, nor the preaching of brother Davis, and would leave us in peace. Letters were given to him and his wife, but soon after the church granted his requests, he comes out in the "Signs" with a partial statement of the case,—publishing to the world the frailties of our departed brother, and the doings of the church in the case, after the repeated assurances he had given and made to the church, if she would give him a letter he would be satisfied, as to the members he had nothing against them nor the preaching of our lamented and departed brother Davis. Now I ask you as a preacher of righteousness and follower of the meek and lowly Jesus, whether the letter published in the Signs by brother Crawford would aid the cause and glorify God? Or does it not savor of the gratification of the flesh, exposing to the world the frailties of brother Davis, and tending to bring a stigma on that little branch of Zion, which before he obtained his letter made the foregoing declarations which are undeniable?

Now, a little as to Elder Dodge. At the opening of the upper part of the house, one of the committee who were appointed to obtain ministers for the pulpit for that day, and who accuse the church of being New School, was the person who nominated br. Dodge, and who was the most zealous for the exclusion of br. Crawford. There was pretty generally an acquiescence of the members of the church with the ministers of the day. And br. Crawford, since he left the Mt. Tabor, worships generally at Budd Street; sits under the ministry of Elder Dodge, and I believe rents sittings in the meeting-house, giving his support to the ministry that is by some denominated New School. I have never heard of any repentance of br. Dodge. Mt. Tabor has had supplies that are denominated New School, and many denominated Old School, being dependent for supplies, and poor, she had to take them she could get; but now one of the great objects of persecution is no more, and as the church has called a brother to supply the church for six months, the call being unanimous as to the man, and who is Old School, of the Particular Baptists—sound enough, and not too sound; and I hope Mt. Tabor will no more be the object of persecution in the Signs. As to the fears of br. Davis relative to the securing the property to those who adhere to the covenant was satisfactorily arranged. Brother Davis had a paper drawn up to that effect, but in the opinion of some it did not sufficiently guard against the present innovations of the day. A member then presented one as a substitute, which was gladly accepted by br. Davis and confirmed by the church,

and will be adhered to and carried out by the church, notwithstanding she may be called New School by many who know little difference between Old and New School.

My brother, I trust I have truly stated to you the outlines of the unhappy occurrences in Mt. Tabor church. We have not thought it our duty to come out in the Signs in justification of our little branch, knowing if God is for us, we fear not those who are against us.

Brother Davis departed this life on Thursday last, about 11 o'clock, A. M., is to be buried on Sunday afternoon, at 1 o'clock, P. M. He always spoke of you as one of his most intimate and best friends. Brother Davis remained always firm in the doctrines he held when he came among us first, and while he retained his senses, and I trust has been welcomed by the Great Head of the church; well done, thou good and faithful servant, enter into the joy of your Lord. AMEN.

The paper is getting small. Use this as you think proper.  
EDWARD SITER.

**EDITORIAL.**

NEW VERNON, N. Y., JULY 1, 1841.

We publish in this number the letter of Deacon E. Siter, to Elder John Clark, in which the former complains of persecution, misrepresentation, &c., of the Mt. Tabor church and her late pastor, through the columns of the Signs. Although our columns are always open to correct any wrong impressions which may have been made to the prejudice of churches or individuals through our pages; or to the defence of the accused or implicated, yet as this letter is not addressed to us, and as no pains have been taken to convince us of any error, and as we have what appears to us to be a sufficient knowledge of whereof we affirm, we do not consider that we are in justice bound to publish this letter; but as we wish every thing that can be, in truth, said in defence of Mt. Tabor church, at the request of brother Clark, the letter is placed before our readers. Unwilling, even now, that wrong impressions should gain currency, we feel called on to make some farther explanation.

Dea. Siter, appears to us to be a man of candor, and we were led to form of him a very favorable opinion; nor do we now feel willing to think he would designedly make any false statement of the affair. He fears that the unpleasant trials in Mt. Tabor church originated more to gratify the flesh than to glorify God; in this opinion he is undoubtedly right, so far as the flesh has been concerned; but we believe that God will overrule all for his own glory independently of all such unrighteous influence. Dea. S. admits that Elder Davis manifested some excitement, after his return from Delaware River Association, on account of what had taken place at that meeting, and that some very warm language was made use of by Elder D.— Now we ask Dea. Siter if that warm language used by Elder D. was any thing more or less than that which brother Crawford imputed to him, in his communication, through the Signs of the Times? Did he not say, concerning the Black Rockers, (as he styled the Old School Baptists,) all that brother Crawford has represented him to have said? And if so, How has Mr. D. or the Mt. Tabor church been misrepresented by that communication? Will any reasonable person believe that brethren Crawford and Brooks were bound to hear brethren Trött, Bowen, Beebe and all those brethren who met a few years ago at Black

Rock, Md., denounced as heretics, Sabellians and infidels, without manifesting their dissent from such expressions; and if the Mt. Tabor church could and did countenance such expressions, and that too in the face of the remonstrance of brethren Brooks and Crawford, could these brethren do less than to call for their letters of dismission? Where then is the justice of accusing them or us of persecuting Mt. Tabor church or their late pastor?

Dea. S. says that brother Crawford, often declared that he had not aught against any member of the church, nor had he any fault to find with the preaching. This sentence, is certainly too unqualified to convey a true idea of the facts of the case. That brother C. often said, and that too, at one time in our hearing, that he had no personal difficulty or bad feeling towards any member of the church, or towards Elder D. is very true; but that he said at the same time, that, in his judgment, there were not more than six or eight real Old School brethren in that church, and that he had no confidence in the Old Schoolism of the church, and that if Elder D. should be removed, that the church would want such an Old School minister as Horatio G. Jones, or D. Dodge, and that he also informed the church, in our hearing that he did not care a *chew of tobacco* about a letter of dismission from them; and that he declared frankly to Mr. Dobleman, in our hearing that he was not in fellowship with him, is equally true. We appeal to Dea. Siter to say, Were not brethren Brooks and Crawford charged before the Mt. Tabor church for precisely the same offences, with this difference, that the latter was charged with violating his promise concerning what he would do, if the Meeting-house was secured to the use of the Old School Baptists, which promise brother Brooks was not charged with having made; and if the reason why Brooks was excommunicated and Crawford dismissed by letter, was not on this wise, viz: That brother Crawford had invested some money in building the Meeting-house which, in the event of his exclusion, they would be required to refund, and there being none of the precious *financial* at stake in the case of brother Brooks, Brooks was expelled and Crawford honorably dismissed, the more grievous charges standing against Crawford to the contrary notwithstanding? We ask Dea. Siter to give a negative answer to these interrogations, if his conscience will suffer him so to do. Truly it seems that some things have been done more to gratify the flesh than with singleness of heart for the glory of God. Again, is it just to represent brother Crawford, as obtaining his letter clandestinely, by professing to be in fellowship with the church, while one of the very charges stated against him in Elder Davis' letter, published in the Signs, was for disfellowshipping the church, by declaring constantly that he had no confidence in the members' pretensions to Old Schoolism?

We have no farther remarks to make on the subject of Mt. Tabor church's having sent down to Egypt for D. Dodge and others of the New School, to open and consecrate for them the upper part of their meeting-house, and to supply their

pulpit after these important mummeries had been duly performed; as Dea. Siter has fully confirmed all that we have before said on that subject.— Nor do we certainly know that the man whom Mt. Tabor church have called, from Delaware Co., N. Y., to supply them for six months, is not a regular Old School Baptist preacher; but we can say with some degree of confidence that although pretty extensively acquainted with the Old School Baptists of Delaware Co., we have no knowledge of any such Old School Baptist in that quarter. If however, for our own satisfaction, we lacked sufficient testimony to convince us of the orthodoxy of the man, after hearing that he had come out a full blooded Fullerite on the atonement, we should dismiss all doubts after hearing Dea. Siter's communication, that he is SOUND ENOUGH, AND NOT TOO SOUND. It would be shocking to think of getting a minister to labor six months in Philadelphia, that is *too sound*.

We shall attempt no defence against the insinuation that those who consider Mt. Tabor church as occupying New School ground, are ignorant the difference between the Old and New School Baptists. We will rather give place, with all becoming deference, to the superior judgment of the Deacon. On this subject we will readily admit we must be exceedingly defective in our judgment, if Mt. Tabor is the real *Simon pure* Old School Baptist, in her faith and practice.

CHEMUNG ASSOCIATION.—We have just returned from a very pleasant excursion into the northwestern part of Pennsylvania. Among other opportunities for social intercourse with brethren and friends, we had the pleasure of attending the Chemung Association, at Warren, Bradford Co., Pa., on Friday and Saturday the 25 and 26th ult. This harmonious and Old School cluster of churches, have long and faithfully struggled against the corruptions, innovations and spiritual wickedness of high places, characteristic of the New School of our day. The association is not large, but made up of brethren who appear to prefer the reproaches, afflictions and persecutions of the children of God, a much better inheritance for them at this time, than all the honors of Egypt. Elders Hez. West, Eli Gitchel, Joseph Beeman, J. Bryan, Z. D. Pasco and Henry Rowland hold their membership in the churches of this Association.

We were highly pleased with the humble spirit and gospel simplicity that seemed to pervade the hearts of these dear brethren. They require no lofty buildings with towering domes—school-houses, barns, or even the open air, with the presence of him that dwelt in the burning bush, afford a real Bethel to their souls. We formed a new and very agreeable acquaintance with several brethren at this meeting, among whom were brethren Gitchel, Beeman, Chamberlain, Cornaby and others. The time was principally occupied in preaching Christ and him crucified, and in other religious exercises, leaving the business of financial committees, treasurers, begging agencies, and mendicant sermonizing, to such as find in Mammon greater charms than that idol has ever been able to present to the brethren of the Chemung Association. On our way thither, we attended an interesting meeting, in connexion with other brethren, at Jackson, and on our return, at Rush, Montrose and New Milford.

AN ENQUIRY INTO THE NATURE AND PROPRIETY OF ECCLESIASTICAL ESTABLISHMENTS, IN A LETTER TO H. GRIFFITH, ESQ., BY JEREMIAH MOORE, MINISTER OF THE GOSPEL, FAIRFAX CO., VA.

*Jas. Madison, President of the United States:*

SIR:—Although the following pages, cannot on the ground of their intrinsic merit, claim your attention, still the principles they embrace will never fail to meet your warmest respect and will be cordially embraced, although clothed in rags. The rights of human nature, the glory of our frame, are no doubt better understood, and more fully enjoyed in our happy country, than any other part of the habitable globe; and although they may be well expressed in the aggregate, as comprehending a right to life, liberty, and the pursuit of happiness, in the way that the subject may embrace, as best calculated to ensure the end contemplated, still, as from the circumstance of the case, these rights are necessarily of a twofold nature; the necessity of defining them more fully, becomes more apparent; especially when divided into those of civil, and those of a religious kind—to the last of these, no right of choice can be plead but when one rational intelligence is placed in opposition to another; but when a reference is had to the Divine Throne, all must fall with profound humility, and acknowledge that the Object of divine worship, holds exclusively, the authority of determining how and in what manner our religious adorations are to be offered up. And had legislators constantly attended to this, the curse of religious establishments (so called) would never have afflicted the human family, nor profane priests have stained their garments in human blood—for whether the sacred scriptures are received as a divine revelation or not, the thing is quite the same, for if no such revelation exists, then every man is to follow the dictates of his own mind, and none can claim a right to think for him, and if a revelation is supposed, there is none can understand it for him, or determine in what manner he ought to yield obedience to the same; and to its divine Author alone he is amenable for his conduct. The purity of his faith, practice, and moral rectitude, must be determined by God alone and all legislative interference must from hence, not only be an illegal usurpation, but finally corrupt the principles they profess to support and maintain.

The design of the author is, therefore, to show that all and every attempt made by legislators to give sanction to creeds, and confessions of faith, or in any other way govern and regulate modes of divine worship, provide for the maintenance of priests, preachers, or any other set of men under the name of teachers of religion, is a usurpation in its nature, and an assumption of power, that they neither hold in themselves, nor can their representatives delegate it to them—it is true, that this principle has been recognised in our constitution; but whether our legislatures act in conformity thereto, is yet to be ascertained; and whether money drawn from the public treasury, to pay men for professed religious services, does not involve the essence of an ecclesiastical establishment, is to be determined by the voice of our citizens, and not by any resolution that congress may please to adopt. The liberties of mankind have seldom or never been overthrown at a single stroke; but by sure and gradual steps, tyrants have gained the object contemplated, and the public mind awakened to see the design when there was no remedy left—and a combination of priests and legislators, when united, seldom fails to rob the people of all that is dear and valuable; and it is lamentable to see how greedily professed ministers of the Lord Jesus, grasp at the loaves and fishes provided by law, for their pious order. The small pittance that congress affords these gentleman, without any consti-

tutional right, (as the author supposes) creates emulation, and the favorite of the majority shares the stake; and no doubt the losing candidate laments that the door is not wide enough to let all into the sweet chambers, where wealth can be had without toil, and a reward can be had without merit. These dark forebodings have given birth to the following pages, and they are now offered to the public, having begged that you will not spurn them indignant from your presence; but assured that the rights of human nature, civil and religious, will always be respected by James Madison. The author flatters himself that the liberty he has taken in addressing this imperfect scribble to your attention, will be excused, when he tells you, that it is not because you are President of the United States, but because you have from your earliest appearance on the political stage, manifested a pure and steady regard to the rights of human nature. May you, sir, long live an honour to yourself, a blessing to this happy country, and when you bid farewell to all its interests, may you enter through grace into the land of eternal light and liberty; is the prayer of, sir,

Yours, with high consideration,  
JEREMIAH MOORE.

AN ENQUIRY, &c.

Moorsfield, Nov. 8, 1808.

SIR:—Were there no other motive than personal respect, this alone would render it a pleasing task to comply with your request, in giving you my views of the evils that are connected with legislative interference, in matters of religion; in any shape whatsoever; except to secure every citizen, in the full and free enjoyment of that mode of religious worship that he thinks most acceptable to God, and for his own happiness, here and hereafter. But reflecting more seriously on this subject, I feel convinced that were it taken up by one quite qualified to its full elucidation, that the public in general would be benefitted by the investigation; especially as no attempt of this kind has to my knowledge, taken place since the American Revolution; and therefore, feeble as my abilities are, I have ventured to offer a few thoughts through you to the public on this business. But it will be necessary in order to our comprehending the subject fully, to pay some attention to man, the only class of creatures who have any interest in the matter under consideration; and examine into the rights he holds, and the responsibility growing necessarily from the situation in which he is placed; and as his relations are twofold: first, to God as his creator; and secondly, to man as his fellow creature; his obligations are of the same extent with the relation in which he stands: with respect to the first, he has no election with regard to the laws that are to govern his actions, or the mode of divine worship he is to submit to. "Thou shalt have no other God but me;" as effectually prohibits his choosing for himself, as it does his leaving it to any other to choose for him; for if a man's choosing any mode of divine worship, will justify him in so worshipping; then the man that sacrifices to Moloch, and he that bows to the authority of divine revelation, are both on a par, and the choice of a frail worm, and a revelation from God himself, are equally acceptable modes of divine worship. It is true, there is no tribunal short of the throne of God himself, to which a man is amenable for his religious opinions; but here all must finally stand or fall, not as they have thought or believed, but as the eternal Judge shall determine the conformity or nonconformity of each mode of his sovereign will, expressed in his holy word. But in the relation in which he stands to his fellow creatures, the case is quite otherwise; here, in a state of nature, every man is his own legislator, judge and executioner, and while he does not transcend the limits assigned for

his operation, or does not run foul of the rights of others; there is no tribunal on earth to which he is amenable: and should it be asked, what are the rights he holds, and the extent of those limits which he may explore with impunity? To this I answer, that he has a right to life, liberty, and the pursuit of happiness, in that way which he may suppose most conducive to that valuable end, nor has any a right to control him in this respect. But the depravity of human nature in this state, soon led the strong and powerful to prey upon the weak and defenceless; and their depredations inspired the necessity of providing against the mischiefs growing out of this depravity, and led to the forming compacts and uniting them together for mutual defence; and had they stopped here, all would have been well; but the depravity that had hitherto confined itself to individuals, soon manifested itself amongst those incorporations that were at first only designed for their common safety and defence, and feeling their own strength, they forgot the rules of justice and waged offensive war against others. And here we may look for the original of all those wars, tumults and bloodshed, that have spread devastation, through the world. Offensive war, of all other things must be the most wicked, and never can be justified by any law, human or divine, except under the immediate direction of God himself; when, instead of plagues, famines and pestilence, he chooses the sword to execute his vengeance on profane nations, and then it becomes necessary that the agents employed, show credentials immediately from heaven to justify their pretensions, as Joshua did for the destruction of the Canaanites, when the walls of Jericho fell down, at the divine command. And as all distinction among nations since the introduction of the gospel dispensation is quite abolished; all the wars and bloodshed, that has and still does fill the earth, has its rise in that general depravity that cleaves to human society, and the movers of it must sooner or later share the consequence. But it may be asked, What are the rights that men resign when they enter into society? And what are the rights that they receive as an equivalent for the loss sustained in the general wreck? To this I answer, that the compact, being wholly of a civil nature, their religious rights are not effected by the incorporation, and, although they become bound by the compact, to submit to that form of government that a majority may choose to adopt, they are not, therefore, obliged to submit to that mode of divine worship that may be the choice of the majority; their religious liberty not being a part of the stipulation, nor, as has been already observed, have they any power to cast off the obligation growing out of the divine command, "Thou shalt have no other God but me." And as to what they receive, it is the same that every other contracting member receives; nor is it possible that any one member can be put into any situation that is not common to all. And where an elective government is established, which is the only one that can be set up on equitable principles: Then the right of electing or being elected, is the thing gained by each member, without any regard to the kind or quality of property that any one may hold; and notwithstanding, the Virginia assembly has changed the right of suffrage from men to things, it needs but little understanding mingled with common uprightness, to see that their design was fraudulent, and that by this means they were providing to support the old aristocratical doctrine of Great Britain, that land is too sacred to be sold to pay just debts. But it must be plain to every candid mind, that the rights of human nature are the same, whether a man has any property or not, and the framers of the Virginia Bill of Rights have so expressed it, although the assembly have taken the liberty to say otherwise, but the framers of the Bill of Rights will be remembered with

honor, when they that formed the constitution will be buried in contempt.

But while men may either from necessity or choice, enter into civil associations, and resign their natural rights for the sake of gaining a better security for those he may acquire by the compact; still his religious rights he cannot divest himself of, nor can he choose any to act for him in this respect; and still we see legislators, either through ignorance or design, believe or pretend to believe that they have the same authority in matters of religion, as they have in matters wholly of a civil nature; and from hence all the religious establishments that have ever cursed the earth have originated, nor will the mischief they have introduced, ever cease till legislators are taught to know that in their legislative capacity, they have nothing to do with religion, but to secure every man in the enjoyment of that mode of divine worship, that he believes most acceptable to God, and most for his own comfort and happiness. If legislators may interfere in religious matters, it must be from some power either inherent in themselves, or from a power they have derived by delegation; the first they will not pretend, and the second is impossible, because no man can delegate a power to another, that he does not first hold in his own right; and we have already proved, that no man has a right to legislate for himself in this respect. Nor is there the least difference between the savage in the wilderness, and the doctor of divinity in christendom: the savage can only judge by the dim light of nature what is the acceptable mode of divine worship; and the doctor of divinity can only judge in the same way, what is the true mode of divine worship revealed in God's word. Nor will the situation of the savage be changed in the smallest degree, if you suppose him reclaimed, and brought to receive the New Testament for his guide; he only determines by a new rule; but the evidence of his own mind must determine as to the acceptable manner of divine worship therein revealed. Nor is it possible that he or any other can divest himself of this principle, it being inseparable from human nature, and essential to worshipping any way in an acceptable manner; and it therefore follows, that all creeds, and confessions of faith, designed to bend the mind contrary to its own evidence, are tyrannical, cruel and oppressive, and at open war with all the rights of human nature. Let them be formed by whomsoever they may; the king on the throne, and the beggar on the dunghill, are equally free and independent in this respect, nor is there any tribunal to which either the one or the other is amenable for his religious sentiments. And when a contrary principle is maintained, a foundation is laid for the introduction of the grossest idolatry, and tending to banish real piety from the utmost verge of its influence; and hence it follows most incontestably, that legislators can have no control in religious matters, and wherever they have interfered, in any age or nation, they have contaminated the subject, and corrupted the principles they meant to preserve, and like Uzzah, lifted up their unhallowed hands to the sacred ark. Whether this has been the effect of ignorance or design, we cannot say with certainty; but were it not that it is possible for men to be very wise, and discerning in matters wholly of a political nature, and at the same time, to be grossly ignorant of divine things, there would be no doubt in determining with the utmost certainty, that all their interference in this case, is the effect of policy, and a design against the rights and liberties of mankind. To date the era of legislative influence in religious matters, is not in our power; that it prevailed in Egypt, before the release of the children of Israel from their bondage there, we infer from the reply of Moses to their haughty king, "we shall sacrifice the abomination

of the Egyptians before their eyes, and will they not stone us." The conclusion is, that the animals that the Egyptians worshipped, would be sacrificed on the Jewish altars, in their presence; such as the ox, which was one of their principal idols; and provoked at this, the Jews would become victims to their indignation; and that they would stone them in the very act. And almost every succeeding monarch, thought himself at liberty to set up a new mode of worship, and punish with death, those who dare oppose his authority in this respect; and whether a nation was subdued by conquest, or whether the government devolved by descent, it was all the same; and hence even in Great Britain itself, we see the darlings of one reign, the subjects of the persecution in the next. Nor can it, nor will it ever be better, until legislators learn that their sole province is to legislate in matters wholly of a civil nature; and that religion is to be left in the care of its adorable Author, who has established it with his own precious blood, and will, no doubt, take care of it, so far as shall render it subservient to the glory of his own name. That professed priests and preachers, have found their own interest in favouring this awful usurpation, is lamentably true; and through their evil influence, legislators have been led to establish laws, to compel uniformity; and persecutions, tortures and death, have marked this horrid practice, in every nation with whose history we are conversant. When God chose the family of Abraham, and separated them from the surrounding nations, as the family from whom the Savior of the world should descend; he made a covenant with them as their temporal deliverer; gave them various laws, and ordinances, and promised on their obedience, to reward them with a variety of providential blessings; such as plentiful harvests, success in war, and every other common mercy in rich abundance; and threatened to punish their disobedience, with the reverse of all these; and notwithstanding, we see their kings frequently setting up and maintaining the most profane idolatry, and a train of priests, always waiting around them ready to seize the first favourable moment, to secure their own emolument, by serving in those profane temples; and there can be no doubt but the profit annexed to this service, combined with the honor it was supposed to confer, was the inducement to those sons of darkness, to engage in this service, and even till now, established priests are in the habit of thinking very highly of themselves; and look with great contempt on all that take the liberty to dissent from the national creed. Heretics, Schismatics, and other names of obloquy and contempt are the appellations given to their opponents, notwithstanding the former are buried in luxury, and debauchery; and the latter are the patterns of virtue, piety, and moderation. How far these precedents of assumed prerogatives, have operated with legislators, since the introduction of the gospel dispensation, we are not prepared to say; but when the king is supposed to stand in the place of the Jewish monarch, and the clergy in the place of Aaron and his sons, and arguments from analogy are introduced in support of these distinctions, there is no end to the mischiefs that follow—interest sets invention on the wrack, and every method to impose this trick on the people is pursued; laws to secure uniformity are enacted, and punishment provided to suppress opinions dangerous to the commonwealth and to corrupt the church, the pulpit resounds with anathemas against false prophets and schismatical preachers; and men, women and children, are consigned to the flames. See Humes' history of queen Mary, who succeeded Edward the sixth in the government of England: during the five years she filled the throne, there were committed to the flames and otherwise put to a cruel death, two hundred and seventy-seven per-

sons, amongst which were five bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, servants and labourers, fifty-five women and four children; nor was this peculiar to the Roman catholic party, but protestants equally took a part in those bloody scenes, when the throne was filled with one favourable to their purposes, as the history of Joan of Kent and others bear tragical testimony; nor is there any nation with whose history we are acquainted, but what affords melancholly proof of the wars, persecutions and bloodshed that have prevailed when legislators have interposed in matters of religion. But it may be proper here to observe, that from the introduction of the gospel until the conversion of Constantine the Roman emperor, during the first two centuries that christians were formed into societies by their own voluntary consent, chose their own officers, and excluded disorderly members when it became necessary, and received them again on their professed repentance, but none suffered in his person or property by the discipline observed amongst professing christians, and the various societies were supposed to be united together by a common similarity of principles and interest, and a letter of recommendation from one church to another was accepted as sufficient evidence of the general fellowship prevailing amongst them, but none presumed to hold any authority or jurisdiction over the rest: each congregation managed all their concerns independent of any other. See Robertson's ecclesiastical researches, page 123. But in the third century matters began to wear a different aspect, priests began to arrogate to themselves the exclusive right of determining all matters in the church by their own sovereign authority, till finally the bishop of Rome put all others under his feet, and the emperor having joined his party by an imperial edict, the christian religion became the established religion of the empire, and in the end his holiness became the terror of princes, and from a subject became a supreme ruler, and kings and emperors were made to tremble before the papal thunder, more fearfully than Moses did on Sinai's mount. See Humes' history of England, and the humiliating penance paid by Henry the second, before the shrine of Thomas A. Belkitt: page 330. and so absolute was his holiness that if any opposed his will, that he absolved their subjects from all allegiance, excommunicated them, and made it a matter of merit for any to assassinate or in any way to put an end to their lives.

When the reformation, as it is called (which in itself is but a poor thing) was introduced, the tyranny of the pope had so disgusted the princes who at first contributed to his establishment, that they saw with pleasure a prospect of curtailing, if not finally subduing a power that had been created by their own hands, but which had now become the centre of all the wealth and power which they had hitherto supposed to belong exclusively to themselves—and to this more than any other motive is their silence or assistance in suffering or promoting the reformation within their several districts, to be attributed; and the reformers themselves seem to have been influenced in a great degree by the same principle, and while they labour to tear the crown from the head of the pope, seem equally desirous to place it on their own, and aim more at making themselves masters, than delivering society from that awful tyranny under which they had so long groaned, and here we see Luther persecute Corolastad Nicholas Stork, Muncer, and others, for no reason but because they could not believe according to his faith, that Christ was in the bread and wine at the sacred Supper, as fire is in hot iron, no more than he could believe that the soul, body, and divinity, that was in Christ, was comprehended in a wafer according to the

faith of his holiness, and Calvin persecuted Survetes to the flames for the same cause, see Robertson's ecclesiastical researches, page 148—523, and from this time we observe rather a coalition between kings and priests, against the rights of mankind, than a contention which of them should be the greatest, especially in those countries where men are called protestants, and while government provides by law, for a set of men whom they have set up as the pretended ministers of the meek and lowly Jesus, they are under this profession little more than the tools of arbitrary tyrants, who are at everlasting war with the rights of reasonable creatures; and the doctrine of universal obedience, and non-resistance, resounds from the pulpit, while they riot and revel on the public money, torn from the people by laws provided for that purpose: and after fleecing the public to enrich themselves with the spoils, it is considered by those mercenary usurpers a great indulgence if degraded and plundered you may afterward worship God in the way that your own mind directs, without being consigned by order, to the flames—and as this class of men, or those of like principles, continually hover round the princes and potentates of the earth, we can never be too much on our guard, nor endeavor too earnestly to convince our legislators that they have nothing to do with religion, and it never can be the proper subject of their attention—its laws were long since formed, nor is their explanation left with them, any farther than what concerns their own salvation, and here they must and ought to stop; nor should their constituents suffer them at any time to transcend those limits with impunity. That we live under a government that knows no equal on the habitable globe, is a most pleasing and delightful reflection, and while our grateful acknowledgments are justly due to the great Parent of the Universe for the blessings we hold, it behooves us to use every lawful means to preserve and secure a continuance of these mercies to posterity, to the latest ages: and never suffer ourselves to lose sight of the main principles of this pleasing bulwark. It is true we are not all politicians, and we may not embrace the same precise view in matters wholly of a political nature, but at the same time, there is not one but who knows and feels that religion, and government, are two distinct things, and designed for very different purposes, and if they are distinct in their nature, they certainly ought never to be blended together in their operation, as in that case the one must and ever will destroy the other, as the preponderance on either side prevails. And the circumstances of the nations with whose history we are conversant, is a melancholy proof of this; while on the one hand we see haughty prelates deposing kings, and absolving their subjects from all obligation to obedience; and on the other, we see kings and princes assuming the right of forming creeds, and by their authority, persecuting to death all who dare refuse obedience to their haughty mandates, and non-conformists excruciating tortures. And even amongst the most refined nations at present, a mere toleration under various restrictions is all that those who differ from the national creed can claim, and this not as a right inherent in human nature, but suspended wholly on the will of the legislator. Happy America! who is like unto thee? where the blessings of religious liberty are not held by the caprice of legislators, but felt and acknowledged to be the unalienable right of all men.—And it will require but a small degree of sagacity, to comprehend that when legislators are suffered to meddle with religious matters in any shape, further than to secure every citizen in the full and free enjoyment of his own religious sentiments, that the foundation of all that tyranny that has been practised among the nations, is fairly laid; and

the most destructive consequences must ensue, for certainly if legislators have a right to interfere in any case, it can only be so far as truth is concerned, as none will be so hardy as to say that they have a right to establish falsehood—and yet so the case must be, for in all legislative establishments, not truth, but what the legislators believe to be true, must be the thing established. And it is no way uncharitable to say that there never was, and in all human probability never will be, a legislative body that know what truth is; and if they did, it would be no reason why they should interfere in a matter that never was committed to their trust. The Lord Jesus never intended that his church should be established by human legislators, and for this reason he has always disappointed them in their attempts, by concealing her true character from the wise and prudent, and suffering them to set up some creature of their own imagination, instead of the church of God.

[TO BE CONTINUED.]

**Associational Meetings.**

The Corresponding Association, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

Ketocton Association, will convene with the thoroughgoing Old School Baptist church at Upper Broad Run, Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

**OLD SCHOOL MEETING.**

An Old School Baptist meeting will be held, if the Lord will, with the church at Turin, Lewis Co., N. Y., on Thursday and Friday, the 8th and 9th days of July next, and on Saturday the 10th, a meeting for consultation and conference; and on Sunday the 11th, public worship at the same place.

Such are the arrangements and expectations of the brethren at Turin, as communicated to us by their beloved pastor Elder Martin Salmon, by whom also we are requested to invite all the Old School Baptist brethren, who can, to attend. We have ourselves promised to attend, if not providentially prevented; and we hope to enjoy the privilege of seeing and uniting in social devotions with a goodly number of brethren from various places.

The Old School Baptist General Meeting of northern Pennsylvania, will be held in New Milford, Susquehanna Co., Pa., on Wednesday and Thursday, the 8th and 9th days of September next. May God incline the hearts, and open the way in his providence, for as many of our Old School brethren as shall be for his declarative glory and the good of Zion.

Those coming from the west may call on brother Lewis Chamberlain, about five miles east of Montrose; those from the east, on brethren Abraham Kimber and Lemuel Harding, on the mountain near New Milford village.

HEZEKIAH WEST.

**Receipts.**

T. Davison, for John Fidler, Esq.,	Ky.	\$1 00
Elder Thomas P. Dudley,	"	5 00
John Larew,	"	5 00
James M. Clarkson, Esq.,	"	1 00
G. W. Rogers,	Mi.	1 00
Adam Mattice,	N. Y.	1 00
R. T. Greene, Esq.,	"	1 00
C. A. Moss,	Pa.	1 00
John Griffin,	"	1 00
Abraham Kimber,	"	1 00
Elder Z. D. Pasco, for J. Cook, \$1, } and Henry Horton \$1, }	"	2 00
Daniel Doan,	"	1 00
Elder J. Bryan,	"	1 00
Elder H. Rowland, for N. Carey \$1, } N. Slawson \$1, and M. Slawson \$2, }	"	4 00
William Hyde,	"	1 00
Gilbert Chamberlain,	"	4 00
E. Bunnell,	"	2 00

**List of Agents.**

The following list of agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

- MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.
- NEW HAMPSHIRE.—Joel Fernald.
- MASSACHUSETTS.—David Cole, David Clark.
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

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GILBERT REEBE, EDITOR:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

[CONTINUED FROM PAGE 100.]

Mr. Curtis says, in his 6th reason, &c., "The heathen world is already attacked as at a thousand accessible points," &c. I find in the "Baptist Record," January 20, 1841, a piece dated "Mission-room, Boston, Dec. 15, 1840," in which it is stated that, "The inroads made upon pagan darkness are few, and feeble." Which shall I believe? There is a plain contradiction between them! Can they both be true? Shall I not rather believe that each tells that story that he thinks under their several circumstances will excite the people most to give their money?

There are several things more that I wanted to notice, such as "The one hundred million followers of the false prophet are beginning to suspect the fallacy of his pretensions, and many of them appear to be in readiness to exchange their religion for a better as soon as they shall be made to see it, and shall become satisfied of its truth." "The man of sin" being "already in his dotage," &c. But I must pass them for want of time, and take a little notice of some of Mr. C's. advice, and shall commence where he says, "The liberal shall be made fat, and he that watereth shall be watered also himself. Would a church therefore enjoy large measures of the divine influence, receive many additions of such as shall be saved, and be at peace among themselves, my advice would be, *Let them do much for God, and for souls who are perishing in their sins, and God will do much for them.*"—This certainly is not the law of faith, for boasting is not excluded here: for if God does much for me in consequence of my doing much for him, I certainly am not excluded thereby from exhorting my neighbors to follow my pattern of diligence as the means of obtaining as much at the hand of God as I have received of him, and boastingly telling him, if he had only been as faithful as I, he might now have been in as good condition as myself.—But to pass to Mr. C's. advice, "Or on the other hand, would a church decline in her piety, diminish in her members, become a bye-word, and a reproach, and eventually have her candlestick removed out of his place, the certain and effectual course to secure these calamities is to take a decided stand against missionary operations, against

Bible Societies, against Sabbath Schools, the Temperance cause; and against every thing that tends to ennoble, purify, and save our fallen race, calling them money-begging institutions, and those who patronize them by all the hard names they can think of. In short, let them *drink fully* into the *anti-missionary, do-nothing spirit*, and soon you may see written upon their walls in glowing capitals, ICHABOD." We are glad, yea, rejoice, that the God of Providence, as well as of grace, has in his providence so directed that Mr. C. should so clearly draw the line of distinction between the two characters, and publish it for our inspection.—From him we learn that the anti-christian Babylonish mixture of profane and profane, united in societies, (such as he has named) upon a moneyed principle in their operations "tends to ennoble, purify, and save our fallen race." Not a word about *Jesus being our Savior, or His blood cleansing us from sin*—not a word of the doctrine of reigning grace, or of glorying in the cross of Christ. To him it would seem that "the preaching of the cross was foolishness." And with him, to be the drunkard's song—a laughing stock to the enemies of God—to be ranked with John the Baptist, or the Nazarene—to have the popular religionists say he had a *devil, or was a gluttonous man, and a wine-bibber*, or to be counted "as the filth of the world,"—"the offscouring and refuse in the midst of the people," as the prophets, Apostles, and people of God were of old, would be a doubtful thing, equal doubtless, in his view, to having the *glory depart*. But Jesus taught his disciples, saying, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Let not Mr. C. or any other pretend that evil is spoken of them falsely, when they hear that the societies he named are "money-begging institutions," nor that himself and his coadjutors are called "hard names," when they are called money-beggars; for he knows that it is truth, and *himself was begging for money when he said it.*

Yours at the old corner post.

HEZEKIAH WEST.

South-hill, Bradford Co., Pa., April 30, 1841.

FOR THE SIGNS OF THE TIMES.

MY DEAR BROTHER:—When all was confusion—when all was dark—did not God move upon the face of the waters and say, "*Let there be light! and there was light!*" And has it not been so with us after He had created us as he did the heavens and the earth, that we in a spiritual sense were without form and void, and darkness covered all of our deeds until his Spirit moved upon us and said, *let*

*there be light!* How glorious was that light when poured into our souls! although at first it seemed only to disturb us by showing our sins as scarlet—our hearts filled with every fiend and demon that could represent the *man of sin—the father of lies*, who had dominion over us and so beguiled us as not to let us know we were led captive at his will until light was brought in. No longer could he conceal his appearance or designs, the charms of witchery are now broken and we fly—we know not whither, for the law of God stands as a flaming sword to guard his holy presence. But we fly! the monster pursues, we cry—after trying every place and means for safety and find the enemy still nearer and ready to devour, just when human strength and means are exhausted, having fled like Noah's dove over the whole universe without a spot to rest, by the grace of God we behold the window of our ark, the out stretched arms of a dear Redeemer and faith is given us to throw ourselves therein. The law of God is unfurled and his Spirit testifies with our spirits we are born of him, and our souls break forth in the sweet-song of, *Glorify to God, peace and good will to man.* Now the Holy Ghost takes the things that are Christ's and shows them unto us—how we are enabled to search the scriptures and find food when hungry, *clothing when naked, shelter when houseless, medicine when sick, comfort in affliction, and a friend able to help in every time of need.* Yes, *Rose of Sharon*, we can see thy beauty and will savor of thee because thou art our strength and righteousness; the vine from which all our fruit must come, and thou wilt purge and make us bear good fruit, because we are branches of thee. Dear Lord, if thou wilt work in us to will and to do of thy good pleasure, will we not work according to the pattern finished on Calvary? and when we have done our best, do we not know we are still unprofitable servants, who are not worthy of the least of thy favors, and that thy justice would have to withhold them, hadst thou not blessed us in Christ, as thou hast chosen us in him before the foundation of the world, that we should be holy and without blame before thee in love. How passing strange to the natural man, who cannot discern the things of the Spirit, or God's plan of salvation! and no wonder we are considered beside ourselves when we tell what the Lord has done for us, since the Lord of life and glory was put to shame and crucified for exhibiting this very plan. I say *exhibiting*; for he not only said I am the *WAY, the TRUTH and the LIFE*, but proved it; not by healing the sick only, cleansing the leprous, giving sight to the blind, speech to the dumb, hearing to the deaf, feeding multitudes with a few loaves and fishes, turning water into wine, stopping issues of blood, raising the dead; but by laying down his life and taking

it up again. Yes, dear Lord, thou laid it down for thy people, and for them thou took it up again, that of all the Father gave thee thou shouldst lose nothing: and although thy sufferings and death exceeded the imagination of mortals, for even thou didst cry, "Oh, my Father! if this cup may not pass away from me except I drink it, thy will be done." Yes, though thy sufferings were great, the triumph was complete, for every enemy was overcome, *death, hell* and the *grave*; and thy peculiar people, thy chosen generation, thy royal priesthood, the *bride* of the *Lamb*, was forever redeemed from the thunders of Sinai. Glorious event! No wonder there should have been darkness from the sixth to the ninth hour when thou didst cry, *Eli, Eli, lama sabachthani!* No wonder after thou yielded up the ghost the veil of the temple should have been rent from the top to the bottom—that the earth should quake, and that rocks were torn asunder. No wonder that the graves of thy saints should open and that they should arise, and after thy resurrection should go into the HOLY CITY. No wonder the centurion and those who watched thee, should, seeing these things, cry out, "Truly, this is the Son of God." Remarkable as were all the wonders attending thy birth, thy life, thy death, and thy resurrection; and as much testimony as is furnished in the sacred scriptures to prove that thou art the very Christ, still thou art rejected by all men, except such as the Father draws unto thee; such as he gave thee; such as are called, justified, will be sanctified and glorified in, by, and through thee. For no man can come unto thee unless the Father draw him, or can any man approach the Father, but by and through thee, nor can either be worshipped, but in spirit and in truth; proving the mysterious union of Father, Son, and Holy Spirit, one God. The very and the true God; the God of Abraham, Isaac, and Jacob; the God of Shadrach, Meshech, and Abednego, who, when these last three had been bound, and cast into the burning fiery furnace, by the cruel decree of the furious Nebuchadnezzar, not only loosed them, but walked with them in the flames, and showed himself in the form of the Son of God to the vain *king of the image*, so as to constrain him to acknowledge these as the servants of the Most High God, and bid them "come forth, and come hither." They came forth from his seven times heated furnace without the smell of fire passing upon them, except to loose their bonds. What heaven-taught soul can read the scriptures and see the glory of this our God, and then bow and worship the *golden image* of the man of sin? Oh! my brother, let us not be careful about the decrees to serve his *gods* or his *images* that are set up in this our day, and almost in every crook of the earth; but like Daniel, may our *windows* be open towards *Jerusalem*, and may we kneel down and pray, and give thanks before our God as his people have done aforesaid; trusting him to deliver us from all the dens of the wicked, and may he shield us from their enticing sorceries, that we be not bewitched from the banner of God our Savior, to the banner of anti-christ, which satan bears to and fro in our

earth as he walks up and down in it, with the same impudence he manifested in the days of Job, when the sons of God came to present themselves before the Lord, and he dared to come with them, or when he sought to seduce our Savior to bow and worship him by promising all the kingdoms of the earth.—Lord Jesus, enable thy servants when so tempted to speak as thou didst, "Get thee behind me, satan;" give us wisdom that we may try ourselves and every spirit by thy *rule*, and whatever is not of thee may we reject, though we cut off a right hand or pluck out a right eye. O may we be thy sons and thy daughters, and be thou our God; for thou being for us art greater than all that can be against us. Thou formed the light, and created darkness; thou made peace, and created evil;—thou art the first, and the last, and besides thee there is no God: thou made the righteous for thy own glory, and the wicked for the day of evil; and why are we disquieted, having this seal, "The Lord knoweth them that are his," and they shall have the testimony within that they are born of him. And he has promised *all things* shall work together for good to them that love him, and if we ever loved him it is because he first loved us. Lord, thou knowest all things, and thou knowest thy people do, or will love thee: but am I one? My own nature makes me so often fear, that I tremble to claim a place in thy house; the warfare within is so continual that I have to be ever on the alert, and then my enemy is so strong; his snares so many—can I escape? But, worse than all, he attacks me with unbelief; tries to make me think I have no Savior: I know I have no human righteousness, not even enough to patch up a fig-leaf garment to cover my nakedness, nor have I power nor skill to build me a tower, upon which I might climb to heaven, so as to escape the just vengeance of my Maker. Whither can I flee? My tempter seems to have hid my Savior's face from me, and not one tender look can I behold: but I will fall at his feet, and if I perish, I will perish there; I must own him whether he will me or not. My brother, is it ever so with you? Yet I have a strong hope he will have mercy on me a sinner, and when I can realize his smiles like beams of glory in my soul; then am I satisfied, and feel that I can  
Tramp the world beneath my feet;  
Follow him through seas, though dark and deep,  
O'er hills, though rough, or mountains steep;  
For he my soul will safely keep.  
Or should he call where fires do flame  
I will obey and own his name—  
They can but burn what now's my shame,  
And he can heal the smart, the pain.  
Who drew from death the cruel sting—  
Who shields me with his open wing—  
Who soon will waft me to the skies,  
And own me for his promised prize.  
O may I there with joyful song  
In union with his chosen throng,  
Partake the glory of our king  
And of his triumph sweetly sing.  
I will close, as I wish the remnant of this paper

for a private communication to yourself; but first, will encourage you to cower not, but use the "SWORD OF THE LORD AND OF GIBBON," putting to flight the king's enemies. Be *gentle* and *feed* the little ones of the flock of Christ upon the pure milk of his word, and the strong in Zion upon the meats of his table; for in my Father's house there is plenty and to spare.

May the Lord show us the path of life, keep us in his presence where there is fulness of joy, and at his right hand where are pleasures forever more,

Is the prayer of one who hopes he is

your brother in Christ.

P. A. L. SMITH.

The Plains, Fauquier Co., Va., June 15, 1841.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—As I am writing to you on business, I will take the opportunity to say through the Signs to such of my brethren as may feel an interest in being informed on the subject, that I returned in health and safety to my family on Wednesday the 23d inst., and found they *had been well kept*, and of course kept by the Lord. I had been absent for five weeks, had been enabled through a kind Providence to meet all my appointments, both those published through the Signs and those made on my route northwardly for my return with the exception of the one in Warwick. The taking the tour on horseback, although a more tedious and fatiguing mode of travelling than by public conveyances, afforded far greater opportunities for visiting our Old School brethren, scattered through the country, than would the other mode have done. I carried with me, as usual, the *old man* with his corruptions, and of course had much to mourn over, but notwithstanding, the journey was as full of interesting and pleasant incidents as any tour I have taken for a long time. There was not only the pleasure of meeting with churches and associations of former acquaintance, and finding them standing fast in the faith and order of the gospel, and having very comfortable meetings among them, but it was peculiarly gratifying to visit and converse with brethren and sisters whom in several instances I found scattered, and dwelling solitary among the New School churches, to which they perhaps once belonged, and with which they can no longer walk, taking, if not joyfully, yet with preference, the spoiling—not of their earthly goods, but of their privileges and accommodations for public worship, rather than extend the tokens of fellowship to the new doctrines and measures brought in. There was not only the pleasure of administering encouragement and consolation to them in their lonely situation, in thus visiting them and giving them the seldom enjoyed opportunity of talking of their difficulties with one in whom they had confidence as a fellow pilgrim who could sympathize with them; but these opportunities afforded me fresh and precious proofs, both of the sincerity of these despised brethren and sisters in their professed attachment to gospel truth and order; and also that their opposition to newschoolism, was not from human prejudice, but

from divine teaching. How can it consistently be accounted for, but upon the ground of the teaching of Him whose teachings produce supreme love to the truth, that in so many instances individuals are constrained, a few in a place, in some instances, one, or two or three, or half a dozen, to separate themselves from the churches in their vicinity and stand alone and exposed to the scoffs and reproach of the world and of those with whom they had formerly *walked to the house God in company*, and who are their neighbors and perhaps relatives; and that when you meet with these, whether they have for years stood separated from the popular religionists, or whether for a season they had tried to bear with the new things rather than break fellowship with those they had been accustomed to associate with in religion, but have since, for conscience' sake and for a regard to truth, been constrained to *come out and be separate*, and to become the butt of opposition and reproach, they all speak of the same trials and give the same views of the iniquity of new-schoolism, and manifest the same ardent love to divine truth and sense of its importance as outweighing every other consideration? This *throwing themselves away* as the popular religionists call it, does not arise from indifference to the friendship of their neighbors and former religious associates as is evinced by the trials they have in thus separating themselves; nor from an indifference to the intercourse of brethren and the privileges of church relation and public worship as is showed by the affectionate and hospitable welcome they give to Old School brethren who call on them, and by the delight and gratification they manifest at hearing a gospel sermon when the opportunity is afforded them. I have been constrained on witnessing some of these instances to say to myself, Surely this Old School separation is of God. I will, for the information of brethren who may be travelling that route, mention in some instances where they may find these scattered ones, among whom they would do well to call. I will also notice Washington or South River, N. J. There is a little church here and some scattering brethren in the vicinity: their recent separation from new-schoolism has been detailed by brother Goble through the Signs. They have a preacher with them, but our Old School brethren might be useful in calling upon them. I called there and had a pleasant interview and night meeting among them. In Newark, N. J. I found five or six Old School brethren and sisters, although when I went there I expected the *city was wholly given to*—I will say—new-schoolism. I had a night meeting with these, and thus had an opportunity of leaving my testimony among them. By enquiring for the house of Mr. Elias H. VanWinkle, brethren will find Old School friends who will introduce them to others. On Morris Plains, Morristown, N. J., there is brother Betts and wife, and one or two other sisters; Col. Patterson and the few friends at Suckasunny Plains are known through the Signs, as are brother Crawford and others in Philadelphia. I preached at brother Crawford's going and returning, being refused the

privilege of Mount Tabor Meeting-house. At North Branch, Somerset Co., N. J. lives sister Cox, widow of brother Gideon Cox, without another Old School Baptist within many miles of her. Our interview, brother Beebe, as you know, with brethren from a distance at the Warwick Association, and in the vicinity was very interesting. Some incidents relative to the Harford church, Md. I will mention. They have been destitute of a pastor since the death of our esteemed brother Scott, and have had no preaching since, excepting by brother Barton and myself. Brother Alderson, as noticed by you in No. 11, present Vol. of Signs, recently died aged 65. He had been long a member and deacon of the church, was an active and business man, hence was much depended on by the church in transacting her business, and the church therefore as well as his family are truly bereaved in his death. There are other worthy male members of the church, but they have been more diffident as to going forward in business. Brother Alderson had such a dream several months since as gave him full confidence that he should not live until August of this year, and he had his business all settled up before his death. He in some instances gave directions to his wife about some things that he wished attended to in the fall, that is before his sickness; she asked him why he gave such directions to her, he answered he should not be here then. He looked forward with great composure to and made preparations for his dissolution, and was enabled to meet its immediate approach in the full triumphs of faith. On my returning route I preached for this church the 3d Lord's-day in this month, and in reference to the death of brother Alderson; after preaching I baptized two candidates, and one other when I visited Nov. last. All three gave very clear relations of a work of grace upon their hearts, and all had been brought into the liberty of the gospel since their destitution of preaching and in the absence of an opportunity of hearing it. One I recollect received her deliverance on hearing a portion of scripture read at one of the prayer-meetings of the church.—Thus we see the Lord is not so dependent for the bringing in of his people, on ministers and on Theological Schools and Mission Societies as they would have us believe.

I remain affectionately yours, &c.

S. TROTT.

P. S. I would mention to our brethren northwardly, who may intend attending the Corresponding Meeting at Elk Run, that should they be short run for time, their most direct route will be

From Washington to Alexandria,  
Thence to Occoquan Mills,  
Thence to brother Seymour Lynn's, [near Prince Wm. Poor Houses.]

They can go from Washington to brother Lynn's in one day; and thence to Elk Run on Friday morning in time for the Meeting. If they get to Washington earlier in the week, I should be glad to have them come by my house, if they can get there by Wednesday night. It will be but a few miles further. We shall have to start Thursday morning.

S. TROTT.

Centreville, Fairfax Co., Va., June 30, 1841.

FOR THE SIGNS OF THE TIMES.

Bloomfield, Nelson Co., Ky., April 18, 1841.

DEAR BROTHER:—If I were a good hand to make apologies, it might be well enough to make one on this occasion for troubling you, to whom I am an entire stranger; but, as I have no talent in that way, I shall not attempt it; and therefore proceed to say what I have to say.

I live in the rich and fertile state of Kentucky, where we have the comforts of life, such as the land produces, in abundance; and as to moral society, our neighborhood is unexceptionable. We also have a great deal of religion. Almost every denomination of religionists is amongst us. My residence is about one mile from the village of Bloomfield, in which we have a very nice brick meeting-house belonging to or occupied by the the United Baptists and Reformers jointly: so that we have meeting there every Sunday, but, I fear, but little preaching; for, my brother, I think there is a great difference between the teaching and preaching of this day and the preaching the Lord sent his Apostles to preach in their time and day. The United Baptist church of Simpson's creek [for such is the title of the church at Bloomfield] is tolerably large in numbers, (and to that church I am attached) and is said to be blessed with an able ministry—yes, the great divine, *J. L. Waller*, who ranks himself second to none: he believes and teaches that the New Testament is not a complete book of positive institutes, that there are many degrees of happiness in the heaven of ultimate bliss, and holds gospel condemnation, and such like popular notions of the day. He tells me he believes in other things, such as Sovereign Grace, the Eternal Love and Predestination of Jehovah; but these things are not profitable to preach in this day, notwithstanding they are Bible truths.

Such is our, or, at least, my situation; for I stand almost alone: the most of the members receive the preaching and think it not only good, but *very good*. For my part, when I hear any preaching, it is from the despised, but by me highly prized Signs of the Times, in reading which I have more satisfaction than in all the preaching of all the wise and popular preachers of the day. We had the great Mr. A. Campbell to preach in our meeting-house a week or two ago. He gave us a consistent discourse; but in order to do so it was necessary to alter king James's translation, to make better sense of the scripture: but he is wise, and in order to support his system the alteration was necessary I suppose. Well, be it so, to his own master he stands or falls. We also have the Evangelist of the Salem ass'n. of United Baptists to preach for us; he is warm and pathetic in his discourse, a great revolutionist, much admired, yet to me he is heretodoxical.

I have written a great deal that is neither interesting nor entertaining to you; yet it relieves me some: therefore you must excuse it.

I now have a few requests\* to make of you.—Some folks make no difference in the new birth, regeneration and conversion: all they say are synonymous. I want you to give me your views on

\* They shall receive our earliest attention.—Ed.

these subjects. Also on Matt. xxviii. 19; also Titus. iii. 5. I should like to hear your views on Rev. xx. 12. All these requests you may answer by private letter or through the Signs, as may suit you best.

Brother Beebe, I am somewhat selfish. I am so fond of reading the Signs that I try to get every body I can to read them. I tell them to read and try them by the standard of truth, and if they will not bear the test, to throw them aside. There have two men read them until they have become so attached to them that they wish to become subscribers.

With due respect,

Yours in the best of bonds,

AMOS FOX.

FOR THE SIGNS OF THE TIMES.

#### PROTRACTED MEETINGS.

Such is the importance of the church of Christ, whether viewed in its present or future position, that any considerable changes in its doctrine or practice involve consequences of a very serious nature. Its uninspired historians have marked its phases with such precision and interest that, although the remote causes of degeneracy may have been too retiring and secret for their research, yet the proximate ones are seized upon and traced as by the hand of a master. The periods in which christianity has either arisen or declined, are exhibited to our view, either as so many luminous pages in which the church has held jubilees, or as dark and fearful ones in which it has been clothed with sackcloth and on its way to the dungeon, the scaffold and the stake. One of these periods is called an era in the history of the church, each of which is a kind of separate volume in a continued history. These volumes of church records seem to gauge the doctrine and usages of their times.—But it is the inspiration of God that traces the church at every step, that lays bare and dissects the heart itself in all its obliquities and disloyalty.

If the highest order of created intelligences who did not need to participate in the saving benefits of the gospel, discover in it more of "the light of the knowledge of the glory of God in the face of Jesus Christ" than in any, or in all the other infinite subjects in the whole range of the heavens, then most certainly creatures, polluted and helpless as we are whose present and future happiness depend entirely upon *Grace*, may study the gospel with intense interest: and the most studious and humble may find sufficient occasion to chide himself that he has learned so little at the foot of the cross, that he has felt so little for the church of Jesus. If for fifteen hundred years the great majority who have professed christianity have embraced a national *creed* and been governed by worldly canons, mingling the decisions of councils with the inspiration of God; many of them practicing a "voluntary humility and worshipping of angels;" certainly no one could look for a pure church in such a mixture, where, even blasphemy appears to predominate. From the commencement of church and state under Constantine, up to the final division

of the Roman empire, there were some intervals in which light and truth seemed struggling with the surrounding darkness. The Waldensian church is partially brought to light by the councils which condemned its doctrine and its members in 1119, 1176, and 1179, but more conspicuously by the flames of her burning villages and cities, the groans and shrieks of the dying inhabitants, by which that church tested the primitive faith under every form of torture. The writer of this is constrained to believe, that the Waldensian church was pure compared with any Protestant, or rather christian denomination of the present day. The reformation in Germany, which spread over most of northern Europe, dissipated much truth among the benighted: so also did the English Puritans during the reign of the despotic Elizabeth. Since that period there have been many refreshing seasons from the presence of the Lord; yet, notwithstanding all these merciful interpositions of our covenant keeping God, the New Testament of our Lord and Savior is the standard by which the professing church must be measured in every age.—The evidences of degeneracy are so clearly set forth in the scriptures, that whosoever will hear what the Spirit saith unto the churches, need not be deceived in assigning a dark or a luminous period to the age in which he lives. 2 Tim. 4. "For the time will come that they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Such declarations are numerous, in which the falling away is not only predicted, but also the precursors which go before to advertise us that the work of degeneracy has already commenced. It is believed, that any denomination of professing christians who will not permit the canvassing of their doctrine and practice in the light of the New Testament, either fear our exposure or else trench upon their then assumed infallibility. Some, probably quite a comparative few, are of the opinion, that a new era of the old approaches in these United States, while a smaller number still, suppose a new volume of church history has already commenced. Many powerful agents have been brought to bear upon the church since the commencement of the present century, which have exerted an influence for good or for evil, or for both; among these, protracted meetings claim their place on some part of the foreground. These meetings, whether they have always budded and blossomed or not, have certainly yielded their fruit abundantly.

The ANXIOUS, have sometimes had little time allowed them to decide in their own minds, whether, indeed, they were truly anxious about their souls, before they were ripened into *converts*; whether much evidence was elicited or not, that even the blade had put forth, the sickle has not been spared, but thrust in for the harvest. There are few if any neighborhoods that have not been favored with these protracted meetings, and most of them have witnessed their entire theatrical; they have come up on the breadth of the land. Such has been

there influence in adding numbers to the churches, that they seemed to be looked upon as an improved religious process by which christianity is enabled to keep pace with the modern improvements in mechanical powers. Thus enabling the church to carry out her own parallel vigorously rather in advance; while her propelling facilities promise an accelerated velocity as the causes of friction shall be removed more and more from her path.

The different denominations have so identified themselves with these meetings that if an individual has the temerity to express his doubts, whether their doctrine, their doings, or their influence have any place in the gospel of Christ, he may consider himself fortunate to escape with so mild a rebuke, as that he is an "Antinomian." The originating these meetings is not due the Seminaries, when set to their account justice is not rendered. Whatever ambition there may be for the merit of the invention, these meetings were not conferred upon the church at once in all their present organization and highwrought finish. Although there appears in them something like unity in design and action, their frame work was not all of it accomplished by the same hand. Perhaps it was Mr. Nettleton of the Presbyterian church, who first held anxious meetings of young people in this meridian; they were conducted in whispers, these whispering meetings were thought to be exceedingly favorable to the conversion of young ladies, who were supposed to possess too much refinement and modesty for a more audible address.

The anxious seat or bench, may have come into the service from the custom which prevailed in some places, of calling the serious forward and seating them by themselves for prayers and exhortation.—The protraction, took its rise from necessity, in powerful revivals, they found it to be both a duty and privilege to meet from day to day to wait on such as God quickened from the dead. The other items it is believed, some of them originated from circumstances and some it is supposed may claim a ministerial birth. Some have gone so far as to charge to ministerial account, such as door-keepers, fire-keepers, minister-keepers, the discipline of the anxious rooms, together with the doctrine which pretty generally is preached, lavishing the promises upon the impenitent, bargaining with them, and balancing the account of their works with salvation; together with the tuning all these cords into harmony with the grand design of the meeting.

The ancient architects had studied and labored many experiments to produce a new order in architecture, before the master genius arose who discovered the relations which the existing orders bore to each other, and seizing upon these apparent relations, combined them into a new order, calling it the composite order; so some religious genius having at last arisen and discovering the existing relations which the above items bore to each other has seized upon them with a giant grasp and combined them with some additions into a fully organized *protracted meeting*: producing all that accurate and admirable symmetry and all

that easy, gracefulness of movement which is now discovered when one of the wonderful meetings is brought into full play.

Beyond the composite order no architect hopes to advance: it is to him what the pillars of Hercules (at the strait of Gibraltar) were to the ancients, *ne plus ultra*, or no more beyond; so were they satisfied that there the earth terminated that they put both the pillars and the inscription on their coins: but when this continent was discovered they changed the inscription to *plus ultra* or more beyond; the pillars still remain on many silver coins.

It might indeed be hoped that these meetings would receive no more enlargements from other items and combinations, having already reached the composite order, and the human mind in view of their mechanical powers and their measure of heat, seems empty of invention, as the exhausted receiver of an air-pump. Yet the present age is one of invention and discovery, and some more fortunate or daring adventurer may by-and-by give us the *plus ultra*.

It has been affirmed that the schools did invent these meetings: and they did not; nor did they first bring them to bear upon naked human hearts. But when they were seen to produce converts in proportion to the combined powers of their machinery, or to graduate their number according to the intensity of their heat, is it wonderful that some very accomplished and ambitious young men should turn them to their own account: by them much would be performed in a given time, which, if it did not give currency to every man's diploma, it would to his credentials as a minister. Some have supposed that the wonderful fables which are sometimes told in sermons about the Almighty and about creatures, suspending the saving power of God on creature exertion, &c., &c., are first taught these *revivalists*, and as they become qualified, they go and repeat their lessons to congregations, yet there are many others who suppose they make their own stories as they go along: this last class are of the opinion that their fables have no possible connexion with any thing previously printed or said.

"*And shall be turned unto fables.*" We are commanded to refuse profane and old wives' fables, to give no heed to Jewish fables, and not to follow cunningly devised fables. Fables we know are stories, fictions, having no foundation in truth.

It is the opinion of some that the most enthusiastic and heated who give direction to protracted meetings, must have discovered the relation and connexion which one fable bears to another, and laid hold of that likeness, and combined them into one *great fable*; some suppose that this great fable, if sufficiently compressed, and all its various powers could be brought to bear upon a single object, that with it one might empty and fill the anxious bench with such rapidity as to astonish even modern congregations. Notwithstanding all these things, the promises of God remain the same, whether men graduate each other's piety and benevolence by dollars, or by the degree of heat they

may receive from the sparks of their own kindling; whether they endure sound doctrine, or are turned unto fables.

WALDO.

TO BE CONTINUED.

*An enquiry into the nature and propriety of ecclesiastical establishments, in a letter to H. Griffith, Esq., by Elder J. Moore, (Va.) A. D. 1808.*

[CONTINUED FROM PAGE 104.]

And still favored as we are, several of the state governments, either through ignorance or design, have manifested a strong propensity towards religious establishments: and in some of them there is something so much like this deformed monster, that if it is not the same, it is difficult to say what it is; and in others, their constitutions provide that the legislators shall make provision for the support of religion, and although these principles are not carried into effect, it only wants some favorite denomination to gain a preponderance to put the machine into motion: and it is remarkable that we never have heard or read of any legislator, but who could always find a sufficient number of men, under the name of preachers, to proclaim whatever they had sanctified, as the truth, to the exclusion of every thing else. When the worship of Baal was established in the ancient Israel, Jezebel fed four hundred of these pious gentleman at her own table, but it is very likely that the people were fleeced to provide the provision; and whether the disciples of the prophets of the groves were obliged to contribute to the support of the queen's prophets, as dissenters in England are to his majesty's church, or whether they were excused on producing a certificate of having paid to their own church, as is the custom in some of the United States, we are not told—it would seem, where the latter custom prevails, that the money was the chief thing, no matter about the religion of the subject. The assembly of Virginia soon after the American Revolution, passed a bill for the consideration of the people, proposing to lay a tax for the support of religion: but each citizen was to pay to whom he chose, and had they succeeded they certainly would have done more than any other legislative body has at any time done, and virtually have proved, that in their esteem it was as proper to support the most profane superstition, as the true worship of God. Some were astonished at their folly, but others thought there was more design than ignorance in this business, and that the object contemplated was to amuse the multitude, and by this stratagem obtain the consent of the people to admit that the legislature had a right to interfere in religious matters, and then the inference must have been just, that having a right to establish all, they must of consequence have power to establish any one: and by this means they hoped to set their darling once more on the throne. But it will be long we hope, before the inhabitants of Virginia will admit that legislators have any authority in religious matters, except to secure every citizen in the enjoyment of that mode of worship that he believes most acceptable to God, and most for his present and eternal happiness. It has been observed, that where legislators interfere, it must be to support the truth, or at least what they believe to be truth, and if its being true in their esteem will justify their interference, then falsehood, however absurd, must be established for the same reason. Jews, Turks and infidels of all descriptions, believe the religion of their several nations to be true. And those who profess christianity, only do the same: and if the one ought to be established, because the legislative body believe it to be true, the others ought to be for the same reason. And we are surprised that any thing so absurd, should meet

the approbation of any rational man, and especially any citizen of the United States. In the constitution of the general government it is said, There shall be no established religion; by which it is most natural to understand that no citizen shall be compelled by law to pay for the erecting any house of religious worship, or to pay any professed preacher or teacher of religion, any thing for professional services, unless it be by his own consent. And still we see congress employing chaplains, and paying them out of the public money, and whether this does not comprehend the essence of an ecclesiastical establishment, is matter of serious enquiry. Every citizen who pays a tax, whether directly or indirectly, has a proportional interest in the public treasury, and as is his interest there, so is his proportion in the chaplain's wages, and as this is done by law, it takes all the form of an ecclesiastical establishment, the name of religion it does not deserve; but rather is a profanation of the solemn ordinance of God himself. The caprice of congress is the only rule to which this can be referred, they think it necessary to have a chaplain, and their say-so sanctifies the practice, and the emolument annexed to it is the inducement to professed ministers to prostitute the gifts, that they say were given by the Holy Ghost for the edification of the church, to gratify that caprice. But if this practice is contrary to the constitution, nothing can justify their taking the public money, when no public purpose is to be answered thereby; nor any reason given for this breach of trust, but because congress will have a chaplain to attend them while sitting. I am not at liberty to say what their motives are, but I cannot believe that policy is the inducement, because I expect not a single member has gained the least information in the nature of government, or what is the best interest of our country, by all the chaplains' prayers. And it is not easy for me to believe that motive of piety is the prevailing cause. I have personal knowledge of but few of the gentleman that compose that honorable body; and I expect those few would think it no disgrace to own that they make no pretensions to religion, in any way. And when I reflect how few there are of that grade of society from which the selections of congress are made, that pay any attention to divine things, I am afraid there are few, very few indeed, amongst them that feel the influence of real piety, and of course have no cause for a chaplain on that head. If, indeed, gentlemen that compose the legislature of the United States were very pious in their own neighborhoods, zealous attendants on divine worship, and ready to take up the cross of our Lord Jesus Christ; if vice in all its forms was treated with contempt, and the gay amusements of flesh and sense forsaken for Christ and the gospel's sake, then it would be natural to conclude that they brought those pious tempers to congress hall, and it would be no wonder that they should wish an opportunity of joining in divine worship, while separated from those religious assemblies, where they were in the habit of attending them when at home amongst their brethren. And moreover, I have always believed that the truly pious were ever willing to pay the expense of divine worship out of their own immediate funds, yea, that they scorned to worship at the expense of others, remembering that it is said, honor the Lord with thy substance and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Proverbs 3, 9, 10. And were piety the motive with congress in the choice of a chaplain, they would glory in bearing the expense attending it, and never put their hands into the public purse for that purpose, and when they do this, they will never hear me complain. But if neither policy nor piety is the motive with congress, what may we conclude the influential

cause in the choice, to this I answer, that vain glory and parade I fear is the most powerful stimulus with them: and a wish to be like their neighbours is not without its weight. In those governments where religion is established in open day, and made an engine of state policy, and the church is co-extensive with the nation; chaplains to kings, queens, lords and dukes, are quite common, and scarcely any department in the government is supposed to be complete without a chaplain! and congress seems to be following this profane copy, for surely it does not deserve a better name than profane, when ministers of the gospel are attached to bodies incorporated for mere worldly purposes, and too often those in whose hands the election lies, care no more for the chaplain and his prayers, than they do for the blessing of his holiness himself, and I fear this applies with too much propriety to the choice of congress in this respect.

Jezebel, the wife of Ahab, king of Israel, had more chaplains about her than any other mentioned in the sacred history, and it is still very likely that she knew that Baal was no god; and it may be possible that congress knows, or at least think they know, that Jesus Christ was but a man, and his gospel but a fable; and notwithstanding the principles it teaches may serve to amuse the vulgar, and keep the ignorant in awe, still it never was designed for the wise and philosophic, who soar in their contemplations far above the rules it prescribes, and feel no apprehension when they profane its most solemn laws, and treat its ordinances with contempt; and it is only to keep up the farce in the minds of the multitude that any attention is seemingly paid to the doctrines of divine revelation by these sons of reason and refinement. But it is proper to take some notice of the ministerial character, and enquire how far it is possible to reconcile their public profession and their serving as chaplain to legislative bodies, the one with the other, especially when the public are to be fleeced without their consent to pay them for their services. A minister of the Lord Jesus Christ is called by his grace, as to his personal interest in his redeeming love, and is solemnly set apart by the gifts of the Holy Ghost, for the comfort and edification of his church; "feed my sheep" is the solemn injunction, and although in the discharge of this solemn trust the Lord Jesus has, and will, in the dispensation of his providence, make provision for the support of the preacher, so far at least as his own wisdom sees best—still great doubt will arise whether the preacher may exercise any of the gifts he holds when he is at the same time convinced that money is the leading motive by which he is influenced in the performance, and that a minister of the Lord Jesus can engage as chaplain to any legislative body, from any motive but the profit and honor annexed to the service, will be very hard to demonstrate; for, although there are not wanting motives to induce the saints to unite together in divine worship, still there is all the difference that can be imagined between an assembly of saints and a body of men, the majority of whom, it must be acknowledged, are carnal, if not profane; and we have already said that we fear that there never has been a legislative body where this has not been the case. In the first, the wants, the views, the hopes and the fears are the same, and each one influenced by the same spirit, like the members of an animal body, all governed by the same vital principle, move as in sweet harmony and concord together; and when the divine presence is afforded, their joys swell beyond all expression, and can only be known by those who have felt its influence. But in the last, the preacher is left wholly alone—the majority have no interest in all he says, feel none of those pious sentiments he expresses, nor even believe they are felt by him; and feel an entire indifference

for all he says or does. There is something in human nature that recoils at the idea of engaging in divine worship, especially in the duty of prayer, when we are conscious that those, amongst whom we are, have no understanding or interest in what we say. I scarcely ever feel so much disconcerted as when I am called to the performance of this duty amongst persons of this character, and nothing but duty indispensable could induce me to continue this practice, and when added to this the official character feels that was it not for the pecuniary emolument annexed to this business, I should fly forever from this place and service—how can he look up to the divine throne for that assistance that is the final resort and bears up the servants of God in every trial, both from without and from within; and was I chaplain to congress I would adopt the method doctor Jones did, when he was about to read his century sermon, he tells us he "did not ask the divine assistance, because he was only going to read and not to preach."

[TO BE CONTINUED.]

### EDITORIAL.

NEW VERNON, N. Y., JULY 15, 1841.

THE FINAL JUDGMENT.—While preaching at the Delaware Association last May we expressed our dissent from the popular view, that the glorified spirits which now surround the radiant throne of God, would, after the resurrection of the bodies of the saints and the dissolution of this material world, be called from their lofty mansions in the heavens, to undergo a fearful examination in order to ascertain whether they were destined for heaven or hell; or that such as are now suffering the vengeance of eternal fire, will require to be put on trial, either to dissipate doubts on their own minds, or to convince their sovereign Judge in regard to where they belong. Unable as we were at that time to express our mind fully upon this subject, we were not surprised that some of our brethren desired a more full explanation of our views. Regarding this as their right, we felt a pleasure in promising to explain what were our views, through the Signs, especially as what we said on that occasion was not fully understood.—Our frequent absence from home since we returned from Delaware, has prevented our giving earlier attention to the subject; nor shall we do much more even now, than to open the way for a friendly discussion of this subject.

Upon all subjects involving the contemplation of time and eternity, such is the weakness of human capacity that we are apt to confound the one with the other in inexplicable jargon, and then leave the subject as a profound mystery. By some means, either by divine revelation, (as many believe) or by tradition, [as we are rather inclined to suspect] the notion is prevalent that the final destiny of mankind will not be known until after the end of time,—that prior to such knowledge these ethereal heavens and this terrestrial globe shall be wrapt in annihilating conflagration and cease to be. At that time it is supposed the assembled race of Adam shall be summoned to attend the grand assize in one promiscuous mass, when Christ the Judge of quick and dead shall robe himself in garments of dreadful majesty, ascend the throne of final decis-

ion, and then proceed to the examination of mankind, each in his turn, to be examined, and then, as his case may be, take his place at the right hand or left. If these views are correct, are we not from necessity driven to the conclusion that Abraham, Isaac and Jacob, all the patriarchs and prophets, the thief that went with his Redeemer to paradise, the apostles and all the primitive saints must at that dread day vacate the sphere of their divine employment and stand with trembling and dire anxiety before the dread tribunal? How many of the dear lambs of the flock of Jesus have trembled at the thought of being finally unable to make a good and sufficient apology for every deed done in their bodies. That there are passages of scripture which, in the manner we have generally heard them expounded, would go far to establish such conclusions, we are not about to deny; but whether these scriptures have been rightly understood and their testimony properly brought to bear upon this subject, we wish with due caution to examine.

As this article is only designed to present the outline of the investigation before us, we will notice a few things for the consideration of our brethren, and leave them to reflect until a farther opportunity shall be afforded to pursue the investigation.

Subject to the correction of brethren who have clearer views of this subject than we, we shall for the present assume the position that, *On the part of God, all his works were known unto him from the foundation of the world; that the disclosures of time or eternity can add nothing to his certain knowledge of beings or things. That in his all-wise and gracious purpose, every provision of grace was made that can possibly be requisite infallibly to secure the perfect safety of all his saints; and that he, having predestinated them to the adoption of children by Jesus Christ unto himself, and having made them accepted in the Beloved, has as perfect knowledge who they are, where they are, and to what they are destined, as he will have when all his saints shall sing the eternal anthem in the highest heavens.* If this position can be established by the unerring word of truth, then the notion that arminian preachers, meeting-house walls, graveyards, &c. will be called on at some future judgment day to witness in the case of each individual of mankind, is a fallacious delusion.

We apprehend no difficulty in proving, to the satisfaction of all consistent Old School Baptists, that God has chosen, predestinated and effectually secured the salvation of all that will be eventually saved, so that no possible contingency can ever add to or diminish from the number; and that their names were enrolled in the Lamb's book of life from the foundation of the world. And it is certainly worthy of remark that two important events have demonstrated the utter impossibility of overturning the counsel of God upon this subject. The events to which we allude are, one, the introduction of sin into the world: the other, the powers of earth and hell combined in the tragedy of Mt. Calvary: but in both the Lord has triumphed most gloriously. Of the first, the poet has justly said:

"Here satan was non-pluss'd in what he had done;  
The fall wrough the channel where mercy should run;  
In streams of salvation that never run dry,  
And all for the lifting of Jesus on high."

That mighty blow that aimed to prostrate all our hopes, to blast forever all well grounded expectation of immortality, was overruled by the omnipotent arm of God, to farther instead of hinder the accomplishment of Jehovah's immutable designs. In the crucifixion of our immaculate Redeemer, although it was emphatically their hour and the power of darkness, yet they came to do, only what God's hand and counsel had before determined should be done. We might also consider the violence and deadly opposition that has always been enacted towards the people of God, in all ages of the world; yet not one of the stakes of Zion has ever been removed, nor has any one of her cords been broken. Still Zion stands, like the pillars of Jehovah's throne unshaken, and from age to age defying the storms of human wrath, the rage of men and devils. The election of grace is this day precisely what it always was, and what it shall ever remain to be. Upon the other hand, thousands of men and millions of money are annually employed to swell the number of those who shall be saved; yet, although they may make many proselytes, by land and by sea, they will find it much easier at last to wash out the color of the Ethiopian, and change the spots of the fierce leopard, than to enlarge the society of the world of glory.

If it be admitted that the number of the redeemed of the Lord is immutably fixed, and unalterably decreed; how can we consistently suppose that there remains any uncertainty requiring a final decision, when time shall be no more?

That the elect of God, in their connexion with Adam, became involved in his transgression, and were by the law, doomed to wrath and condemnation, is a truth that appears on every page of holy writ; but so far as the law of God was concerned, they have been brought to judgment; all the accumulated guilt of all the family of God, from the creation of the world till the great burning day, has been weighed in the balance; and the exact amount required at the hand of our adorable Head and legal Representative; by him the debt was cancelled, and Sinai has ceased to thunder. This was a judgment day indeed, when Jesus bore our griefs, carried our sorrow, and the chastisement of our peace was laid upon him. But glory to God in the highest; by his stripes are we healed!

But is it contended, that Jesus himself is appointed the Judge of quick and dead; and that the destiny of all beings and of all worlds hangs on his sovereign decision? to this divine truth we most cheerfully subscribe, and we do rejoice that all power in earth and heaven is vested in his hand: that his judgment is final, decisive, and from it there is no appeal; but does it necessarily follow that his judgment must be delayed until the heavens shall be no more? By no means. When he had satisfied all the requisitions of the law, had done and suffered all that was written of him in the Prophets and the Psalms; when he came triumphant forth from the tomb, having led our captivity captive, he was proclaimed the blessed and only potentate, the King of kings and Lord of

lords; and having thence ascended to his Father to receive a kingdom, he was divinely recognized in that office, and he who had but so recently stood to be judged at Pilate's bar, was now proclaimed the sovereign Judge of quick and dead. For unto the Son, God said, "Thy throne, O God, is forever and ever." "I have set my King upon his holy hill Zion." He went up with a shout, even with the sound of a trumpet: He went to receive a kingdom, leaving with his saints the kind assurance that he would come to them again, that he would associate his little flock with him in that kingdom, for he had redeemed them and made them kings and priests unto God, and they should reign with him forever. Nor did he leave them comfortless; he told them it was needful for them that he should go away, but he would return, before some of them should see death; and also what should be the sign of his coming; nor was that coming, nor those signs to be deferred until the end of time, as many have vainly imagined; but it should take place when he should descend with a shout, as he went up, and come to be admired by all who waited for his appearing, but to take vengeance on the Jews; to break up and forever abolish the temple worship, destroy his enemies, by the spirit of his mouth, and consume them by the brightness of his appearing. On that great and terrible day of the Lord, should appear the sign of the Son of God in the clouds of heaven, and then would he send his angels, (or ministers) with the great sound of a trumpet, (the gospel) to gather together his elect; and then, having effectually abolished the middle wall of partition between Jews and Gentiles, he should sit upon his throne, and the twelve Apostles that had followed him in the regeneration, should sit with him on twelve thrones judging the twelve tribes of Israel. Then, at that very time, should all the nations of the earth be gathered before him, and he would separate them the one (nation) from the other (nation) as a shepherd divideth his sheep from the goats, and set the sheep on his right hand, and the goats on his left, and say to the former, *Come ye blessed,* and to the latter, *Depart ye cursed.*

This judgment day was ushered in about eighteen hundred years ago, and the division between the sheep of Christ and the goats has been progressing from that time to the present, and will still progress until every ransomed soul is effectually brought to occupy his place at the right hand of Jesus, and all the goats are placed with the accursed at his left hand. The very ministration of Jesus is in every expression, carrying forward this work of judgment; his gospel echos forth the sound, "*Come ye blessed,*" and drawing the line between the precious and the vile, bids every goat depart.

If Jesus our Lord did not assume his judgment seat when he came in the execution of long predicted judgments on Jerusalem, in what capacity did he pour out the vials of divine wrath on that important occasion. His judgment, in this case was rendered, viz: that all the blood of his servants that had been shed from the days of Abel should be required of that generation, and that their judgment day should be more fearful and intolerable than was that of Sodom and Gomorrah.

But it was foretold by prophets, that He should judge his people. In relation to them, he judges between them and all the other kindreds of the earth. "He calleth his own sheep by name and leadeth them out." He putteth them forth and goeth before them &c. In the execution of this judgment, the experience of all the saints shall witness, When God speaks life to their souls, they rise from a state of death in trespasses and sins,

and forthwith are brought into judgment. The awful throne appears, and they are arraigned; the mountains of their guilt are set in order before them; the law of God in flaming precepts, which they have violated, bears startling testimony against them; its sentence of death and damnation is thundered forth, and they confess the judgment, and sink in deep despair. In this their experience they are brought to see the law fulfilled, justice amply satisfied, and their souls redeemed by Jesus Christ their Lord. They see that he who bore their sins in his body on the tree, sank down beneath their weight in death, has risen indeed, and has ascended the throne of state, received his kingdom, presides as judge supreme on his holy hill Zion, and from his mouth they hear the joyful decision: "Thy sins are forgiven." Far as the east is from the west, they are removed: the new covenant is presented; the law of Christ is written in their hearts, engraved on their minds; He will be their God and they shall be his people; He will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more.—Now we conclude this judgment is conclusive and final, and the truth of God is pledged that their sins shall be remembered no more. Is it inconsistent then for us to believe that he will remember our sins and require of us to account for them all after the general resurrection of the dead.

That there is a day appointed when God will raise the bodies of all his saints, we fully believe; but not to try them, whether they be his or not: for they shall rise first; and their very appearing before the resurrection of the ungodly, will fully determine that they are his: they shall meet him in the air, and so shall be forever with the Lord. When they arise from their graves they shall come forth arrayed in immortality and incorruption, with bodies made like the body of their glorious Lord—not to be judged, but to shine in the radiant glory of Christ eternally. After the resurrection of the saints, the wicked shall also be raised to a resurrection of damnation; for this is the decision of their righteous Judge, pronounced on them more than eighteen hundred years ago: and their resurrection and damnation will be but the execution of their sentence, as already passed upon them: for they are condemned already, and the wrath of God abideth on them, and their judgment now of a long time lingereth not, and their damnation slumbereth not.

From what we have written, the reader will understand us to believe that when Jesus calls a sinner from death to life, and gives him the assurance that his sins are forgiven, that they shall be no more remembered; that the soul thus delivered shall no more be brought into condemnation: he is freely justified by grace through the redemption that is in Christ Jesus; and this judgment is final and eternal; and in his resurrection, he will only receive what is awarded in the judgment already rendered; that the wicked, dying in his sins, is already judged, and his sentence irrevocably pronounced by the Sovereign Judge, so that when he ariseth at the last day he shall receive precisely according to the decision already made. We have not to wait until the heavens be no more, to learn our final destiny: if washed in the blood of Christ, arrayed in his righteousness, we are saved;—if otherwise, we are lost, irretrievably lost, eternally lost!

We have extended this article beyond what we designed; but still there are several things connected with this subject that will require attention hereafter; among which, several passages of scripture which have been supposed to establish the popular doctrine of *judgment deferred &c.* We wish not to impose our views on any brother; but having been called on, we frankly present them, and shall gladly hear from brethren on this subject,

POETRY.

"LET FALL SOME HANDFUL."—RUTH II. 16.

When Ruth a gleaner went,  
 Jehovah was her guide;  
 To Boaz' field he led her straight,  
 And she became his bride.

When Boaz her beheld,  
 "Whose damsel's this?" said he;  
 The servant said, "The Moabite,  
 Who came with Naomi."

To Ruth then Boaz said,  
 "Stay by my reapers here,  
 And glean thou always in my field,  
 And no where else but there."

His reapers then he charged  
 To let some handful's drop;  
 Nor dare attempt her to abuse,  
 But let her pick them up.

Jesus my Boaz is;  
 My strength and portion too;  
 His word of grace the precious field,  
 Where I a gleaner go.

His reapers are the men  
 Who preach his word in truth;  
 The saints, in bondage or at large,  
 Are his beloved Ruth.

"Go let some handful's fall,  
 To feed and comfort Ruth,"  
 Is the commission of the Lord,  
 To all who preach his truth.

"Invite them to my feast,  
 Let this one handful be;  
 Point out the blessing of my house,  
 And hold them forth as free."

His promises of love,  
 A precious handful are,  
 Yea and amen, in Christ the Lord,  
 And Ruth shall of them share.

The doctrine of his grace,—  
 O what a handful's here;  
 Unchanging love and faithfulness,  
 Love that will cast out fear.

This handful does contain  
 A righteousness complete,  
 That hides from view all guilt and shame,  
 And Ruth is clothed with it.

By one atonement made,  
 All sins are blotted out,  
 Poor Ruth abides in Christ her head,  
 And never can get out.

Some precepts Ruth beholds,  
 Nor doth she turn her back,  
 But, with a willing heart and mind,  
 Stoops down and picks them up.

The orders of God's house  
 A glorious handful are;  
 Rich emblems bright, and laws most sweet,  
 And a delicious fare.

The dealings of the Lord  
 With all his saints of old,  
 For Ruth a noble handful are,  
 Yea, far exceedeth gold.

O what a heavenly field!  
 What handfuls it contains;  
 What strength and comfort gleaners get,  
 To recompense their pains.

Rejoice, ye mourning souls;  
 Ye broken hearts, be strong;  
 The field is ripe for harvest now,  
 And ye shall glean ere long.

Ye gleaners, one and all,  
 Let Christ be all your song;  
 He is your strength and portion too,  
 And you to him belong.

All blessings he contains;  
 He cannot let you starve;  
 The meaneat gleaner in his field,  
 At length shall walk at large.

GADSBY.

JAMES IV. 14.

Why should I love this desert land,  
 Or think myself at home,  
 'Till I arrive at God's right hand,  
 And to my mansion come?

"This mortal life is short and frail,  
 A vapor at the best:  
 Dear Lord, when heart and flesh shall fail,  
 Be thou my glorious rest!

False hopes and fair delusive schemes,  
 Beguile the youthful mind;  
 'Till grace awakes them from their dreams,  
 And gives them bliss refin'd.

The firmest bond affections make,  
 Chill death will soon remove;  
 But there is one it cannot break—  
 The bond of cov'nant love.

Must Abraham for Sarah weep?  
 Must Jacob's Rachel die?  
 Fond nature cease!—they only sleep,  
 Their souls are safe on high.

Let life's poor vapour just appear  
 To vanish and expire:  
 O Jesus! be thou ever near,  
 'Tis all that I desire.

Associational Meetings.

The Corresponding Association, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

Ketocton Association, will convene with the thorough-going Old School Baptist church at Upper Broad Run, Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

The Old School Baptist General Meeting of northern Pennsylvania, will be held in New Milford, Susquehanna Co., Pa., on Wednesday and Thursday, the 8th and 9th days of September next. May God incline the hearts, and open the way in his providence, for as many of our Old School brethren as shall be for his declarative glory and the good of Zion.

Those coming from the west may call on brother Lewis Chamberlain, about five miles east of Montrose; those from the east, on brethren Abraham Kimber and Lemuel Harding, on the mountain near New Milford village.  
 HEZEKIAH WEST.

An OLD SCHOOL MEETING will be held, if the Lord will, with the church at Caroline, Tompkins Co., N. Y., on Saturday and Sunday the 2d and 3d days of October next. A meeting of the same kind is proposed to be held with the church at Vienna, Oneida Co., on Wednesday and Thursday the 6th and 7th, and at Wilton, Saratoga Co., on Saturday and Sunday the 9th and 10th of the same month.—To all of which we are requested to invite the attendance of all our Old School Baptist brethren and ministers who may have it in their hearts to see and flow together.

The object of appointing these meetings in such rapid succession, is that they may not require so much time as to prevent a general attendance. Those who attend at brother Jewett's, (Caroline) may from thence perform the circuit in a few days.

Receipts.

L. L. Vail, Esq.,	N. Y.	\$5 00
I. Williams,	"	1 00
A. R. Ivory,	"	1 00
Daniel Godfrey, Jun.,	"	1 00
A. VanMeter,	Ky.	3 00
John T. Crooks,	Ia.	4 00
for brother Jewett,	"	1 00
Levi Compton,	"	1 00
Henry D. Banta,	"	5 00
Eld. E. G. Terry,	Mich.	2 00
Total,		\$24 00

List of Agents.

The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

- MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.
- NEW HAMPSHIRE.—Joel Fernald.
- MASSACHUSETTS.—David Cole, David Clark.
- CONNECTICUT.—Elder A. B. Geldsmith, William Stanton, William N. Beebe.
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### PROTRACTED MEETINGS.

[CONTINUED FROM PAGE 109.]

#### NUMBER 2.

Whether any of the protracted meetings, among the different denominations of professed christians, are conducted with sobriety and modesty, it is hoped, will not be doubted; but that some who take the direction of these meetings have earned for themselves and those who accompany with them, the unenviable fame of religious extravagance, is abundantly demonstrated. Holding these meetings has become a professional business with some—a business so lucrative that it is supposed to compete with any other money making business which employs only the same amount of capital! Lexicographers define the adjective *extravagant* to mean "wandering out of bounds, roving beyond just limits, not being comprehended in anything."—(See Johnson's dictionary.) Our heavenly Father has, in infinite wisdom and mercy, circumscribed his church within New Testament bounds, in which the great object of faith is continually set before us, while the doctrine and duties which are made imperative upon us, declare its inspiration and divinity. Faith, which works by love and purifies the heart, exhibits to view only Jesus Christ and the spiritual and eternal things which appertain to him,—all of which things are contained in the holy scriptures. All these Jesus has given his people: hence he said, "He shall take of mine and show them unto you." But the divine Spirit does not take and show unto any disciple the things of another: nor does he exhibit anything or urge to anything not contained in the inspired volume.—Nor can any person have faith in view of anything not revealed in the bible. So the Apostle understood the subject, (Acts xx.): *Testifying both to Jews and also to the Greek, repentance toward God, and FAITH TOWARD OUR LORD JESUS CHRIST.*—The divine Spirit claims the holy scriptures as his own inspiration. See 2 Tim.: "All scripture is given by inspiration of God." And we are taught [from 1 Cor. ii:] that none but the same divine Spirit who inspired them can teach them to us:—"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of

God: for the Spirit searcheth all things; yea, the deep things of God."

All that is contained in this form of sound doctrine, we should believe and do. Any departure from it, or the bringing in of something else, is a "wandering out of bounds, a roving beyond just limits." The scriptural account of regeneration is clearly set before us in Eph. ii. 1: "You hath he quickened who were dead in trespasses and sins." And the only means which the scriptures recognize in view of that amazing work is set before us in Hebrews ix. 15: "And for this cause he is the Mediator of the New Testament, that by MEANS OF DEATH," &c.: nor does the bible provide any other means than the death of Christ or the merit of his death. It was with divine propriety that Jesus said, John iii. 6: "That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit;" also John 1: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." In harmony with these scriptures, is the entire gospel of Christ. We are most certainly taught by the foregoing:

1st. That the divine Spirit is the only agent in the work of regeneration: and,

2d. That Jesus Christ, or his atoning merit, is the only means of regeneration: and,

3d. That faith exercises the soul only in view of Jesus Christ and what is revealed concerning him in the scriptures.

It is believed that protracted meetings are used as means of regeneration. So far as they are thus used, they not only encroach upon the divine prerogative, but they put themselves in the place of Christ. There is something fearful in so daring a procedure. It is also believed that many in these meetings are taught to expect salvation as a reward for their work: reckoning the reward not of grace but debt; (Romans iv.) which, so far as there is such dependence and expectation, is dispensing with Jesus Christ and the merit of his atonement entirely. It is putting works, and works too which are performed at these heated and very enthusiastic meetings, in the place of the blood and sufferings of our Lord Jesus Christ, and stamping them with the same value as his most precious blood and righteousness. Their works the end of the law for righteousness! Whether all this is intended or not, such is the legitimate consequence of the scheme.

That such meetings, with their doctrine and practice, are not revealed in the New Testament, is certain: therefore no human being ever had any of that "faith which works by love," in them, or in any of the machinery or manœuvring there put

in requisition. They most clearly are not one of the things of Jesus which the divine Spirit uses. These meetings, with their whole theatrical, belong to a system in direct contrast with the whole system of grace: if it could prevail, it would utterly destroy the whole economy of redemption, by making null and void the propitiatory sacrifice of Jesus Christ.

The security which any creature has for eternal happiness, is in the accomplishment of the divine purpose of redemption: this, if one might so speak, is the elevated, the central point, to which heaven, earth and hell are looking with intense interest, in which each has a stake deep as eternity is endless. Upon this subject energies are in conflict no less powerful than the attributes of God and those of all his enemies. The issue is upon a single point, whether grace shall accomplish the salvation of his people. But He who will not give his glory to another, nor his praise to graven images, is almighty to save. When a man has broken from the limits of the inspired word, the farther he "roves" the less will be the influence of divine truth upon him, and the stronger will be the attraction to "wander," until some false system substantiates its claims upon him permanently. Any departure from the truth as it is in Jesus, may be of infinite moment in its consequences upon community.

About the year 320, Constantine, according to his own account, was marching at the head of his army, from France into Italy, against Maxentius, convinced that the great battle about to be fought involved in it his destiny, and anxiously looking out for the aid of some deity, when, about noon, he saw above the sun a luminous cross, inscribed with the words, "By this conquer." It is not pretended that he discovered this ensign of conquest in the Bible, but *above the sun!* nor is it pretended that he was looking to Jesus Christ for aid, but to *some deity!* perhaps to Jupiter, or Mars, or Bellona, or perhaps he invoked the whole pantheon of heathen gods. Yet the cross, made of wood or of metal, has come down to us, who live fifteen centuries after,—during the whole of which period the material cross has maintained its empire over millions of human beings by blood and blasphemy. Even at this date, a true Roman would scarcely believe that the soul of his departed child would ever be able to get through purgatory, or his body rise in the last day, were it not for the little wooden cross which is stuck at the head of the grave.—Why may not any other error obtain upon the mind and spread gross darkness over the people?

The *anxious-seat* appears to be the most important item of protracted-meeting means in their whole catalogue: better part with any wheel or screw or lever in the whole machine than with this. It seems to be the birth-place, the cradle, the nursery from which the churches are supplied. Like

the focus of the burning lens, it appears to attract and collect all the light and heat of the entire meeting to a point, and to expend it on its occupants.

Now that the claims of the anxious-bench are so fully established, and honors hang so thick upon it, it may become theologians and statesmen to enquire whether these wooden-benches may yet be applied to some such uses as the cross which was discovered by the emperor of the west. It may seem at first that these benches are too voluminous and unwieldy to become portable that their advocates may be prepared for any emergency. The timbers of the cross at first measured more cubic inches than one of these benches; but it was found that the shape could be retained while its dimensions could be greatly circumscribed, even to one inch perpendicular and half an inch transverse.— These little ones were supposed to possess all the virtues of the large ones, inasmuch as the shape and name were retained. So we say the water in a small rivulet possesses all the qualities of the water in a large river, although the quantity is so much less. These little crosses are frequently worn about the region of the heart, to keep off evil spirits and to keep the heart in harmony with religious duties. Some, who are exceedingly devout, manage by bandages to fix and confine the sharp edge of the cross in such a way that by a continual wearing it cuts through the skin and flesh in the direction of the heart, to mortify the old man with his deeds. If any one through hurry or negligence is surprised, without one of these little talismen about him, the most that he can do to frighten the devil, is to cross himself, or move his finger across his breast in the shape of a cross, which it is thought possesses some virtue, for it is said that when satan sees this, if he does not retreat, he dare not advance.

Now, as the material cross may not be susceptible of any farther improvement, who would dare predict that some luminary, some master genius, may not yet arise and give the rising generation a new edition of these wooden benches, with very learned dissertations and marginal references?

If it should be found necessary for their devotees to have them about their persons for religious purposes, they might be reduced in their size and possibly retain sufficient virtue to meet the emergency. The difficulty of reducing them seems no greater than almost every patentee experiences in circumscribing his newly made machine, that it may be carried to the patent office with less inconvenience and expense.

WALDO.

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

#### REMARKS ON EXODUS X. 1.

BROTHER BEEBE:—My views through the Signs, on Exod. x. 1, have been requested. The text is this, *And the Lord said unto Moses, Go in unto Pharaoh; for I have hardened his heart and the heart of his servants, that I might show these my signs before them.*

The particular point, I presume, on which my views are desired, is that of the Lord's hardening the heart of Pharaoh and of his servants. The difficulty of this passage, though esteemed quite a difficult one, does not consist of any obscurity of language, for the declaration is plain that the Lord hardened the heart of Pharaoh, &c., but it, I apprehend, in a great measure, arises from the opposition of our hearts to bowing with becoming reverence to the absolute sovereignty of God. There is a rebellious perverseness in our nature which prevents our feeling, at least but seldom, any thing like that holy submission, that stillness of soul which should pervade us in view of the sovereign right of God to do *what he will with his own*; and of the fact that we are *the thing formed*, and that God *formed us*; that to him belongs the right absolutely, to *make one vessel unto honor and another unto dishonor*. The Apostle in Rom. ix. places the arrogance of man in replying against God upon the sole ground of God's sovereign right as the Maker of all things to dispense his mercy as he please; and on this ground alone the awful presumption of men is manifest in arraigning him at the bar of human reason, and finding fault with those dispensations which we can never scan, never see the *end from the beginning*. But God in being manifested as the Creator, is made known to be as wise as he is absolute, as good as he is powerful, as gracious as he is high, and as merciful as he is just: a consideration of God's being such, and a sense of what we are as creatures, and more especially as fallen creatures, constitutes an abundant reason why we should lay our hand upon our mouth and *be still knowing that he is God*, how much soever the acts of his government are above our comprehension.

Another difficulty to acknowledging the sovereign right of God to deal thus with Pharaoh and others consists in our utter incapability to understand how God accomplishes his own independent and determinate counsel, in, with, and by man, without infringing upon that freedom of voluntary action which is necessary to him as an accountable creature. Yet God does so control man and all his acts, whilst man at the same time is acting out his own inclinations and is therefore justly accountable for his acts. Such is evidently the case in reference to Pharaoh. God explicitly declares beforehand what should be, and that he so controlled Pharaoh or hardened his heart as to bring it about. He says, Exod. iii. 19 & 20: "And I am sure the king of Egypt will not let you go, no not by a mighty hand. And I will stretch out my hand upon Egypt," &c. In chap. iv. 21, he tells Moses: "But I will harden his heart that he shall not let the people go." Again, in chap. vii. 3—5: "And I will harden Pharaoh's heart and multiply my signs and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you," &c.— Again, God sends Moses with this message to him, chap. ix. 14—16: "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth. For

now I will stretch out my hand that I may smite thee, and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared in all the earth." On the other hand it is equally evident that God in all this dealt with Pharaoh as a rational and accountable creature, and though it was of God his heart was hardened, it was only that he was led on, and permitted to persist in his rebellious determination to resist the demand of God for the release of Israel, until God should have inflicted upon him and his people all those plagues with which he had determined in justice to visit them for their oppression of his people. Hence in the very connexion of the last quotation, Exod. ix. 17, Moses is directed to address Pharaoh thus, "As yet exaltest thou thyself against my people that thou wilt not let them go?" And Pharaoh acknowledges once and again that it was his own wicked act in not letting Israel go. Exod. ix. 17; he says, "I have sinned this time: the Lord is righteous and I and my people are wicked." And in chap. x. 16, he says unto Moses: "I have sinned against the Lord your God and against you." And he is said to have hardened his own heart, as in Exod. viii. 15: "But when Pharaoh saw that there was respite he hardened his heart and hearkened not unto them, as the Lord had said.— Again the same in ver. 32; and in ver. 29, Moses reasons with him as its being his own act. He says, "But let not Pharaoh deal deceitfully any more in not letting the people go." Thus we see that whilst God makes use of Pharaoh, works in him, and with him, to accomplish his own sovereign purpose, *raised him up to show in him his power and to declare his name throughout all the earth*, Pharaoh, in refusing to let Israel go, acts with that self-determination which fully proved it to have been his own voluntary act; that he acted as a *free agent*, according to the sense in which some use the term, and which the term properly imports, that is one who acts voluntarily or from choice. An *independent agent* or *doer* cannot exist short of the independent God. Thus all rational creatures whilst they act completely under the government and control of God, being made to accomplish his purpose even in their wicked opposition to him, act voluntarily, consulting and acting out the inclination of their own hearts.— Neither is it necessary that God should infuse, in any way, any hardness or rebellion of heart to his government, into men in order to induce them to act wickedly or contrary to the demands of his law; this hardness already exists there as the consequence of man's original apostacy. Hence I do not understand that in hardening Pharaoh's heart, God added any thing to the native enmity or wickedness of his heart, but only that, in that (to us) incomprehensible way already spoken of, he so directed and brought into action this native enmity, as thereby to accomplish his own sovereign purpose, whilst in all this opposition to letting Israel go, Pharaoh was completely acting out himself. Most probably God exerted this control over Pharaoh to bring out his wickedness, in a provi-

dential way, that is, by placing him in his exalted station, or in scripture language *raising him up*, and surrounding him with his magicians, and other circumstances, such as leading him to engage in his ambitious projects for which he was employing Israel in his brick yards, &c., he was led thus resolutely to resist the release of God's people. Thus it would appear that in some instances the magicians' imitating the miracles of Moses was the occasion of Pharaoh's heart being hardened. See Exod. vii. 12, 13—22. And God undoubtedly knew that the magicians would imitate those miracles before he directed Moses to perform them.

I have already intimated that God designed by thus hardening the heart of Pharaoh and his servants to bring his judgments upon them for their cruel and murderous oppression of Israel. See Exod. iii. 19—22; vi. 5, 6; vii. 3—5. But in addition to this, and to making himself known to Israel, he purposed to show in Pharaoh his power and that his name might be declared in all the earth. Exod. ix. 19. By this I understand that his name is declared as exercising the same power in all the earth and over all flesh that he showed in Pharaoh. Thus Paul viewed it when he quoted Exod. ix. 16, to support his position, that *God hath mercy on whom we will have mercy and whom he will, he hardeneth*. Rom. ix. 16—18.

What then is the conclusion of this matter?—It is nothing less than this, that God raised Pharaoh up for the very purpose of showing in him that power which he exercises in, and over men, in all the earth, making even their depravity and wickedness subservient to his predetermined purpose, and causing in spite of all the enmity and rebellion of men and devils, his counsel to stand, and often making men, by giving them up to their own wicked propensities, to become the punishers of their own crimes. Thus, as has been noticed, the Egyptians were punished for their oppressions of Israel. Thus the nations of Canaan, their iniquity being full, "It was of the Lord to harden their hearts that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them as the Lord commanded Moses." Jesh. xi. 20. Thus also the Apostle says of those who are involved in the corruptions and punishment of that *Wicked, the man of sin*; "For this cause God shall send them strong delusions that they should believe a lie, That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 11, 12. And further that God not only controls the actions, but also the volitions of men; that is, as I understand it, by providentially placing them in such circumstances, leaving them exposed to the operation of such temptations, &c., as will operate upon their depravity and dispose them to those acts which God hath purposed.

It is sometimes said that God's predestinating decree concerning wicked actions is a decree of permission, and I have myself so said. And I still believe it is the truth, so far as it distinguishes the predestination of God, from the notion that

such predestination is a constraint upon man to act without his having a choice in the case. Contrary to this notion of direct compulsion, God, as we have seen, dealt with Pharaoh as a rational being, sending messages and threatenings to him, and directing Moses to show signs unto him, to lead him, if he had any disposition to do it, to obey the just demand of God that he should let Israel go, &c.—But if the idea of permission is carried to the extent to imply an uncertainty whether the individual will choose to perform the act predestinated, or not, it is not correct, according as God showed in Pharaoh, his *power and name*. So far from there being any uncertainty as to Pharaoh's willingness to resist the demand of God by Moses, God said to Moses beforehand, "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand."—Exod. iii. 19. So God says concerning Assyria, or the king thereof, "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil," &c. And yet he says, "When the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria," &c. And why? because, though the king of Assyria performed God's charge or what God had purposed concerning Jerusalem, yet it was not from the principle of obedience to God that he acted, but from his own bloodthirsty, ambitious desires to *cut off nations not a few, &c.* See Isa. x. 5—16. Thus God doeth according to his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, *What doest thou?* And with an unerring and sovereign hand is he moving on every prophecy to its perfect fulfillment, however much it may involve the wickedness of men, and the rise and fall of nations; and yet nations and people in doing the very things which God by the prophets had said they should do, are drawing upon themselves the just judgments of God for so doing, that is, for acting out the wicked inclinations of their own hearts; as for instance in persecuting the church of Christ.

Whether my remarks on this passage will meet the wishes of the enquirer or not, I cannot say.—Perhaps he may have wished the force of the text explained away. But there is, at this day, too much of this explaining away of scripture, it is time for us to come to the plain declarations of scripture, and to let them stand as originally written, as the declarations of God. With my kind respects to the enquirer,

Yours, &c.

S. TROTT.

Centreville, Fairfax Co., Va., July 13, 1841.

FOR THE SIGNS OF THE TIMES.

Somerville, Fayette Co., Tenn., May 7, 1841.

DEAR BROTHER BEEBE:—By and through the tender mercies of our heavenly Father, I am still continued on this earthly ball, as a stranger and pilgrim; knowing not the day nor the hour when it shall be his pleasure to call me home: and as you are placed (I believe) in a very responsible

place, on the watch-tower, I feel it my duty to send you through this scroll my unfeigned love and fellowship for you. I have been a reader of the Signs for some two or three years, and I do cordially accord with the sentiments you so fearlessly support. Oh! my brother, are we not at this moment as a denomination occupying a very strange position? all the world united against us, and striving to bring us into contempt and ridicule, and what is stranger still, our own household is in part arrayed against us. But, blessed be God, no weapon formed against us can prosper, and every tongue that shall rise in judgment we shall condemn: this is our heritage and our righteousness is of the Lord. And as it was the case on the day when the Saviour made his appearance in the flesh, that his house was filled with speculators, such as bought and sold and even made the house of God a den of thieves, is it not so now? And the Lord made a scourge of small cords and drove them out. My dear brother, were not these *small cords* such illiterate, poor and despised men as the Lord called and commissioned to establish his kingdom?—And will not the Lord call and commission such men by whom he will again drive such out of his temple?

I could say much more, but, my brother, these few lines are not expected to be published; and I write because some one or two have requested me to write for your paper: so, being desirous to promote the cause of truth and encourage your paper as the organ of the same, I write these few lines hastily from home. \* \* \*

I shall now conclude by requesting you to give me such views as you have on the text, "As in Adam all die, even so in Christ shall all be made alive," &c.

Yours in sincerity,

PETER CULP.

*An enquiry into the nature and propriety of ecclesiastical establishments, in a letter to H. Griffith, Esq., by Elder J. Moore, (Va.) A. D. 1808.*

[CONTINUED FROM PAGE 110.]

Preachers indeed who are in the habit of reading their prayers, are of all others the most fit for chaplains, because they can at any time read, whether assisted by the spirit or not; and to those who are in the habit of hearing it is quite the same. Nor do they discover the smallest difference, at one time more than another—but even reading prayers, without the divine presence, is poor, very poor business. I once heard of a gentleman who was in congress when the chaplain was reading his prayers, and he observed that a chaplain's head should be formed like a goose, that he might look up to heaven with one eye, and on his book with the other. But I may be asked, How do you know that either the money or the honor attached to the office of chaplain, is the inducement with gentlemen to engage in this service? To this I answer, that the United States are as extensive when congress is not in session, as when it is, and there are multitudes of the inhabitants that are destitute of a gospel ministry, and have no influence over the public purse, and are too poor to provide for the support of the gospel out of their own private funds—still these gentleman chaplains seldom visit, yea, never visit, those poor starving souls. If influenced by motives of zeal for God, and the welfare of his church, why not go and preach to, and

pray with these, and trust to the Lord Jesus for the reward, as his servants of old did. I fear the reason is they have some how learned that congress is better pay than the Lord of life and glory.

I shall now take my leave of this subject, by a few reflections on the whole—and first: If the constitution of the general government has made no provision to justify congress in employing chaplains, and paying them out of the public money, it is high time for their constituents to let them know that if they wish to be religious, they must be so at their own expense. Nor will their saying the money, drawn from the public purse, is applied to pious purposes, be received as an excuse by the citizens, nor secure them from a charge of fraudulent dealings. It never can justify an act of injustice to say the proceeds were applied to the best purposes. The parable of the prophet to the king of Israel is a demonstration of this principle.—Hospitality to strangers is but a reasonable duty—but to take our neighbour's lamb to furnish means of entertainment is, notwithstanding, such a breach of the laws of justice as induced the king to say "the man that hath done this shall surely die." 2d Kings 12 & 5. Nor will it cover the iniquity established by practice to say that as gentlemen are called from their own neighbourhoods where they might enjoy the benefit of social worship, to serve the public, they ought to have something substituted as a balance against the inconvenience; and for the public to furnish them with a chaplain is the least that could be expected in this case. But, it ought to be remembered, that the government holds out explicitly the compensation that it expects connected with the honor attached to the service to be the inducement that is to engage gentlemen to enlist in her service, and if this is not sufficient—she has no coercive measures to exercise, and those who do not like her service may stay within their own domestic circle, and the public service may not suffer perhaps by the absence of such men from her councils. But should it once be granted that it remains in the pleasure of congress to transcend in any degree the bounds established by law, and add to, or take from, at their pleasure, the millions contained in the public funds may be exhausted to gratify their pride and ambition: for it holds good with members of congress, as well as with others, that they want all they can get. Nor will that part of the constitution that goes to provide for procuring the officers to wait on congress during their sitting, apply to the case before us. Congress is elected for the sole purpose of legislating, and the constitution knows them in no other point of view. The necessary officers then, must be such as are essential to the discharge of the duty they are called to fulfil, and may no doubt be increased to a regiment if necessity so require; but if under this article chaplains are to be embraced, barbers, shoe-blacks, washer-women, &c., &c., may also be included; and it is likely, taking congress in the aggregate, that they know the utility of these much better than that of the chaplain, and feel much oftener the inconvenience of a long beard and dirty boots, than they do that which arises from want of the chaplains' prayers.

I have heard it said that the expense of the chaplain does not cost a cent apiece to the citizens within the Union, and it is therefore not worth notice. But the three-penny tax on tea was but a trifle, yet it involved the right of taxation in all cases whatsoever, and as such was the abhorrence of men born free, and subject only to be taxed by their representatives, chosen for that and other national purposes—and if keeping chaplains, and paying them out of the public money, involve the essence of an ecclesiastical establishment, not only a tax on tea is to be preferred, but all the evils comprehended in Pandora's box are nothing compared to

this abomination, which has shed the blood of saints and martyrs; and connected with the other evils it carries in its polluted lap, has changed the dove of Christ's bosom unto a devouring serpent that has diffused its poisonous venom through every nation, and every clime, from the torrid to the frigid zones.

But it has been said that after all the mischiefs connected with this anti-christian practice, that it looks decent, and will appear commendable in the esteem of other nations to hear that congress opens their consultations every morning by prayers, addressed immediately to heaven for divine aid.—That this is true I make no doubt; but when it is remembered that all the nations with whom we are connected are under an anti-christian establishment, in some shape or other, is it any wonder that it looks well in their esteem to see Americans walk in their polluted steps? Nor have I the least doubt but it looked very decent in the eyes of some of these nations when George III. with all the church of which he is the profane head were going to church to thank God because they had killed a number of poor innocent Americans at Brandywine and other places, and whose blood must and will finally be required at their hands. Nor is it a whit more unlikely but great decency appeared when Bonaparte caused *Te Deum* to be sung, because he had murdered thousands of innocent Germans and Russians. But I shall ever believe that it is not the decency of the thing, but its conformity to the divine will which renders it acceptable to God; and indeed if parade and show should be the chief motive with congress for keeping a chaplain to attend them, and I fear it is, it must stamp the practice with eternal infamy.

What! prostitute the only means given us to approach God's sacred throne, for the sake of appearing respectable in the eyes of frail worms like ourselves! For the sake of the Throne of Almighty Grace, let us hear no more of *decency* in this business. But there are some men in congress that are really pious—this I charitably believe to be true—but this does not justify the measure against which we plead, unless the constitution embraces the principle; and if even it does, it is because the constitution, in this respect, is what it ought not to be: but it is not possible but the wisdom of them that framed this bulwark of our liberty, must have seen the evil consequences of such a principle, comprehended in the supreme law of the land. It must have been obvious to them that we were not only divided into various religious sects, taking the United States altogether, but that these divisions amounted, in some instances, to complete non-fellowship, so that what some believed to be the only unexceptionable mode of divine worship, was, at the same time, believed by others to be the most profane superstition: and it was equally clear that congress would be made up of those different denominations: and that giving congress a constitutional right to maintain a chaplain out of the public money, would not only subject multitudes of the citizens to pay for prayers that they esteem an abomination, but even the members of the "house" itself must become subject to the same inconvenience, since a majority must determine the choice as to the chaplain. But why are the majority to be gratified in this respect, and the minority to be deprived of the same indulgence? what service does the majority in this respect more than the minority? None at all. And what is worse, be obliged to pay a proportionate part of the money voted to the favorite of the majority. If this is not a religious establishment, or, if you please, an anti-christian one, there can be no such thing.

At present a Baptist is chaplain—but does even a majority of the "house" believe the doctrines held by that denomination of professing christians? There is the utmost certainty they do not. How then does it happen that a Baptist has the prefer-

ence? It can only happen in one of two ways, or by both combined. First, that the emolument held out, as an inducement, is too contemptible to create emulation; and if indeed this is true, congress ought to blush, if they have a constitutional right to employ a chaplain, when they reflect that they must for serving the public have six dollars per day; but when the service of God is to be performed, his servant is to have at the rate of five hundred dollars a year, which to me evinces that they think they have no legal right to the paltry sum given, or that they think meanly of the thing itself, unless they believe their chaplain can live on his prayers. But it is most likely that few care for any thing but the name and the election of the chaplain, depend more on intrigue than on the talents he holds; and added to this, there may be another reason for the election of a Baptist, namely, that as this denomination has uniformly opposed religious establishments, congress is determined to know whether principle or interest had most influence in this opposition, and if this is the case, no doubt they laugh to see that they have lost all their objections to religious establishments, when the loaves and fishes fall into their own dish.

But let us suppose that a Catholic should have a preference at the next election (by this I do not mean to cast any reflection on that body of people) will Baptists in the house be quite satisfied? I presume not. And it certainly may be predicted that if this egg should hatch a fiery-flying serpent, I mean that if this precedent of congress should end in an anti-christian establishment within the United States, that the Baptist would not be the established darling, and God forbid they should. Then their present acquiescence may and will be pleased as a reason why they should then hold their peace. And be it in future time remembered, that until congress took the liberty to set up an anti-christian establishment, the Baptists never were benefitted by an established religion, so called.

But, *secondly*, we will pay some attention to the preachers who bite so greedily at the delicious bait in this practice, and enquire whether there can be any reason found why they would not embrace an established religion altogether, provided it made provision in their own favour, as fully as they do the present one, especially such as profess to be called to the solemn work in the manner we have before observed. Why not embrace a stated supply as freely as a partial one? I can see no difference in this case—if the first is right the last cannot be wrong—and if an established religion can be justified, we have already proved that established popery and paganism of all descriptions is right; and of course racks, tortures and the bloody inquisition are right, for laws without penalties annexed to their violation, answer no purpose but to expose the folly of those that formed them: and so at last we have Baptists that say, in practice, but not in heart we hope, that all these that have fallen victims to anti-christian establishments have only met the effects of their own folly; and as a fool dieth so they have given up their lives under the hands of their cruel persecutors—for remember, if you will drink out of the harlot's cup, you must prepare to taste the gall she holds in her left hand; and if you will eat the fruit of an anti-christian establishment, you must share the pains she prepares for those who oppose her authority.

But some will perhaps say, Why be alarmed? does not the federal constitution say there shall be no established religion? and even if the proceedings of congress are improper, the deviation is so small that nothing is to be apprehended from this circumstance. To this I answer, that I have never heard of any nation that was deprived of its liberty at a single stroke—nor do I expect, that the United States will be hurled in a moment from the highest summit of liberty and independence into the

heaviest chains of slavery and disgrace: but, on the contrary, by little and little our glorious fabric will be torn from its base. A miner who designs to blow up a castle begins at some distance, and by advancing further, finds the centre at last; and I fear the present precedent may in future be pled to justify greater encroachments. It is true, it is said there shall be no established religion; and perhaps if we should ask one of our fellow citizens living in some one of those states where they have a general assessment law and where every one must pay so much for the support of religion, "have you an established religion in your state, sir?" his answer would be immediately, No.—And how easy would it be for men of eloquence to persuade the multitude that a general assessment was not an established religion, which consisted in raising one particular sect above all the rest; especially when the majority were already gone over to the side on which he pleads. There can be no doubt but there is, even now, a majority of the United States in favor of a general assessment, and perhaps none but the Baptists and Quakers would seriously oppose it: and the cheerfulness with which the ministers of the former denomination have embraced this deformed monster, under the mask of chaplains to congress, would greatly weaken all the opposition they might otherwise have made with a good grace.

That our government, in its present form, will not long continue, may be fairly inferred from the circumstances that now prevail. Different interests in different sections of the Union have no doubt produce the confusion that now manifests itself in every department. Commerce, to several states in the Union, is, or will in time become a matter of little or no consequence with them; while those nearer the sea-board find their interests wholly in this; and the final event will be, large armies and navies must be introduced to support trade, and those states less interested in commerce will think the supporting large armies and navies, and for which finally the light that heaven affords the savage that roams the trackless forest freely, must not be enjoyed by the citizens of a civilized nation, but through a heavy tax, will be viewed and rejected with horror: and nothing but a government whose arm is strong enough to rule these refractory spirits with a rod of iron, will be respected: until this takes place, every section of the Union will think themselves at liberty to spurn the laws, when they are not what they think they ought to be—when perhaps no attention is paid by these sons of violence, to anything but their own immediate interests; and designing men will take the advantage of these circumstances to establish their own emolument on the ruins of that liberty and independence that was obtained by our brave ancestors, and the blessing will be forever lost to their wretched descendants; and then the national creed must be dictated by the successful tyrant, and the precedent of congress, with its attendant chaplains, be pled in favor of the principle. It ought to be remembered that the faith of a nation has been changed in a day, and those who refused obedience exposed to the severest penalties. But it is time to put a final end to this lengthy letter—and if my brethren can believe that I am not influenced by personal prejudice, it is all I have to wish from them. And when it is recollected that, amongst others, a man that I esteem equal to any on earth has served as chaplain to congress, it ought to save me from censure on this head; but neither the esteem I bear him, nor the superiority of his merit, can make that right or just that is radically wrong in itself.

The fact is, I have felt the effects of an ecclesiastical establishment, and have been told by the judge from his seat, "you shall lay in jail until you rot," when my crime was no other than that of preaching the gospel of Jesus Christ, as the indict-

ment read on the trial will now shew, without any other color or pretence, or the least insinuation that I pretended to be so, but I was actually such—nor was any thing offered in evidence to prove that my preaching was not what the indictment had expressed: and although this may be said, "Certainly your judges have very little understanding," yet it is always true that there is nothing so offensive to an established religion as the gospel of our Lord Jesus Christ; nor any thing that it so much aims to eradicate from the earth; and where it prevails the gospel forever flies, as the woman did from the face of the serpent—and indeed an established religion is the serpent itself; and has all its devouring influence therefrom. The United States of America, and only some of them, are the only parts of the earth where its influence is not felt. But it may perhaps, be said by some, that the maxim of the fable ought to be remembered, and that as I have not the talents that recommend men to the attention of congress—that I envy those that have. It is true, I have nothing to boast, but at the same time I have nothing to supplicate from congress, or any other legislative body. I scorn to receive that from any which they have no right to give; and especially when I have just reason to believe that neither piety nor policy but vain glory, is the governing principle that moves the whole machinery from first to last; my course is nearly run, and the evils of an ecclesiastical establishment will not reach my dust, and should all my fears be the vain phantoms of my own imagination, and the citizens of the United States never feel the chains that I imagine I hear jingle; it ought sufficiently to admonish my brethren to fly with abhorrence from every thing that has the least appearance of this, the greatest of all human evils, when they recollect the oceans of innocent blood, yea, the blood of saints and martyrs, that has deluged the earth under the influence of religious establishments. Only turn your eyes for a moment to the valley of Piedmont, where it is said that a million of men and women fell victims to the rage of papal intolerance. Look through Spain, Portugal, Great Britain, France and Germany, and even America itself, if it has not gone to blood-striving against this sinful practice; yet it wants not examples of religious persecution; both Virginia and New-England are mournful examples of this. The settlement of Rhode-Island was first effected by Roger Williams, who had been banished from Massachusetts on account of his religious sentiments. See *geographical grammar published by a society in Edinburgh*. And if I am not mistaken, the legislature of that state provides for the support of religion by law even since the American revolution. There indeed, if a man living in any township produces a certificate that he has actually paid any other than the one that presides over the township, he is excused, but if not he must pay to the church in the township where he resides; and still this anti-christian brat will scarcely own that it is a religious establishment. The Baptists, above all others, ought to oppose this evil—they never were, they never can be an established church; and the wisdom of the Lord Jesus is very manifest in this; they are at all times like the moon, to which they are compared in his word; changing their face and full, and have their wane, as his providence directs, while all others have their supplies by ordinary generation, they have theirs by regeneration, or at least by a profession of this; and where this is not professed, their increase or rather their continuation is equally out of the question; and owing to this circumstance they never can become the objects of legislative attention—although some of their members may partake for a moment of the benefits that legislators think themselves authorized to lay their hands on, and should a general assessment take place, as the prelude to some anti-christian

establishment, it will be but a few days that they will enjoy the benefits of this absurd principle, since for legislators to talk of the christian religion without defining the subject, is as ridiculous as a mathematician to talk of squares and angles without giving us any description of the one or the other, or whether both are the same: and to me it follows, that the talk of general assessment is because those who favor this ignis fatuus believe that it is too soon to talk of an ecclesiastical establishment in plain terms, and is nothing more than a barrel thrown to the whale, and intended to obtain the main object by amusing the public mind, and taking off their attention from the principles of right; and granting that legislators have a right to interfere in matters of religion, and then, by taking advantage of the concession, to set up the creed of the legislature as the creed of the nation: for I suppose it is impossible that any set of men can believe that every profession of even the christian religion itself can be right, and moreover, it has been shown that there is nothing that will justify the establishing the christian religion but equally pleads for the establishment of the grossest idolatry, even in the United States, a Jew, a Turk or even the Hottentot beyond the Cape of Good Hope, has the same right to think for himself and worship in his own way as he that professes christianity has, for any thing that any legislative body on earth has to say to the contrary; and still a general assessment says he shall pay for the support of his idolatry. They may indeed say by an alien law, such a one shall not become a citizen; but if they suffer the first, they have no right to interfere in the last. God himself is the only one to whom a man is accountable for his religious sentiments simply, nor has he erected any tribunal on earth qualified to judge whether a man worships in an acceptable manner or not.

[TO BE CONCLUDED.]

## EDITORIAL.

NEW-VERNON, N. Y., AUGUST 2, 1841.

REPLY TO INQUIRIES STATED IN OUR LAST NUMBER, PAGES 107 AND 108, BY BROTHER AMOS FOX OF KENTUCKY.—In no way can we more profitably employ the pages of the Signs of the Times, than in a close and prayerful examination of the scriptures of truth. The Bible is indeed the only book that Old School Baptists hold sacred; and the doctrine, ordinances, precepts and examples, embrace all that we hold obligatory on the subjects of the King of Zion, in their religious character.—

Most cheerfully, therefore, do we comply with the wishes of our brother, in giving our views, (feeble as they may be) on the several subjects proposed.

The first subject in order, may be stated thus, What is the difference, if any, between *regeneration*, the *new birth*, and *conversion*? By regeneration, we understand that work of the Spirit of God, by which the subjects of divine grace are quickened from a state of death in trespasses and sins, into spiritual life. In this work, that life which was given them in Jesus Christ before the world began, is communicated to them by the instantaneous operation of the Holy Ghost. This work is as independently and emphatically the sovereign work of God, as was the creation of the world, and consequently admits of no instrumentality or secondary causes of any kind, quantity or quality whatever. "When it pleased God, who

separated me from my mother's womb, to reveal his Son in me, straightway I conferred not with flesh and blood." Regeneration brings its subjects into that state wherein the soul is alive to spiritual sensations: being quickened, he can realize something of the holiness of the law, of his sinful state, of the mountains of his guilt, the justice of his condemnation; of his utter inability to appease the wrath or cancel the demands of the law of God. Though ushered, by regeneration, into a new condition, so that he feels, sees, hears and understand things very differently from what he ever did before, yet he cannot see how God can sustain his justice, short of executing on him the sentence of the law. The opening to the understanding of the poor distressed, quickened soul, the joys of his salvation, to bring him to the experience of the forgiveness of sins; to remove the load of his guilt, to hush the thunders of Mount Sinai, and to open to him the blissful portals of light, life, joy and immortality, is what we mean by the *new birth*.

In the new birth, the laboring soul is set at liberty; is born into light, love and peace; into a new element, new joys, new desires and new exercises: "Old things are passed away and all things are become new:" the terrors have subsided; the thunders have ceased; joy succeeds the smart, and the whole soul is absorbed in the love of God—love to God, to his word, to his people, his ordinances, and to all things lovely in the divine estimation. This gracious work qualifies a man to see the kingdom of God; but this alone does not bring him into that kingdom; he was a member of the spiritual kingdom before, but of the visible he is not a member until he takes on him the yoke of Jesus in the ordinance of baptism.

*Conversion* is a term which may be applied to any change, either in men or things. Regeneration and the new birth are certainly a conversion, because a radical change is effected; but many conversions may take place where there is no saving change wrought. Thus we have in a brief way expressed our views on the first items of the enquiry.

The next subject for consideration is Matt. xxviii. 19:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Upon the work of the gospel ministry, our views have been repeatedly given; but more particularly in the Circular Letter of Ketocton Association of 1839, published in vol. vii., page 130,—copied by Warwick Ass'n. in 1840, and republished in vol. viii., page 108; also adopted by the Chemung Ass'n., last June, and again published in their minutes of this year. We refer brother Fox to that circular, as expressing our views on the subject of preaching the gospel, as that letter was written by us, on the very subject to which this part of his enquiry refers. For the accommodation of such of our readers as cannot lay their hands on that circular, we will briefly say that this passage has become a sort of *stereotyped* authority, with all the *new fangled* arminian tribes of our day, for their

new inventions. If we demand of them divine authority for infant (religious) schools, sabbath, or theological schools, mission societies, tract peddling, or anything of the kind, we may safely anticipate a reference to the commission, "Go ye," &c. It is stated by a writer in the "Religious Herald," as a reason why a new translation of the scriptures is needed, that the style, language, &c. of the present English version, is so bad that much of the will of God cannot be learned from it. We would suggest, for the consideration of that *learned and benevolent* writer, to have this passage so rendered as to cover the whole new school ground. It is too awkward to read, "Go ye," when the thing to be established is, "Send we." But if the New School must have a new Bible, to suit their improved systems of religious legerdemain, the old Bible is good enough for Old School Baptists. The language of the commission given to the Apostles, by our Lord Jesus Christ, is perfectly plain and intelligible to the household of faith: every word is full of meaning, and set, by the Holy Ghost, as *apples of gold in pictures of silver*. Mark the force, beauty and consistency of every word and syllable!—Go; this word was spoken by One who saith unto one, Go, and he goeth, to another come and he cometh! He speaks the word and it stands fast; he commands and it is done. Nothing short of modern scholastic divinity, could fail to observe a wide difference between the words *go* and *send*. But lest there should appear to be room for cavilling, the pronoun *ye* is added—*GO YE*, Not send somebody else; but *Go ye*, i. e. *YE* to whom the order is given by the King of Sion. It does not require a new translation of the scriptures, to satisfy the Old School Baptists that this commission was addressed to the eleven Apostles of the Lamb, by our Lord Jesus Christ personally, after his resurrection from the dead, and a little while before a cloud received him out of their sight. Although the eleven were illiterate men, fishermen &c., it does not appear that they had the least difficulty in understanding these words of their Lord, for they went as we are informed by Mark, they went forth and preached every where, the Lord working with them, in signs and wonders," &c., and that was precisely where their Lord told them to go. But we will read still farther: "Go ye *therefore*,"—wherefore? not because they had all power in earth and heaven, and were on that account duly authorized to transmit the keys of the kingdom, to appoint their successors, or to qualify pious young men to preach, and send them out,—by no means! No honest-hearted disciple of Christ can possibly so understand this scripture. The term *therefore* refers them to his exclusive right to call and send forth his ministers: "All power is given unto me, in heaven and in earth, *Go ye therefore*," &c.—Go, because I send you; because I have a right to send whom I please, and I send you; you are duly authorized and commanded to go. Was there anything in these words of our Lord so very intricate as to require a different version? The very fact that all to whom it was addressed did both understand and obey, forbids the thought. But where were they to go,

and what were they to do? This was all fully understood; they were to go to all nations, and teach them to observe all things whatsoever Christ had commanded, baptizing such as believed, in the name he had directed, to administer that ordinance in.

It would have required the stupidity of modern Gamalielites to have mistaken him to mean that they must go to school and learn to preach; or, being learned, to go lounging about the cities and market places, waiting for a monied call: or go and form mission societies, contract with mission boards, or anything of the kind. *Go teach*—teach what? That it is more blessed to give than to receive, and that the salvation of the world and the exaltation of Christ depends on the liberality of the people: teach the nations that what Christ had commanded was but an outline of christian duty—a mere blank to be filled up by the ingenuity of priests and people, by inserting, to suit the times, Education, Bible, Mission, Tract, Temperance, Sunday School Societies, or anything else that in their judgment would suit the state of the times or taste of the people? Not one word of all this. They had nothing more nor less to impose than the observance of *ALL things that Jesus Christ had commanded them*.

Perhaps our brother Fox will enquire whether we suppose that this commission was restricted to the Apostles. Most certainly we do: nor is there one particle of authority in that commission for any but the Apostles to whom it was given. But as all the power of both worlds was and is still retained in the hands of Jesus, as the Head over all things to his church, and as he has instructed his children to pray the lord of the harvest to send forth laborers into his harvest, we are persuaded that, from time to time he has, does and will continue to call whom he please and give them the same imperial order, *Go ye*, or, *Go thou!* The commission to the Apostles directed them to the field of their labor: "*Teach all nations*." Not, as formely, were their labors limited to cities of Judea, or the men of Israel; but they were to preach among the Gentiles the unsearchable riches of Christ. And in an extraordinary manner were they to preach to all nations, so that their sound went into all the earth, and their words unto the end of the world. Rom. x. 18. We are not to suppose, because the sound and the words of the Apostles went into all the earth, that every minister of Jesus is required to Go to all nations: very few if any of them have the liberty, in providence, to go to any other nation than that in which they are raised up. But if any are called of the Lord, in this day, to go into foreign lands to preach the gospel, and will prove that their calling is of God, by showing a readiness to obey, relying alone on God to be with them, to sustain and keep them, without leaning upon mission societies, or any human invention, we are ready and willing to divide our last loaf with any such servant of Jesus, and to bid him God speed.

The next subject on which we are requested to give our views is Titus iii. 5:

"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."

The salvation of Paul and Titus is the same salvation that embraces the whole election of grace; for there is but one method of salvation brought to light in the gospel: "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." Acts iv. 12. We therefore understand the salvation spoken of in this text, in its application to all the redeemed of the Lord. The declarations of this scripture are as follows, viz: God hath saved us, his people. Secondly: that salvation is not according to or in consequence of any works of righteousness by them performed.— But thirdly: by the washing of regeneration and renewing of the Holy Ghost, and all in accordance with the sovereign mercy of God.

Could we, with old Jonah, take a voyage to the secret channels of the mighty deep, and like him feel ourselves pursued by the sovereign hand of the omniscient God, on account of our rebellion against him, and, with that disobedient, peevish prophet, be locked up in the *belly of hell*, for three days and three nights, until we were perfectly convinced, as he was, of our helplessness, our total inability to deliver ourselves from our deplorable condition, we incline to the opinion that we would say, as he said, "Salvation is of the Lord!" and with Peter, as above cited, "Neither is there salvation in any other." By this sweeping declaration, however, the fallacy of all the popular institutions of the day, and of all other days, as having in view the salvation of the world, is laid bare. All such pretensions are therefore deceptive, hypocritical and vain, as

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

"HE SAVED US."—In the past tense. The work is done: the salvation of God's people is complete. "He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9. Many there are in these days of delusion and anti-christian rant, who say, Truly the Lord saves us; there is salvation nowhere else; but,—but what? God works by the use of means! We are not machines; we must use the means of grace; we must give up our hearts to God; we must sit on an anxious bench; or, we must do something else:—and then we must say that God has done it all!!! That must be, at best, but a lying system which requires that we should tell *lies* even in what they call *getting religion*; and it must certainly be a *lie*, if we have done anything in the work of salvation, to say that God has done it all. But, while we are upon this point, let us enquire a moment into New School consistency. They tell us there is something for the sinner to do; if we wait for God to work we shall die in our sins: they ridicule the doctrine of man's entire impotency and helpless condition, and command him to be up and doing; they tell him that the provisions of the gospel are such that if any sinner

chooses he can secure an interest in the salvation of the Lord. With this theory for their platform, they hold protracted meetings, erect anxious benches, and perform many wonderful feats, and declare to the unregenerate that God is now offering them salvation, is knocking at the door of their hearts, wooing and beseeching them to comply with the terms of the gospel. They tell sinners, in so many words, if they will do these things they shall be saved; but if they refuse they shall be damned! Suppose the sinner should be kind enough to consent to be saved, and to perform the prerequisites as instructed by these teachers: if by these means they obtain salvation, they are saved according to their works. These works are either works of righteousness or works of unrighteousness; if of righteousness, they cannot contribute towards the salvation of those by whom they are performed; and if of unrighteousness, they are sinful and can only expose their performers to the curses of the law. Not by works of righteousness which we have done; and, as in the parallel, "Not according to our works," and again, "Not of works, lest any man should boast; not of yourselves it is the gift of God." Eph. ii. 8, 9. If by grace, it is no more of works; otherwise grace is no more grace. The man who, in opposition to this array of scriptural testimony, would dare proclaim salvation as depending in part or entirely on works, whether good or bad, is an enemy to God and a base deceiver: of all such men it is written, "their judgment now of a long time lingereth not, and their damnation slumbereth not."

Having shown, negatively, that salvation is not according to our works, and consequently that the doctrine of all arminian workmongers is false, we pass to notice how this salvation is brought home experimentally to the heirs of promise: "By the washing of regeneration and renewing of the Holy Ghost; and according to his mercy." By the *washing of regeneration* we understand the cleansing operation of the Holy Spirit in the work of regeneration. We have attempted to show, when dwelling on the subject of regeneration, that as the effect of being quickened into life, we are brought to realize ourselves vile and polluted, and, as no unclean thing can enter the kingdom of Christ, we require to be washed; and, as no blood of goats or other Jewish sacrifices, can cleanse from sin, we require a washing of far superior efficacy. Connected with regeneration there is a fountain opened for the house of David and for the inhabitants of Jerusalem, from sin and uncleanness; and when the sinner is brought, by the Spirit, to the fountain of that blood that speaketh better things than the blood of Abel, he finds that the blood of Christ cleanseth from all sin: his heart is sprinkled from an evil conscience, and his body is prepared to be washed in pure water. *The renewing of the Holy Ghost*: is that work by which a new principle is implanted, an incorruptible seed by which old things are passed away, and all things become new. All this work of the Spirit is wrought in the saints in accordance with a fixed and immutable standard. "According to his

mercy," not according to our works. But, brother Fox may enquire, concerning the character of this standard: His mercy, it is sovereign; *For he will have mercy on whom he will have mercy, and whom he will he hardeneth.* Such is the mercy of God, sovereign, discriminating, immutable, and his own. It is according to his own purpose and grace which was given us in Christ Jesus, before the world began.

The next and last item of brother Fox's enquiry is concerning Rex. xx. 12. The words are, "*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those which were written in the books, according to their works.*"

As this article is already extended to an unusual length, we shall defer our remarks upon this scripture, until a more suitable opportunity, especially as the subject seems to involve the consideration of the *final judgment*, on which we published an article in our last number, and on which we expect to write something farther in connexion with the above text, hereafter.

Elder John F. Felty of New York, requested us, when at our Warwick Association, in June, to give notice that his residence is No. 20, *Jane Street*, New York, where his correspondents will address him, and where his brethren are requested to call on him. In our absence from home this notice has been overlooked by our printer until now.

APPOINTMENT.—On our way to the Corresponding Meeting at Elk Run, and the Kettocton Association at Upper Broad Run, Va., we expect to meet brother P. A. L. Smith at Alexandria, D. C., on Wednesday the 4th evening. The brethren may appoint a meeting for that night if they think proper. We will endeavor to arrange, as we go down, some appointments to be filled on our way homeward.

THE MEETING AT TURIN, N. Y.—This was one of the most refreshing meetings we have ever had the happiness to attend. In the very house where, but a few years since, an ecclesiastical court was held, to crush the last remains of primitive christianity, and where the unhallowed tread of the council was felt, upon the neck of the church and of brother M. Salmon, their pastor, for daring to oppose the new inventions of the new order of Baptists in the Black River country. The New School cause, which then seemed to triumph over truth, has since declined, and God has greatly strengthened the hands of his people in that region. We met with brethren from various parts of the country, quite a multitude; and among them, Elders Bicknell, Blakeslee, Hill, Malby, Merrit, Jewett, and Carr, beside some few New School teachers.

We may hereafter give a more full account of this meeting, at present we have not sufficient space to do justice to the subject.

**POETRY.**

**THE PRODIGAL.—LUKE XV. 11—21.**

Now for a song of praise,  
To our Redeemer God;  
Whose glorious works and ways  
Proclaim his love abroad:  
Ye prodigals, lift up your voice,  
And let us all in him rejoice.

A sinner, saved by grace,  
And God calls him his son,  
From Jesus turn'd his face,  
And from his father run:  
Spent all he had with harlots base,  
And brought himself into disgrace.

And now in his distress  
A servant he becomes;  
Some legalizing priest,  
Has hired him, it seems:  
Then sends him forth to feed his swine,  
And husks he now must eat or pine.

So off the rebel sets,  
And to the herd he goes;  
Then tries to eat his husks,  
But now he feels his woes:  
With hunger pinch'd, he cried and said,  
"My Father's house abounds with bread;

"Alas! what can I do?  
I starving am for want;  
I'll to my father go,  
And tell him my complaint;  
I'll tell him, too, how base I am,  
Not worthy to be call'd his son."

He said, and off he goes  
Towards his father's house,  
With neither shoes nor hose,  
Nor any other dress,  
Except his base and filthy rags—  
Of sin and guilt the very dregs.

But O, good news of grace!  
The father saw him come,  
And, with a smiling face,  
He ran to fetch him home:  
He ran, and fell upon his neck,  
And kiss'd him, for his mercy's sake.

"Father," the rebel cries,  
"I've sinn'd against thy love."  
The Father then replies,  
"Bring hither the best robe;  
Yes, bring it forth, and put it on,  
For this my son's alive again.

"Put shoes upon his feet,  
And on his hand a ring;  
Bring forth the fatted calf,  
And let us eat and sing;"  
And now the Father's house abounds  
With joy, and sweet harmonious sounds.

**"IT SHALL BE WELL WITH THE RIGHTEOUS."  
ISA. III. 10.**

What cheering words are these;  
Their sweetness who can tell?  
In time and to eternal days,  
'Tis with the righteous well.

In every state secure,  
Kept as Jehovah's eye,  
'Tis well with them while life endure,  
And well when call'd to die.

Well when they see his face,  
Or sink amidst the flood;  
Well in affliction's thorny maze,  
Or on the mount of God.

Well when the gospel yields  
Pure honey, milk, and wine;  
Well when thy soul her leannees feels,  
And all her joys decline.

'Tis well when joys arise;  
'Tis well when sorrows flow;  
'Tis well when darkness veils the skies,  
And strong temptations blow.

'Tis well when at his throne  
They wrestle, weep, and pray;  
'Tis well when at his feet they groan,  
Yet bring their wants away.

'Tis well when they can sing:  
As sinners bought with blood;  
And when they touch the mournful string,  
And mourn an absent God.

'Tis well when on the mount  
They feast on dying love;  
And 'tis as well, in God's account,  
When they the furnace prove.

'Tis well when Jesus calls,  
"From earth and sin arise,  
Join with the host of virgin-souls,  
Made to salvation wise."

KENT.

**Associational Meetings.**

The Corresponding Association, have appointed their next meeting to be held with the Elk Run Baptist church, Fauquier Co., Va., commencing on Friday the 6th day of August next. Old School brethren in general are invited to attend; churches and associations of the Old School faith and order are also invited to unite with them, by messengers and letters.

Ketoc-ton Association, will convene with the thorough-going Old School Baptist church at Upper Broad Run, Fauquier Co., Va., (38 miles from the District of Columbia) on Thursday the 12th day of August next.

The Old School Baptist General Meeting of northern Pennsylvania, will be held in New Milford, Susquehanna Co., Pa., on Wednesday and Thursday, the 8th and 9th days of September next. May God incline the hearts, and open the way in his providence, for as many of our Old School brethren as shall be for his declarative glory and the good of Zion.

Those coming from the west may call on brother Lewis Chamberlain, about five miles east of Montrose; those from the east, on brethren Abraham Kimber and Lemuel Harding, on the mountain near New Milford village.

**HEZEKIAH WEST.**

An Old School Meeting will be held, if the Lord will, with the church at Caroline, Tompkins Co., N. Y., on Saturday and Sunday the 2d and 3d days of October next. A meeting of the same kind is proposed to be held with the church at Vienna, Oneida Co., on Wednesday and Thursday the 6th and 7th, and at Wilton, Saratoga Co., on Saturday and Sunday the 9th and 10th of the same month. To all of which we are requested to invite the attendance of all our Old School Baptist brethren and ministers who may have it in their hearts to see and flow together.

The object of appointing these meetings in such rapid succession, is that they may not require so much time as to prevent a general attendance. Those who attend at brother Jewett's, (Caroliné) may from thence perform the circuit in a few days.

**Receipts.**

R. Smith,	N. Y.	\$2 00
J. Jeffers,	"	3 00
M. Johnston,	"	2 00
J. P. Smith,	"	1 00
Eld. S. Carr,	"	1 00
Dea. I. Holister,	"	1 00
H. Reed,	"	1 00
I. Lyman,	"	1 00
Amos Scott,	"	1 00
Wm. M. Morrow,	Iowa Ter.	3 00
James Ticknor,	Ill.	2 00
L. Reynolds,	Md.	1 00
F. Haynes,	Ala.	3 00
Paul Yates,	Va.	1 00
Isaac Chrisman,	Mo.	5 00
Levi Parks,	"	5 00
Walter Yeomans,	O.	3 00
Mr. Sinsabaugh,	"	1 00
Elder A. B. Goldsmith,	Ot.	1 00
Elder B. Parks,	Ia.	10 00
Total,		\$48 00
W. Lewis and others, for } brother Jewett,	Ct.	10 00

NEW AGENT:—Alexander McCain, Barton, Harrison Co., Ia.

**List of Agents.**

The following list of agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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MASSACHUSETTS.—David Cole, David Clark.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Lakeville, N. Y., July 16, 1841.

"Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. I am the Way, the Truth, and the Life: no man cometh unto the Father but by me. Broad is the way that leadeth to destruction, and many there be which go in thereat."—*The declaration of Jesus of Nazareth.*

BROTHER BEEBE:—Having to write you on business, I have thought fit to present for your consideration a few of my cogitations on *the middle ground*, as it is called.

Whereas we are told directly, by the Lord, of two and *only two* ways, one a strait and narrow, and the other a broad way, that men are travelling as they pass through time to the eternal world;—and, as we are told *there is a way that seemeth right unto a man, but the end thereof are the ways of death*,—I long have been at a loss about and have long sought to find the famed *middle way* between the two extremes, the *narrow* and the *broad* way. From the circumstance of the Savior's being crucified between two thieves, one of whom appeared penitent and the other hardened, it has been by many supposed that the true doctrine of the cross lies between two extremes of error, which, for brevity's sake, I will call *salvation entirely by grace*, and *entirely by works*.

For men to depend wholly on grace, in full submission to an eternal plan of the unchanging God, without any effort of the creature to perform certain terms or conditions to obtain or secure the favor of God, has been and still is thought, by many, an extreme, dangerous and detrimental to the salvation of men. On the other hand, some—very few—have thought that to believe that men are any the more likely to be saved by virtue or in consequence of any or of all the good works they are capable of doing, or disposed at any time to do,—is the other extreme, a broad way indeed, and that many will walk in till pleading their great and good works before God will realize their destruction. In order to avoid either of these extremes, and find the place of the Savior, embrace what they call the doctrine of the cross, and walk where they seem to think the Savior died, some have endeavored to mix up a system of works and grace, and call it the middle ground. They would

fain be understood to hold forth that God, according to his eternal purpose and plan of grace, has given his Son to die to make it possible for all to be saved that [will be kind enough to] accept of offered mercy on the terms or conditions of the gospel. These things once troubled me much, and long; but when I read and understood Paul to the Romans, xi. 6, 7: "And if by grace, then is it no more of works; otherwise grace is no more grace: but if it be of works, then is it no more grace, otherwise work is no more work." What then?—Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded,—my mind was for a while relieved. But when the Baptists (of which denomination I was an unworthy member) came to divide, and part held with the Apostles, and the multitude slid off so fast into the broad way [the ranks of anti-christ]—while some professing to hold apostolic doctrine would favor the anti-christian societies, and some of their practices, though they would sometimes complain that they went too far, so that they could not go with them, and would acknowledge that they were out of the strait way,—yet, when those with whom they professed to agree in sentiment held up Christ to view as *the Way, the only Way, &c.*, testifying against and disfellowshipping the anti-christian sentiments and practices of such as were in the broad society way, they would find fault and could not go with them, concluding that themselves were in the middle way between the two extremes of error which those they complained of, had embraced: yet they seemed loath to separate from either, as though they would fellowship both. In love with my brethren, who seemed to be sound in doctrine, and in hopes that they would soon discover their inconsistencies, and somewhat sensible of my own weakness and liability to err, I sought diligently to find in the "old book" the path pointed out that they walked in. I looked for Christ on the cross between the two thieves; and found that one of them had gone with Christ to paradise: and fondly hoped that my brethren of the Old School, with whom I stood in connexion, either were or would be there, while those that were worshipping the anti-christian beast were like the other thief, reviling the Savior. Then came the questions, Where are the middle-grounders?—Where is the middle path of which they boast? I can find plain bible for two, and only two ways: Christ is the Way, the strait Way, the narrow Way, the only Way to happiness and heaven. The other is a broad way, the way to destruction. Is there a way between Christ and the penitent thief that was in union with him?—Is there a path where those may walk and get to heaven that find fault with both Christ and the penitent thief? Was there room sufficient be-

tween Christ and the penitent thief to form a system of grace and works, by which to get to heaven and shut the thief out of paradise because he had no good works? The gospel speaks directly against such a system. The strait and narrow Way, and the broad way, are all that are there particularly mentioned. The strait Way is Christ; and the thief, without any good works done by him or any condition of compliance on his part performed, as a man, could be saved by Christ as readily as, and on the same plan of grace that God justifies the ungodly. The broad way is wide enough to embrace, and does, as far as I have for a long time been able to see, occupy all the ground of both the ancient and modern Missionary society system, with all its appendages. But having of late, as I hope, been highly favored of the Lord, I do think that by inference I have found the *highly famed middle ground path*, so much pled for by some at the present time,—the which I will in a few words endeavor to point out, as of the ability that God giveth.

So, then, as there is nothing in the New Testament that directly specifies a middle or third way, in which God's people are directed to walk, I must, like some others, go to the Old Testament and look among the shadows—there to find something from which to infer. There I find that Israel, that typical people, in the beginning of Rehoboam's reign, became divided and are two distinct nations.—This favors my plea. The Baptists, the church of God, have become divided, and are two distinct peoples. As the Lord gave Rehoboam one tribe, for his servant David's sake, and for Jerusalem's sake, which he had chosen,—so, for the sake of Christ, who is God's elect, he hath preserved a few from going off into all the abominations that are found in the anti-christian ranks,—while Jeroboam and those that revolted with him, went off into idolatry. Jeroboam, to secure the affections of his subjects to himself, took counsel and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought you up out of the land of Egypt. And he set up one in Bethel and the other in Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And he changed the time of holding the feast of tabernacles from the seventh to the eighth month; and his conduct led the people to sin against God, in going to Dan to worship, &c. And he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel, the fifteenth day of the eighth month, even the month which he had devised of his own heart, and ordained a feast unto the children of Israel; and he offered upon the altar, and

burnt incense. Thus they went off into idolatry; and it would be no herculean task, if disposed, to infer the application of these things to the institutions which men have devised and are practising at the present time, and show a similar plea for them to that which Jeroboam had. But there is one thing I would notice in the connexion, that seems like a cord to bind many people to that way: that is, the old lying prophet that deceived the man of God and caused him to return and eat bread with him, &c. The Savior often charged his disciples to watch, to beware of false prophets, to take heed that no man should deceive them, &c. And the warning is yet necessary to be attended to by us in this day, as well as by them in that:—for it seems to many that he must have been a prophet of the Lord, notwithstanding he lied in one case. For it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back; and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee; but camest back and hast eaten bread and drank water in the place of which the Lord did say unto thee, Eat no bread and drink no water: thy carcase shall not come to the sepulchre of thy fathers, &c. Now it seems difficult for some to think that such a man could be a bad man, when what he spoke of the word of the Lord proved to be true, and the disobedient prophet was destroyed according to his word,—which thing should prove a warning to us not to be decoyed by men though they appear ever so smooth and friendly. The character of the old prophet stands with other false and lying prophets. The magicians of Egypt could appear to do some such miracles as Moses did. The Spirit of God came upon Balaam the soothsayer, and he prophesied of the prosperity of Israel, though he sought for enchantments against them. The Spirit of God was also upon king Saul and he prophesied, notwithstanding it was in his heart to kill David. From circumstances like these and many others upon sacred record, may we learn to watch lest we be ensnared and led away—lest by any means, as the serpent beguiled Eve through his subtlety, so our minds be corrupted from the simplicity that is in Christ: for because of these and such like things, the wrath of God cometh upon the children of disobedience. Be it remembered, therefore, that from the days of Jeroboam to the carrying away of the ten tribes, in the ninth year of Hoshea, by the king of Assyria, that they were an idolatrous people, For they served idols, &c. Yet the Lord testified against them by all his prophets, saying, Turn ye from your evil ways, &c. Notwithstanding they would not hear, &c. But hardened their necks and left the commandments of their God, and followed vanity, and became vain. For the children of Israel walked in all the sins of Jeroboam, which he did; they departed not from them:—until the Lord removed Israel out of his sight, as he had said by all his servants, the prophets. So was Israel carried

away out of their own land to Assyria, unto this day.

And as the great body of the Baptists have gone after their idols, I see no prospect of their returning to walk in the gospel of Christ, but believe they will be overthrown in the destruction of mystical Babylon.

But to pass on to speak of the middle or third path: The king of Assyria planted a colony of heathenish subjects in Samaria, instead of the children of Israel whom he carried away: and so it was, in the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them.—Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the god of the land: therefore he hath sent lions among them, &c. Then the king of Assyria commanded, saying, Carry thither one of the priests that ye brought from thence; and let them go and dwell there, and let him teach them the manner of the god of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the Lord. Howbeit every nation made gods of their own, &c. So they feared the Lord, and made unto themselves of the lowest of them—priests of the high places, which sacrificed for them, &c. So they feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. As their fear of the Lord was taught by the precepts of man, it did not so affect their hearts but that they could make themselves priests of the lowest of the people, which were not of the sons of Levi, nor called of God as was Aaron. So these nations feared the Lord, and served their images; both their children and their children's children; as did their fathers so do they unto this day.

Hence I infer that men fearing the Lord, professing his name, and declaring that they believe and love the doctrine of God our Savior in distinction from the judaizing system, while they plead for and can walk in union with the worshippers of idols, and serve them themselves—are in the middle way or third path,—which will prove to be the way which seemeth right unto them, but the end will be the ways of death.—Because their hearts contradict their tongues when they profess to love and fear God.

Yours, as a watchman going about the city,  
HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—I herewith send you a copy of a letter written to Joseph Currain. The circumstances connected therewith are as follows:

Some two years ago Elder Currain took the pastoral care of a little church in Herrick, Susquehanna, Pa., for one fourth of the time, [in consideration of about sixty dollars, besides something the Home Mission Society gave him,] where I then held my membership; and in process of time made me a family visit, and, in talking on the subject

of the Redeemer's kingdom, we made harsh discords. However he was more for persuasion than for argument or the scriptures. He said, Come, go along; the Old School are most too tight-laced: see, they have no additions; the Lord will not bless slothfulness, &c. However, finding me invincible to such arguments as these, I suppose he thought best to make an *effort*. He went to Philadelphia: and when he returned he stated that the New School, thank God, had got the ground—the victory was theirs; and brought a bundle of tracts, among which was one on the subject of missions, that he selected and gave to me, with a particular request that I should read it carefully and tell him what I thought of it. I did so, and from that time [June, 1840,] to this, although I have seen him often, he has never mentioned the subject.

A. BURNS.

Clifford, Pa., June 22, 1841.

To Elder Joseph Currain:

SIR:—As you gave me a tract to read, and at the same time requested me to tell you what I thought of it, I take this method to give you some of my ideas concerning it:

In the first place, I would say that I am not opposed to the gospel's being preached to all men, even as far as the Lord shall see fit to send it; but I am opposed to the sending of such a gospel as is set forth in the abovementioned tract, by man to man: because I think the heathen would not be spiritually benefited by it. The writer of the tract in the first place sets it forth as a plain dialogue between two brothers, A and B,—whereas it is self-evident it is the production of one man, who therefore asks such questions as he thinks to answer, and labors hard to make the whole appear very insipid.

In the second place, he goes to work to settle the meaning of the word *missionary*,—and what is his conclusion? It is that *apostle* and *missionary* mean the very same thing; and, as he tells of doing things actually and virtually, he makes it out that modern missionaries and missionary supporters are all apostles! This would be a very flattering idea to our fleshly minds if we had not the Bible—if we had not the teachings of the Holy Spirit. The Bible speaks of the twelve Apostles of the Lamb: and the Holy Ghost, by the mouth of Paul, saith of Christ, When he ascended up on high, he led captivity captive, and gave gifts unto men: and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Were these given to evangelize the world, to do away all sin from the earth? By no means. They were for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, that we [believers], henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive: and in another place Paul asks the question, Are all apostles? The celebrated John Brown, author of the concordance, (Scotland) says *apostle* means, "One sent by God to preach

the gospel infallibly and found churches." Therefore I conclude it is not *the sending by a board of missions fallibly to preach a gospel, alais, to make proselytes*: for if it is, the Jewish sanhedrim, who compassed sea and land to make proselytes, might have claimed the title of apostles with entire propriety.

As I cannot take the trouble to notice every expression of his arminian stuff, I will pass over the most of it in silence; but in one place we hear him giving vent to his missionary spirit thus: "And has it come to this? What! a christian talk of expense when the precious immortal souls of men and women are at stake?" If this is truth, and their souls can be saved by filthy lucre, what are all those who believe it about? What! by labor and money redeem from death and hell? Up! then, and at it, mighty saviors. If you should go bare-foot and bare-headed, half naked, half starved and thereby save souls doomed to eternal ruin, what would be the price compared to the soul that never dies? How then, O how can you wear a broadcloth coat or calf-skin boots, so long as their value would redeem souls from everlasting woe?—Is there a new way then to save that which was lost? No. If any preach any other doctrine than that which you have received let him be accursed; receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds. When there was no eye to pity, nor arm that could save, the almighty arm of God brought salvation: it was then that His bride's name appeared engraven on the palms of his hands; it was then she was bought with a price; not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb slain from the foundation of the world: whose members were born not of blood, not of the will of the flesh, nor of the will of man, but of God.

The writer of the before mentioned tract, in order to show scriptural authority for the education of pious young men for the ministry, strains every nerve and makes what I should call a gross perversion of the word of truth: and the way he goes on mixing the wisdom of this world which comes to naught, and the wisdom which comes from God, only causes me to think that he is only a natural man in the gall of bitterness and bonds of iniquity, thinking the gift of God can be bought with money. When asked by his brother, as is represented in the tract, if he would not agree the disciples of our Savior were ignorant and unlearned men, strange to relate, although it was an express declaration of the scripture, he replied, I can by no means subscribe to the idea: and thus he goes on comparing the wisdom of this world with the wisdom of God, thus denying a miracle which was wrought and was apparent even to Christ's enemies. It seems he did not know what God would do for his people according to prophecy, that he would give them the tongue of the learned and a mouth and wisdom, which all their enemies could not gainsay nor resist. He directs to compare the word of truth written by Peter and John with Greek schol-

ars and classic authors, Xenophan and Homer; and he adds their language is pure and correct,—thus forgetting or having never known there was and is a Holy Ghost. What! compare the word of God with the works of men, yea, even a worm. Watts has sung what would be the result if we should compare the writings of men with the word of God; yea, and sweetly sung:

"Let all the heathen writers join,  
To form one perfect book;  
Great God, if once compared with thine,  
How mean their writings look."

The Apostle Paul seems to have a just idea of earthly knowledge, and doubtless knew the utility of it in natural things; but, although brought up at the feet of Gamaliel and taught according to the perfect manner of the law, he appeared to set a high value on his legal performances and great attainments; but, says he, *What things were gain to me those I counted loss, for Christ*. 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 that is of the law, but that which is through the faith of Christ. This pretended friend to Zion compares those who take the Word of God for the man of their counsel; who worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh, to popery. But hold still one minute: I have read in the good book that in the last days perilous times shall come; men departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, whereunto also they were appointed, by reason of whom the way of truth shall be evil spoken of. The pope says, Give me your money and I will pardon your sins. The new divinity men say, Give us your money and we will convert the people, *alias* evangelize the world. Now, I would ask, Which is the nearest to the scriptures? I answer, they both dishonor Christ, and direct people to give their money for that which is not bread, and their labor for that which satisfieth not.

But again, in order to establish his humanly devised scheme beyond a doubt, as he can get no scripture to bear directly or indirectly, without extorting its meaning from its proper channel, he calls on the combined testimony of thousands of the most pious workmongers, of all denominations, to unite their voices in one general cry, *Great is Diana of the Ephesians! Great art thou, O Bel!* insomuch that, if it were possible, they would deceive the very elect.

He takes occasion to mention what he calls *old worn out antinomian and infidel excuse for laziness, to go on in sin*. This was said in Paul's day, and it seems is not quite worn out yet: Paul was charged by the children of the bond woman, [when he sat forth the truth that our salvation is not by works of righteousness which we have done, but according to God's own purpose and grace which was given us in Christ before the foundation of the world] of saying, Let us do evil that good may come. So they lied against the truth, and Paul declares their damnation just.

He farther complains of the want of liberty of conscience, and asks what his mighty crime is for which he must be banished from the house of God. I answer, it is not because he desires to see sinners saved from eternal death; it is not because he gave something to the ministers of the gospel: O no, it is because he has forsaken the faith of God's elect, and teaches for doctrine the commandments of men. And the word, which I am at all times bound to take heed to, as to a light shining in a dark place, says, Receive not such into your house, neither bid them God speed.

My soulsickens as I pursue this subject—all natural cause and natural effect; as the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood, so earthly exertion will make earthly excitements, and earthly excitements will make earthly christians, and earthly christians will be pleased with the inventions of men, and mystical Babylon will be full, seeing it is written that all that dwell on 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. "Come out of her my people," saith Jesus, "that ye partake not of her sins and receive not of her plagues."

I am, dear sir, truly, your fellow-citizen,  
ALEXANDER BURNS.

ELDER JOSEPH CURRAIN.  
Clifford, Pa., June, 1841.

FOR THE SIGNIS OF THE TIMES.

Exposition of the EPISTLE TO THE HEBREWS,  
by Doct. P. A. Klipstine, New Baltimore, Va.

#### CHAPTER VII.

The preceding chapter terminated with the remark that "Jesus was made an High Priest forever after the order of Melchisedec."—All that we can know of Melchisedec is from Moses in Genesis, and from the Apostle in this place. Moses speaking of him says, "And Melchisedec, King of Salem, brought forth bread and wine, and he was the priest of the Most High God. And he blessed him," &c. The Apostle here quotes Moses, and enlarges upon the character of Melchisedec, or rather upon the characteristics of his priesthood; for it is not the person, but the priesthood of Melchisedec, about which he is arguing. *For this Melchisedec, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all: first being by interpretation, King of righteousness, and after that also King of Salem, which is King of peace.* The name Melchisedec signifies *King of righteousness*: and Melchisedec in office was King of Salem, and Salem signifies *peace*: so that, by virtue of his name and office, or by interpretation, he was King of righteousness and King of peace. It is in this character that the Apostle asserts that he was *without father, without mother, without descent*; for righteousness and peace are understood; they are attributes to the Divine Mind; they harmonize in the redemption of man: for says the Psalmist, "Mercy and truth are met together, *righteousness*

and peace have kissed each other." As a man Melchisedec possessed a like origin with other men, as well as the infirmities and frailties incident to humanity; but as King of righteousness and King of peace, attributes belonging to the infinite and eternal Jehovah, underived and underivable in their nature, he was *without father, without mother, and without descent*. As a man, Melchisedec came into existence after the flood, and long before the days of the Apostle he had gone down to the charnel house and had seen corruption. Death, whose wide domain extends over all of women born, had swept away this type of the Redeemer and had consigned him to the deep damp vault and to the dungeon of the grave; but as King of righteousness and King of peace he was not only without father, without mother and without descent, *but he had neither beginning of days, nor end of life*—for where shall we go for the origin of righteousness and peace or what date shall we assign to the plan of redemption founded in righteousness and peace? Shall we go back to the scenes of Calvary and to the days of the sufferings of the Son of God? As a man, Melchisedec existed anterior to that date. Shall we go to the establishment of the law in the thunderings of Sinai and the awful quakings of the Mount? As a man, Melchisedec had blessed the father of that people who were honored with the commandments of the Most High God. Shall we go back to the period when the voice of the Almighty, in tones of awful Majesty, broke upon the stillness of chaos, and the gloom of eternal night, when he exclaimed, "Let there be light," and in terrific grandeur worlds of light and glory leapt from the darkness into existence, and commenced their mystic march and ran their ample rounds in the heavens? The King of righteousness and peace, as shadowed forth in the name and office of Melchisedec, laid the deep foundation of the earth and spread the heavens abroad.—Shall we go on and endeavor to push our feeble energies through the trackless ages of eternity, and enquire on the way for the origin of righteousness and peace, or the commencement of the plan of redemption? To our enquiries naught would ever be answered but "Onward! onward! when you can fathom the eternity of Jehovah, and reach the date when the Divine Mind commenced its operations, then will you have gained the origin of righteousness and peace, developed in the scheme of man's redemption, and shadowed forth in the name and office of Melchisedec, the priest of the Most High God." Do we enquire, When will be the end of the reign of righteousness and peace, and do we push our research until thought shall tire and the soul become wearied in the pursuit? Righteousness and peace will be found attached to the throne of God; and until that shall crumble and the Almighty cease to be, the plan of redemption, established in righteousness and peace, will remain firm and unshaken. But Melchisedec, as King of righteousness and King of peace, was not only without beginning of days or end of life, but he was *made like unto the Son of God*. By the Son of God, we understand the union of the divine and

human natures in the person of our Lord Jesus Christ. Such a Being as the Son of God could not have existed if the "Word had not been made flesh." Now although the Son of God made his appearance in the world subsequent to the days of Melchisedec, yet did he exist in the bosom of the Father from all eternity; and he existed there in the character of Redeemer; for he was the true King of righteousness and peace, principles upon which the scheme of redemption was based; for says the Psalmist, speaking of him, "Thy throne, O God, is from everlasting to everlasting: a sceptre of righteousness is the sceptre of thy kingdom;" and the prophet Isaiah, speaking of the coming Messiah, says, "Unto us a child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father and the Prince of Peace." Melchisedec then was made like unto the Son of God, by virtue of his name and office, as King of righteousness and King of peace. Now this Melchisedec *abideth a priest continually*; for so long as righteousness and peace are characteristics of the priesthood, so long will Melchisedec, as King of righteousness and King of peace, abide a priest; for a sacrifice offered up to the Most High God, must be made in righteousness or peace will not be the result. But Melchisedec comprehended both, *by interpretation*, within himself, and consequently the order of the priesthood is unchanging, and he abideth a priest continually.

Having thus descanted upon the characteristics of the priesthood of Melchisedec, the Apostle now calls upon the Hebrews to consider the greatness of this man when compared even with Abraham: *Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils*. And to illustrate further the superiority of Melchisedec, he argues that those of the descendants of Levi, who received the office of priest, by the commandment of God, took tithes of their brethren although they were the offspring of Abraham; whilst Melchisedec, who had a different origin, whose natural descent was not from the family of Abraham, received tithes of him, and blessed him, that had the promises. And thus he arrives at the conclusion, that Melchisedec was superior to Abraham, because *without all contradiction the less is blessed of the better*. But, although he thus establishes *beyond all contradiction* the superiority of Melchisedec, yet he presses the subject further, by arguing that the priests who received tithes under the law were subject to death, *and here men that die receive tithes*; while, on the other hand, of Melchisedec, who possessed an unchanging priesthood, it was witnessed that he liveth: and further, (and the Apostle feels warranted in so saying) those priests that receive tithes paid tithes to Melchisedec, in Abraham; for their father Levi was unborn when Melchisedec met Abraham. So that Melchisedec was not only superior to Abraham in that he blessed him; but he was superior to the Jewish priests, in that he received tithes from them: and, by consequence, the law, which was received under the levitical priesthood, was imperfect, com-

pared with that dispensation established by our Lord, of whom Melchisedec was simply the type. For if Melchisedec, as a type of the priestly character of our Lord Jesus Christ, was so much superior to the Jewish priests, as to have received tithes from them in Abraham, how much more so must be the Antitype. If the shadow be superior, how much more the substance! The Apostle thus arrives at the conclusion that the law was imperfect, and of course not worthy the observance of christians; but it became them to forsake it, to leave the principles of the doctrine of Christ and go on to perfection: for he argues if it had been perfect, *what need was there that another priest should rise of a different order*; for the priesthood being changed, the law, which was received under it, was also changed, and consequently no longer obligatory, and that the priesthood was changed was evident from two considerations: first,—that our Lord, *of whom these things* (in regard to Melchisedec) *were spoken*, belonged not to the tribe of Levi, but to the tribe of Judah, *and of that tribe Moses spake nothing concerning priesthood*; and secondly, what is more conclusive, he was a priest *after the similitude of Melchisedec*, and not made, like the Jewish priests, after a carnal law; *but after the power of an endless life*; for God had testified that he was a Priest FOREVER after the order of Melchisedec.

The Apostle proceeds further to argue, that not only was the law shown to be imperfect by this change of the priesthood, but that it was in truth abrogated; *the commandment going before*, or preceding the gospel dispensation, *was disannulled on account of its weakness and unprofitableness*, when contrasted with that dispensation; *for it made nothing perfect*: while Jesus, *who was the better hope brought in*, established in his own person the sure mercies of David and by one offering *perfected forever* them that are sanctified. The Apostle by this course of argument does not intend to throw contempt upon the law: it had answered the end of its establishment; it had by its types and shadows pointed to the coming Messiah; it had, as he elsewhere remarks, been a schoolmaster to bring us to Christ;—but after the substance had come, what further need of the shadow? After the better hope was brought in, *by which we draw nigh unto God*, what further need of the teaching of the law, of its rites and ceremonies, with which God was not pleased? For sacrifice and offering, and burnt offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein. Yea, that dispensation was fast drawing to a close; it was waxing old, and ready to vanish away.

But further, *Jesus was made a Surety of a better testament* than the old testament, or legal covenant, because he was made Priest by the oath of God; for concerning him *the Lord swore and will not repent*: "Thou art a priest forever after the order of Melchisedec," while the priests of the old covenant were made without an oath. Again, under the old economy there were many priests, because they were successively removed by death; *but this man, Jesus, because he continueth ever, hath an*

*unchangable priesthood.* He is not here to-day and, like the Jewish priest, anon departed, so that a new priest, unacquainted with our wants and our feelings, must succeed him; but he is the same yesterday, to-day and forever; and therefore *he is able to save them to the uttermost that come unto God by him.* The phrase *to the uttermost*, in our view, applies not to number, but to exigency, and its place would be well supplied by *evermore*, as in the margin of some editions of the New Testament. That is, in any situation however unpromising, under any circumstances however deplorable, in any danger however imminent, in any calamity however appalling, our great High Priest is able to save them that come unto God by him; for they that come unto God by him are those that God has given him; they are his brethren, bone of his bone and flesh of his flesh; they are the members of his body, and he is more intimately acquainted with their afflictions and distresses and trials, than the head of the natural body is with the aches and pains and disorders of its various members. And he is able to save them too, *since he ever liveth to make intercession for them.* The intercession of Jesus, which forms a part of his priestly character, is a doctrine full of consolation to the people of God. Intercession implies guilt: and they know that they are guilty, and are therefore fit subjects for that intercession. And such an Intercessor! Possessor in his divine nature of the eternal principles of righteousness and peace, and at the same time partaker in his human nature of all our frailties and infirmities, and yet without sin! It is as the body interceding with the soul to which it belongs; and when Jesus intercedes who shall condemn? What though in our own persons we are unholy, guilty, defiled, sensual and earthly, we have an High Priest whose righteousness covers all our deformity, and who will present us before God "without spot, wrinkle or any such thing"—an High Priest such as became us, *who is Holy, harmless, undefiled, separate from sinners, and made higher than the heavens.* And this great High Priest once offered up himself as a sacrifice for his own sins—the sins of others, which he assumed and thus made his own, the sins of his people, which were thus cancelled in their Head and Surety; and now he needs not daily, like the Jewish priests, to offer up sacrifices; for those priests that were made under the law were sinners, while the oath of God, which was since the law, *consecrated the Son a priest for evermore.*

The plain deduction from all which is, that the Hebrews as christians had no further need of the ceremonies of the law, as will be seen from the following chapter; for they have an High Priest to intercede for them, every way adapted to their wants and exigencies.

FOR THE SIGNS OF THE TIMES.

Mount Hope, Lafayette Co., Mo.,  
June 24, 1841.

DEAR BROTHER BEEBE:—I left my home in Virginia, on the 24th day of April, travelling by stage and steamboat more than a thousand miles,

and landed at Glasgow in Howard County, on the north bank of the Missouri river, the 13th day of May. In my little excursions in Howard and Randolph counties, after frequently enquiring for Old School Baptists, accidentally I fell in with an old brother and his wife of this particular and rare kind of people in this part of Missouri. They informed me that their membership was in a church in their immediate vicinity: the name of the association, the church and pastor, I do not recollect; but I do know that in number and distance their associations, churches and members, are few and far between, while, on the other hand, the antichristian associations, churches, members and adherents, are comparatively as numerous as the lice and locusts were in Egypt, in Moses' day, and just about as pleasant and profitable to the church of Christ as those vermin were to them in days of yore, cursed and tormented by the just judgments of God.

After the little tour alluded to above, I crossed the Missouri river southward into Lafayette county, and was informed that a brother I knew in Virginia resided across one of the largest prairies perhaps in the state, eight or ten miles distant. I started and arrived at his house and found another brother an inmate in his family, they being situated in the midst of the same kind of unclean *anties* as the others above referred to. The brother first named, being a licentiate from Battle Run ch'h., Rappahannock co., Va., I accompanied into Potter county, (full thirty miles) to a little church I think called Muddy Creek, who have a firm Old School brother in the gospel as their pastor. This old brother Wolfe is a native of Frederick county, Va., but removed with his father in his minority to South Carolina, and, if I remember correctly, to Kentucky, and now, at more than threescore and ten years, is preaching, though feeble in body, the very same truths of the everlasting gospel of Jesus Christ, and that I do know are preached and received amongst all the Old School Baptists where I have travelled, in the east and elsewhere.

I have noticed what I know to be the truth, from the word of God and my own experience, that it is unprofitable for those who have received the truth of the gospel of Christ, in the love of it, to be running after the lo-heres and lo-theres of the antichristian gang, and their bewitching enchantments, which, from the best information together with my observation in the region round about is too prevalent with those who are the true spiritual Israel of God. The Old School brethren I have conversed with, and others I have heard of, do not avail themselves of the privileges that are entirely within almost every Old School Baptist's power, and would be a very great source of information, edification and comfort to them; and by neglecting these means of information from distant Old School Baptists, that communicate with some of the brethren who edit some of the periodicals amongst the Old School Baptists, they are not in possession of much very much indeed of the trickery, schemes and operations of the anti-christian New School Baptists in their own vicinity. They also lose much of the good news from distant churches of

the same faith and order with themselves. I have been told by some brethren and sisters also that they have been edified and comforted as much by reading some pieces in the "Signs" as if they had heard a sermon. I do know in my little travelling east and west and round about, I have met with brethren that have taken me by the hand as a brother indeed and treated me as such, from their having seen some of my little scribbling in the Signs. This they have told me themselves when a brother has introduced me to them by my proper name. I returned yesterday morning from the meeting cited above. When there I heard it said a Mr. Crittendon, an Old School Baptist preacher from Va., had been about; and it was enquired whether I knew such a one. I replied that there was no such person that I had heard of in Virginia. Brother Corder being present, replied also he had not heard such a name in Virginia. As soon as I came to this office, my daughter (who is a Presbyterian) informed me that Mr. Crittendon, an Old School Baptist preacher, had baptized a cousin of ours a few miles down the river, in Saline Co.; and she had sent word to me to come and see her. I took up the tenth number of the "Signs," which comes to this office for J. Chrisman, and noticed brother Crooks' communication wherein Mr. Crittendon is named, &c., which now confirms me pretty much. I was not mistaken in saying to the brethren at Muddy Creek that I expected he was an impostor. Assuredly this part of Missouri is devoted to error, and the Old School Baptists here to great impositions, which I think they might at least evade in part, provided they would inform themselves a little more and watch a little better. But there is one thing that perhaps is somewhat favorable on their side, that is, some of them are not very rich, and others are not sufficiently liberal to those greedy imposters; together with the antichristian benevolence that is scouring the country of these Old School Baptists (so called by themselves.) Imposters will get but lean contributions for their long rides through these large prairies, and thinly settled country; they will soon get tired and try their skill somewhere else.

From the description given by brother Crooks, of Mr. Crittendon, I think it not improbable he is the man that was a troubler in the old Chappawamsic church, in Stafford county, Va. The brethren there know whether I am correct or not.

The above off-hand scribble is at your disposal: you will therefore do as you please with a part or the whole of it; any way that you please. I am conformable to.

I remain your brother in the best of bonds,  
I. CHRISMAN.

I have set no particular time to leave here for Virginia, and would very much like to stop in Kentucky and Ohio; and, indeed, in several places where there are Old School Baptists: but the difficulties in getting from the boat out into the country, and not knowing where exactly to find our brethren, seem to deter me from making any attempt.

The Lord is good and kind to me in so many respects that I do desire to love and adore him more; and that he may give me more grace to serve him acceptably in spirit and in truth. I have enjoyed myself in the company of the few brethren I have fallen in with; yes indeed elsewhere in conversation and in trying to state and defend what I believe and know is truth by experience and the scriptures of infallible, eternal truth. If I could I would justify all God's ways to man, as being perfect, just and right. To his great good name be the praise, honor and glory for ever and ever.

I. C.

FOR THE SIGNS OF THE TIMES.

Burlington, Boone Co., Ky., April 20, 1841.

ELDER BEEBE:—Whereas the Salem association of Predestinarian Baptists was noticed by you in your number of January 1st., of the current year, referring to the publication in the "Banner and Pioneer," of Louisville, Ky., and as the editors of that paper state that they "cannot say anything good about these misguided brethren," (which argues conclusively that they can say everything bad,) I send you this containing a true statement of some of the facts connected with the formation of our association.

The scripture saith: "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake: rejoice and be exceeding glad, for great is your reward in heaven." Matt. v. 11. But are the statements in the Banner false? I take the responsibility on myself, as one of that body, to say that some of said statements are false. But if that paper [Banner and Pioneer] had no other circulation than in the district of our association, we should not trouble ourselves to write, nor you with any remarks on the subject; but as that paper has a wide circulation, and we are but a new association, we think it proper to correct improper statements. We therefore say that the statement in the Banner saying we were composed of eight fractions of churches, is false, as will appear by our minutes, when compared with the former minutes of North Bend association. We are composed of eight churches, but not eight fractions; and, in giving you further information, I say six of the above-named churches withdrew from the North Bend, and one was since constituted of members that withdrew from two churches of the present North Bend; and one other was from a different association: all of which, from the time of their withdrawing until the present time, have sustained no loss on account of a difference of faith; save four members from one church, and that church in number above eighty members, which has also gained some; and one other church has gained also: and we expect to gain more of the free people of God; such as are tired of the craft of the day, practised under the name of benevolent institutions. The advocates of these appear to be a very friendly people; they say they see no cause of a difference: and if our people ask for letters of dismission, they see no propriety in giving them: and in

some cases they have refused such as had asked twice. We must look at such friendship according to its value: when we look in the old Book we find there a command to "try the spirits, whether they are of God." In trying the spirits, what shall we say about the spirit that said we were composed of eight fractions of churches? That cannot be the Spirit of God, because the Spirit of God always teaches truth; then it must have been the spirit of antichrist that invented such a falsehood.

Again, the editors of the Banner say, *We are sure that all who oppose the spread of the gospel will be defeated, and these with the rest,* (meaning us). I read in the old Book that many false prophets are gone out into the world; and it may have been one of them that said we must be defeated,—and wherefore? Because we do not subscribe to the missionaries' gospel; and if we understand them in their own language, it would be a pity for the poor heathen to subscribe to it: for they say that to those that hear the gospel and disbelieve it, it fixes the principal part of their condemnation. But we believe better things of the gospel of God our Savior; we believe that to be a system of life to the heirs of salvation. Then in what sense do we oppose God or the spread of his gospel? Is it because we believe that God is a Sovereign and will do all his pleasure? No; but because we will not join the benevolent institutions of the day, (as they are called) and give our money to help the missionaries send their gospel; yes, that must be the opposition they mean, and, if that is all they mean, we hope that God will forgive us without the prayers in the "Banner," saying, "God forgive them, they know not what they do."—But we believe the gospel of the kingdom will be preached in all the world under the authority of the King whose government is well ordered and sure, who has said, "My counsel shall stand, and I will do all my pleasure." Then it is the pleasure of the King to send as many preachers as he wants, and enable them to feed the children of God, without the aid of theological schools or missionary boards to direct him. Therefore, if this view of the subject is correct, no people on earth can believe in the spread of the gospel in its proper sense, excepting those that believe in the doctrine of Predestination, and that God's eternal purpose will be carried into effect, without the smallest failure. Others say it may be spread on conditions, provided they can get money. Do they believe in the spread of the gospel? No; but they believe in begging money: and take that away and all their craft and machineries would become as silent as death.

In esteem, Yours,

LEWIS CONNER.

Extract from *Benedick's history of the Baptists*:—

"The Greek *presbuteros*, the Latin *presbyter*, and the English word *elder*, are all synonymous and signify one advanced in years."

"The Greek *episcopos*, the Latin *episcopus*, and the English word *bishop*, are also all of the same import: they literally mean *an overseer*, and no word is more proper to be applied to the pastor of a church."

## EDITORIAL.

NEW VERNON, N. Y., AUGUST 16, 1841.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

At the close of his letter, published in our last number, brother Culp, of Tennessee, requested our views on the above written text.

In establishing the doctrine of the resurrection, the Apostle comes in this text to speak of the two distinct headships to which the people of God stand connected, viz: ADAM and CHRIST: the former was a figure of the latter; the first was natural, the second is spiritual; the one was made a living soul, the other a Quickning Spirit; the first was of the earth earthy, the second Adam is the Lord from heaven. As natural beings we were created in the natural Adam, and were in him when he transgressed the law of his Creator, so that the sentence of death that fell on Adam as a consequence of his transgression, involved all his posterity: "Death has passed on all men, because all have sinned." Adam being the legitimate head and representative of all the human family, all the human family die in him. As transgression, guilt and death attach to us in our relation to the first Adam, from Adam and from all his posterity, we are cut off from all hope of life or happiness, all we possess of the Adamic nature is death: and in the absence of the provisions of grace treasured up for the heirs of salvation in Jesus Christ, we are excluded from the last ray of life or mercy. The transgression and death of Adam did not effect the angels of glory, for they were not in him, nor could they be represented by him; yet in Adam all die; that is, all that had an existence in him, of course all that should ever proceed from him by generation.

*Even so in Christ shall all be made alive.*—Christ is not an earthly or natural head; his headship therefore does not relate to the human family, as such, but he is a spiritual Head, and represents a spiritual people, a people whose spiritual life was given them in him before the world began. In this Christ is evidently the Antitype of the natural Adam: all the spiritual race were created in him, chosen in him, loved in him, secured and complete in him, before they had an earthly existence in the natural Adam. Therefore it is just as certain that all the spiritual seed of Christ shall be quickened and brought into the inheritance of the Son of God as it is that all the descendants of Adam are subjects of death. In Christ all shall be made alive—first, in the work of regeneration they shall be made alive from their natural state of death in trespasses and sins; and secondly, in the resurrection of their bodies: on which subject the inspired Apostle is treating in the chapter from which the text is taken.

As we are all subject to death and ruin by virtue of our relationship to Adam our natural head, even so we, the redeemed of the Lord, are the heirs of life and immortality by virtue of our relationship to Christ our spiritual Head. As by relation to Adam his transgression fixed guilt and death on us, so by virtue of pre-existing relationship and union to Christ his perfect work and righteousness

is imputed to us, and he having in that relationship come under the law to redeem his people from under the law, having cancelled the demands of the law, and brought in everlasting righteousness for his people, they SHALL all be made alive IN HIM; but no where else. In him they have life; their life is hid with him in God, and because he lives they shall live also.

We do not believe, with some, that the ungodly are finally raised from the dead by virtue of Christ's resurrection; for they are not to be raised with the saints, nor to life and immortal glory; but they shall finally be raised when death and hell shall be challenged to deliver up their dead; they shall arise then to a resurrection of damnation—a resurrection of shame and everlasting contempt. The resurrection of the bodies of all that are Christ's shall take place at the sound of the trumpet of God, and at the voice of the archangel; they shall meet their Lord in the air and so shall be forever with him. After the resurrection of the *dead in Christ*, the dead that are not in Christ shall be raised in the manner before stated.

The powers of darkness are rallying, and, by a general concentration of their might, preparing for their final assault upon the church of God. See Rev. xvii. 17: "For God hath put it in their hearts to fulfil his will, and to agree and give their kingdom to the beast, until the words of God shall be fulfilled."

Our readers will excuse us for copying into our paper the following lengthy article, with its seven heads and corresponding number of horns. It is truly an extraordinary article; but to review it would require more time and space than we can well afford at this moment. Let it be remembered that this article is copied from the "Baptist Banner and Western Pioneer," of Ky., which is the official organ of the convention of Western New School Baptists; that the sentiments of this document are held by the New School Baptists generally, and approved by their official agents.

How frequently have we been accused of slandering the New School Baptists, for imputing to them the very things which they not only fully admit but zealously contend for in this article! What conceptions can a man have of the character and attributes of the great eternal Jehovah, who believes that men have prevented him from doing that which HE WISHES to do? Or what can be the estimation in which God's omnipotence is held by those who believe and say that they must take some certain attitude to "ENABLE GOD" to do his will? That much money might be saved by resolving all the various branches of satan's kingdom into one united phalanx, and the powers of darkness greatly augmented by an adjustment of all their sectarian difficulties and a general concentration of all their influence, is readily admitted. Their facilities, already great for persecuting the saints, for opposing the truth, and for propagating errors, would by such an organization burst forth in all the fury of hell itself, and, if unrestrained by that power which they blaspheme and defy,

would soon drench the earth with the blood of the saints and scatter the bones of God's reserved ones, to bleach in every direction. But eager as they seem to effect this unhallowed alliance, God, who has confounded their language, will still interpose his power and providence, to curb their headlong violence until the time shall fully come for them to develop themselves in the performance of those deeds of darkness which are finally to fill up the cup of their abominations.

In the fierceness of the writer's heat, he betrays the affinity of himself and family with his ancient brethren who *compassed sea and land to make one proselyte!* admits that protracted meetings are got up expressly for making proselytes, and that those who are engaged in them are all hypocrites, that they are lashed by their revivalist into a temporary disguising of their real sentiments, a laying aside their sectarian differences, a suspension of their doctrinal preaching, and a hypocritical profession of union, until they have accomplished the design of their dissembling by decoying the world into their net; and to prove that this is all heartless and sheer hypocrisy, they will fall to fighting again over their spoils as soon as their converts are made. But we did not intend to review the article, but simply copy it and leave our readers to make their own comments:—

FROM THE "BAPTIST BANNER & WESTERN PIONEER."

"1. The expense of sectarian organization. 2. The dearth of ministerial labor it occasioned the world. 3. The subversion and ruin of the ministry. 4. The substitution of party spirit for the Holy Spirit. 5. The difficulty of procuring conversions, and the mischief done the converts. 6. The destruction of discipline. 7. The preventing of those distinguishing blessings, BY WHICH GOD WISHES to show His love to those who believe His Son.

It is, perhaps, impossible to afford a full and lively impression of the evils of divisions among christians, while they have assumed the form of a long approved system, and while many believe this system the very best that could be devised, and more cherish this notion from interested motives;—supposing that their own place and consequence in the church, depends upon the continuance and interpolitic attitude of the well defined sects into which the churches is divided. We may, however, take a bird's-eye view of these evils, and challenge our ingenuity to find corresponding advantages for their counterpoise.

And first and lightest among these evils, is the pecuniary cost of sustaining these sects. To form some adequate idea of this item, we have only to locate ourselves for a few years, in any of the ten thousand villages springing up in our land. We shall find our Methodist brethren occupying their constant post as pioneers, and modestly and silently accepting our contributions, to enable their economical and indefatigable missionaries to devote their time to our spiritual interests. The village school house at first, affords sufficient accommodation, and "an interesting and numerous class, and the countenance and support of the principal inhabitants of the new and flourishing village of ——" is soon reported to conference. But this state of things cannot long continue. A village, and a flourishing village, must have a patrician class, whose habits, style, &c., are diametrically opposed to the primitive simplicity of the Methodists. These feel that the credit of their village requires a splendid cathedral, and a thoroughly educated, eloquent gentleman for their religious instructor. The Episcopal pretensions accord with this feeling. And every purse in and about the village is drawn upon to the utmost, to render the village meeting-house and preacher worthy of our village. The tax we cheerfully pay, but on condition, that when we come to establish our own order, a similar effort shall be made in our behalf. This condition, all accept in their own favor, and all denominations are swift to anticipate each other, in getting their own house built first and best, and in having their own minister and circumstances most attractive. The thousand souls, which the village may in time contain, are thus provided before hand, with simple accommodations, multiplied by the whole number of sects extant. But for the expense of providing such a "beggarly account of empty boxes," what equivalent do we receive? And yet this superfluous multiplied expense is incurred in all our cities,

villages, and populous places, at the bidding of sectarianism. Connected with this item, is the difficulty of supplying ministers for the wants of the world. If the pastoral system of the present day, is the gospel method of teaching all nations, and if God has not furnished an enormous superfluity of teachers, then it remains, either that far the greatest part of mankind must remain ignorant of the gospel, or (which is as bad) that the same proportion of those who have pastors, and supplied with men whom God has never called and qualified for the work. The practical operation of the present system is to leave the Macedonian cries of the heathen, the really poor and destitute, and the slave, drowned in the counterfeit clamors (for a tenth minister and church) of those who already have access to the stated labors of nine, at their very doors. Counterfeit Macedonian cries, I call these, for where the desire is real enough to command a good salary, it is gratified. And all the colleges, academies, and theological seminaries, in christendom, must fail to furnish ministers for those places where they cannot be supported.

To take a little different view of the subject, a few of our cities are able to sustain all the denominations in all their envious strife for pre-eminence. Smaller towns and villages are these, and mere country places are the villages. But while they go into all the array of the cities, they are really unable to sustain more than one church. Hence, each church in the village, must have a minister who has tact enough to engross all the salary the village can afford. And as soon as another church obtains a minister able to divide it with him, he must be dismissed to make way for one of a more popular cast. The discarded may seek a more retired situation, where he can hope to live by eclipsing competitors. But here, even though he take his stand as pioneer, in a new place, he is soon surrounded with ministers of other denominations, animated by the same desire of engrossing the place to themselves. The profession thus presents the anomaly of exhibiting to those who are about choosing their profession, all the repulsiveness of being overstocked, while nine-tenths of the world are destitute of the preached gospel. And it must be so while sects continue, for if they demand a tenfold supply of ministers and money, (where any labor,) then only a tenth part of the field for which the master has provided the sum and the means, can be cultivated.

But the sectarian system is chargeable, not only with producing a practical dearth of ministers, but with the greater evil of the subversion and ruin of the ministerial corps. There are, indeed, happy exceptions; men whom no bats of Satan can allure; men filled with the Spirit, in whom love, and faith, and hope, operate as overwhelming principles. But these are only exceptions. The spirit of party has fastened upon our ministry as early as their conversion. This spirit has been cherished by their churches, and made the most obvious path to promotion. Eventually they find that their obtaining and keeping a popular place and a good salary, depends upon their tact and skill in sectarian warfare. Hence the ministry are spoiled by their churches, and in return, become to them the leaven and support of sectarianism, and the grand cause why "those that believe in Jesus" are not "all one." The same cause operates to prevent the ministry from fulfilling their high office as evangelists, and degrade them into a mere race of elders. They cannot leave their converts, to "go and preach the gospel in other cities, also," lest "others enter into their labors and reap that which they have so self-denyingly sown." They cannot desert their charge in this village, lest the wolves of other denominations should worry and catch their sheep. They cannot bend their undivided energies to becoming wise in winning souls, lest others should exercise their wisdom in convincing their lambs of the eligibility of other folds. And hence, a representative of each sect is chained down in every place where they can be supported, and hence, the ministry, as a corps, are withdrawn from the great work of "going into all the world, and preaching the gospel to every creature," by the more engrossing object of earning the applause and comforts, and rewards of this world, by successfully sustaining the seige of other denominations in the little village of their adoption.

Another evil of sects, is, the difficulty they show in the way of EFFECTING CONVERSIONS. THE CHURCH NOW, HAS TRULY TO "COMPASS SEA AND LAND, TO MAKE ONE PROSELYTE." Ordinary sabbath worship, neither effects nor is expected to effect the conversion of sinners. To do this, a protracted meeting must be got up; the most arousing and successful preaching must be procured; the different sects must lay aside their party action, and come together in a united meeting, and be lashed by the evangelist into a confession, and an (at least temporarily) forsaking of all sectarian, selfish, worldly and wicked feelings and conduct. Then, in proportion to the fulness and apparent sincerity of these repentings, sinners begin to feel the reality and importance of religion, to listen to the preaching, and to submit themselves to God, "by obeying from the heart that form of doctrine preached unto them." All the theories and articles of doctrine of the different sects, are laid aside, and for the time, all denominations fellowship those who simply believe and profess obedience to the gospel. Thus encour-

aging others to venture all on trust, in that Christ, who is thus set forth evidently crucified among them. In ordinary sectarian times, the enquirer listens to teacher after teacher, of the different denominations around him, and is bewildered in their many fine spun labyrinths of metaphysics, until he concludes that salvation is altogether beyond the scope of his faculties; and transferring all responsibility from himself on account of the darkness and discrepancy of the instruction he receives; he throws himself into the arena of worldly pleasures and cares, and blindly presumes that God will take care of those spiritual interests which he has left so inaccessible to his own powers. But at the close of the protracted meeting, ordinary sectarian times recur, under the influence of ten-fold temptation. The converts who have been made at so immense a sacrifice, are now to be the reward of the laborers, to swell the numbers to be reported to associations, conferences and presbyteries. And these rewards are to be distributed, not in proportion to the zeal and amount of labor which the sects have exhorted during the meeting, but to their tact and success in their persuading the converts. The first result of this change, is the surprise of the more simple and honest hearted converts. They notice the return of the sectarian to his sins of party zeal and party whims, and in disgust, determine to live religion alone, and enjoy their Saviour in secret. Thus throwing away the advantages of the fold, and exposing themselves to be destroyed of the destroyer. The less scrupulous, and more prejudiced and superstitious, choose their respective churches, and learn and adopt all their dogmas; thus becoming "fully indoctrinated," and of course, wholly defended against every idea of "growing in grace and knowledge of our Lord." With regard to converts thus made and disciplined, it is, perhaps not necessary to repeat the remainder of a text above quoted.

The wreck of discipline must not be omitted in a survey of the evils of sects. Discipline originally meant, the instruction afforded converts after their baptism, in pursuance of the great commission to "disciple all nations, baptizing them, then teaching them to observe all things, whatsoever I have commanded." In modern ecclesiastical use, it means the labor taken with offenders to reclaim them, or failing of this to exclude them. Now this final action of discipline, or rather action after discipline is finished, is wrecked by the division of the church into denominational organizations.

While the church retained the force of unity, its very usurpation of power, added a tremendous weight to the terrors of its excommunications. But who now cares for the vote of exclusion from any denominations of the age? Unless the trouble of changing the phraseology of sects, and the few notions in which they differ, and the pain of incurring the ill will of former associates, until they can be assuaged by the sympathy of new ones, may be considered some little restraint. The facility of obtaining a standing in another denomination, has led to the unavoidable result, that members who are desirable on account of their wealth, influence, or usefulness, are retained, and their errors overlooked, where the poor and ignorant would be excluded. Discipline, is, indeed, seldom used to benefit and reclaim, but to get rid of one whose membership in the church, has become intolerable to the plaintiff. Church government has become a farce, capable only of generating ill will towards its organs, and of deepening and spreading those evils it was intended to avert.

Another evil of sects, is, the substitution of the sectarian and the polemic, for the Holy Spirit. In primitive times, when the ministers of the gospel preached in any place, those that believed and obeyed, "were filled with joy and with the Holy Ghost." But at the present day, when one is converted and joins a church, the first care is to imbue him with the dogmas of his sect, then with that party spirit which makes him proud of his sectarian name, and finally storing his mind with those passages which are relied on to support the distinguishing peculiarities of his sect, he is set to fighting in a wordy warfare against every other sect. Encouraged by the hope, if not utterly demolishing them, at least of strengthening his own by bringing over converts from them to his opinions. Reciprocal ill will is generated between the parties by the obstinate adherence of each to his own notions, until eventually, each unchristianizes every other, and cordially strives and prays that their labors may be unsuccessful, and that they, as sects, may be brought to destruction. The church thus assumes the attitude of a house divided against itself, "biting and devouring one another," and rejoicing the prospect of their being "devoured one of another." Nor can this state of things be materially improved while sects remain, or christians are divided. Paul's judgment of the Corinthians, must remain true of all christians: "Whereas, there are divisions among you, are ye not carnal and walk as men?"

"The Spirit, like some heavenly dove,  
Why should we vex and grieve His love,  
This from the realms of noise and strife,  
Who seals our souls to endless life."

We shall notice only one more of the evils of division, in order to prove that it is altogether best for christians to

be "one." Christ, in his solemn and earnest prayer for his disciples, recorded, 17 John, prays that "those that believe on him, might ALL BE ONE; that the world might know that God loves them as He loves his Son." Now how is the world going to know this, unless they see such distinguishing blessings, and peculiar favors, bestowed upon them, that none can doubt that God does make a vast difference between them that serve Him, and them that serve him, not? There are no such distinguishing blessings showered upon the churches at the present day, that "the world" is obliged to acknowledge the peculiar favor of God to His professing people. Something must hinder, and this something can be no other than the evils of divisions; such as we have been considering; evils which cannot be removed, but by the answer to this prayer, that "those who believe may be all one." The Savior seems, indeed, to have considered the removal of sectarianism and every sort of divisions, as absolutely indispensable to His people's receiving those peculiar blessings, which should prove to the heedless world, the love of God for His people.

What these blessings are, and whether they partake largely of a temporal character, (which would seem necessary to their commanding the notice of the world) must be left to be tested by our happy experience, when we shall come into that attitude which will ENABLE GOD to bestow them upon us. That this wisdom may soon be ours, as disciples of the dear Redeemer; and that the writer of these essays, may be enabled to afford some small assistance to his brethren, in putting away the root of division with its evil fruits, and adopting the sweet bond of christian union, and enjoying the blessings Christ has predicated upon its consummation, should be the prayer of every christian reader, as it certainly and fervently is of their humble servant and brother,

THE WRITER.

In perfect harmony with the above article we copy the following stanza from the same paper:

"Will ye play then, will ye dally,  
With your music and your wine?  
Up! it is Jehovah's rally,  
God's own arm hath need of thine!"

Old School Meetings.

The Old School Baptist General Meeting of northern Pennsylvania, will be held in New Milford, Susquehanna Co., Pa., on Wednesday and Thursday, the 8th and 9th days of September next. May God incline the hearts, and open the way in his providence, for as many of our Old School brethren as shall be for his declarative glory and the good of Zion.

Those coming from the west may call on brother Lewis Chamberlain, about five miles east of Montrose; those from the east, on brethren Abraham Kimber and Lemuel Harding, on the mountain near New Milford village.

HEZEKIAH WEST.

An OLD SCHOOL MEETING will be held, if the Lord will, with the church at Caroline, Tompkins Co., N. Y., on Saturday and Sunday the 2d and 3d days of October next. A meeting of the same kind is proposed to be held with the church at Vienna, Oneida Co., on Wednesday and Thursday the 6th and 7th, and at Wilton, Saratoga Co., on Saturday and Sunday the 9th and 10th of the same month.—To all of which we are requested to invite the attendance of all our Old School Baptist brethren and ministers who may have it in their hearts to see and flow together.

The object of appointing these meetings in such rapid succession, is that they may not require so much time as to prevent a general attendance. Those who attend at brother Jewett's, (Caroline) may from thence perform the circuit in a few days.

Receipts.

Dea. Silas D. Horton,	N. Y.	\$1 00
Hiram Horton,	do.	1 00
Benjamin Lloyd,	Ala.	1 00
Eld. H. T. Craig,	Ia.	5 00
Eld. Wm. Watkins,	Ill.	5 00
Total,		\$13 00

NEW AGENT.—Eld. Benjamin Lloyd, Lafayette, Chambers county, Ala.

List of Agents.

The following list of agents are duly authorized to collect, receipt and transmit to the editor all monies due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.  
NEW HAMPSHIRE.—Joel Fernald.  
MASSACHUSETTS.—David Cole, David Clark.  
CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt; and brethren L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earls, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby, Samuel Mead.

New York city.—Samuel Allen, 525 Broome street.  
NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Theophilus Harris, [162 N. 9th st. Philadelphia,] Eli Gitchell, Henry Rowland, Benj. G. Avery; and George Chamberlain, Wilnot Vail, Nathan Greenland, Arnold Bolch, John Crikfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, W. H. Crawford, [c. Willow and Seventh St., Philadelphia.]

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SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

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FLORIDA.—David Calloway.  
ALABAMA.—Baker Roberts, William Melton, Jeremiah Rearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland.  
LOUISIANA.—J. Mason, B. Jones, Esq.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

*Exposition of the EPISTLE TO THE HEBREWS, by Doct. P. A. Klipstine, New Baltimore, Va.*

### CHAPTER VIII.

The Apostle now adds up the whole of his preceding argument. *Now of the things, which we have spoken, this is the sum.* And it amounts to the fact that, *We have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens; a minister in the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.* And the conclusion, which he draws from the position, and to which he quickly arrives, is, that as the tabernacle or gospel dispensation, which the Lord pitched, was true, so that, which man pitched, or the legal dispensation was faulty—faulty or inefficient as being a mere shadow, while the substance was true, and effective—thus demonstrating to the Hebrews the absurdity of still observing a covenant, which was waxing old and ready to vanish away—a continuance of which observance, in open disregard of the Savior's injunctions in the prophecy heretofore referred to, would involve them in the greatest danger and thralldom, as he in the succeeding part of this epistle goes on to show. But the sum of all that he had before said was, that we have *such an High Priest*; although in the commencement of this epistle, he had spoken of Christ as the Son of God, as the Creator of all worlds, as superior to angels, as a king whose throne was from everlasting to everlasting, and whose sceptre was a sceptre of righteousness, as worthy of more glory than Moses by as much as he that buildeth a house hath more honor than the house, yet does he merge all these excellencies in the consideration, that the Lord Jesus is the Great High Priest of our profession. For of what avail to fallen and guilty man would his divinity have been, if in his character as High Priest he had not made atonement for transgression? Of what avail that he was the Maker of all things and the Upholder of universal nature, if they had been suffered to sink into ruin unredeemed? Of what avail his superiority to angels, if that superiority had not been exerted in his eternal priesthood to raise fallen humanity above angels? Of what avail that the throne of his kingdom was eternal and his sceptre established in righteousness,

if by virtue of his offering as High Priest he had not satisfied the justice of the divine government, subdued him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage?—Of what avail that he was created worthy of more glory than Moses, if he had not magnified the law, which came by Moses, by the sacrifice of himself, as the great Antitype of its figures and shadows? For he magnified and made honorable not only the moral law, by rendering perfect obedience to all its requirements, but more especially the ceremonial law, which without his sacrifice would have been nugatory and unmeaning. But our Lord would not have been qualified to have become the great High Priest of his people without all the qualifications just enumerated,—and they were as requisite for his priesthood as his priesthood was to make reconciliation for his people. It required just such a personage in all his excellencies and in all his qualifications to accomplish the grand scheme of redemption. The Apostle says we have *such an High Priest*—that is, a High Priest possessed of divinity, the Creator of all things, the true King of righteousness and peace shadowed forth in the name and office of Melchisedec, not made like the Jewish priest after the law of a carnal commandment, but after the power of an endless life, and consequently able to save them *to the uttermost* that come unto God by him. Such a High Priest as became us and was in every way adapted to our circumstances and suited to our condition; for he was tempted in all points like unto us, and therefore able to succor them that are tempted.—Does the world hold out its glittering bait and seek to allure our unwary hearts to offer up incense on the shrine of Mammon? The kingdoms of the earth, with all their wealth and all their grandeur, were tendered to him on condition that he would worship satan, and thus fail in his duty to his heavenly Father. Is the christian sometimes surrounded by such circumstances as to inspire him with arrogance and a presumptuous reliance on divine interposition in his behalf? Our great High Priest was placed on a pinnacle of the temple, and commanded to cast himself down, upon the assurance of divine protection and of exemption from danger. Does the child of God find himself relying for the preservation of his life upon his own resources, and upon the exertion of his own powers? The Savior of sinners, after having fasted forty days and become an hungered, was commanded to convert stones into bread for the preservation of his existence. Do we search the bosoms of the children of God through all generations for a pang, which the Son of God felt not? We search in vain; for he was tempted in all points like unto us, yet without sin. Although corruption defiled not

his nature, and iniquity stained not his soul, yet the mighty load of all the sins of all his people, from righteous Abel to the last heir of glory ransomed from eternal ruin, pressed heavily upon him, and as the representative of his chosen, and as the surety of sinners, he experienced in his own person all the trials and temptations and sufferings incident to fallen humanity, and drank deeply of the cup of affliction, being emphatically a man of sorrows and acquainted with grief, and did he yield in any the smallest degree to the pressure of the circumstances, which the nature of his condition threw around him? No indeed. He was holy, harmless, undefiled, separate from sinners and made higher than the heavens. The almighty arm which established the strong pillars of the universe, and that spirit which lit the stars of heaven and arrayed the firmament in glory, supported him under every trial, and raised him above every temptation. Do we trace him through his whole history, and scrutinize his actions with a view of detecting some impropriety of heart or of life? His life was one continued series of noble and generous actions exemplified in healing the sick, in causing the lame to walk, the deaf to hear, the dumb to speak, the blind to see and in awaking the dead from the slumber of the grave: and when he taught the people, there flowed from his lips sentiments purer than the heavens, mingled with the most fervent devotion to God and resignation to the divine will. Do we follow him through the sufferings of his whole life; to the bar of Pilate, and amid the revilings and buffetings and spittings and scourgings of an impious and unprincipled court; do we listen to catch the murmur of discontent or the voice of complaint? No sounds but those of heavenly majesty are heard from his righteous lips: "My kingdom is not of this world; I came into the world to bear witness to the truth," was his reply to the interrogation of Pilate. Do we accompany him to mount Calvary; and when suspended on the tree of the cross, do we examine the features of the divine Sufferer to discover an expression of anguish or the tear of regret? The only anguish he experienced was on account of his wicked murderers, which found vent in the petition, "Father, forgive them, for they know not what they do;" and the only regret was on account of the hiding of his Father's face, at the time that the almighty protection abandoned him, in order that the sword of the Lord might awake and smite the man that was his fellow, and divine justice might receive ample satisfaction in the Surety's blood, when he exclaimed, "My God! my God! why hast thou forsaken me?"—That loud cry, which darkened the sun, and shook earth's deep foundations, attests the innocence of his life; that groan, which burst the cerements of the grave and

awoke the sleeping dead, bears witness to the purity of his heart; and that blood which flowed from his pierced side, the ransom price of our deliverance, rising with acceptance before the throne divine, proclaims aloud the sanctity and purity of the sacrifice. Do we descend with his lifeless body into the dreary caverns of the tomb, and there await the silent approach of corruption? No change takes place in the heavenly victim—corruption, awed, stands aghast, and dares not approach; the worm flees the consecrated spot, and in sweet and undisturbed serenity the Lord of life and glory reposes in the arms of death, and illumines with his presence the dwellings of the grave. Do we preserve our vigils in the tomb, shut in by the sealed stone, and guarded without by the band of armed men, until the morning of the third day? That glorious morn had scarcely ushered in the light of heaven, when the messenger of God—awful in majesty and terrible in grandeur, before whom the earth trembles, the puny guard melts away, and the massive rock leaps from its basement—enters the sepulchre and approaches the mighty dead. Here is the point upon which the christian's hope depends, here is the touchstone of our holy religion. Does the crucified Redeemer remain insensible of the presence of his heavenly visiter? Does death still maintain its dominion over him? No, it was impossible that he should be holden of the pains of death. He awakes, he bursts the bars of death, he breaks the fetters of the grave, he springs into life, he rises from the dead, and as a mighty conqueror marches forth in the majesty of his strength, leading captivity captive, and spoiling the powers of earth and of hell;—and does he forthwith forsake our guilty world, the theatre of his sufferings and death? No: he remains on the field of battle for the space of thirty days, confirming his disciples, and opening their understandings, that they might comprehend the scriptures, and finally in their presence he takes his flight to the world of glory, he passes into the heavens, and is set on the right hand of the throne of the Majesty on high. There he pleads the cause of his people; there he intercedes for his chosen, officiating as their great High Priest, and presenting them before the living God as the purchase of his blood, the reward of his sufferings. There he exists, a minister of the sanctuary [or of holy things] and of the true tabernacle, [or gospel dispensation,] which the Lord pitched and not man. And since every high priest is ordained to offer gifts and sacrifices, therefore it is of necessity that this man have somewhat also to offer. The offering which he presents is his own body, torn with the nails and pierced with the Roman spear, and wet with blood: for that body, in which he said to unbelieving Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side," that self-same body passed into the heavens, and, as the Apostle remarks, not without blood. Death had produced no change in it, except to disencumber it of the load of imputed transgression, which else would have sunk our guilty world into perdition. And that offering he can

present no where else, his priestly office can only be exercised in heaven, for if he were on earth he should not be a priest, seeing that there are priests, that offer gifts according to the law. The Jewish priests, who offered gifts according to the law, served unto the example and shadow of heavenly things; they were shadows of the priesthood of our Lord Jesus Christ; for all things pertaining to the legal dispensation were but figures of heavenly things, or of the gospel dispensation, for they were made according to the pattern shewed in the mount. If then he were on earth or under the legal covenant he would not be a priest, he can only officiate as such in heaven, in the church which he hath purchased with his own blood, and in the midst of which he sings praises unto God. But now hath he obtained a more excellent ministry; he is set at the right hand of the Majesty in the heavens, his sacrifice has been accepted on the part of the divine government, which is proven by his resurrection from the dead; his ministry is consequently more excellent than the Jewish ministry, and it is more excellent by as much as he is Mediator of a better covenant, which was established upon better promises.

The promises upon which the legal covenant was established, were of a temporal character: they extended not beyond the vale of tears; they extended not into the heavens; they were, *Do and live*,—live how? eternally? By no means. Salvation came not by the law: eternal life cannot result from dead works; for the law came by Moses, but grace and truth by Jesus Christ. Life and immortality are brought to light by the gospel alone; upon their strict observance of the law the worshippers under the law had the promise of long life,—Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. "See," says Moses, "I have set before thee this day life and good, and death and evil; set your hearts unto all the words which I testify among you this day, which ye shall teach your children to observe to do, all the words of this law; for it is not a vain thing for you, because it is your life, and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it." The promises of the Mosaic covenant extended not only to length of life, but to the greatest privileges and immunities which a nation could enjoy under heaven, to earthly blessings of the most exalted character. Now all these blessings depended upon certain conditions to be performed by the subjects of that covenant. And did the Israelites by complying with those conditions secure to themselves the great advantages and blessings promised? They did not; and what a commentary upon poor humanity does that fact afford us! They denied the Lord God that redeemed them out of Egyptian bondage, and that led them forth with a high hand and an outstretched arm,—in the language of the Apostle Peter, *They denied the Lord that bought them*: they disobeyed the commandments of God, and followed after strange gods, and brought upon themselves swift destruction; even all the curses and denunciations of God

against a dereliction of their duty and an abandonment of his worship. Therefore that covenant was pronounced faulty by the Apostle; for says he, *If that first covenant had been faultless, then should no place have 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 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 when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

But the new covenant was established upon better promises; and the apostle proceeds to state them: *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* What a contrast is here presented between the two covenants! The laws of the old covenant were written in tables of stone—of the new, in the fleshly tables of the heart; for the promise is, *I will put my laws into their mind, and write them in their hearts.* God, under the old covenant, was a God to them upon conditions; and they his people, by complying with those conditions; under the new, the promise is unconditional: *I will be to them a God, and they shall be to me a people.* Under the old covenant it was enjoined upon all to teach the commandment of God on all occasions; when they were sitting in the house, and walking by the way; when they lay down and when they rose up,—Under the new covenant the promise is, *All shall know me, from the least to the greatest.* We will here remark that this is not, as some suppose, a promise still in reserve for the church, and intended for what is called its millennial state; for it is one of the promises upon which the new covenant was based about eighteen hundred years ago; it is a promise which has been enjoyed by all the people of God from that period through successive generations down to the present time: they all know him, and not by the teaching of a neighbor or a brother; but by the teaching of the Holy Ghost; for "all thy people shall be taught of the Lord." Under the old covenant God was a God of vengeance, that would by no means spare the guilty; under the new covenant, the promise is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The new covenant was to be made with the house of Israel, or the spiritual people of God after those days; that is, after the abolition of the old covenant, which, at the time of writing this epistle, was nigh at hand. Now the only application, which the Apostle makes of the introduction of this covenant, in this place, great and precious as are its promises, is, that, *In that he saith a new covenant, he hath made the first*

old, and thus unfolds again the principal design of the epistle, for *that which decayeth and waweth old, is ready to vanish away*, plainly signifying that the end of the old covenant was at hand, and that it was consequently no longer worthy of observance.

FOR THE SIGNIS OF THE TIMES.

PROTRACTED MEETINGS.

NUMBER 3.

*Their influence.*—That a new era in the history of the church commenced when these meeting became general, admits of no reasonable doubt.—But whether their influence has been for good or for evil, is the point at issue.

Many suppose that with those Protracted Meetings gospel light began to increase, and that the measures and means now employed, among which these meetings hold a very prominent place, will increase that light to a millenium day. Others believe that they have done much toward perverting the gospel of Christ, and of producing a fearful degeneracy both in doctrine and practice. That they have added many professing members to the churches, no one can dispute: but that all of these professors are born of God, is not admitted.

The more the Divine Spirit operates on the heart of a believer the more will be his love of divine truth: God will be loved and revered in all the sovereignty in which it pleases him to reveal himself. All such discoveries of God will enforce upon the mind that memorable saying of Jesus to his disciples: "*For without me ye can do nothing.*" But at these meetings it seems that persons are trained and drilled into a kind of conversion by creature means and creature exertions; they are put through a sort of manual exercise not exactly like the training of the militia.

The numerous items of means which are put in requisition to accomplish the great object of these meetings, are before the public in bold relief, except some little occasional manœuvring which is not called for upon paper. If the first rules and regulations are not in perfect harmony with the later and most improved editions, their aim and end were evidently the same. So it is said, by military men, that there is some variation at this period from the rules and regulations of the baron de Steuben, but the aim and end exhibit perfect unity of design. Whether those who direct the exercises on the different parade grounds confine themselves to the common course, or whether in dealing with very hard cases they go a little into superlatives, the intention is the same. If in a case of extreme obduracy, when all the ordinary means have failed, the individual is put under very severe discipline, it is done on account of his own stubbornness, and he has no reason to complain. Suppose some such person is required to shut himself in his room and vow most solemnly that he will not come out of it, eat, drink nor sleep until he is converted: this might seem severe; but, after all, would not the end justify the means? This very hardhearted man would be constrained to decide whether to remain there and starve to death,

or to come out and break his most solemn promise, or else be converted. In so direful a dilemma might he not decide that he would be converted, as the least of the three evils? Or suppose, as in that memorable case in the maternal society, which made so much gossip a few years since, it should be found necessary to resort to flagellation, the importance of the end might apologise for the means. Yet it is hoped, for humanity's sake, that this course may not be gone into, except in the most extreme cases. In this most painful case the obdurate creature must decide, between severe and repeated floggings and conversion; who that has the usual sensibilities in his skin and flesh does not find an excuse in favor of conversion? these dreadful whippings, if persisted in, must at last leave the bones all naked. It is believed that even juries come to an agreement sometimes, more in view of their being deprived of the necessaries of life, than from any new light on the testimony before them. It is in accordance with sound reasoning to vary the means or medicines according to the mildness or the inveteracy of the disease. In some cases a little herb-drink or magnesia answers every end; in others, repeated epispastics, and even *argemum vivum* is resorted to. Let no one complain then, that they grade the means to suit, or rather to overcome the different degrees of turpitude in the hearts or heads which come under their supervision. That mechanical power which can put in motion an iron ball weighing only one hundred pounds, may not be expected to move one weighing one thousand pounds. Some who have attended these meetings have remarked, that they were so urged, promised, threatened and importuned, to get upon the anxious-seat, that they at last went on to get rid of the importunity. There may be some whose hearts have so much of the milk of human kindness in them, that they have been converted even to get rid of the importunity, and also to oblige the leaders of these meetings. It is not the stubborn nature of some very fine people, and they are excellent citizens too, to persist in a course in opposition to the great majority, and isolate themselves and families, and risk the unpleasant consequences of becoming a bye-word and a proverb; so they very good-naturedly fall into the procession and go cheerfully along. This class seem to possess the softest hearts which have yet come under the protracted-meeting *drill*. They are certainly a very praiseworthy class: in their case there is a great saving in the wear and tear of machinery. Whatever may be their real value, one thing is certain, they cost but little comparatively. It is wonderful how they will deal out their censures and invectives to the old professors, who are not yet convinced that they were brought into the kingdom of heaven by the power of steam.—These old fashioned folks are obliged to admit that our rail-roads are great thorough-fares, and that the *cars* do indeed go swiftly; but then, they insist, that it is the steam which gives the whole train its rapidity. It is sometimes said, if souls are only converted, it is enough, no matter about the means. Recruiting officers seem to have the

same views; they invoke the fife, the drum, the bugle, and even ardent spirits are brought to their aid: these military men are not very tenacious about the means, nor very accurate in describing the kind of service to be performed; their object is to fill up their companies. We leave them to account their conduct to their superiors.

These meetings are not in harmony with the gospel of Christ, inasmuch as they bring forward more than one Mediator between God and man; in doing so, they do give other names than that of Jesus, by which men may be saved. That by these protracted-meeting means, an unregenerated and uncalled ministry, has been "heaped" upon the surface of our world, some have been constrained to believe, and that here was the lifting up of the great flood-gate of error and delusion. If these meetings have lent an influence to change the ministry, is it strange that this ministry should think it necessary to change also the law? Hence, discarding the doctrine of *grace*, and preaching a system which is level with their own hearts, and with the hearts of all unregenerate men; the conditions of which system they can and do fulfil as often as they make a fair trial of their strength.—But this defection and degeneracy is but a part of their influence; there is a "breathing out of threatening" against such old fashioned Baptists as do not come into these measures and means of recent date.

A professed Baptist minister, of the new order of things, who subscribes himself "ONESIMUS," in an eastern paper, one might almost suppose, imagined himself seated in the chair of St. Peter at Rome; so unceremoniously does he fulminate his thunder, and throw abroad his wrath. It is hoped he may recover himself without being subjected to the most severe and painful part of protracted meeting regimen. Yet if all other means should fail to produce mental convalescence, his friends might think it best to resort to that very painful experiment, rather than be deprived of so invaluable a writer. The "*Banner and Pioneer*" of the west has opened an entire new *scene* in the great *drama*; that editor says he will prove that we are not guilty of what all the world has accused us; he will prove, he says, that we are not "Predestinarians." I am not allowed to say any thing to this great man, he will only prove this to the leaders of the denomination, not to men of the common stature, nor to small men. He demands some heavy armed tribune, that when his steel shall ring upon his *crest*, the sound may be heard over all the vast *prairies* of the west. The north and the south are filing into close columns, as if from all points a simultaneous movement was intended.

A *crusade* of no ordinary character is anticipated, and if not led on by Peter the hermit, by Philip Augustus, or by the lion-hearted Richard, yet they may pursue, imprison and destroy. If in the great conflict which sooner or later must come, it should be found that protracted meetings have brought on a reinforcement, or *corps de reserve* for the army of Gog and Magog, who then would doubt the potency of their influence?

WALDO.

FOR THE SIGNS OF THE TIMES.

*Lafayette, Tippecanoe Co., Ia., July 24, 1841.*

DEAR BROTHER BEEBE:—I am happy to acknowledge the receipt of several No's. of the 9th Vol. of the Signs of the Times. In it I recognize the names of several old friends and associates, from whom for some time I have been separated. The bare mention of the name of Elder *Hezekiah West* of Pa. associates with it some happy reflections I had in the early part of my life.—It was under his ministry in 1819 that I obtained hope in the Son of God. From that time until now, my little bark has been beating upon the tide of time; sometimes in the storms of persecution; sometimes upon the quicksands of popular applause, and at other times partaking of a refreshing shower of heavenly grace. But where am I now, and whither am I going? I will tell you, brother Beebe, where I am not, and hope through grace never again to be, that is, connected with the New School party. As an error of the head, and not of the heart, I pray God to forgive me for all and any encouragement that I have given them for the last ten years. Not until within the last two years did I know or understand as I think I now do their motives and designs. Their proceedings in the Wabash Valley of late are notorious. A volume would be too small to reveal their doings and corruptions among the people and Regular Baptist churches. But they have two ends, to accomplish one is to gain popularity; but the ultimatum is to get money. To accomplish this, they flock here under the sanctity of the ministerial garb; they come like wolves in sheep's clothing, insinuating themselves among the churches and members until they obtain some notoriety. Then they are found flocking together in secret conclave to devise ways and means to effect their grand designs. The result of their deliberations is soon known by an attempt to divide churches, and to bribe if possible some that may oppose, and destroy others that they consider master spirits opposed to them. This herd of religious *beggars* comes from the east and the north mostly: the state of New York is fully represented, the theological seminary at Hamilton sends here her goodly looking young men, trained to beg from boyhood, until the finer feelings of religion and morality are lost in the love of money. It is to be hoped that that institution will create two new professorships if it must continue to make preachers for the west: the one to teach them to read the Bible: the other to teach them common sense; for they come here puffed up with pride and arrogance, with an impression that God has sent them here to teach the heathen. Their lessons are not the story of the cross or the power and influence of divine grace; but a mixture of heathen mythology and moral philosophy; a law religion, founded upon, not the law of Moses, but upon that law governing the benevolent operations of the day. They have a standard of piety erected for themselves and all mankind, and that is, if a man opposes what they are pleased to call the benevolent operations of the day, he is impious, and has no religion. But if he is strongly

attached to them he is a very pious man, and if he gives them money he is canonized as a saint, and his name recorded in a little book carried round in the pocket of some of these religious beggars for the benefit of others, consequently soon a new pretext is formed, and this pious man is called on to make another offering: the goats too have to be *milked* for their benefit; they have too, as a standard of usefulness erected for the ministry. He that makes the most converts and gets the most money is the most useful minister among them—what arguments, and what means are not resorted to to accomplish this, let the history of the New School Baptists for the last twenty years speak out. What a commentary is there found upon the pride, vanity and enthusiasm of a ministry void and destitute of any confidence in a fixed and determined purpose of God! Their theory teaches that God is moved by their works, and that salvation depends upon the will of man.

In another letter, God willing, I intend to particularize for the benefit of some friends in Indiana.

Yours in hope of immortality.

L. FAIRMAN.

FOR THE SIGNS OF THE TIMES.

*Georgia, Crawford Co., July 10th, 1841.*

Agreeably to a notice given to the churches composing the Echaonna Association, to meet with the Salem church, in this county, in convention, to take into consideration their present situation in holding of the next Association, which was to be held with the Sand Ridge church, Houston county. After a sermon delivered by brother W. C. Cleveland from 9th verse iii. chapter 2 Pet. "The Lord is not slack concerning his promise as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

The following churches by delegation met in council. Beaver Creek, Houston county, Joseph Barker. Bethel, James Murray, R. Meadows; Fellowship, J. Busbey, W. Smith; Mount Carmel, Crawford, J. Mathews, W. C. Cleveland; Mount Paron, S. Parker, S. Burnett; Providence, M. Mathews, P. M. Calhoun; Salem, D. Cuipeper, L. Causway; Union, Briant Bateman, W. D. Tucker; Ebenezer, Upson John Barker, E. Thompson; Good Hope, R. McKinley, P. Grissom; Bethlehem, W. Robertson, J. Saunders; Mount Pisgah, Monroe, B. May, W. Barrow; Sardis, Bibb, L. Woodard, P. Stubbs; Shilo, J. Neel, J. Baby; Union, David Moseley, W. Rucker.

Appointed brother Johnathan Neel, Moderator; Washington C. Cleveland, Clerk. After deliberation:

1st. *Resolved*, That we will not hold our ensuing association with Sand Ridge church, for her departure from original principles, by calling a modern missionary preacher, and establishing in their house a part of the new institutions of the day, and knowing that the association had declared non-fellowship with them.

2d. *Resolved*, That we will hold our next association with the Beaver Creek church, Houston

county, and invite our brethren of correspondance, and brethren to meet with us in an associate capacity at our regular time, which commences Saturday before the third Lord's day in September next.

3d. Appointed brother Joseph Barker to hand Sand Ridge church a copy of our proceedings while in conference capacity. To our visiting brethren, Beaver Creek is five miles from Sand Ridge, and eight or ten miles north-east of Perry.

4th. Ordered by the council, that the proceedings of this meeting be signed by the Moderator and Clerk, and forwarded to the editors of the Primitive Baptist, and the Signs of the Times, with the request to give them an early insertion in their respectable papers as soon as possible. After prayer by brother Bateman the council was dismissed in order, by the Moderator.

JONATHAN NEEL, *Mod.*

W. C. CLEVELAND, *Clerk.*

*An enquiry into the nature and propriety of ecclesiastical establishments, in a letter to H. Griffith, Esq., by Elder J. Moore, (Va.) A. D. 1808.*

[CONCLUDED FROM PAGE 117.]

I have heard it said by those whom I highly respect that although the practice of employing chaplains is improper, still since congress will have it so the Baptists may as well have the benefit as others. But I do not see that there is any weight in this mode of reasoning—It is almost the universal creed that to get money in any way that will not subject the person to the censure of the civil law, is quite proper; but Baptists without any exceptions profess to do justice, love mercy, and to do to all as they would others should do unto them; that the law of eternal justice is written in their hearts, and if we ask them, Are you willing to pay any man for religious performances without your own consent? the answer is no, without the least hesitation—how then can they with a good conscience take the public money from the hands of those who have no right to dispose of it? Nothing can be said here but that the law will bear them up in the practice, and they must submit to be set on the list of those who plead for ecclesiastical establishments; and while doing this they ought to remember that no plea can be drawn in their favor from the practice of other religious denominations on this subject; for it has been already observed, that they profess more than any other sect under the sun—they do not only call themselves christians according to the common acceptation of the word, (which is that the man to whom it is applied calls himself a christian) but they universally profess to be born of God, and are therefore christians in the strictest sense, and having made this profession are bound to act accordingly; as it is evident from the parable of the fig-tree, planted in the garden; and it would not be difficult to shew that all other denominations, at least all of them that are now saying, Put me into the office of chaplain that I may eat the public bread, have, wherever they had in their power, not only established themselves, but persecuted all them that differed from them without mercy; and why? not because they were afraid that heresy would damn those that profess it; but because they were afraid that truth would, if let at liberty, finally undeceive those who were held in the chains that they had prepared to bind them and their unborn posterity, the slaves of those their spiritual masters. The term heretic, in its original acceptation, simply meant a man that thought for himself, and conformed to what was, in opposition to heresy, called orthodoxy, no further than his own mind approved, hence we hear the Apostle say

"After the manner they call heresy, so worship I the God of my fathers." And hence, when what was called orthodoxy was established at Rome, all that refused to accede to the national creed were called heretics, no matter how much they differed amongst themselves. But the Ana-baptists were always ranked amongst the first of these, although there were many others called by the same general name; and it may not be disagreeable to the reader to just mention how the term Ana-baptist first took its rise, especially as it is given with a design to throw some obloquy on the Baptist denomination: After the establishment of popery, the Baptists, of whom there were great numbers in the Roman empire, thought the apostasy so great that it wholly unchurched the orthodox as they were called, and therefore they considered all the administrations of their priests and bishops invalid; and whenever any came over to them from the orthodox side they baptized them again, not that they believed in two baptisms, but because they believed them wholly unbaptized. For the church of Rome itself, at that time, baptized none in any other way than by dipping. (See Robertson's Ecclesiastical Researches, and description of the Roman church.) And this accounts for the extreme inveteracy that then prevailed against the Baptists—nor did they share a better fate under the reformation, as it was called. Both Luther and Calvin pursued them with a fury much better fitted to a sovereign pontiff than the professed reformers of those abuses that popery had introduced.

There can be therefore nothing inferred in favor of Baptists' being chaplains, from what others may or will do; and there is no denomination professing the christian character, the Baptists and Quakers excepted, who can or will oppose a general assessment law—and if the Baptists bow to this golden image, all is lost and gone forever; and if they mean to oppose this devouring monster in its most destructive form, they should never suffer the smallest feature to pass unopposed. When the question relative to this subject was agitated in the Baltimore Association in her session in the city of Washington last October, I was mortified at its postponement, because I thought that both time and place were favorable to the investigation, not only as it respected the Baptists particularly, but for the sake of others, who would, in all likelihood be present; and the place chosen for debate might have shown that even in the face of congress we were not ashamed to arraign in public that part of their conduct that we believed sinful in its nature, and an assumption of power to which they had no constitutional right—for whatever may be urged in support of this practice, until legislators are taught to know that they have not, nor is it possible they can have any thing to do with religion in their legislative capacity, there is no ground of safety, nor is any denomination, however favored, secure; all that is dear and valuable hangs suspended on the precarious will of frail worms, no better nor wiser than those they represent—nor is there any certain rule to which a reference may be had to cure the dreadful evil. Civil compacts may be plead, and national associations be brought forward, where nothing more than civil liberty is in litigation, and a man may be bound to submit to any mode of government to which he has given an actual or implicit consent: But in religion no such compact is possible; here the man may not nor cannot employ any agent or representative, but must, first from the law of God, and secondly from the necessity of nature, think for himself; and the mournful consequence is, that when legislators take the liberty to dictate for him, he has no alternative but to meet death in all the frightful forms they may choose to torment him. Believe contrary to the evidence of his own mind he cannot,

and on pain of the divine displeasure he may not; and hence rivers of blood have been shed because legislators have blasphemously arrogated to themselves the province that God has reserved as sacred to himself. It is true the creed of legislators is generally dictated by a sect of men under the name of popes, bishops, priests, or preachers; but this is so far from curing the evil, that it never fails to make it worse. In the primitive state of the church, while the ruling power, whether emperors, kings or inferior princes were heathen, there was little or no persecution comparatively, because priests and bishops had no influence with the throne: but the moment those became professing christians, the cry of heresy was constantly sounded in their ears, not only by popes, cardinals and bishops to the church of Rome, but from the protestants with equal vehemence. To their eternal disgrace, Luther and Calvin both used their influence with the different princes that favored their principles, to punish and persecute those who took the liberty to think for themselves, as these reformers had done, to think for themselves. See Robertson's Ecclesiastical Researches.

I will now close this letter by taking notice of one general objection to the whole subject—and that is, if no provision is made by the legislature, and they are forbidden to interfere in religious matters, will religion not fall wholly to the ground, and do not decaying churches left as a habitation for dragons and a court for owls, both in Virginia and Maryland, bear loud heart-affecting testimony against the doctrine these sheeps plead for? These buildings previous to the American Revolution were sacred to divine worship, but now alas! they lie unfrequented, desolate and forsaken—To this I answer, so far from crying out against my principles they are powerful pleaders in my favor, and prove by obstinate facts the truth that I can only support by reason. Why are they thus forsaken? because they were the thrones of a set of hireling priests, the offsprings of an abominable establishment, and when the American Revolution broke the jaw-teeth of this devouring lion, they couched within their dens of carnal ease, and left a profession hateful in its own nature and now wholly unprofitable, because the law makes no longer any provision for men influenced by their principles. But while false pretenders were thus confounded, those of real merit appeared to much greater advantage, and many of these places are still occupied to the comfort of the societies that meet in them, and much to the honor of those who fill their pulpits, who, when deprived of that support that it always was a disgrace to them to receive, could cast themselves on the providence of the great Shepherd of his flock, and pursue his work in confidence of the promise of him that had said, "I will never leave thee, nor forsake thee," and besides, there is a great difference between mouldering bricks, and the church of Christ, and we may with every probability, if not complete certainty, conclude that the moment I write the words that there are more real saints in Virginia and Maryland, than there ever were during the whole time they lived under an established religion, and of all such establishments it may be said in truth as the spies falsely said of the promised land, "It is a land that eateth up the inhabitants," and established religion truly eats up real christians: see what numbers it has devoured in France, Spain, Germany, England, Scotland, Ireland,—and in America it had made ready to devour much flesh, but God put forth his hand and stopped the lion's mouth by suffering the British government to lay a contemptible tax on tea, who could have supposed that freedom to his church, from the greatest evil, could have grown from the wickedness of a corrupt government, but "as it was formerly so it is now," out of the eater came forth

meat, and out of this strong (tyrannical government) came forth sweetness. O! the depth of the riches both of the knowledge and love of God: how unsearchable are his judgments and his ways are past finding out! Experience therefore certainly, as well as reason and justice, goes to prove, that all religious establishments, or if you please, all legislative interference in matters of religion are wicked and unjust, since piety dies before it and lives, reigns and triumphs where it has no power. The Lord Jesus never intended to build up his church by such instruments as Charlemagne; the weapons, of our or the christian warfare are not carnal—and Charlemagne was but a little worse than the best legislator that ever took the liberty to lend his aid to the support of a cause that never was committed to their hands, and if the same degree of cruelty has not always followed, it was owing to circumstances, and not to any virtue and goodness in them; the thing is the same in principle, for certainly if it is right to compel any man to think correctly by civil authority, it must be equally right to compel the many to think so, yea all; nor will it mend the matter to say but what we compel men to think is certainly the truth, but God has not authorised you to compel any one to believe even truth itself. The evil does not consist in what you compel men to believe, but in your assuming that authority that he never has delegated to any, nay, an authority that he has never assumed to himself, although the Sovereign of heaven and earth; it is true he has given a revelation of his will to reasonable creatures and will in due season call those to account who reject it, but he, notwithstanding, left men in this respect free from all violence offered contrary to the evidence of their own minds. And altho' it is said, Thy people shall be willing in the day of thy power, this is to be understood, of his persuasive and not of his arbitrary power, and if legislators will turn preachers and persuade men to believe, then they themselves will see that no penal statutes are necessary for that purpose. But if God himself has chosen the means of persuasion to govern the mind so as thereby to promote the glory of his own name, surely legislators who have invented racks, tortures and death to force the mind to act contrary to its own evidence, must and will be found amongst the profane and abominable enemies to God, and rebels against his throne and dignity. Let me therefore gentlemen, recommend you to say in all future time, from this, the greatest of evils, good Lord deliver us. And let preachers who have taken a part in those bloody deeds, say, I have sinned, and I will do so no more, let legislators attend to the affairs of government, and preachers feed the flock of Christ, which he purchased with his blood; then the nation will be blessed and the church rejoice. O! that the legislature of the United States may be forever kept from arrogating to themselves that power that God has reserved wholly to himself—and the professed ministers of the Lord Jesus may never forsake their stations on Zion's walls to serve in the courts of princes, and in all future benefit time remember their gifts are given for the of the church of Christ.

JEREMIAH MOORE.

### Corresponding Circular

OF THE CORRESPONDING MEETING AT ELK RUN.

The Elk Run church together with the messengers of churches and other brethren, associating with said church in a meeting for correspondence, held on the 6th, 7th, 8th days of Aug., 1841, would hereby salute with the expressions of love, the several churches whose messengers we are, the associations which have corresponded with us, to

gether with all Old School Baptist churches, associations and meetings :

BRETHREN :—Surrounded as the churches are, with the present darkness, it may be in the minds of some of you, to make the inquiry that was made of old : " Watchman, what of the night? Watchman, what of the night?" See Isa. xxi. 11, 12. Shall we simply respond and say, " The morning cometh and also the night?" Or shall we say, The morning has been and gone, and the night with all its darkness, its chilling damps, and its beasts of prey, howling and prowling around, has come to close the scene in this world. That night with its gloom and discouragements, is present, we are aware, brethren, your painful experience will testify ; but instead of giving up to the disconsolate conclusion that this is the termination of all the bright prospects of the church on earth, you would perhaps inquire further about the night. Well, " If ye will inquire, inquire ye ; return, come." Yes, brethren, here is a divine warrant for inquiring into all the parts of scriptural revelation ; confining ourselves, however, always to what God has revealed, bearing in mind that *secret things*, things not written in his word, *belong unto the Lord our God*. Deut. xx. 29.—But let not our inquiries be those of idle curiosity ; let them be made with an earnest desire to know and obey the truth. If our inquiries show us that in any points we have wandered from the way which the Lord hath said *shall be there*, and *shall be called the way of holiness*, as being sanctified of God for his people to walk in, the text says, *Return* ; and let it be our endeavors to return. If in our inquiries we have discovered to us any part of revealed truth, or of ordained order and practice, of which we had been before ignorant, the direction is, *Come*, and let us obey, and come up to the standard both in doctrine and practice, according to the light given us, let who will stand back.

But it may be said that the night is not so favorable for inquiring and searching for the *old paths*, that the morning light would be more favorable to the inquiry, and therefore, that we had better postpone our inquiries in hopes that morning may return. If we were called to *sleep in the night*, this reasoning might answer, but being called to *endure hardness as good soldiers*, and being *children of the light and of the day*, how much soever we may be surrounded with darkness, we are required *not to sleep as do others*, but to *watch and be sober*. 1 Thess. v. 5, 6. We therefore need a correct knowledge of our way at night as well as in the morning. Hence as we more need a knowledge of our way at night, so we are more disposed to inquire carefully concerning it. In the morning every thing is bright and cheerful, and we are much inclined to rely on our own discernment to find out for us the way ; or if we inquire it will be carelessly. But when night overtakes us on our journey, and we know that on either side is the enemy's border, in which snares and traps are laid for our feet, with what care shall we inquire out the way, and seek way marks that may be felt as well as seen ; and how cautiously shall we keep in the way ; not carelessly verging to the right or to the left. Brethren, is not such the race now set before us ? let us then *run it with patience*, *looking unto Jesus*, and constantly bearing in mind the injunctions, *Inquire ye ; return, come*. May the Lord give us the spirit of inquiry, of watchfulness and obedience ; that from our many wanderings, and fallings short, we may *return, come*.

But in reference to further inquiries concerning the night. From the declaration as it stands in the text, viz : *The morning cometh and also the night*, some may infer that the order of nature in this case is to be reversed, that the *morning and*

*night* are to constitute the day, instead of the *evening and the morning*. The legitimate conclusions of such would be that as it is now night, we have nothing else to expect but that the church and the saints are to grope their way on, in this dark and gloomy state, until time shall be lost in eternity.—But on a considerate examination of this passage, we shall find no such conclusion warranted from it. It evidently was then night when the inquiry was made. Hence the address to the Watchman, and the inquiry itself, *watchman what of the night?* and the answer was, *the morning cometh and also the night*, as it reads in the translation. The most that can be made of this, is that both are to be looked for ; and that, as we would infer, both are to be expected in alternate succession as the *burden of Dumah*. Dumah signifies *quietness or likeness, &c.* As the inquirer calls to the prophet out of Seir, which is one of the names given to the land of Idumeah, or Edom, Dumah is supposed to be a place in that country. Edom and Idumeah are of the same signification and mean *earthly*. Hence Dumah may well be supposed to denote the church in its present *earthly* state, the imports of the word pointing out the church : first, its *quiet* or peaceable nature in itself considered, and also its *likeness* or assimilation to the world in having to participate in all the commotions, judgments, &c., that come upon the nations. The *burden* therefore of *Dumah* is the *burden* of the church in its militant or earthly state. But again *Seir* in its connexion and its import, deserves notice : the word signifies, *hairy*, or *devil* or *tempest*, and the inquiry being made out of *Seir*, *watchman what of the night?* may represent the church as thus inquiring out of the storms or tempests in which she is involved by the opposition of Satan and his legion of *ministers* of the antichristian party, transforming themselves as the ministers of Christ. Thus in according with the answer, *the morning cometh and also the night*, we see the church has had her morning seasons and also her night ; when there is *war in heaven* and the *dragon and his angels fight*, it is night with the church and a tempest is upon her ; but when Michael and his angels shall prevail and the dragon be cast out, then it is morning with the church. And what is, and has been, the experience of the church in having her alternate seasons of morning and night, is also the case with the saints in their individual experience. Sometimes when we have enjoyed a morning to our souls, we have thought that darkness had forever fled ; again when night is upon us we conclude that morning will never return. In both cases we have heretofore found ourselves mistaken ; and so the present night, as thick as is the gathering darkness around us, will give way and morning will again return.

But there is a little different view of this text, (*The morning cometh and also the night*) which we wish to notice. The word in the original which is rendered in the translation, *and also*, might with equal propriety be translated, *even as* ; and thus rendered here, *the morning cometh even as the night*. The import of the answer would be wholly that of encouragement, that is, its import is, that though the burden of Dumah is, that there was, and there should be night seasons, yet that the morning should return as sure as there was night. Thus, brethren, we give you upon the authority of the scriptures the assurance of the return again and again of morning. Yes, brethren, Christ will not be ashamed nor slack to avow to the world—and in the world, himself to be the Husband, the Protector and Defender of the *daughter*, his *undefiled* among the gentiles, as he thus avowed himself in reference to the *mother*, the church among the Jews, that as certainly as that one stone was not left upon another in Jerusalem, so certainly will Babylon sink like as a millstone

in the depths of the sea, and that the whole mass of *that Wicked*, the man of sin, shall be destroyed by the brightness of his [Christ's] coming.

Yea, and further, we believe and assure you, brethren, that, as the disciples, after their Lord had *showed himself to them by many infallible proofs for forty days*, saw him taken up and a cloud received him out of their sight, he shall again come in like manner as they saw him go into heaven.—Remember that this was a *visible and personal* being taken up from them into heaven, in like manner must he come again. See Acts. i. 2—11. When he thus comes, he will *come without sin unto salvation*, will come to receive his disciples *unto himself*, yea they will be caught up to meet him in the air, and so will be forever with the Lord.—Then indeed will it be that an eternal morning will have burst upon the church ; a morning never to be succeeded by night, nor to be overcast with clouds. Brethren, let us patiently wait the approach of morning, and in the mean time *let us watch and be sober*, and *not sleep as do others*. Let us obediently *return or come* as the *pillar of fire* leads the way, and thus avoid being scattered.—But, brethren, let us beware of turning from the pillar of fire, to any *ignis-fatuus*, any *meteor* that may arise from the damps of our own brains.—Such vain imaginations will only lead us into the swamps of error, and scatter us one from another.

Brethren, whilst the letters from the churches generally lament the state of coldness and darkness which so generally prevails, yet they seem to be generally awake to the importance of cultivating brotherly love ; several of them urged the subject upon the meeting—not that indiscriminate thing called christian love, or charity which professedly embraces every thing going under the name of religion, but that love commended in the New Testament, which centres in God as he is revealed in Christ, as the fountain of all loveliness and all good, and in Christ Jesus as God's way of salvation, and which really flows out to the image of Christ in whomsoever seen, and to the cause of a precious Redeemer ; but which draws back with pain, sorrow, and disgust, from anti-christ wherever beheld in any of its features. And, dear brethren, we would do well to stir up our minds to a more fervent love to the brethren, and to seek to act under its influence in all our intercourse with them. Our meeting has been one which has caused our hearts to rejoice and which calls for thankfulness to God, on account of the presence of so goodly a number of brethren, from a distance bringing with them encouraging and edifying communications from associations and distant churches ; also on account of peace and harmony in our meeting, but more especially that our ministering brethren come to us in the fulness and blessing of the gospel of Christ, and had manifestly the assistance of the blessed Spirit in administering the same among us. We would urge upon churches and associations to keep up this correspondence among the churches of our Lord, and to extend it more and more, as we are permitted the privilege in the providence of our heavenly Father.

The Mount Pleasant church, Fairfax Co., Va., (near Fairfax C. H.,) has invited a meeting of correspondence to be held with them commencing on the Friday before the 2d Lord's-day in August, 1842 ; and we would hereby unite with them in the request that Old School churches, associations, annual meetings, &c., would unite in the said meeting by messengers, and would address their brotherly communications thereunto.

In conclusion we would express our sympathies with the Baltimore Association, with the churches of which the brethren were pastors, and with their

families on account of the death of Elders Choat, Scott, and Croft.

Signed by order of the Meeting.  
S. TROTT, Mod.

R. C. LEACHMAN, Clerk.

### EDITORIAL.

NEW VERNON, N. Y., SEPTEMBER 1, 1841.

"NEW TEST.—The anti-mission part of our denomination are in reality the advocates of *new tests* of church fellowship. We give the following extract of a letter just received from Br. Kingsford, Alexandria, D. C.

"The anti-mission party here have just discharged their minister (Bro. Peckworth,) and one charge which they preferred against him was, *that he was too friendly with the advocates of benevolent institutions*. The same body passed a resolution a short time since that none of their members should hear any minister but one of their *own faith and order!*"—*Baptist Record*.

REMARKS.—The passage above quoted, embracing an extract from Mr. Kingsford's letter and the remarks of one of the editors of the Record, certainly require some explanation. We therefore respectfully submit to the conductors of the Baptist Record the following enquiries, viz:

By what authority do you claim the Old School Baptist church at Alexandria, of which Elder John P. Peckworth was the late pastor, as *the anti-mission part of our* [your] denomination? As well might the Methodists or Roman Catholics claim the apostolic church as a part of their denomination, as for the New School Baptists to claim the church at Alexandria as any part or parcel of themselves. That there are persons in Alexandria from whom the church withdrew her fellowship some few years ago, and that those expelled persons have organized themselves into a party to oppose the truth and resist the people of God, and that those persons, with Mr. Kingsford at their head, do belong to your denomination and rally under your ensign, we will not dispute; but we do deny the existence of an anti-mission part of your denomination in that city. The church at Alexandria for years has disavowed all connexion with the new order of professed Baptists, and in return she has also been disowned by the New School. In behalf of those Baptists stigmatized as belonging to your denomination, we deny that they are advocates of *new tests of church fellowship*. The only test of church fellowship they admit is more than 1800 years old. It is briefly as follows: Such as give evidence to them of being subjects of grace, by gladly receiving the word, being baptized on profession of faith, continuing in the Apostles' doctrine steadfastly, and strictly observing all things, whatsoever Christ has commanded, not forgetting that precept which requires them to withdraw from such as walk disorderly.

The public stand indebted to Mr. Kingsford, for informing them that Elder Peckworth has been discharged by the church, under a charge too;—and perhaps Eld. Peckworth will feel quite obliged to Mr. Kingsford for the implication. The truth or falsehood of the above statements may involve the veracity of Mr. Kingsford. We have been,

ourselves, at Alexandria since the date of the above extract, and were informed that Elder Peckworth had voluntarily tendered a resignation of his pastoral charge; and on the second trial of the vote of the church, and on Elder Peckworth's special request, his resignation was accepted. Will Mr. Kingsford inform us, through the Record, when the Alexandria church passed a resolution *that none of her members should hear any minister but one of their own order?* If the Alexandria church has ever passed such a resolution it will be easy for Mr. K. to produce a copy of it, with circumstances and date: until he produces such testimony we shall hold him guilty of bearing false witness against his neighbor.

One word more. The Alexandria church is opposed to all modern religious institutions, *falsely called benevolent*; but with that benevolence which is authorised in the scriptures, with all the institutions thereof, she is not only willing that her members should be friendly, but as a body she is herself identified with them.

OUR MOTTO.—When the hosts of the alien were encamped around about the little trembling band of Israel like grasshoppers for multitude, and all human prospect of escape from captivity had fled,—the despairing tribes were reduced to the necessity of looking alone to God for deliverance. The manner in which it pleased the Lord to give deliverance and victory to Israel, was the very opposite to what human wisdom would have suggested. The Lord would neither suffer Gideon to go with his thirty-two thousand, nor with his ten thousand men; "*Lest Israel should vaunt themselves against the Lord, saying mine own hand hath saved me.*" The first work of preparation for the onset was the reduction of the strength of their numbers, and to convince them that the work would be accomplished by the mighty arm of the Lord. How effectually did the Lord stain the pride of men in removing from them all on which they would be inclined to rely! and when they were brought down sufficiently, Gideon was instructed to advance with his three hundred men, divided into three companies, with directions to take their positions round about the enemy, without a single implement of war, excepting a trumpet in every man's right hand,—with no weapons, offensive or defensive,—no sword, nor shield, nor bow,—but relying on the Lord as their Shield and Buckler, their High Tower and their Defence. Every man was to carry his empty pitcher covering a lighted lamp in his left hand, and to await the signal from their leader, at which every pitcher was broken, the united light of three-hundred lamps at once flashed forth upon the surprised enemy, attended with the simultaneous shout of three hundred voices, crying, as in one breath, "*The sword of the Lord and of Gideon!*" How dreadful was the consternation of the Midianites at this display of the arm of the Lord! More dreadful to their ears was the sound of the name of the Lord than all the thunder of the battle clash;—and more terrific to their eyes the radiant flame than the glitter of a

million spears! The dreadful majesty of the God of Israel shining around them;—and the terror of his name, echoing from the trumpets on every side, filled their hearts with dismay and their ranks with confusion.

We are inclined to believe there is something in this figure, analogous to the manner in which the Lord is conducting the conflict of his people, at this day, with the host of their opposers. The numeral strength of those who contend for the primitive order of the house of God, is greatly reduced; and they are taught by very many important admonitions, that they are not to rely upon human wisdom nor human might; their pitchers (mere earthen vessels) are empty, of themselves, and only to be broken in the contest, while the light of that treasure which our God has committed to earthen vessels, is to shine forth with the united declaration of our sole reliance upon the sword of the Lord and of our glorious leader Jesus Christ, from every one whom God has honored with a place and rank among the very few by himself designated to follow their illustrious Leader into the field. Not the sword of human power, of human wisdom, literature, science or fame; but the sword of the Spirit, which is the word of God. While the motto of our enemies is, "*Attempt great things, expect great things,*" which motto truly expresses their confidence in their own skill and perseverance; the confidence of the people whom God has chosen shall be expressed by the shout of Gideon's little army, whose reliance was restricted to "*THE SWORD OF THE LORD AND OF GIDEON.*" And although the sword of the Lord and of our Leader is at this day invisible to the enemies of Zion, as was that sword in the days of Midian; yet its glittering blade shall flash upon them in an unexpected moment as in the case of their prototype, and shall be as effectual as on that memorable occasion.

A few words, then, of admonition to those who can lap water like dogs, may be seasonable. Brethren, remember the charge that was given to the three hundred men: "And he" [their leader, who, in this particular at least, was a figure of the Captain of our salvation,] said unto them, Look on me, and do likewise; and behold when I come to the outside of the camp, it shall be, that as I do, so shall ye do; when I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of the camp, and say, **THE SWORD OF THE LORD, AND OF GIDEON!**

It is of the utmost importance that the little company whom God has preserved from bowing to Baal, should keep their eye fixed upon the Author of their faith, and imitate his divine example. We are to cry, *The sword of the Lord!* and rest assured that God will use it effectually, in defence of his Israel and in the discomfiture of his enemies.

NEW AGENT.—James Lee, Beaties' Bluff, Madison Co., Mississippi.

Elder Jacob Keller, Gladly Creek, Randolph Co., Va.  
Joseph Furr, Ridgeville, Hampshire Co., Va.

POETRY.

THE GRAVE.

Oh grave! death's charnel-house! man's drear abode!  
 Who can stand upon thy gloomy verge,  
 Surrounded by mementos of departed  
 Spirits, and not feel thoughts within him stir,  
 Solemn and awful as the deep, unbroken  
 Silence, that reigns throughout the dusky vaults?  
 Here, as we trembling gaze into the world  
 Of shadows—lo! what dusky forms arise  
 In quick succession through the long vista  
 Of departed years! mouldering millions,  
 Which no man can count, and no mind conceive,  
 Of every rank, condition—aye, and sex,  
 Pass in review before us. Their shadowy  
 Forms loom up far in the murky distance;  
 Dimmed by the mist of many revolving years.  
 Here we behold the smiling infant calm  
 And beautiful in death, like summer's early  
 Flower, cut down by lingering frost;  
 There the aged, way-worn veteran lies  
 Serene upon his dusty pillow.  
 On every side are seen the high and low,  
 The rich and poor, the ignorant and the wise;  
 The peasant and the prince; the friend and foe:  
 The scepter'd and the slave, mingling their dust  
 Together. No murmuring sound is heard;  
 No motion seen, throughout this motley throng—  
 None complain of want—none of riches boast—  
 None pride themselves on beauty, wit, or power—  
 None court the great—none scorn the humble poor—  
 None sigh, by friends deserted—none by foes  
 Oppressed. All are quiet, all are equal—  
 The king and beggar rest together—both  
 Unknown and unknown. The youth who stood  
 But yesterday in all the pride and strength  
 Of growing years, just entering life with dreams  
 Of greatness—with wealth and fame within his grasp,  
 Now lies in dust; prostrate as the forest  
 Oak by tempest riven. The rose has fled  
 His cheeks; his eyes are still and sightless;  
 His lips are pale, his features fixed in death.  
 His thoughts have perished; his name and deeds forgot;  
 And o'er his mouldering body, once so active,  
 Creeping reptiles trail their loathsome form.  
 Yet this is MAN! proud man! and this his doom!  
 The grave his home, and his companions, worms!  
 Thousands daily drop into the tomb,  
 The dark domain of terror's fearful king;  
 And all who live must follow. We, who gaze  
 Upon this solemn scene, and drop a tear  
 O'er blighted hopes, and ties of friendship sunder'd,  
 Shall soon be swept away by Time's resistless  
 Tide, and number'd with the pale and dusty host,  
 The nations under ground. Though we mingle  
 Thoughtless in the busy crowd, the scenes of strife  
 And pleasure's mirthful circle, we can't avoid  
 The insatiate archer's glance, nor stay his  
 Flying arrow. Death has marked us victims  
 Of the tomb, and hastens on to shroud us  
 In its darkness. Yes, all that live, must die.  
 Here, fond man, behold an end of all thy  
 Greatness! Though thy name be high emblazon'd  
 On the scroll of fame; though beauty deck thy  
 Brow, and wealth thy coffers fill; though science  
 Enrich thy mind, and heavenly themes inspire;  
 Yet the grave is opening, and its dismal  
 Gloom is gathering blackness; grim spirits  
 Urge thy passage to its drear abode,  
 And hungry reptiles wait thy coming.  
 Oh! who can lift the veil that hides the past  
 And future from our view, and think on man  
 As merely mortal; the creature of a day!  
 The heir of dark oblivion! and not  
 Be humbled at the thought; not envy e'en  
 The insect's lot, that flutters in the sun,  
 Or crawls in dust beneath our feet? Shall man's  
 Aspiring thoughts, his high resolve, his thirst  
 For immortality, be quenched in endless night?  
 Will death triumph forever? and the grave ne'er  
 Yield its victim up? The soul can never die;  
 Nor will the body always lie in dust.  
 Through the gloom of many revolving ages  
 I beheld the Star of Promise beaming;  
 The herald of approaching morn; a morn  
 Whose rising beam shall pierce the rayless darkness  
 Of the tomb, and light the sightless orbs  
 Of countless generations. The dead shall wake  
 From their long slumbers, and rise to flourish  
 In immortal bloom; in paradise above.  
 Then friends may hope to meet, and re-commence  
 The pure and holy joys on earth begun.  
 The social band may then unite to swell  
 The praises of their risen Lord. This hope  
 Disarms death of his terrors, and makes the grave  
 A welcome home, a resting place to many

A weary pilgrim. Here the aged soldier  
 Lays aside his armor. Here the wounded  
 Spirit hides its anguish. Here tears of want  
 And pain forget to flow. Here the wicked  
 Cease from troubling, and the weary are at rest. B.

Associational Meetings.

The ECHACONNA Association will hold her next annual meeting, with the *Beaver Creek* church, Crawford Co., Ga., (instead of the Sand Ridge church as formerly contemplated,) to commence on Friday before the 3d Lord's-day in SEPTEMBER, INST.

The RAPPAHANNOCK Association, will hold her next meeting at Robinson River, Madison county, Va., on Friday before the 4th Lord's-day in September, inst. We are requested to give an invitation to all real Old School Baptist brethren to attend.

Old School Meetings.

The EASTERN OLD SCHOOL YEARLY MEETING will be held with the Old School Baptist church at Palermo, Maine, commencing on Friday the 17th day of September, inst. It will be gratifying to the brethren to see many of the Old School brethren present on that occasion.

The OLD SCHOOL PREDESTINARIAN BAPTIST CONFERENCE will be held with the Old School church at North Berwick, Maine, commencing on Friday the 24th of September, inst. All Old School brethren are affectionately invited to attend. Yours in the best of bonds,

PHILANDER HARTWELL.

An Old School meeting will be held, if the Lord will, with the Old School Baptist church at Hardeston, Sussex county, N. J., to commence on Saturday before the 4th Lord's-day in October next. All Old School brethren are invited to attend. Yours, &c.

GEORGE DOLAND.

An OLD SCHOOL MEETING will be held, if the Lord will, with the church at Caroline, Tompkins Co., N. Y., on Saturday and Sunday the 29th and 30th days of October next. A meeting of the same kind is proposed to be held with the church at Vienna, Oneida Co., on Wednesday and Thursday the 6th and 7th, and at Wilton, Saratoga Co., on Saturday and Sunday the 9th and 10th of the same month.—To all of which we are requested to invite the attendance of all our Old School Baptist brethren and ministers who may have it in their hearts to see and flow together.

The object of appointing these meetings in such rapid succession, is that they may not require so much time as to prevent a general attendance. Those who attend at brother Jewett's, (Caroline) may from thence perform the circuit in a few days.

Receipts.

VIRGINIA.—Miss Mary Shaw, \$1; Elliot Patton, 1; Edward Jones, 2; Elder Peter Klipstine, 4; Elder Wm. C. Lauck, 18,50; Wm. White, 1; Eld. Daniel T. Crawford, 3; Miss S. E. Mitchel, 1; S. Larew for B. Ficklin, 1; Stephen Rogers, 2; Thos. W. Brent, 1; John C. Browner, 1; Wm. R. Selecman, 4; Charles Rixey, 1; Wm. L. Trenton, 3; Ann H. Dye, 1; Alfred Florence, 1; Eld. Wm. Marvin, 7; Elder Thos. Buck, 6; Elder S. Trott, 3; Wm. O. Bond, 2; and for Monitor, 2; Elder A. C. Booton, 3; S. Rixey, Esq., 1; Dea. J. B. Shackleford for F. W. Grayson, 1; Mrs. M. Hixon for Mrs. Turner, 1; George Weedon, 1; Wm. W. West, 5; Dennis Johnston, Esq., 1; Thos. Coon, 1; Wm. H. Crawford, Pa. 5 00  
 Isaac Sinix, Del. 1 00  
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 Elder E. S. Raymond, " 5 00  
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 C. Hogaboom, " 3 00  
 Elder P. Hartwell, Me. 2 00  
 Elder Thomas P. Dudley, Ky. 5 00  
 M. B. Shelborne, Esq. " 1 00  
 B. Lawrence, Esq. S.C. 1 00  
 A. Eastland, Mi. 15 00

Total \$170 50

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The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO. N. Y., SEPTEMBER 15, 1841.

NO. 18.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### PROTRACTED MEETINGS.

#### NUMBER I.

*Their influence.*—At these meetings, advocates of the new measure system are seen with the name and attributes of God, and less than God, and eternal, a little reverence is shown to them. Such familiarity is an insult to the infinite Majesty in the minds of many. Their descriptions of the Almighty, and their attributing to him an extreme anxiety to have performed what is evidently left undone, seems bringing him down, in the minds of the hearers, from the throne of the universe, shorn of some part of that infinite fulness of Godhead which the scriptures ascribe to him, and in which they present him to our faith. In their system, God is dependent on circumstances and creatures, which, by some, seem to change places with him. It is to ascribe contingency to the deities of ancient Greece and Rome; but to ascribe it to "the only living and true God," is irreligious and presumptuous.

These descriptions and exhibitions of a dependent Godhead, loosen the very foundation of the moral law, in the minds of as many as believe these descriptions and exhibitions to be true, and render entirely precarious all the penalties of justice: they throw every believer, of every generation, back upon his own resources, and put under him and around him only an arm of flesh for salvation. This system gives great importance to circumstances and creatures; it clothes them with glory and honor; it bedecks them with majesty and might. This very high estimate of creatures may apologise for their lofty tone of command, their boisterous zeal, their wonderful exertions and bustle, which sometimes increases to sublime confusion. There may be some sufficient reason, however, for all this, as they are not unfrequently called upon to answer heavy drafts which are drawn upon their physical and mental powers. If they have worked a poor soul into "almost a christian," and by all their most severe applications they cannot advance him another inch, they are to be excused if they put on all the steam. The afflicted man declares that before they took him in hand he was a decent sort of sinner, but now they

have spoiled him; he is neither a sinner nor a convert, and demands heavy damages. It is reasonable to suppose that an unpicked jury would "find," in his favor. The case is truly a distressing one. Suppose they should try the experiment of taking the man backwards from where he now is, saying and doing everything backwards which they have said and done to the poor creature, until they get him quite back to where they found him,—this might be considered by him as rather lame justice; but, on the whole, ought he not to be satisfied?—From anything that appears to the contrary in the gearing of their machinery, it may run backwards that distance with entire safety.

That censurable familiarity with the name and attributes of God, and the presenting him to congregations in the attitude of a dependent being, do an injury to his reputation. Such a place no very high estimate upon the Creator, or upon the religion of Jesus Christ, are becoming numerous among us. They attend these meetings in the same state of mind that they visit the circus or huzza at the caravan. They laugh at the whole parade and theatrical of these measures as they do at the singularities of the kangaroo or the tricks of the monkey.

The prospect is decidedly in favor of a generation of infidels in our country. There are many valuable brethren who are grieved and dissatisfied that so wild and loose a course has obtained so generally; they are greatly distressed and alarmed: they ask, What shall we do?—if we make any opposition we shall be excluded, and find a fire kindled in every path to which we can turn our feet. The new measure men, it is true, have the entire ascendancy, and diplomacy is of no value, for they refuse to negotiate; they claim meeting-houses, furniture and all; they will not relinquish anything. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Perhaps we are also indebted to the same measures for that assuming, overbearing spirit which assumes for these men all the knowledge and all the wisdom, as if both must perish with them. Their lofty diction and extreme pretensions, especially if speaking of us, would almost lead one to suppose that their pens were charged with a galvanic battery, or else that they were kiting the clouds and dipping their pens deep in the electric fluid.

Although the writer of these short essays confesses his deep conviction of the evil influence of these meetings, he has not intended to say anything regarding them but what was modest and sober. If he should find that he has failed in any of that courtesy which they so justly claim, he would desire to make some ample apology. In taking leave of his readers, he is happy in being

able to say that he consigns the whole new measure system to the pens and to the canvass of men of greater attainments.

WALDO.

FOR THE SIGNS OF THE TIMES.

### A DISSENT FROM BROTHER BEEBE'S VIEWS ON A FINAL JUDGMENT.

BROTHER BEEBE:—In your editorial of July 15th, (No. 14, Vol. 9, of Signs,) you propose a friendly discussion of the subject you there introduce, viz: A FINAL JUDGMENT; as I have to dissent from your views on some important points advanced by you, I will avail myself of your proposition, hoping the discussion will not prove unimportant.

I will however first say, that from your remarks at the Delaware Association, particularly your concluding remarks, and from some things which afterwards transpired, I had looked forward with a good deal of anxiety for your explanation through the Signs, fearing you would extend your views so as to involve a denial of the resurrection of the bodies of the dead; and consequently that there would be a split between us, and perhaps one far more extensive. But I am much relieved since you have distinctly avowed your belief in the final resurrection of the bodies both of the saints and the wicked; that they will be raised, the one to the resurrection of life, and the other to the resurrection of damnation. This being the case, I would have it distinctly understood that, although I dissent from you, as before stated, in important points contained in your editorial, yet the difference is not such as does, or ought to mar my fellowship towards you, as I at present view it. Other brethren may, perhaps, differ further from you than I do; such I will leave to discuss their own points; hoping however it may be, with a desire to vindicate truth, not to resent a difference of opinion.

In reference to the judgment of the saints, I differ nothing from the views advanced by you.—Never, since I was brought, as I hope, to know Christ as the end of the law for righteousness, have I been able to acquiesce in the notion that the saints at a final day are to stand with the wicked and be again judged. You have justly said that the elect of God in reference to their relation to the law and to their being transgressors thereof, have been brought to judgment. Yes, all their sins have been brought forward and the sentence of the law, in strict justice, has been passed and executed in reference to their sins, upon their adorable Head, Husband and Surety, Christ Jesus. For, as said the prophet, "The Lord hath laid on him the iniquity of us all;" again, "He was wounded for our transgressions," &c. Isa. liii. 5, 6. Peter testifies thus, "Who his own self bare our sins in

his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Pet. ii. 24. Paul's testimony is, "Christ hath redeemed us from the curse of the law; being made a curse for us." Gal. iii. 13. Again it is said, "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. In view of the testimony of these two or three witnesses I cannot conceive how the elect can be made again to stand in judgment, upon the demands of the law. But this is not all; believers have been made individually to participate, or have fellowship with their Head, both in receiving the sentence of the law, and in being released from it; that is, in their being arraigned, convicted of the enormity of their guilt as transgressors of the law, made to feel their just condemnation, &c. in their experience, and then in receiving by faith the sentence of justification on account of the perfect satisfaction made to law and justice by Christ's obedience in the stead of his people. Having then had their justification declared from the throne of God by the resurrection of Christ Jesus as their Representative, from the dead, and the same being witnessed to them with their individual participation therein, by the Holy Spirit, How can the saints legally be made again to stand in judgment upon the demands of the law, unless the judgment of the court of heaven, thus sealed by the Holy Ghost, can be first set aside? And if such were to be the case, would it not involve Christ Jesus, the Head, and Husband, in a second judgment, as well as his body and bride? Again, I might show, that all the descriptions given in the New Testament of the events connected with the resurrection of the saints, indicate that they are on, that event, to be manifested as participants with Christ in his glory; rather than to be associated with the world in the final judgment thereof. But I will forbear at present.

But when you deny that there is to be a *final judgment* of the wicked, I decidedly dissent from you, because I believe that the scriptures as clearly declare such a judgment as they do the resurrection of the dead.

I will first notice some of the grounds taken by you in support of your position, and then bring forward some of the testimonies in favor of the idea of a *final judgment*.

1st. You appear to place a *final judgment* of the wicked and of the saints upon the same grounds, blending both together, and opposing both by the same arguments. But I understand the case of the two to stand upon very different grounds. It appears to me evident, from the whole course of God's government as declared in the scriptures, that every act of the dispensation of his justice, is so ordered as to manifest his righteousness therein, even as his *setting forth Christ Jesus to be a propitiation, though faith in his blood, was, to declare his righteousness for the remission of sins that are past; and to declare it that he might be just and the justifier of him that believeth in Jesus.* (See Rom. iii. 25, 26.) Now I cannot conceive but that God would have been equally just in acquitting from the

demands of the law, all in whose stead Christ should have suffered the penalty of the law, had not Christ been thus publicly set forth to suffer before the world and his enemies, and without having his crucifixion published from age to age, as now, but his justice then would not, as now, have been made manifest in justifying *him which believeth in Jesus.* Even in the case of Christ himself, there appears to have been a summing up of the charges against him, as the Surety of his people; as well as an executing of judgment upon him, hence the *laying on him the iniquities of us all,* was, as represented by the High Priest's *laying his hands* on the head of the scape-goat, and *confessing over him all the iniquities of the children of Israel, &c.,* (Lev. xvi. 21,) an actual bringing to view, those iniquities for which he was to suffer.—These texts also, "By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities," and "Though he were a Son yet *learned* he obedience by the things which he suffered," (Isa. liii. 11; Heb. v. 8,) seem to me to import that he not only had *his work before him* and knew for whom he was to suffer, but also that he was made to know in his own soul, his people's sins, and the guilt thereof, and the justice of the wrath to be inflicted. Hence his agony in the garden, and his saying, "My soul is exceeding sorrowful, even unto death," &c.

2d. You admit that the regenerate are brought into judgment, that the mountains of their guilt are set in order before them, and that the law of God, in flaming precepts, bears testimony against them, &c. Why all this? God knew before that they were his people, that Christ had redeemed them, had been made unto them righteousness; he knew their sins, for he had laid them all on Christ. It was not then that God should acquire any clearer knowledge of their case, that they were thus brought to judgment at the bar of conscience; but that the justice of God should be made manifest to them, both in their condemnation as transgressors of the law, and in their justification through the obedience of Christ, &c.

3d. If we examine the cases of national judgments recorded in the scriptures, we shall find in connexion with the execution of these judgments, a manifestation made of the justice of God therein. Take for instance the judgment of God upon Egypt. God had told Abraham, more than four hundred years before, that his seed should be afflicted by the Egyptians four hundred years, and also that this nation *he would judge.* Gen. xv. 13, 14.—Here then was a determination of the event beforehand, and this declaration may as well be called a passing of sentence upon Egypt as may the declaration of Christ, that, "He that believeth not shall be damned," be considered as a sentence passed upon the unbelievers *eighteen hundred years ago.* Yet Moses and Aaron must be sent to Pharaoh with message after message; and the rebellion and hardness of Pharaoh's heart is made manifest, and sentence was passed in consequence thereof in reference to each plague, and the justice of God was thus made manifest in pouring his plagues upon Egypt.

In the case of the various judgements executed upon Israel, we find that in all the idolatry, disobedience, &c. of that people, the law of Moses condemned them and denounced the punishment, &c., as much as do the scriptures condemn the world for their course; and yet the execution of every particular judgment, was preceded by a prophet's being sent to them, to point out to them the sins for which they were to be visited, and to pronounce sentence in the case. And when Christ came to execute judgment upon the Jews, they were left so to manifest themselves, and the justice of the vengeance against them, that even Titus the Roman general said that *he was only an instrument in the hands of heaven which manifestly declared its wrath against the Jews.*

Here then is the difference between the case of the saints and that of the world. The saints have been brought to special judgment, both in themselves and in their Head, as you admit, and their condemnation and justification both have been manifest, as being in accordance with strict justice. But the unregenerate thus judged in their sins in their lives, and the justice of their condemnation not manifest to themselves and to others? Certainly, excepting that the saints know from their own experience, the justice of God in condemning the wicked; and excepting the instances of national judgments as such, which can only take place in this world, as all national relations are dissolved with this life.—Hence the reason for a future judgement in relation to the wicked, and in distinction from the saints, is, I think, fully manifested. But I do not understand this future judgement to involve that arminian mass of nonsense which you connect with it, and by doing which you do not done justice to the sentiments of your brethren who differ from you. Neither will it be a process of enquiry, to give Christ, the Judge, a knowledge of their characters and crimes. But it will be a summing up of the evidence of their guilt, as given in their lives, and thus making manifest the justice of the final sentence then to be passed and executed upon them.

This leads me, in the 3d place, to notice the fact, that you have in your editorial blended the legal enactments, the investigation of charges, and the giving judgment thereupon, all together in the idea of judgment. The term to *judge*, may in some instances be used to denote the whole of a trial; but more strictly its import is, to pronounce sentence according to the testimony elicited in the previous trial, or investigation. In this latter sense, I think the words to *judge* and *judgment* are generally received. Hence, from your advancing the idea that the wicked were judged in this life, those universalists who were present at Welch Tract, were so highly pleased with your preaching, saying that you had advanced exactly their doctrine: inferring, and with much propriety, that if you held the wicked to be judged in this life, you would also hold that they received their punishment here. I hold as firmly as you do, that all have transgressed the law of God, and are therefore already con-

demned by the law; so the laws of man condemn every transgression thereof, and declare the penalty due the transgressor. But you I believe would not on that account approve of the murderer's being immediately lynched, or summarily executed, even by those who might have been eye witness to the murder, but would say that he should first have an impartial trial, and that judgment should be regularly passed, and then executed. Again, I admit that the wicked are in a measure tried in this life,—not that they are probationers, for when a person has once transgressed, he is no longer a probationer under the law transgressed. But that God in bearing long with the world, is giving occasion to the wicked to give evidence of their native enmity to God, both by their opposition to the gospel, and by their worldly deportment, and consequently of their being transgressors of the law. And judging from the experience of the regenerate, I believe this evidence given by each individual in his own case is recorded, though in many cases unnoticed by him, in the book of his conscience, and when the book in connexion with the book of the law comes to be opened by the Judge, (and which are called *books*, Rev. xx. 12,) the guilt of the sinner, and the justice of the sentence then pronounced against him, or the judgment given, will be manifested. Now I think that you, yourself, will not contend that the impenitent have in this life any just knowledge of the extent of their sinfulness and guilt, or of the justice of their condemnation. If so, does it not prove that they are not fully judged in this life and consequently, the necessity of a judgment beyond this life?

3d. In reference to the arguments brought forward in your editorial, they mostly tend, and were probably designed to prove, that the saints will not again be made to stand in judgment; they do not therefore require an answer. The one drawn from the fact of Christ's being seated on his judgment seat when he executed judgment on the Jews, is perhaps excepted from the above remark. But I cannot conceive that Christ's having assumed his judgment-seat,—not when he came to execute judgment on Jerusalem, but thirty-six years before, is any proof that he will not retain that seat until he hath put all enemies under his feet. Remember, *The last enemy to be destroyed is death.* 1 Cor. xv. 25, 26. Neither is the fact that he judged and executed judgment on the Jews at the appointed time any proof that he will not at the set time judge the anti-christian nations among the gentiles, for their persecution of the gospel, or that he will not before giving up the kingdom to the Father, bring to a righteous judgment all them that know not God, and that obey not the gospel of our Lord Jesus Christ, according to 2 Thess. i. 5—8. But rather, I consider the former exemplary judgment a sure pledge that these other predicted judgments will be also fully executed. Your views on Matt. xxv. 31—46, I do not in general object to, provided that passage be understood to be a figurative representation of the genuine effect of the coming of Christ in his gospel, whether before, or after the destruction of Jerusalem, or after the two Witness-

es shall be again raised up and Babylon destroyed. For whenever he thus comes in the clouds or on the *white horse* of the gospel,\* the preached gospel will have that discriminating effect. But in this view of the passage, I should consider the last verse to be a summing up of the figure by a positive declaration, that as the gospel points out the characters of these two classes, so their final ends will be. One exception however I must make, I cannot agree with what you intimate, that the preached gospel distinguishes between nations as such, setting one nation on the right hand, the other on the left. Peter's view I think more correct, viz:—"That God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." Acts x. 34, 35. The declaration, "Before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth the sheep from the goats," &c., allowing for the brevity used generally in such figurative representations, does not necessarily require that the word *them* should have the word *nations* for its antecedent. The example referred to, that of a shepherd's dividing the sheep from the goats where they were all flocked together, leads to a different construction. The shepherd, we must conclude, must take his flock by individuals to make the separation.

The next thing in course would be to bring forward the testimonies of scripture in favor of a final judgment, but this I will reserve for another communication.

Your brother,

S. TROTT.

Centreville, Fairfax Co., Va., Aug. 17, 1841.

\* Matt. xxiv. 30, 31; and Rev. xix. 11—16.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I send you the following extract from the report of the committee on the American Baptist Publication Society, which report was presented and accepted at the late meeting of the Western Convention. [See "Baptist Record" August 14, 1841.]

"The people, the professors, have degenerated to the possession of but one idea: it may be unconditional election, or eternal justification, or an unpaid ministry, or the horror of missions, or the hatred of Arminianism, or some thing else equally sublime and evangelical; while the preacher, on his part, has sunk down to the capacity and inclination to preach but one sermon, which begins in eternity and ends in eternity; and as the wretched experiment is in progress and the cloud of ignorance thickens, they become gradually and mutually convinced that their pastor and people are the most orthodox christians and eminently and peculiarly the people of God."

Such is the ungodly and profane language of those who are using every means imaginable to bring into contempt the glorious and soul comforting doctrine of *Salvation by grace alone*; and their efforts have in a great measure been successful—the time having come when many professors, mere professors, would not endure sound doctrine, but after their own lusts have heaped to themselves

teachers having itching ears, by whom the way of truth is evil spoken of; and their success in turning many to Pelagianism, Arminianism and Fullermanism, is presumed to be a token of the Lord's blessing them. What presumption, yea, what strong delusion, that they should believe a lie that they all may be damned who believe not the truth, but have pleasure in unrighteousness! The Western Convention say in their report, [their "*false report*," Exodus xxiii. 1,] that the people, the professors, have degenerated to the possession of but one idea; it may be unconditional election or eternal justification! What people?—what professors? Not New School Baptists: they have departed from the doctrine of unconditional election, and all the justification they have any conceptions of is predicated upon something that they have performed; for instance, what they call complying with the offers of the gospel: they have, they say, complied with the gospel offer, improved their talents, (and consequently *made themselves to differ*, and are in no way indebted to the grace of God, but to their own exertions,) given their hearts to the Lord, &c. They are led to believe that they will be rewarded ten thousand fold in the world to come if they will give of their corruptible things to the clergy for the redemption of the world; in a word, that they will be blessed in obeying the commandments of the clergy of this age. This is well known to those who have paid any attention to the signs of the times. Apostacy has been the order of the day among those who were not a "a chosen generation, a royal priesthood, a peculiar people." But some people, yea some flaming professors of Arminianism, wrapped in clouds of ignorance, (for Old School Baptists when in nature's darkness were orthodox arminians,) have been brought by divine grace to the footstool of sovereign mercy, with humble hearts filled with gratitude and joy, acknowledging that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (The New School Baptists may call this degeneracy if they please; but for every scoff God shall bring them into judgment.) And being brought to the feet of their Saviour clothed and in their right mind, they are enabled to believe with all their hearts, that God's purposes (the doctrine of chance they leave behind in the city of destruction) towards his people are purposes of grace; that his covenant is a covenant of grace; that the election of his people is an election of grace; that their calling is a calling of grace; that they are saved and called with an holy calling, not according to their works; but according to his own purpose and grace, which was given to them in Christ Jesus before the world began. That they are justified by grace, adopted by grace, sanctified by grace, preserved by grace, and saved by grace.—What proud Arminian can stand this one idea?

That,

"Grace all the work shall crown  
Through everlasting days;  
It lays in heaven the topmost stone  
And well deserves the praise."

The Apostle Paul in writing to his brethren at Rome, who were called according to God's pur-

pose, says, "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. To the Apostle of the gentiles salvation appeared to be a glorious chain of special privileges, extending from eternity to eternity. Nor could all the scoffers of that generation, (and they were many) with all their malice, with all their great and gigantic efforts, cause him to relinquish the faith once delivered to the saints, or make him keep back anything that was profitable to the souls of his brethren; he declared fully the whole counsel of God. Nor can the Western Convention, with all their learning, logic, science, sophistry and impiety, ever break the Apostle's chain. God's counsel shall stand and he shall do all his pleasure: they may try the wretched experiment of making out the Apostle an ignorant and nonsensical reasoner, but *He that sitteth in the heavens shall laugh; the Lord shall have them in derision.*

Br. Beebe, just do with the above remarks as you think proper. If published, the remarks perhaps may be continued. The editor of the Record puffs the report as the ablest he ever read; but such nostrums, we know, stand in need of puffing.

Yours, in defence of the truth,

JOSEPH HUGHES.

P. S. A missionary wolf passing through this place lately lost his sheepskin, but got safely off with his bag and contents. The salvation of the heathen, according to the new theology, rests on a very precarious foundation. Among other contingencies might be named the uncertainty of the Lord's ever receiving the money they have so zealously begged for him.

J. H.

*Gum Tree, Chester Co., Pa., Aug. 25, 1841.*

FOR THE SIGNS OF THE TIMES.

*Burdett, N. Y., Sept. 6, 1841.*

DEAR BROTHER BEEBE:—I have delayed to write to you for some time, in hopes of collecting a little more money. I hope you will not fail to attend our meeting at Mott's Corners, on the first Saturday and Sunday in October. Do come if you can consistently; and if you can extend your visit as far as Burdett, I think you will find the "way open and the coast clear;" our brethren are very anxious to see you here; but none of them more so than myself. The truth I think is gaining ground in this region; our churches are small, but increasing in numbers. I baptized two recently, and we have additions once in a while by letter, and sometimes from Babylon without letter. We are building a meeting-house at Burdett, which is nearly finished; it is 32 feet by 42, two stories high; it will probably be ready to open by about the first of November next.

I think I never in my life felt a greater desire to attend a meeting than I did the late meeting at Turin, but I could not.

We are, and while we continue in our militant state, we may expect to be surrounded with error;

but I hope I shall be enabled to preach the truth, notwithstanding the opposition with which I have to contend. I think I have an advantage over about all the preachers in this part of the country, especially those of the New School, as I am not in the least afraid of losing my salary on account of my preaching the truth; although entirely dependent on Jesus, my Lord, to sustain me, yet if I am not deceived, I have been kept by him thus far, and I hope I ever shall be, from selling the truth.

Yours in gospel bonds,

REED BURRITT.

FOR THE SIGNS OF THE TIMES.

*Clifton Park, N. Y., Aug. 2, 1841.*

BROTHER BEEBE:—Twenty-five years ago (this day) I united with a gospel church, during which time I have seen many things new and imposing practised by churches under the general title of religion. Not long since I was pondering on a passage of scripture when the thought struck me, "That many early framed opinions of the meaning of inspiration, give way to more sober and generally correct ones." Perhaps this is what the Apostle meant by "*the knowledge of the truth.*" Had any person intimated the sentiment I now hold concerning the following passage, "Go ye therefore and teach, &c.," (Matt. xxviii. 19, 20,) I presume I should have rejected the idea at once, as probably very many will now.

I have been anxious to see something on this subject from the pen of some ready writer, especially as it is so often brought forward to sanction the plans in operation for evangelizing the world. Brother Burritt, in the 13th No. Vol. viii., treats this subject very well, as far as he goes; but I am desirous that much more may be written, that the attention of our brethren may be turned to its interest; and I hope that brother Trott and other brethren generally will notice it in their communications, also their opinion on John iii. 8. But particularly that brother Trott will give a history of the form of gospel worship in the Apostolic day as compared with the practice of the present day, for to me it appears we have left the gospel ground.

I would now remind my brethren generally of Solomon's words, "A soft answer turneth away wrath:" some of their epistles seem harsh and censorious—rather calculated to widen the breach. Whereas, a more mild, yet faithful exposure of error may win some to the truth: a good Elder said to me, "I should like to read your paper, (for I believe the doctrine) were it not for the hard spirit manifested in it." Now, brethren, call no hard names, but "contend earnestly," &c. But to return. The blessed Savior being taken from his sorrowing disciples for a short season, at the appointed time rose and appeared to their great joy and consolation; gave them some instruction; commanded them to wait for the promise of the Father, and concluded with these words, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." There

appear to be several items in this passage worthy of note, but particular: 1st. They were not to go till qualified; and 2d. They were to go to the uttermost part of the earth, and this is what I understand by the parallel passage quoted above, "Unto the end of the world," &c., and not the end of time as generally supposed. In this case I can discover no discretionary authority as to either when or where they shall go. As yet, they were not prepared to execute their commission, because something more than the gift of preaching and working miracles was requisite; these they had already engaged in, so that they declared at one time with joy, "Even the devils are subject unto us through thy name." Thus far they were as well qualified as any at the present day, not excepting the man just issued from a theological school after years of laborious study, or even the learned doctor of divinity himself. A question naturally presents itself in this place, "Did the Apostles attend to the injunction given?" I answer, they did: for we find them with one accord in one place, having tarried according to command, and receiving an additional gift for the fulfilment of their great charge. When preachers of our day manifest the same gifts, it will at once be conceded that the apostolic commission belongs to them. But it may be asked, did they preach to every creature? They did. We are informed that they that were scattered abroad, went every where preaching the word; but more directly to the point, Paul to Col. i. 23, speaking of the gospel, says, *Which was preached to every creature, &c.* Look at it, my brethren. I know many think that the assurance given by our Lord, "Lo, I am with you to the end of the world," supports the idea that the commission extends to the end of time; but to me it appears to refer directly to the distance of their travel from Jerusalem, here called "the end of the world," and in the parallel passage "the uttermost part of the earth"; as though he had said, *Fear not to go to the most distant, destitute parts of the world, for I am with you.* But he also tells them, "These signs shall follow," &c. Now I do not know any man, ever so gifted, pretending to such wonders among gospel believers at the present day: moreover it is very doubtful if he can even say that he realizes the fulfilment of the assurance, "I am with you alway."

In conclusion, I consider the extraordinary missionary character displayed by the Apostles to have ceased with the gift of tongues: thus we find Titus directed to ordain elders in every city. Secondly, The want of gifts suitable to the work is evidence satisfactory that the commission has been fulfilled, as no man called to the gospel ministry pretends its fulfilment; and simply because he has not the gift of tongues I infer he is not called so to do. Whenever, therefore, it can be proved that a man is called of God to qualify himself, then, but not till then, is he called to convert the heathen. Thirdly, Notwithstanding the urgent calls for men and means to enlighten the perishing millions, our preachers generally prefer a settlement at home, especially where a church is in circumstances to raise a large salary.

Finally, it may be objected to the foregoing, Their is no other authority for a young preacher to launch forth upon this benevolent enterprise, and the heathen world would be left to perish. I answer, if there is no precept apart from this Apostolic commission, and this is proved to have been fulfilled, and from all the connected circumstances out of the power of man to perform, a very easy, natural and just inference would be that all that is said and done in this matter is without authority and consequently wrong.

Br. Beebe, I was pleased with the notice of a general meeting at Wilton. I hope a goodly number of distant ministering brethren, with yourself, will sacrifice a little in this case, as this is a destitute region. Call upon me in your way thither.

Yours in gospel love,  
G. W. BEAL.

FOR THE SIGNS OF THE TIMES.

Hyde Park, N. Y., Aug. 8, 1841.

BROTHER BEEBE:—We are informed in the scriptures that, "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." With this passage in view, I have taken my pen to write a few lines, which, if you think proper, you may insert in a corner of your valuable paper. Not because I feel competent to edify or instruct; but rather, because a necessity is laid upon me: for this passage has, for some time borne with weight upon my mind; and I seldom enjoy the privilege of speaking of the things of the kingdom, to those whose language I can understand; for mostly all the professors of religion in this section mix works and grace together in their doctrine. The Baptists of the New School are not a whit behind their brethren of other denominations in this particular; but their efforts are vain, as iron and clay cannot be welded together; and Paul testifies, that, "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast." But our modern religionists seem quite contented with their own mongrel system of works and grace. But as I have not so learned Christ; I cannot unite, either in faith or practice with them. When, as I trust, I was made alive by the washing of regeneration, and the renewing of the Holy Ghost, I had not at the first as clear a view of the doctrine of election, and divine sovereignty as I have since been favored with; the preaching I then sat under was not of that decided and clear kind which is calculated to feed the babes, but it pleased the Lord in due time to cast my lot where the line was drawn more clearly and forcibly, so that I could understand, and as light prevailed my trials became indescribably severe. I knew very well that I was nothing, and less than the least of all the saints; that salvation is of the Lord; that there is none other name given under heaven among men whereby we must be saved. I was severely tried, for some time, before the Lord revealed to my mind how it

was that some of the fallen sons of men were chosen to salvation and others left to suffer the vengeance of eternal fire. But it was at length made clear to me, that the wrath of man shall praise the Lord, and the remainder of wrath he will restrain. These scriptures were applied, Who art thou, that repliest against God; shall the thing formed say unto him that formed it, why hast thou made me thus? I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and revealed them unto babes; even so Father, for so it seemed good in thy sight. Finally, in perusing the scriptures, generally, and perhaps since the introduction of New School innovations, with a little more caution; I have found the way much clearer, and that the pathway shines brighter and brighter unto the perfect day. For many years past I have been established in my faith, that Christ has a chosen people, whom he has made holy and without blame before him in love; and when I enjoy an evidence that I am one of that number, I can say,

"What sinners value I resign,—  
Lord, 'tis enough that thou art mine."

I take great pleasure in reading the Signs. They are to me like one that bringeth good tidings from afar. I cast a little scribble into the fourth number of volume eighth; and shortly after I received a few numbers of the "Doctrinal Adv. & Monitor," with this note, "From a friend and lover of the truth." I take this method of tendering my thanks to that friend, for I was delighted with the perusal of them, and if circumstances would permit I should be glad to aid in sustaining the publication.

In conclusion I request brother Beebe, or Trott or any other brother who may feel so disposed, to give their views on Isa. xxiv., and the last chapter of Romans. As brother Beebe is located nearer to us than any other Old School preacher we know of, we wish he would come and spend a Sabbath with us and preach for us, as there is a famine in our land; not a famine for lack of bread or of water, but of hearing the word of the Lord. Do not forget that we have raised the Macedonian cry, "Come over and help us."

Yours in a furnace of affliction,  
MARY CULVER.

FOR THE SIGNS OF THE TIMES.

China Grove, Montgomery Co., Ala., }  
August 10, 1841. }

BROTHER BEEBE:—The Signs of the Times come regularly to hand, and are read with much interest by a few bearing the name of Baptists in this region of country, though opposed by many. I can say I believe in truth they contain Bible doctrine, if I am permitted to judge. My soul is often made to rejoice to hear from so many brethren, through the Signs and Primitive Baptist, contending for the truth of the gospel, who are not charmed by the great cry, *Lo here!* &c.

Go on, brother Beebe; God will hold thy right hand, saying, *Fear not; I will help thee:* Fear not, thou worm of Jacob, and ye men of Israel: I will help you, saith the Lord, and your Redeemer

the Holy One of Israel. Behold I will make thee a sharp new thrashing instrument, having teeth: thou shalt thrash the mountains and beat them small, and shalt make the hills as chaff: thou shalt fan them, &c. And thou shalt glory in the Lord.—Dear brother, let these broad SHALLS and WILLS stimulate you while wielding "The sword of the Lord and of Gideon."

Dear brother, will you give your views on 1 John v. 16, "There is a sin unto death: I do not say that he shall pray for it." Particularize what sin it is; committed by whom, and what he it is in the text.

Dear brother, I come to a close by subscribing myself

Yours, to serve when in my power, &c.,  
JAMES MURRAY.

**Circular Letter.**

The Kectocon Association, convened at Upper Broad Run, Fauquier Co., Va., August, 1841.—To her constituent churches, sendeth christian salutation:

BRETHREN BELOVED FOR THE TRUTH'S SAKE:—The steady and rapid movement of time has rolled round another year, and we are required by our love to you, as well as our custom of long standing, to address you by circular. Although we are opposed to associations' assuming the prerogative of dictating to, or in any manner attempting to control the churches, yet we think they may be so organized and conducted as to be productive of much comfort, harmony, and peace among the saints. The evils arising out of Associations, as at present organized, may in all cases be traced to an assumption of power, which was never intended to be granted, and to the discussion of subjects, introduced by designing men, which should primarily have been submitted to the churches. Of such is the following instance:

In our Minutes of 1815, the Missionary Board, through their agents, succeeded in getting this association to have the following item entered on our Minutes,—

"A letter from the Board of Foreign Missions in Philadelphia was received by the hands of brother William C. Buck, the corresponding secretary of the Mission society of Fredericksburg, Va., accompanied with 38 copies of their annual report, which were distributed among the churches composing this association, and the association do recommend to the churches, a serious consideration of the importance of this work."

This is indeed mortifying enough as a record on our Minutes, but we will now give you their version of this matter. In the second annual report of the Baptist Board of Foreign Missions, the following is quoted as the language of the association on this subject:

"A letter from the Board of Foreign Missions was received, accompanied with 38 copies of their annual report, which were distributed, and the association do recommend to the churches a serious consideration of the importance of this work.—Yes, brethren, it would be wicked to be at ease at such a time as this. Let us implore God's pardon for our past neglect, and pray his blessing on our future attempts. Let it not be said that the Kectocon Association had no hand in pushing forward the Missionary cause."

Now, brethren, notwithstanding the simple recommendation of this matter to the consideration of the churches as appears from the entry on the Minutes of the association, and although these innovators had received more at the hands of the association than they had a right reasonably to ex-

pect, considering the opposition that had theretofore been manifested in that body to their schemes, yet were they not satisfied; but regardless of truth, they took upon themselves the unenviable task of adding to that resolution of the association as will appear from the quotations above made.—Whether the addition was made by an individual or by the Board we cannot affirm, nor do we deem it material—one thing however is certain, that as the matter passed through the hands of Wm. C. Buck, he himself must know, if not the manner of its occurrence, at least the correctness of the above statement.

It is said by the New School Baptists around us, who were once members of our body, that we have changed and not ourselves. The change, which momentarily in our association proceeded from the fact, that she had transcended her authority in receiving and discussing New School projects, and was unwarily led into the adoption of measures, which for a season sullied her garments, and cast reproach upon the long cherished articles of her faith, which are based upon the glorious gospel of the grace of God. But having arisen and shaken herself from the dust, and returned to her first love, we cannot consider our opponents candid, when they make such assertions; for they cannot but be aware, that we occupy the same ground, both as to principle and practice, that we occupied thirty years ago, and their own declaration in the above quotation implies that that was the first movement made among us in favor of their human devices; for the Missionary cause was the first proposed to our consideration. There were moreover some associations then in fellowship with us, that in 1815 had not defiled themselves with their earthly institutions, two of which we will name, viz: Goshen and Shiloh, concerning which, in the 2d annual report above referred to, and at the same page from which the above extract is taken, they say, "Goshen Association will probably patronize the Missionary business when it shall have been placed before them at a future session. "Shiloh Association will probably do the same."

Now, brethren, it is well known that the Goshen and Shiloh Associations have gone off with the New School, having adopted all their proselyting machinery, and yet they are represented as occupying primitive ground, contending for the same principles and practice they professed thirty years back. How is it that such evident misrepresentations can be sanctioned and encouraged by persons making pretensions to respectability as common citizens? and much more strange it is that they should be regarded as the subjects of grace. We think we have fully shown by the testimony of our enemies themselves, that Kettocton Association previous to 1815 had never in any degree sanctioned any of the New School institutions, and it is well established that she declared decidedly against all of them several years since; if thus going back to former principles is considered as changing, so be it: but with what propriety is it asserted that those who have forsaken the ground on which they and the Kettocton Association were in fellowship, have not changed? (as is evidently the fact as to Goshen and Shiloh Associations, on account of which change fellowship between them and us is entirely out of the question, unless it shall please God to restore them to gospel order.)

The next subject to which we will call your attention is an article in the New School declaration of faith published in the "Baptist Banner and Western Pioneer," of April 22, 1841. The article alluded to is the 6th, and reads thus: "That the blessings of salvation are made free to all by the gospel: that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest

sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation." Here, brethren, is a specimen of New School Baptist Arminianism,—What think you of it? We ask you, and ask our opponents too, if there are any things more unlike than the sentiments expressed in this article and the principles maintained throughout the Philadelphia confession of faith and the declaration of faith adopted by the Kettocton Association, many years ago, and ever since retained by us. Is it not strange, in fact disgraceful, that persons who have sanctioned the above article should profess to hold the principles expressed in the Philadelphia confession of faith, and the Kettocton declaration of faith? Yet, strange as it is, many of them have thus committed themselves; and we have no doubt that there are still many of them who would now, if the question were put to them, repeat the assertion. Such are the characters by whom we are annoyed, who are moreover denominated Baptists; and these, though numerous, are comparatively but a small part of the anti-christian powers arrayed against us. Are we to be dismayed under this view of our condition? No, brethren, the God in whom we put our trust is a wonder-working God: to him let us look for deliverance, and he will deliver us; he has declared he will never forsake them who put their trust in him. According to human conception our prospects really appear appalling; but have we not reason to believe all is directed by infinite wisdom, for the glory of God and future felicity of his chosen ones? Yes, "All things work together for good to them who love God, to them who are the called according to his purpose." Blessed be the name of our God that he has furnished his poor afflicted saints with such precious promises and assurances to cheer them, from time to time, on their pilgrimage. Our enemies have predicted our total destruction, and ardently do they desire it; but surely they would desist if they could be enabled to see that their violent efforts against us, and in forwarding their proselyting schemes, result in purifying the church, by attracting to themselves all the dross and rubbish, that will finally overwhelm those who persist in it in dismay and final destruction. We pray God, of his mercy, if consistent with his righteous will, that his grace may arrest them; that they may not persist to such awful consequences.

Now, brethren, our earnest desire and prayer to God is that you may enjoy much of the divine presence, that we may once more witness in our churches a display of the power of grace in subduing the hearts of poor sinners and bringing them to rejoice in his salvation. that Sion may experience a day of great rejoicing and a manifestation of God's power in the revival of his work of salvation and deliverance of his dear despised saints, not only from their external enemies but especially from coldness of heart, and every principle which militates against their spiritual enjoyment.

Brethren, FAREWELL.

THOMAS BUCK, Moderator.  
SAMUEL BUCK, Clerk.

### Corresponding Letter.

The Kettocton Association, convened at Upper Broad Run, Fauquier Co., Va., To the associations with which she corresponds, sendeth christian salutation:

DEAR BRETHREN:—

Again, we are permitted by the kind indulgence of our heavenly Father, to hold correspondence with you, and to renew the assurance of that affection, which binds us together as members of one

family. That affection, we are persuaded, has naught of earth in it, its source is heavenly, its origin is divine. Unlike the ties which belong to the flesh, and which unite the children of the bond-woman, we expect nothing from the world but tribulation, and rejoice alone in God our Saviour, and esteem it an honor that we are counted worthy to suffer shame for his name; for it is known to you, brethren, that the principles of our holy religion, principles which in proportion as they exalt our adorable Redeemer do abase human pride and human vanity, are from these very causes contemned and vilified by the great body of professing christians in this our day. The sovereignty of Jehovah, the immutability of his counsel, his discriminating grace, his electing love, his imputed righteousness, and his glorious promise that naught in heaven, earth or hell should separate us from his love, are in effect, if not in word, trampled under foot, and in their place are substituted the filthy garments of self-righteousness, of self-satisfaction, of self-sufficiency, of self-importance, and of self-confidence. We would not for aught that this world can give, speak unadvisedly on this subject, but we must insist on the fact, that their principles and their practice, if properly weighed and carried out to their legitimate result, will be found to be based on an overweening confidence in the flesh. And where is the christian, we would ask, who has had only a slight view of the defilement of his nature, and of the deep depravity of his heart, that would be willing to trust it in any, the smallest degree, in the great matter of salvation? And because we rely upon the name of the God of Jacob, and have no confidence in the flesh, our name is cast out as evil, and we are accounted as the off-scouring of all things to this day. But our God is not as their god, themselves being judges—they have fashioned him according to their own dark views of propriety, and not according to the revelation which God has been pleased to give of himself; professing themselves to be wise, they have become fools; and changed the glory of the incorruptible God, and made him like themselves the creature of contingency and the subject of change. Where, brethren, would be our hope, if we were thus situated? Where our confidence, if our God were versatile? Where our reliance upon the exceedingly great and precious promises of his word, which illumine the sacred page, and cheer us on our pilgrimage, if he were not of one mind, and if any could turn him? Alas! the applause of vain mortals, the influence of mammon, the smiles of the world, could not fill up the vacuum in our souls, could not sustain them, if torn from their resting place, their dependence upon the sovereign and unchanging God.

Dear brethren, it delights us to see your messengers and to hear that you stand fast in the liberty wherewith Christ has made you free.

Our next Association will be held with the church at Zion, Warren Co., Va., to commence on Thursday before the 3d Sunday in August, 1842.

THOMAS BUCK, Moderator.  
SAMUEL BUCK, Clerk.

## EDITORIAL.

NEW-VERNON, N. Y., SEPTEMBER 15, 1841.

Brother Trott's dissent from our views upon the doctrine of Final Judgment Deferred, will receive attention after we shall have published his next letter, which will probably appear in our next number.

**BROTHER BEAL'S LETTER.**—We cannot suffer this letter to pass without a remark or two in reference to what brother Beal considers as a fault in some of our correspondents. We are not informed exactly to what extent our correspondents are to temporize in order to make our answers to the enemies of the cross of Christ *mellow enough* to induce a *good elder* to read our paper, the doctrine of which he believes. Brother Beal says a *more mild, yet faithful exposure of error, might win some to the truth.* Will br. B., or the good man of whom he speaks, inform us how much more mild our answers can be and yet be faithful? We have been in the habit of regarding the examples of Christ and his Apostles sufficiently mild and soft, and yet we suppose they were acquainted with Solomon's words. There are cases when soft words are necessary to turn away wrath; but that enmity which God has put between the serpent and the woman, and between his seed and her seed, is not to be subdued by soft words. If we are to reclaim an offended brother, soft words are requisite: but we cannot think of storming Babylon with feathers. We meet them with the words of our God, which are like a fire and a hammer; we will cry aloud and spare not, and be in nothing terrified by the menacing of the enemy: we cannot nor do we wish to win them until God shall give them the love of the truth.

If we have succeeded in bringing to light the hidden things of anti-christ, why should brother Beal think that spirit *harsh* which led the King of Sion, his Apostles and all his primitive saints, to call them such names as *serpents, vipers, evil beasts, slow bellies, false prophets, heretics, hypocrites, dogs, sorcerers, whoremongers, murderers, liars and devils?* Or do we make use of epithets more harsh than those employed in the scriptures? We do not know any good reasons why men and things should not be called by their right names. If they have names that they are ashamed of, the fault is not ours. We do not intend to allow ourselves to use spiteful epithets, or to make use of uncalled for severity,—but if the *good elder* read none of the Signs of the Times until we shall learn to call *serpents* DOVES, and *dogs* LAMBS, he will, in all rational probability, understand the face of the sky much better than he will know the *Signs of the Times.*

In conclusion we would say, Don't be alarmed, brother Beal, if the battle waxes hot.—There are some bones scattered over the plains of your county, (Saratoga) that should remind you that *every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire.* See Isaiah ix. 5. Our

patriot sires on Saratoga's gory plains did not return the thunder of the enemy with puff-balls. If it were commendable for them to defend our human rights with their heart's richest blood, let not the sons of Zion, being armed and carrying bows, turn back in the day of battle. The commission of our glorious Leader is, Put yourselves in array against Babylon, round about, all ye that bend the bow; shoot at her; spare no arrows; for she has sinned against the Lord.

"There is a sin unto death: I do not say that he shall pray for it." 1 John v. 16.

Brother James Murray, whose letter will be found in this number, has requested our views upon the above text. Such views as we have we hold as a kind of common stock to be handed out whenever called for. It is not to be presumed that any one man on earth has a correct understanding of all the scriptures of truth. They are only made known to the people of God in such measure as the Lord sees fit. The exposition given by us, or any other man, ought to be received with due caution, and only considered satisfactory so far as sustained by the general tenure of the scriptures.

The passage before us is one on which we have long desired a satisfactory exposition. This Apostle defines sin to be a transgression of the law, in its general sense; and that law says that *the soul that sinneth shall die*: therefore there can be no sin by him that is under the law that is not unto death. For what the law saith it saith to him that is under the law. Here, then, seems to be the difficulty in understanding the Apostle. He says there is a sin that is not unto death; and, again, there is a sin unto death: and in this connexion he says that all unrighteousness is sin, or all that is not right is sin. The Apostle has been very particular in drawing the line between those who are born of God, and consequently are delivered from the law of sin and death, who cannot sin [unto death] because they are born of God, because they have an Advocate with the Father, or, in other words, because they are not under a law that condemns to death and consigns to hell those that transgress,—and such as deny that Jesus Christ is come in the flesh, and who are, notwithstanding their christian profession and their connexion with the church, anti-christ: these stand connected with a law that condemns them, as sinners, to death; and these our Lord in his intercession with the Father (John xvii. 9) prayed not for; neither as Advocate with the Father does he advocate their cause: hence the Apostle does not say that *he*, the saints, shall pray for such. But there is a sin not unto death, (as all that is not right is sin). Christians, who are delivered from the curse and dominion of the law of sin and death, may transgress the law of the kingdom and subject themselves to many stripes, yet their sin is not unto death, and all christians are to pray for their erring brethren "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins." See James v. 19, 20.

Again, if we take the Sinai code, as a figure of the government of the spiritual kingdom of the Redeemer, we shall find that some offences subjected the offender to immediate death, *the eye should not pity, nor the hand spare*; while other offences required chastisement, or the offering of sacrifices, that the offender might live, and be retained in the congregation of the people. So in the church, the common infirmities of christians must be borne with, and those whose errors are like those referred to by James, should be prayed for; for they are not unto death; if the offending, erring brother can be converted from them he may remain in his place in the church of God: but those who bring in damnable heresies, denying the Lord that bought them, shall bring upon themselves swift destruction. If they deny that Christ is come in the flesh, they are anti-christ; they must die, (that is, be put away from the fellowship of the church.) They must go out from us, that they may be made manifest that they are not of us. "I do not say that he shall pray for it."

**TRUST IN THE LORD ALONE.**—The present is peculiarly a time in which the children of God are called on to "Watch and pray, lest they enter into temptation." The gathering clouds which darken our sky, portend the near approach of tribulation and distress. The spirit of persecution that would storm the citadel of Sion, and pour forth the blood of the saints, now stalks through our country, glides through the air, and sounds, in deceptive, mellow and homied tones, from pulpit and from press; while all that is gaudy, popular and attracting to the carnal heart and the uncircumcised ear or the adulterous eye, is brought into requisition, to facinate, bewilder and captivate the children of God, to draw them, from their steadfastness in the faith and practice of the gospel, into the ranks of the enemy. An unsuccessful experiment of open hostility against the people of the living God, for almost six thousand years, has scarcely convinced the enemy that Sion's battlements are invincible. Preparations are evidently now making for one more desperate onset. The floodgates of error and delusion are now being unbarred, the impetuous torrent seems impatient to leap forth and inundate the whole land; the ambitious *clergy*, and their ever restless *laity*, are bringing all their projects to one central point, and looking out the most advantageous position to be by them occupied during the sanguinary struggle that now makes haste to overtake us. It is all in vain for us to think of safety from our national republican institutions, or the light and patriotism of the citizens of this great republic. The Siren song is only calculated to hasten the preparation for the dreadful catastrophe. As well might we "go down to Egypt for help," as to look for it in anything short of that *hard* by which the Egyptian yoke was broken, and that almighty arm by which the chosen people of our God were made free.

"Dangers stand thick through all the ground."—And it becomes us, who have renounced the world, the flesh and the devil, to enter into the Rock—turn to our strong hold; and at the same time to fight manfully the good fight of faith, trusting *alone* for victory in the name of the Lord our God.

POETRY.

THE HEAVENS DECLARE THE GLORY OF GOD.  
[Psalm xix.]

See heaven's high dome with glittering armies shine,  
Whose bright array speaks majesty divine;  
The broad expanse God's wisdom brings to view,  
And rolling orbs declare his glory too—  
On the blue parchment of the ethereal skies  
I read His name, the ever bless'd and wise;  
In bold projection see each letter stand,  
Writ by his own Almighty, skilful hand.  
Yet still, in smaller type, a rich display  
Of Godhead pure, along the Milky Way.  
Both day and night bear witness to his name,  
While fiery comets blaze abroad his fame.—  
In every clime their mighty voice is heard  
Proclaiming forth the wonders of the Lord:  
Yea, clouds and suns and systems all conjoin  
In one grand song to praise the King divine.  
One beautiful object yet attracts my sight,  
That radiant bow serenely fair and bright,  
Set in the cloud with one majestic span;  
The symbol of God's faithfulness to man—  
Yet fly my thoughts beyond the vast concave,  
A subject there awaits thee still more grave;  
Leave nature's kingdom for a while, and trace  
The greater glories of stupendous grace—  
And while attempting these great things to sound,  
Remember well the place is Holy Ground—  
'Tis not the province of the nat'ral man  
To understand those myst'ries nor to scan  
The pleasing wonders of Redemption's plan.  
But to the new born sons and heirs of heav'n,  
In part this favor by rich grace is giv'n;  
'Tis theirs in sweet amazement to review  
The scheme profound, eternal wisdom drew.  
Come then, ye saints, survey those crystal skies,  
Where truths unsullied meet your raptur'd eyes;  
Behold that brighter Sun, whose dazzling rays  
Strike life, and light, and love through endless days.  
See here the fulness of the Godhead shine;  
Here wisdom, mercy, love and pow'r combine.  
From this grand source those stars in God's right hand  
Derive their light, and move at His command;  
And in their course Immanuel's name resound,  
Bearing glad tidings to the nations round.  
A system here complete, the most sublime—  
God's handy work is seen in every line.  
The cloudy pillar, and the cov'nant bow,  
Protect and comfort all the church below—  
Here Jesus dwells the centre of all grace,  
In Zion's midst reveals his lovely face;  
His Tabernacle here forever sure,  
Whose mighty walls shall nature's wreck endure!  
Then strike your harps ye angels round the throne,  
Ye saints, awake to make his glories known.  
Let songs of joy burst forth from every heart,  
Both saint and angel, well perform their part,  
From thorough bass of God's eternal love,  
To glory's alto in the courts above!

ZEBEDEE.

MELANCHOLY OCCURRENCE.

Our Brother Josiah W. Dance and family have been called to pass through the deep waters of affliction in the sudden and heart-rending bereavement of two of their family, the one an only son about 7 years of age, named Eli Scott Dance, after our esteemed brother Elder Eli Scott, late of Baltimore county, Md.; and the other an apprentice boy aged about 16 years.

The circumstances were substantially as follows: On the afternoon of the 3d inst., brother D. had gone to the woods to prepare some timber, and left word with the lad to follow with the oxen and cart, to draw it home: the little son accompanied the lad, both riding in the cart. On the way, one wheel of the cart passed over a large stump in the road, by which the cart was thrown directly over, catching them both under the body. When discovered, (which was about half an hour after the occurrence) the son was dead! and it is supposed from his position, (the edge of the cart body being directly across his temple) that his death was INSTANTANEOUS! The lad survived about an hour after discovered, during which time he suffered the most excruciating pain, but retained the use of his faculties sufficiently to give a statement of the leading particulars of the sad and melancholy occurrence.

How often are we reminded of the uncertain tenure by which we hold our dearest earthly enjoyments! One hour

we may be fondling over our children with the pleasing anticipation of finding in them props to sustain us in our declining day, and the next weeping over their lifeless corpse! But, painful as are such sudden bereavements, we dare not attribute them to *chance* or *accident*; those terms do not belong to the christian vocabulary: but we are bound to regard them as under the direction of an all-wise and gracious God, who is too wise to err, and too good to be unkind. True it is much easier to submit to those providences that favor our wishes, than those that cross our expectations and prostrate our earthly hopes. And it is equally true that the latter in general are more profitable than the former, having a more direct tendency to remind us of the futility of all temporal blessings, and of our direct dependence on God for every thing we need, and for the continuance of what we do possess. They also, when sanctified, have the happy effect of elevating the mind to the contemplation of that state where the inhabitant shall not say, *I am sick*,—when the feelings as well as the judgment will acquiesce in all the dark and afflictive dispensations of providence through which we shall have been called to pass; and, without a dissenting emotion, all will say, *He hath done all things well*. Yes, our brother and sister Dance will then say, painful as was the stroke when our dear and only son Scott was torn from our fond embrace, we now not only believe but feel that it was well.

Yours, as ever,

THOMAS BARTON.

P. S. I wish my paper sent hereafter to Newark, Newcastle county, Del., as also all other communications.

THOS. BARTON.

Associational Meetings.

The RAPPAHANNOCK Association, will hold her next meeting at Robinson River, Madison county, Va., on Friday before the 4th Lord's-day in September, inst. We are requested to give an invitation to all real Old School Baptist brethren to attend.

Old School Meetings.

The OLD SCHOOL PREDESTINARIAN BAPTIST CONFERENCE will be held with the Old School church at North Berwick, Maine, commencing on Friday the 24th of September, inst. All Old School brethren are affectionately invited to attend.

Yours in the best of bonds,

PHILANDER HARTWELL.

An Old School meeting will be held, if the Lord will, with the Old School Baptist church at Hardeston, Sussex county, N. J., to commence on Saturday before the 4th Lord's-day in October next. All Old School brethren are invited to attend. Yours, &c.

GEORGE DOLAND.

An OLD SCHOOL MEETING will be held, if the Lord will, with the church at Caroline, Tompkins Co., N. Y., on Saturday and Sunday the 2d and 3d days of October next. A meeting of the same kind is proposed to be held with the church at Vienna, Oneida Co., on Wednesday and Thursday the 6th and 7th, and at Wilton, Saratoga Co., on Saturday and Sunday the 9th and 10th of the same month.—To all of which we are requested to invite the attendance of all our Old School Baptist brethren and ministers who may have it in their hearts to see and flow together.

The object of appointing these meetings in such rapid succession, is that they may not require so much time as to prevent a general attendance. Those who attend at brother Jewett's, (Caroline) may from thence perform the circuit in a few days.

Receipts.

James Murray,	Ala.	\$1 00
B. Gillett, Esq.,	N. Y.	1 00
Eld. Reed Burritt,	"	4 00
Dea. S. D. Horton,	"	2 00
John McEwen,	"	2 00
Isaac Sperry,	O.	2 00
Col. Wm. Patterson,	N. J.	4 00
Wm. Jerman,	Pa.	2 00
Hiram Kletfe, Esq.,	Ky.	5 00
P. Gordon, Esq., for Eld. R. Hoge,	Ten.	7 00
Total		\$30 00

List of Agents.

The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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- MASSACHUSETTS.—David Cole, David Clark.
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., OCTOBER 1, 1841.

NO. 19.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

[CONTINUED FROM PAGE 139.]

### A DISSENT FROM BROTHER BEEBE'S VIEWS ON A FINAL JUDGMENT.

BROTHER BEEBE:—In pursuing this subject in the order I proposed, my next point is, to show some scriptural testimony in favor of a *future* judgment of the wicked.

I shall select but a few of the passages pointing out such an event. I will commence with Acts x. 42: "And to testify that it is he which was ordained of God to be the Judge of quick and dead." If he is ordained to be the Judge of the dead, I think it a consistent conclusion that this judgment will not take place until they *hear his voice and come forth*. If you say by the *quick* here we are to understand those made spiritually alive, and by the *dead*, those in a state of unregeneracy, I would ask you to reflect a moment, and consider, whether this would not place both those classes at the same bar.

Acts xvii. 31, I also refer to: "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." This passage I think cannot be made to harmonize with your views without wresting the words from their plain import and connexion. In the first place the expression, *Because he hath appointed a day*, must mean some period then future, and therefore cannot be construed to mean the gospel day, or dispensation, which the Apostle refers to as then present, and as contrasted with the period going before, by the expressions, *But now commandeth all men, every where, to repent*. Besides the expression, *hath appointed a day*, clearly designates a specific set period, a *day*, for this object. And who are to be judged on that day? *The world*—not the saints. Again, how does the fact of God's having raised Christ Jesus from the dead, give assurance unto all men of this judging the world on a set day, except on the ground that his resurrection from the dead, is a sure pledge of the resurrection of the dead?—Consequently the judgment must be subsequent to that event. If we take Rom. ii. 12 and 16, in connexion with the above text, we shall find that the appointed day, is a day when God shall judge

the secrets of men by Jesus Christ. And brother Beebe certainly will not contend that the secrets of men of the world are judged in this life, that every secret thing of the wicked is in this life, brought into judgment.

In reference to Acts xxiv. 25, I will simply ask brother Beebe, what Paul could have meant by a judgment to come, if it was not a *future* or *final* judgment?

Heb. ix. 27, "And as it is appointed unto men once to die, and after this the judgment," demands some attention. I am aware of the turn you attempt to give this text, viz: that the appointment unto men to die, was to die in trespasses and sins; or to die unto the law. In reference to the first of these ideas, I would ask, did it remain for the appointment to take effect in reference to a single individual of the human family, to become dead in trespasses and sins, when this text was written?—Certainly not, all had died in Adam and come into the world, in this sense, dead. How then in reference to this death, can it be said, "It is appointed unto men once to die?" Or has brother Beebe adopted the idea that infants come into the world pure, and that they die when coming to years of discretion by contracting the disease of sin? In reference to the other idea, that of dying unto the law, I will only remark, 1st. That the word *men* is here clearly used as denoting the species universally, and certainly all mankind do not become dead to the law; and 2d. That the experience of the children of God shows that their death to the law is in consequence of the judgment had in their case, the judgment therefore in this case precedes the death. No, my brother, the plain import of the text points to that appointment contained in the decree, *Dust thou art, and unto dust shalt thou return*. And the judgment being after this shows that it must be beyond this life. But you may say, that as it is appointed unto the saints, in common with others, the above construction of this text, would involve the idea, that they also shall be judged beyond this life. Not so. It is true, that in reference to their relation to Adam, the saints were in the same condemnation; the Apostle therefore notices this fact, in order to show their redemption from it through the substitution of Christ. For the very essence of his argument here, is, that as this appointment to death and judgment stood against all, "So Christ was once offered to bear the sins of many, (not all) and unto them that look for him, (by faith) shall he appear a second time, without sin unto salvation." His one offering then was as a substitute, to meet the judgment in their stead, to deliver them from it, and even from death as a penal evil. Hence when he comes a second time, it will be without sin, not to bring to remembrance again their sins; but, unto salvation, to the

full experience of their salvation. One other scriptural testimony to this point I will notice, viz: Rev. xx. 11—15. There is much diversity of opinion, and much absurdity afloat relative to the thousand years reign spoken of in the preceding part of this chap., and which the judgment spoken of in the passage above quoted, shall succeed.—Of that thousand years reign I shall not express any opinion, save to notice certain facts stated in the account of it. 1st. This is expressly declared to be the *first resurrection*. 2d. John saw as having part in it, those that were beheaded for the witness of Jesus, and those that had not worshipped the beast nor his image, neither had received his mark, &c. These of course must include all those whose names are written in the Lamb's book of life. See Rev. xiii. 8. 3d. It is declared that these lived, &c. by which I understand that they had been raised to life from the dead; else what can be meant by that which immediately follows, viz: "But the rest of the dead lived not again until the thousand years were finished?" In reference to this judgment, John declares that he saw the dead, both small and great, stand before God, &c.; and the dead were judged out of those things written in the books according to their works. Now these dead thus judged were such as had been in the sea, and in death and hell; and certainly they cannot be men living on the earth, and who are only dead in trespasses and sins. Now, my brother, I do think that on a calm reconsideration of this whole subject, with the proofs in favor of a future judgment, you will abandon the notion, which you perhaps took up and advocated too hastily.

But it is not alone in reference to your rejection of the idea of a final judgment, that I dissent from your editorial under consideration. Your quotation of, or rather reference to several texts of scripture, applying them to the coming of Christ in the destruction of Jerusalem; and thereby representing all those several comings of Christ spoken of in the New Testament, to have received their accomplishment in his judgment upon that city and people, must receive my decided dissent. On this point you are sustained by the expositions on Hebrews, by our esteemed and talented brother Klipstine; but though he or you or an angel from heaven advance the idea, if it is not according to the doctrine taught in the New Testament I am required not to receive it. But to the point; you say, page 111, col. 2. *He went to receive a kingdom, leaving with his saints the kind assurance that he would come to them again—that he would associate his little flock with him in that kingdom—that it was needful for them that he should go away, but that he would return before some of them should see death*. In these extracts connected as they are with these words—to take vengeance on the Jews, to break up

and forever abolish the temple worship, &c., you clearly intimate that the promises of Christ's coming, &c. contained in the following texts in connexion with others, are all to be referred to the one period, and all received their accomplishment when Christ poured his vengeance on the Jews. The texts are these, Luke xx. 29, 30; John xiv. 18—28; Matt. xvi. 28; and Mark ix. 1. Now, if the promises contained in these texts, of *Christ's appointing to his Apostles a kingdom; of seating them upon twelve thrones; of Christ's coming to them again after his crucifixion; of the Son of Man's coming in his kingdom, and of the kingdom of God's coming with power, &c.*, received not their accomplishment until the destruction of Jerusalem, and if till then the *middle wall of partition between Jews and gentiles was not broken down*; then the descent of the Holy Ghost upon the disciples on the day of pentecost, and upon the gentiles in the house of Cornelius, and the account we have of the church at Jerusalem, and of the planting of churches among the gentiles, and of all that is contained in the Acts of the Apostles, and the death of all the Apostles except John, all took place before those promises were verified, before the *kingdom of God came with power*, and of course all was under the legal dispensation. I do wonder if brethren Beebe and Klipstine will insist on a position so inconsistent, a position which with one sweep takes from us all pattern, all example, all apostolic authority for a gospel church, and its order, when freed from the *bondage of the law* by the *overthrow of the legal dispensation*, to borrow brother K's expressions. And if the Apostles were not seated upon their thrones, and Christ did not come in his kingdom, until after the death of all but John, who alone lived until Jerusalem was destroyed, I would ask what *power* that was which the Apostles were to *tarry for in Jerusalem*, until they were *endowed with it from on high*. See Luke xxiv. 49.

There are also other texts which you, by your extracts, apply with equal indiscriminate to the taking vengeance on the Jews, and which I am about to show, clearly relate to future comings of our Lord Jesus; as in this passage, *Nor was that coming, nor those signs to be deferred, &c.; but should take place when he should descend with a shout as he went up, and come to be admired by all who waited for his appearing, but to take vengeance on the Jews, &c.* I find but one text which speaks of the Lord's *descending with a shout*, that is, 1 Thess. iv. 16, which reads thus, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first, ver. 17. Then we which are alive, and remain, shall be caught up together with them in the clouds," &c. Now, if any thing like what is here declared took place at the destruction of Jerusalem, or has taken place from that day to this, I am ignorant of the history of it. The expressions, *The Lord himself shall descend from heaven*, can mean nothing less than his personal coming, such as the two men in *white apparel* told the Apostles should take place, when they said, "This same Jesus which is taken

up from you into heaven, shall so come in like manner as you have seen him go into heaven."—Acts i. 11. Their seeing him go into heaven, was a *personal, or bodily* going into heaven: in *like manner* was he to come again. Such an event I have no idea took place when Jerusalem was destroyed. His coming then, as in several other instances, was only in his power. By the expression, *come to be admired by all who waited for his appearing*, I know not to what you can allude, except it be 2 Thess. i. 10, which reads thus, "When he shall come to be glorified in his saints, [not by them] and to be admired in, [not by] all them that believe." I would ask brother Beebe to tell us what this text, or what the persecution this church was enduring (see ver. 4) had to do with the destruction of Jerusalem, or what that event had to do with this gentile church which was not situated even in Asia? or how he was at that period *admired in all them that believe*, when he was then, and for many years after, suffering, *in them*, persecution throughout the whole Roman empire. In the expressions, *Destroy his enemies by the spirit of his mouth, and consume them by the brightness of his coming*, you must have had reference to 2 Thess. ii. 8, and thereby applied that prophecy to the destruction of Jerusalem. The text reads thus, "And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming."—Now notice that, that *man of sin, that son of perdition*, that Wicked whom the Lord shall *consume and destroy*, was not revealed when the Apostle wrote this epistle, and there was a *let* which must be taken out of the way before he could be revealed, and also a *falling away first, &c.*, ver. 4—7. But certainly the Jewish nation and their wickedness also, had been fully manifested at that time; and of course this scripture had no relation to the destruction of that people. Other texts which you refer to, I will pass by. Hence it appears manifest that you referred on the one hand, to declarations and promises which relate to Christ's coming to his disciples from the dead, and his coming in the person of the Holy Ghost on the day of pentecost; and on the other hand, to texts which contain direct declarations concerning his coming to destroy that Wicked, the anti-christ among the gentiles, and concerning his personal coming, when the *dead in Christ shall be raised*, and those saints *alive shall be changed in a moment in the twinkling of an eye, and all be caught up together to meet the Lord in the air*; and the whole you have applied to the one event, his coming in the destruction of Jerusalem, thus making that period and that event the centre point of nearly all of the New Testament prophecies. If you and brother Klipstine are correct, I would like to be informed whether we have any good authority to expect any further coming of Christ, excepting as he has been coming in the preached gospel for the last eighteen hundred years. I know of no promise of his coming, which may not as consistently be made to apply to that favorite event of yours, and brother Klipstine's, viz: his coming in the instrumentality of the Romans in

his judgment upon the Jews, as some of those promises you have so applied, or as the promises in the Epistle to the Hebrews may be made so to apply.

I should have liked to take a more particular notice of brother Klipstine's confining the application of the Epistle to the Hebrews to those Jews residing in Jerusalem or Judea, and particularly his so confining that precious ground of consolation to the *heirs of promise*, the spiritual seed of Abraham at large, contained in Heb. vi. 13—20. And your views of Matt. xxiv. Not that I do not believe the prophecy contained in that chap., had a particular application to the events connected with the destruction of Jerusalem; but that I also believe it, like several other prophecies, had a two-fold reference and that its ultimate accomplishment has not yet taken place, in answer to that part of the disciples enquiry relating to the *end of the world*. Also the idea advanced both by you and brother Klipstine, that the *breaking down the middle wall of partition* between Jews and gentiles, and the freeing of the gospel church from the bondage of the law, was accomplished in the destruction of Jerusalem. But I will let them for the present pass, excepting I will just say in reference to this latter point, that the Apostle ascribes the *abolishing of the law contained in ordinances, and the partition wall, to the crucifixion of Christ*.—See Eph. ii. 13—17; and Col. ii. 13—23. If not so, and your views are correct, why does Paul charge the Galatians with being *bewitched* in submitting to circumcision?

Your brother,

S. TROTT.

Centreville, Fairfax Co., Va., Aug. 24, 1841.

FOR THE SIGNS OF THE TIMES.

To Eld. S. Trott,

Centreville, Fairfax Co., Va. —

ABOLITION SOCIETIES—NOT FOUND IN THE GOSPEL.  
NUMBER 1.

As christians, we must feel a deep concern in every thing that relates to the church of our Lord Jesus Christ, in all future time. It is by divine grace alone that we are pardoned and sustained: by its power the sting of death is removed, and the strong bars of the grave are broken. By grace the helpless believer is presented before the throne, without spot: a partaker of an eternal weight of glory. A subject so full of mercy and of blessedness, has infinite claims upon the heads and the hearts of all the disciples of the divine Redeemer. That God has designed his own glory in the revelation of Jesus Christ, and embraced in that revelation the helpless and the guilty, cannot be controverted: nor is it less evident, that his kingdom is not of this world; but made as entirely independent of its legislation, and its political changes, as the heavens are independent of the earth. A kingdom, so diverse from all others, and at such an infinite remove from them, in the nature of its laws, the disposition of its subjects, and its rich and everlasting prospects, that the rise and fall of empires lose their importance, and appear as mere

ephemeral doings. The new covenant doctrine and duty is made the rule of our faith and practice: the blood of the great Redeemer is set forth for our redemption, and his perfect righteousness for our justification. If we may depart from the divine rule in doctrine and practice, may we not depart also from his blood, and from his righteousness.

In view of considerations so unspeakably important, may not an individual, however humble, find an apology for suggesting some doubts, whether the abolition, or the religious third party, which is making considerable advances among us, is actuated by the Spirit of Jesus Christ. The subject of abolition, has become so exciting and inflammable, that any approaches seem truly fearful; like some smoking *Sinai*, black with clouds, and red with lightning, it appals even beholders. Some refuse to canvass the subject, or to give it any place in any periodical, for fear of being accused of political partialities. Others tell us, that brethren think differently on the subject of immediate abolition, and we must not agitate the subject. If indeed Old School brethren do think very differently on the subject, it is certainly high time for them to compare notes. If that denomination who have published to the world, that they openly dis fellowship whatever is not revealed in the New Testament of Jesus Christ, and make this the great width between themselves and their new measure brethren; if such disciples are in favor of what is called immediate abolition, and abolition societies; then it is asked, with all deference for their higher attainments and deeper knowledge in divine things, where in the New Testament do abolition societies or their doctrine find a place?

Jesus came not to regulate worldly governments, but to set up the kingdom of heaven. He says most emphatically, "My kingdom is not of this world." He said to his Apostles, "I appoint unto you a kingdom, as my Father has appointed unto me." He paid tribute to Cæsar, as an example to his followers. In no place did he, or his Apostles attempt to remodde, or revolutionize any worldly government. After the ascension of Christ, the Apostles were filled with his Spirit, and they carried out the same sentiment wherever they went. Infinite Wisdom has given rules and directions in view of every possible place, circumstance, and time, "That the man of God may be perfect, thoroughly furnished unto all good works." To the Corinthian brethren in servitude, the divine Spirit said, "Art thou called being a servant, care not for it, but if thou mayest be made free, use it rather; for he that is called in the Lord, being a servant, is the Lord's freeman." The Spirit said to the Colossians, in the same circumstances, "Servants, obey in all things your masters according to the flesh, not with eye service, as men pleasers, but in singleness of heart fearing God." The same divine Spirit says to Titus, exhort servants to be obedient to their own masters; and to please them well in all things, not answering again; not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Savior in all things.—Ephesians: Servants, be obedient to them that are

your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will, doing service, as to the Lord, and not to men. Timothy: Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed: and they that have believing masters, let them not despise them, because they are brethren, but rather, do them service because they are faithful and beloved, partakers of the benefit. These things, teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doubting about questions and strifes of words, whereof cometh envy, strife, railings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

As all scripture is given by inspiration of God, the above directions appear to be a rule of conduct at all times, all places and circumstances, as really, as that it is a rule that men should "love the Lord their God." If we may dispense with one with impunity, why not with the other and be guiltless? Do men feel at liberty to hew and fritter away the plain declarations and commands of God, until they suit their capricious taste, or answer some ambitious end? It has been said, not very unfrequently, that however true certain points of doctrine may be, they ought not to be preached, because they injure the minds of some, and cause divisions in the congregation. The writer of this recollects a minister in his own neighborhood, who earned for himself a lengthy and most fearful advertisement in a public paper, for preaching on the subject of Baptism: it was stated in the publication, that "he had stopped the reformation entirely." The plain meaning was, that he had turned the Almighty aside from his path, or so paralyzed his arm that he could save no more souls in that place at that time. Is this the doctrine of any one in view of immediate abolition? If we may not say, Servants, obey your masters; at what future time must we cease from saying, Thou shalt love the Lord thy God? If preaching or publishing any inspired rule will break in pieces the professed churches of Christ, then let them be broken to shivers, as a potter's vessel, and may it be done soon. Do abolitionists suppose that the old fashioned Baptists are afraid to preach any part of the unsearchable riches of Christ, so far as the divine Spirit shall enable them to understand the divine, mystery? They who hold the New Testament to their hearts through every persecution and abuse will not cease to proclaim its contents, and leave the consequences with the Ruler of the universe. On the propriety, or impropriety of abolition societies and their enthusiastic doctrine, there can be but one sentiment among such as have respect to "The foundation of the Apostles and prophets, Jesus Christ himself, being the chief corner stone,"

Are there any who believe that one act, or command of God the Spirit, is more sacred or more binding than another; but we need not reason on the subject, for if the strong array of inspired truth which is now cited, is not sufficient, our reasonings can be of no use. It cannot be pretended that slavery did not exist extensively at the time that our divine Redeemer was upon earth, and during the lifetime of his Apostles: what nation ever held more human beings in slavery than the Romans during that very period? Hence it became necessary to give the rule, to regulate the conduct of the church, regarding those who were under the yoke of bondage, and also the conduct of masters. Therefore, we plead the divine rule as our excuse, for not advancing "with lance in rest," to join the array of abolitionists.

If this preface to a few essays on the subject of immediate abolition should find a place in the "Signs of the Times," special reference will be had to the national address of 1840, signed Alvan Steward, chairman, and published in Utica by a committee of correspondence, which address gives its rules for the conduct of the state, county, and town societies, and says, "If you will go into this glorious army, you have a commission sealed with the blood of Christ, ready to be delivered to you."

#### WALDO, A NORTHERN BAPTIST.

FOR THE SIGNS OF THE TIMES.

*The brethren convened from the churches composing the Yearly Meeting of the Old School Baptists, in the northern district of Pennsylvania, with their visiting brethren,—To their brethren at home and such as are scattered abroad throughout the United States and elsewhere, send love in the Lord:—*

DEAR BRETHREN,

Accept an address from us in token of our regard to you, as fellow soldiers in the cause of truth; as fighting under the same banner—subjects of the same king—heirs of the same inheritance, and glorying in the same cross, the doctrine whereof is unto us the power of God. May we then learn to endure hardness, as good soldiers of Jesus Christ, and ever be found actively engaged in godliness. The Apostle saith, This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God may be careful to maintain good works. As the ancient Pharisees were full of complaints against our Lord and his disciples, because they exposed their hypocrisy, opposed their abominations, and would not yield to follow their idolatrous practices in pursuing the doctrines, ordinances and traditions of men, and gratify their covetous dispositions,—so their brethren and followers of modern date, for the same or similar reasons, are full of their complaints against the children of that kingdom which is not of this world. Having hope, dear brethren, that ye are such, we would exhort you to love one another, even as Christ hath loved you. Ye are his friends if ye do whatsoever he commands you. Now this is the new commandment which he hath

given, that we love one another; as he hath loved us so we also should love each other. He also saith, By this shall all know that ye are my disciples, if ye have love one to another. Remember what he saith, *Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit remain; that whatsoever ye shall ask the Father in my name he may give it you. These things I command you that ye love one another. If the world hate you, ye know that it hated me before it hated you. It is also written, Ye shall be hated of all men for my name's sake: if ye were of the world, the world would love its own; but because ye are not of the world, but Christ hath chosen you out of the world, therefore the world hateth you. Remember the word that he spake unto you, saying, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me. Again, Jesus says, If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause.*

If then, brethren, ye love our Lord and King, keep his word; this is godliness. Jesus said, *If a man love me he will keep my words.* And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him: but whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that loveth him not keepeth not his sayings, regardeth not his authority. Be not ye, therefore, brethren, as many which corrupt the word of God by mixing their own words, works and inventions therewith; but as of sincerity, but as of God, in the sight of God speak ye in Christ. This we say, therefore, brethren, and testify in the Lord, that ye henceforth walk not as other gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Be not deceived. Evil communications corrupt good manners. Awake to righteousness and sin not; for many that profess that they know God, in works deny him. We would therefore exhort you, brethren, that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbor; for we are members one of another. Let no corrupt communication proceed

out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, &c.

But fornication, and all uncleanness, or covetousness, let it not once be named among you as becometh saints. For this ye know, that no whoremonger nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words. Be not ye therefore partakers with them; for ye were some time darkness, but now are ye light in the Lord: walk as children of the light. For the fruit of the Spirit is in all goodness, and righteousness, and truth, proving what is acceptable to the Lord: and have no fellowship with the unfruitful works of darkness, but rather reprove them. All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest and arise from the dead, and Christ shall give thee light.— See then that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always, for all things, unto God and the Father, in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of the Lord. For ye are members one of another; yea, are members of the body of Christ, of his flesh and his bones. Do ye not know, brethren, that your bodies are the members of Christ? Will you then take the members of Christ and make them the members of an harlot? God forbid! Know ye not that he that is joined to an harlot is one flesh? But he that is joined to the Lord is one spirit.

We do not write thus merely regarding illicit connexions which are forbidden; but with more particular reference to that improper connexion and ungodly practice of church members' uniting in worship with such bodies of professed christians as disregard the authority of Christ and the order of his house, known to be the daughters of MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH, by their following the institutions of men, and teaching for doctrine the doctrines and commandments of men, and teaching their followers the fear of the Lord, by the precepts of men, tracts, sunday schools, &c. Respecting such the Lord hath said, Go not after them. And John hath written in his 2d epistle, If there come any unto you and bring not this doctrine, [the doctrine of Christ] receive him not into your house, neither bid him God

speed; for he that biddeth him God speed is partaker of his evil deeds. Wherefore, brethren, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye yet subject to [such] ordinances, touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men?—which things indeed have a shew of wisdom in will worship, and humility, and neglecting the body of Christ, to the satisfying of the flesh.

We would, dear brethren, that ye should keep yourselves from idols: and may God give you the spirit of discerning, so that you may discern the difference between real godliness and practical idolatry, in the spirit of them. For many professors of religion, walk, of whom you may read in the apostolic writings, and even now there is cause of weeping while we remind you of them; that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame. For they are now, as in olden time, practising a system of witchcraft and idolatry, and calling it practical godliness.

But, brethren, the limits of our letter will not admit of our doing more than simply glancing at the subject of godliness, and calling your attention to its importance, and to notice the qualities by which it is distinguished from that mass of zeal which is so manifest in them that are ignorant of God's righteousness, and going about to establish their own, looking to their humanly devised societies, money, and a system of means not known in the statutes of the King of Zion, to help God in saving his people and evangelizing the world.— Remember, brethren, that love is the fulfilling of the law. Let us not love in word, neither in tongue, but in deed and in truth. Love God with all the heart, &c.; love your neighbor as yourself, and love your enemies. Pray for them that despitefully use you, and persecute you. Watch and pray that ye enter not into temptation.

Deny thyself; take up thy cross;

Count thy own righteousness but dross:

Wait patiently beneath the rod,

And prove thyself a child of God.

Signed in behalf of the meeting.

HEZEKIAH WEST, *Moderator.*

JEREMIAH B. KIMBER, *Clerk.*

*New Milford, Pa., Sept. 9, 1841.*

FOR THE SIGNS OF THE TIMES.

*Frankfort, O., Aug. 18, 1841.*

BROTHER BEEBE:—It is a long time since I wrote to you last, and as I have a remittance to make I will add a few lines. I have just returned from our (Sciota) Association, and I feel both strengthened and comforted, having enjoyed the privilege of hearing the everlasting gospel preached, and having renewed assurance that the Lord Jehovah is still upholding his servants, whom he has called and qualified for the great work of the gospel ministry. There was a very large concourse of people at the meeting, but no disorder or confusion; all things were done decently and in order. Quite a goodly number of preachers were

in attendance, and all were enabled to speak the same things. It was truly a season of refreshing from the presence of the Lord. The Lord is doing great things for us, whereof we are glad; and we ought to be grateful that he is separating the precious from the vile, and bringing his people out of captivity and bondage; not only from the bondage of the law of which the Apostle spoke, but also from the snares of men of corrupt minds, who, concerning the faith are reprobates, seducers, who lay in wait to deceive, who speak great swelling words of vanity, and allure through much wantonness of the flesh. Such men there were in the Apostles' day, and such there are yet, who come unto us in sheep's clothing; waxing worse and worse, both deceiving and being deceived.

Now, brethren, whatever instrumentalities God may choose to employ in the accomplishment of his purposes, we are confident that in the work of quickening dead sinners he uses none of any kind whatever; that is his own immediate act. He has not designed that his people shall be numerous or popular; but the very reverse. They shall ever be a poor and afflicted people, trusting in the name of the Lord. How full of comfort are his words to them, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." There are evidently two kingdoms on the earth; there never were more, in a religious sense, nor, since the days of Cain, less, notwithstanding the number and variety of religious denominations; nor has there ever been but the two spirits by which they are influenced; and these are diametrically opposite to each other: one is manifested as the spirit of the free woman, (Jerusalem, which is above, and which is the mother of all the heirs of promise,) and the other is abundantly developed in the bond woman and her children, and these kingdoms are at war with each other. Some people seem to mourn and lament that there are divisions upon the subject of religion, and that there should be so much disunion among professors of religion; but there is evidently a wise and gracious providence in all of this; if it were otherwise God's people would soon be exterminated from the face of the earth. If the various anti-christian factions into which the kingdom of satan is divided were suffered in the providence of God to unite and concentrate their power, what would become of the Old Predestinarian Baptists? We would soon see. But, thus far God has not suffered it; how soon he may I cannot tell; but judging from all human appearances, it may not be at any very remote distance in the future when the two witnesses are to be trodden under foot, and when anti-christ shall reach the climax of her abominations. But so soon as she shall reach that point, she shall sink like a mill-stone, to rise no more forever. Although the purposes of God are all established in his unchanging decrees, so that none can let or aid him in the accomplishment of them; yet he has with the same certainty determined all the instrumentalities, of good men and bad, that he will make use of in bringing his purpose to pass. All imposition and every delusion shall have an end;

but truth is in its own nature indestructible, and will by its inherent energy and constancy of progression bear away before its omnipotent power, all error and delusion. Truth, that heavenly jewel, ever the same, untarnished and unsullied by any lapse of time, will urge its course triumphantly through all opposition. Some contend that all have the scriptures of truth to direct them, and therefore, one is as likely to be right as another; but it makes no difference how good a foundation you have, if you are not on it. As I observed in a former part of this letter, there are but two kingdoms; the kingdom of Christ is spiritual, and it is not very strange that natural men, who cannot receive the things of the Spirit, nor see the kingdom of heaven, should reject the truth, or that they should fight against it; for the things of the Spirit are foolishness unto them; neither can they know them, because they are spiritually discerned; but it does seem very strange that a spiritual man should reject the truth. Brother Beebe, I am still very fond of reading your paper; I think it contends for the gospel plan of salvation, and holds forth the truth as revealed in the scriptures, and I hope God will prosper you in the way, and make you at last a conqueror, and more than a conqueror through him that hath loved and given himself for us.

I remain, yours in the best of bonds,

ISAAC SPERRY.

FOR THE SIGNS OF THE TIMES.

White Hall, Holt Co., Mo., July 5, 1841.

BROTHER BEEBE:—Permit me to send you a few lines by way of congratulation. I received, a few days since, several numbers of the Signs of the Times; and I am truly delighted to find that there are some yet remaining in the eastern and most populous states of our Union, who appear willing to contend earnestly for the faith once delivered to the saints.

My lot is cast in the extreme western part of Missouri, and I am surrounded on all sides by the mixed multitude who cry, Lo here! and Lo there! but I feel no disposition to run after them. While the missionaries are telling us that the gospel cannot be preached unless the people will lavish their money to pay for it, and that many are sinking down to hell annually for want of the preaching of the gospel, I am reminded of the charge given by our Lord, "Take with thee neither purse nor scrip, nor two coats," &c. I cannot believe them consistent nor sincere, when they consign so many to hell for the want of preaching and at the same time tell us that sinners are condemned and damned for refusing to believe the gospel and to repent, &c., and still they will beg hard for money to send abroad this *gospel condemnation* to those who have never heard of it. I cannot believe their doctrine; and if I could I should be unwilling to proclaim the gospel, if my doing so would expose them to eternal perdition. I have learned from the record of truth, that men are condemned already, and being already condemned by the righteous law of God which they have violated, and are

now under the wrath of, they need no farther condemnation. I understand that the law condemns, and that the law is a ministration of death; but the gospel is a ministration of life. The preaching of the gospel has no more effect on me than any other declaration of truth, except the Lord sets it home to me by his Spirit. Paul may plant, and Apollos may water, but God giveth the increase. The sword of the Spirit must be wielded by the Spirit, in order to do execution, and in his hands the word is quick and powerful and sharper than a two edged sword. Thus used, it will pierce the sinner's heart, and cause him to cry out, "What must I do?" Do we not see thousands who live under the sound of gospel preaching, and on whom it makes no more impression than the winds that softly pass over the sturdy oak. Our Saviour says, "The wind bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." I understand that the Spirit is as sovereign and uncontrollable, and as irresistible in his operations on the hearts of sinners, as the wind is in its course and executions. The Holy Spirit operates when, and where, and in the manner, and to the precise extent that He pleases. No man nor combination of men can restrict or accelerate the operations of the Spirit to make his enlightening influence known throughout the world, as that is the work of God alone. It is as easy for God to send forth the saving influence and power of his spirit to the remotest parts of our globe as it is to cause the winds of heaven to blow from pole to pole.

It seems to me incompatible with the divine character of my God, to suppose that he would call a man to preach his gospel, and not provide the necessary means for that man to obey him; and if it is through the church God designs that his ministers shall be sustained and supplied with what is needful for them, is he not able to so operate upon his children as to cause them to do their duty?—Most certainly he is. Why then should we form missionary societies, &c., and thus insult the God of life and glory, as though we could manage the business better or more effectually than he does? There is no necessity for us to hire men for his service; he will not own them for his servants, He will do his own work and none can hinder him.

Brother Beebe, I have given you a few broken thoughts, as I was going to write and request you to send us a few copies of the Signs of the Times.

I remain

Your unworthy friend and brother,

G. B. THORP.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Having been some time a reader of the Signs of the Times, I by that means have become somewhat acquainted with yourself and a number of other brethren whose faces I never saw in the flesh. It is truly consoling to hear that there remain a few scattered wayworn pilgrims who seem not to be discouraged because of the roughness of the way. Dear brother, how sweet

and reviving are the breathings forth of the union; affection and love flowing through the soul of the believer from the great Head of the church, even Jesus Christ, in whom we have believed, who is also the earnest of our inheritance, the Captain of our salvation: yet he alone is our Strength; our life is hid in him; and we hear one declaring that *When Christ, who is our Life, shall appear, then shall we also appear with him in glory.*

Dear brother, we have all to experience that this is a dark season—a dark and cloudy day—a day of the trial of our faith; and I have thought it a day of chastisement and rebuke, wherein the Lord chastens even the children of grace. I am one of those weaklings in faith that my Master would not trust on the walls of Zion: yet I have a commandment to watch and pray lest I fall into temptation: and truly we have need to gird on the whole armor of God, that we may be able to stand in the evil day. We are compassed around on every side by the adversary. Anti-christ hath arrayed himself in his most beautiful garments, having brought into his ranks all the learning, wisdom, righteousness and strength, yea, and zeal of this world. Surely then our cause is hopeless unless the Lord be our defence. Let us not therefore go forth in our own strength too far from camp, lest we wound a friend and not an enemy, and indeed lest we wound ourselves and strengthen the adversary. Let us then contend only in the ranks of the Redeemer and under his immediate command.

I have noticed some observations of different brethren on John iii. 5: *Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.* Those words are figuratively spoken and contain a matter of immediate concern to us. And as to myself, I cast my reflections to the time when the Lord made me acquainted with myself—when my poor soul was cleansed by the blood of the covenant, and quickened and made alive by the Spirit of God—answering unto me as though the Saviour had said, Ye must be cleansed by the blood of Christ, and made alive by the Spirit of God. For, as there was no means by which we could be cleansed save through the blood of Christ, so also there was no way that the Spirit of God could abide with the unclean; thus making the medium of the new birth. A word to the wise may suffice.

I now come to close my remarks by wishing you, from the warmest affection of my heart, the blessing and presence of our heavenly Father, that all your acts may tend to his honor and glory, and for the comfort and consolation of Zion. My desire is that each line of the Signs may be impressed with the presence and goodness of God. And may the Lord direct, comfort and support the scattered and afflicted flock of Christ.

Yours in the best of bonds,

WALTER YEOMAN.

Convenience, Fayette Co., Ohio.

N. B. You will find enclosed \$3, which you will credit as follows. \* \* \*

W. Y.

### EDITORIAL.

NEW-VERNON, N. Y., OCTOBER 1, 1841.

REPLY TO BROTHER TROTT, ON THE SUBJECT OF FINAL JUDGMENT.—The sentiment has prevailed to almost an unlimited extent that the human family are, while in this life, if not in the full sense of the word *probationers*, at least forming characters for the eternal world; and that no decision can with accuracy be formed as to the final issue of things, until that period arrive in which it is supposed a general judgment of all the human family will take place. Very many of the saints who profess to believe the doctrine of salvation by grace, election, predestination, effectual calling, complete justification of all for whom Jesus died, and that they are made perfect and without blame before him in love, &c., yet have experienced much slavish fear on the subject of a judgment to come, at which all their prospects for heaven and happiness may be forever blasted. Nor has it been very uncommon for us to hear some of our ministering brethren from the pulpit declaring that they expect to be called on at the day of judgment to answer for the manner in which they have improved the opportunity, &c. Having examined the scriptures upon this point, we are convinced in our mind that such sentiments are not only unwarranted in the scriptures, but entirely repugnant to what God has been graciously pleased to reveal to us upon the subject.

Our object, in our former article upon this subject was not, as brother Trott seems to suppose, to deny the application of the term *judgment*, to the manner in which Christ the Judge shall conduct the execution of the sentence of the law, when he shall turn the wicked into hell with the nations that forget God; or whether he will or will not call up to their remembrance all the enormity of their wickedness, in order to discover to them the justice of his fiery indignation then to be displayed in their perdition. What we had more especially in view was to show from divine authority that the wicked *are condemned already*—the wrath of God abideth on them; that their being suffered to live and die in their sins, is positive evidence that they are not of the sheep of Christ, as he said unto them: that they are uninterested in his blood and righteousness which form the only grounds of a sinner's justification and acceptance with God. If brother Trott and other brethren believe that several scriptures, speaking of a judgment to come, have reference to a judgment to take place after the resurrection of the ungodly, in which the justice of God in the damnation of his enemies, shall be made manifest, and the secrets of all hearts shall be exposed, we have no objection to their view, provided they do not attach to this view those or any of those extravagant notions, by which brother Trott thinks *we have done great injustice to the views of our brethren.* But we cannot admit that the state or destiny of any part of the human family will remain undecided by the Judge of quick and dead, until such a day of Judgment shall come. This

explanation of our views of the subject may obviate the objections of brother Trott, so far as relates to a judgment to come.

As brother Trott does not dissent from us in regard to the judgment of the saints, we shall not be required to enlarge upon that part of the subject. Whatever may be done at a future judgment day in exposing the wickedness of them that perish, we have the oath and promise of our God to assure us that the sins and iniquities of his saints shall be remembered no more.

Brother Trott admits that there will be no new light called for at that day by the Judge, and, if we understand him, that the decision of the Judge is already made up in his own mind, from which decision he will not deviate,—that he has declared that *“He that believeth not shall be damned.”* Now this is what we have called *final and conclusive judgment*; and it is that from which we do not believe there can be any possible appeal; and it is that in which all the saints of God, as the members of the mystical body of Christ the Judge, will most cordially acquiesce at that day. Does brother Trott believe that *every act of the dispensation of God's justice is so ordered as to manifest his righteousness?* So do we. To us his righteousness in the judgment of the ungodly, as already settled and recorded in the scriptures, is quite apparent. How clearly he may make it known, to the vessels of his wrath, either before or after their resurrection, is not for us to say. We have *admitted*, or rather *contended*, that the saints are brought experimentally to judgment, and the mountains of their guilt set in order before them, &c.; but it does not necessarily follow that God will make the same display to such as go down to perdition. The redeemed could never so well appreciate the value of the atoning blood and justifying righteousness of Christ without this thorough conviction; but we do not know that the ungodly are ever to know anything of the value of an atonement in which they are not interested. If we have *blended legal enactments, investigation of charges and judgment given therein, together in the idea of judgment*, it has been because the term is thus variously applied both in the scriptures and in its common use; and not because we would willingly produce confusion in the idea. We have contended, whatever may be hereafter, that the present is a day of judgment, that Christ is now seated upon his judgment throne, that he is now dividing his people from the world, as a shepherd divideth his sheep from the goats. If we are wrong, will brother Trott or any other brother tell us how the ungodly who die in their sins are consigned to hell immediately after death, and before the resurrection of their bodies? Are they punished first and then judged afterwards? We were unapprized of the inference which the universalists drew *with so much propriety*, from our preaching at Welch Tract last May, but if we are to be held accountable for all the inferences men may draw from our preaching, we deserve pity: and if one so discriminating and eagle-eyed as our esteemed brother Trott, was so alarmed as to indulge serious apprehensions that

we were about to renounce the doctrine of the resurrection from the dead; what had we a right to expect from the universalists? We will try hereafter, in preaching and in writing, if the Lord will vouchsafe to enable us, to be more explicit, and have it understood as definitely as possible, that we believe the hour is coming, when all that are in their graves shall hear the voice of Christ, and shall come forth, some to the resurrection of life eternal, and some to the resurrection of damnation; that we believe the happiness of the saints and punishment of the wicked will be alike interminable. We cannot imagine how brother T. makes out that Christ assumed his judgment seat while he was himself under the law, as was the case thirty-six years before the destruction of Jerusalem; especially as he agrees with our general views on Matt. xxv. 31—46? That he did call out many of his people from among the Jews, is admitted, and that he taught them as never man taught, that he, as their Leader set them patterns to imitate, and that he assured them that his kingdom was at hand, and instructed them to pray that it might come. &c., is well understood; but it is also known that he told his disciples that the Pharisees occupied Moses' seat at that time, and that he directed them to do whatsoever they commanded them to do, is also as well known. And we had understood that when he was raised from the dead, he was declared to be the Son of God with power, and that when he should sit in the throne of his glory, he would sit in judgment.—We have understood that the nations were presented before him for judgment, in a peculiar manner, at the discontinuance of the temple worship, and the abolition of Jewish rites, when Jerusalem was destroyed. But if we are wrong we will gladly be taught the way of the Lord more perfectly.

In our remarks on Matt. xxv. 31—46, we did not intend to represent that the nations as such were sheep and goats to be separated; but rather that the Lord had in every nation some that were to be set on his right hand, and others that were denominated goats, which he would place upon his left, and that he would say to the former,—COME, and to the latter,—DEPART. That these two classes, called *sheep*, and *goats*, are *two nations*, the one a chosen generation, royal priesthood, a *holy nation*, the other is called the kingdom of satan;—the holy nation should, under the ministration of Christ, during this judgment day, be completely distinguished, and effectually divided from the kingdom of satan: so brother Trott will discover we do not differ quite so widely from Peter as he had supposed.

In reference to those scriptures brought forward by brother Trott to sustain the doctrine of final judgment to come, as far as relates to the wicked, we had prepared a reply; but upon more mature consideration our reply seems to be uncalled for, inasmuch as we do not deny the premises which by this array of scriptures he designed to establish.—We see nothing in these scriptures to condemn our conclusion that the judgment of the world, of

mankind, both saints and sinners, is as irrevocably fixed in the unchanging mind of God now as it will ever be; nor do we understand brother Trott to object to this view. We will therefore withhold, at least for the present, what we have written upon those passages.

In reference to our having restricted the application of those passages which we brought forward in relation to the destruction of Jerusalem, brother Trott has altogether mistaken us. We believe the passages primarily applied to that event, and in the execution of divine wrath upon that devoted city, is shown the impending storm that is eventually to sink Mystery Babylon like the millstone; and, for aught we know, this subject may even look forward to the breaking up of the elements of nature, when time shall be no more.—That Christ did come without sin unto salvation, after he had ascended upon high, after he had received his kingdom, and that he descended with a shout, or a display of power and glory that evidently demonstrated his perfect triumph and the decided defeat of the Jews, when he came in the execution of his wrath upon them, we do assuredly believe; but that we would confine the application of all those scriptures which we referred to, or any of them, to that event exclusively, we disclaim.

As this article is sufficiently lengthy, as brother Klipstine is now engaged in his farther prosecution of the subject, through the exposition of the Epistle to the Hebrews, and as we may probably have occasion to write again upon this subject hereafter, for the present we shall dismiss it, with our thanks to brother Trott for his faithfulness in pointing out wherein he conceived us to be in error. We feel the necessity more and more of examining the scriptures closely, prayerfully, and with a view to bow ourselves to what they dictate. May the Lord lead us all by his Holy Spirit in truth and holiness, for his name's sake.

WALDO, upon religious innovations and impositions, has in this number touched upon a subject the discussion of which we have on all previous occasions declined to admit into our columns. As a subject involving political considerations, we still leave it to be discussed and disposed of by those whose business it is to guard the civil affairs of our country; but as a religious subject, involving considerations of a most frightful character, we feel it incumbent upon us to give an expression of our sentiments in regard to it.

As our correspondent *Waldo* is an Old School Baptist, living in the northern part of this state, and brother Trott is well known as an Old School Baptist residing in Virginia, the interchange of a few communications, tempered with that meekness and deep anxiety for the supremacy of the laws of Jesus Christ our Lord, as the only rule of our faith and practice, as Old School Baptists which are so characteristic of both the correspondents, can have no bad effect, so long as these brethren shall confine their discussions to the religious bearing of the subject.

It is now well known that the subject of abolition, and in some recent cases, coupled with what is called *tee-totalism*, has come to be a test of christian fellowship, and this institution has taken a place and rank amongst the popular religious institutions of modern invention, which are self-styled *benevolent*. We, in waging war with the mother *arminianism* and her entire brood of institutions cannot consistently refuse to give a record for the use of posterity, of what ground is occupied by the Old School Baptists on this, as well as all other subjects of a decidedly religious cast.

HAMILTON SEMINARY OR BAPTIST ABOMINATION.—Since we published the letter of a "Hamilton Student," last winter, many enquiries have been made of us in relation to the correctness of his statements. The statement of the growing wealth of the society to whom that institution belongs, is based upon the annual reports which that society have themselves published, from which it is seen that they are increasing in wealth at the rate of about \$20,000 per annum! and that the funds now at their command and disposal, in property and otherwise, is estimated at about \$150,000! These estimations, being made from their own admissions, and trumpeted through their own reports, we should suppose might silence all doubts as to the statement, thus far, of the *Hamilton Student*, that the institution is a *growing monied aristocracy*.

But the principal disclosure of the student, that has startled so many, and which has brought out some of the ex-students of that seminary to deny the fact, is, that the students are required to give their obligation on leaving the seminary, to refund the amount of all they had received from the institution, at a future day. As might have been very reasonably expected, this disclosure has occasioned considerable enquiry of the agents, money beggars and ex-students of that school; some of whom have, as we are told frankly confessed the fact;—but others, as we learn, who have emanated from that school, have denied the fact and charged us with fabricating the statement to slander them. We sent that publication to the president of Hamilton seminary, requesting that if he or any of the party concerned saw any erroneous statements in it that they would inform us, but they have not replied. We are now prepared to lay before our readers such testimony as may cause some of those *gentleman mendicants* who have denied the fact, a blush, if indeed they are capable of such emotion as shame. The following extract is copied from the "Baptist Record," a strictly New School paper, published by the "Baptist Publication Society," (so called) and edited by the bishops of the churches of Philadelphia.

"The examination made by the Faculty has no reference to the reception of students as beneficiaries of the Education Society. The Executive Committee of that Society will receive applications from those who wish to enjoy its patronage. For the information of those persons, it is proper to remark, that it is the practice of that Society to furnish aid to no young man until he has been in the institution one term, or at least a sufficient period to furnish an opportunity to judge of his character and talents. The amount of aid furnished to beneficiaries is sufficient to defray the expense of board and tuition, for the refunding of which, at some future period, a written pledge is taken by the Society."

## POETRY.

## THE LAMB OF GOD; OR, AN ALL-SUFFICIENT CHRIST FOR THOSE WHO FEEL POOR IN SPIRIT.

Behold the Lamb of God.—John i. 29.

Thou saint of the Lord who art call'd from afar,  
From the regions of sin and distress;  
Thy Saviour's thy guide, he's thy bright morning Star,  
Unseen he'll thee succour and arm thee for war,  
With Satan, the world, and the flesh.

The devil perchance is now roaring aloud,  
And thy Jesus is hid from thy sight,  
Now thy lusts and thy passions, an impious crowd,  
Stirr'd up by the devil, that spirit so proud,  
Do put thee in terrible fright.

Such latent propensities, fleshly and vain,  
Which I need not, I cannot portray;  
Whose rising so furious thou canst not restrain,  
Whose stench is so nauseous thy soul's put to pain,  
And "patience of hopes" near decay.

What pride thou beholdest on work in thy frame;  
How displeas'd love's corrections to bear!  
Whatever men say, corrupt nature's the same,  
I'll go to it's father, for from him it came;  
"Thy nature and grace thou dost share.

Poor christian! how cold proves thy prayer of faith,  
With what strength does condescension rave!  
How dreary thy spirit, how darksome thy path,—  
How little thou heedest that scripture which saith,  
"Sin o'er thee dominion shan't have."

Ah! pride and impatience, and coupled with these  
Unbelief and the powers of hell:  
How motley a crowd! how they worry and tease!  
With Jesus withdrawn they can do it with ease,  
This thou with sore anguish canst tell.

What's all earthly pleasure to us who still groan,  
In a body of sin and of death;  
So long as we can't enjoy Christ as our own,  
We grieve, and lament, and incessantly moan,  
For the spirit and power of faith.

I know thy condition, I feel for thy case,  
Such an object, so harassed am I.  
My poor tempted spirit is oft in thine's place,  
For I'm too a stranger and pilgrim, through grace,  
In hope of a mansion on high.

O for that humility, meekness, and love,  
Which shone forth in our Saviour below!  
O that by his Spirit he'd send from above,  
And grant us such covenant blessings to prove,  
That we his high praises might shew!

Yet still, O poor christian, let hell as it will,  
Both in fury and malice assault!  
Thou art a believer, and shalt be so still,  
When satan and hell have exhausted their skill  
To cause thee to finally halt!

Behold then the Lamb! thou in him art complete,  
"It is finished!" expiring he cries:  
Adore thou, and worship, and fall at his feet,  
In him, law and justice, and righteousness meet,  
Rise then, from despondency, rise!

Behold thou the Lamb! now ascended on high,  
He's thy justification become;  
Although he's exalted he hears thy sad sigh,  
And when thou art humbled thy spirit shall fly  
To Jesus, for ye are but one.

Thou then shall behold him and be satisfied,  
In his loveliest likeness shall shine:  
A final farewell thou shall bid to thy pride,  
With every monster infernal beside,  
And love shall eternally reign.

## THE CHRISTIAN'S LIFE A PARADOX.—Gal. v. 17.

How strange is the course that a christian must steer,  
How perplex'd is the path he must tread  
The hope of his happiness rises from fear,  
And his life he receives from the dead.

His fairest pretensions must wholly be waved,  
And his best resolutions be cross'd;  
Nor can he expect to be perfectly saved,  
Till he finds himself utterly lost.

When all this is done, and his heart is assured  
Of the total remission of sins,  
When his pardon is sign'd and his peace is procured,  
From that moment his conflict begins.

NEW AGENT.—F. W. Thornton, Owenton, Owen co., Ky.  
G. B. Thorp, White Hall, Holt Co., Mo.

## Obituary.

BR. BEEBE.—Our esteemed brother PETER L. COOPER, senior, deacon of Cow Marsh church, Delaware, departed this life on Monday the 21st day of June last, aged 51 years, one month and twenty-eight days, after suffering a very protracted illness which he bore with great resignation. He has left a widow and eleven children, together with many brothers, sisters and friends to mourn their loss in this affectionate dispensation; but we have great reason for gratitude to God, that we have not to mourn and weep as those that have no hope. Brother Cooper filled several honorable and responsible offices in our commonwealth, and, as I believe, with fidelity, and died justified before men: his justification before God, he did not expect grounded on anything short of the perfect and complete righteousness of his adorable Redeemer. When I reflect upon the many comfortable interviews I have enjoyed with our departed brother, in talking of the joys and sorrows of Zion, I feel almost constrained to cry out, O Father! why hast thou bereaved us of so dear a brother, so soon? nevertheless, not our, but thy will be done. If the society of our friends and brethren is so dear while here on earth, what will it be when we shall meet upon the sweet and heavenly banks of eternal deliverance; when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and death is swallowed up in victory.

Yours, &amp;c.

PETER MEREDETH.

☞ The above obituary was received several weeks ago, but on account of our absence from home, it has been mislaid and neglected until this late hour.—Ed.

Milford Mills, Va., Sept. 14th., 1841.

DEAR BR. BEEBE:—You will please publish in your paper the following list of appointments, which I purpose trying to fill, if the Lord permit, viz:

Tuesday, October 26, 11 o'clock, at the Gum Spring, Loudon county, Va., Wednesday, 27th., at New Valley, (where I expect also to meet with brother Crawford); Thursday, 28th., 3 o'clock, P. M., at Upper Seneca, Md.; Friday, 29th., 3 o'clock, P. M., at Patapsco; Saturday and Lord's-day, 30th and 31st., at Harford; Monday, November 1st., 3 o'clock, P. M., at Warren; Tuesday, 2d., at Black Rock, at such hour as the brethren may appoint; Thursday night, the 4th., with the Ebenezer church in Baltimore; and from thence on to my appointment at Shiloh, Washington City, the 1st. Lord's-day.

I remain yours in love,

ROBERT C. LEACHMAN.

## Old School Meetings.

An Old School meeting will be held, if the Lord will, with the Old School Baptist church at Hardeston, Sussex county, N. J., to commence on Saturday before the 4th Lord's-day in October next. All Old School brethren are invited to attend. Yours, &c.

GEORGE DOLAND.

AN OLD SCHOOL MEETING will be held, if the Lord will, with the church at Caroline, Pompskins Co., N. Y., on Saturday and Sunday the 2d and 3d days of October next. A meeting of the same kind is proposed to be held with the church at Vienna, Oneida Co., on Wednesday and Thursday the 6th and 7th, and at Wilton, Saratoga Co., on Saturday and Sunday the 9th and 10th of the same month. To all of which we are requested to invite the attendance of all our Old School Baptist brethren and ministers who may have it in their hearts to see and flow together.

The object of appointing these meetings in such rapid succession, is that they may not require so much time as to prevent a general attendance. Those who attend at brother Jewett's, (Caroline) may from thence perform the circuit in a few days.

## Receipts.

Elder R. Burrill,	N. Y.	\$1 00
Reuben Dunn,	"	2 00
Elder A. Nuckol,	Ky.	2 00
Charles G. Beebe,	Ct.	1 00
Total,		\$6 00

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBRON."

VOL. IX.

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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.

### REMARKS ON ELDER PARKER'S THIRD DOSE.

BROTHER BEEBE:—Though the kindness of brother James F. Crafton of Illinois, for which I would thank him, I received, a few weeks since, four copies of a pamphlet published by brother Daniel Parker of Texas, entitled *The Third Dose*. As brother Crafton wished me to notice through the Signs, the reception of the pamphlet, I will embrace the occasion to give also my views briefly on its contents.

Brother Parker's name has been pretty generally spread abroad as being the author of certain peculiar sentiments relative to the *two seeds*. In this *Third Dose* he advocates some sentiments relative to the origin of satan or the devil, which are not generally received. He appears very confident that the devil is not a creature of God. He founds his arguments for this opinion, 1st. On this, that God being the fountain of perfect light and holiness, and there being in him no darkness or corruption, it would be unreasonable to suppose that he should have brought forth that base, wicked, lying spirit or principle of darkness. 2d. On what is said in Col. i. 16—20, inferring therefrom, that if satan were the creature of God, he was created by and for Christ, and reconciled to the Father by the blood of his cross; making the *all things* in ver. 20 to be identically the same with the *all things* in ver. 16. But it appears evident to me, that brother P. has taken a wrong view of that portion of scripture, and that it does not support his argument. There certainly must be limitations to the *all things* mentioned in each of those verses. In the first place there is a limitation which destroys his argument on the very face of these texts; the Apostle in speaking of *all things in heaven and in earth*, says nothing of things in hell. Secondly, the *all things* created in heaven and in earth, as thrones, dominions, &c. cannot be universal,—for neither God nor his power or dominion, &c. was created. There must then be a limitation to this 16 verse, such as is expressed in John i. 3, viz: "All things were made by him; and without him was not any thing made that was made;" so here, *all things that were created*, were created by him; but God and his throne, &c. being uncreated

are excepted. And why may we not understand a similar exception to be implied in ver. 20, viz: that the *all things* which the Father reconciled by the Son, were the *all things* which it pleased the Father to reconcile to himself, and only such?—That the *all things* in this 20th verse cannot be extended to the full length and breadth of the *all things* even in ver. 16, is evident from a candid consideration of scripture. There are created things, invisible, in heaven, such as angels which were not subjects of reconciliation, having never sinned. There are, and have been dominions, principalities and powers on earth, which were created by, and for Christ, and used for the accomplishment of his purpose, and yet afterwards destroyed, and of course were not reconciled to the Father by the blood of the cross. There was the dominion or power of Pharaoh, God says, "For this same purpose have I raised thee up," &c.; and yet God raised him up, or created his power, to be overthrown, and of course not to be reconciled. There was Saul in his dominion over Israel, God says of him, (or if it be understood to be spoken of any other of the kings, the argument is the same) "I gave thee a king in mine anger, and took him away in my wrath," (Hosea xiii. 11) he and his dominion certainly were not among the *all things* reconciled. The same may be said of the Assyrian, Isa. x., and the monarchies' beasts, &c. brought to view in Daniel, and which were, and are to be destroyed by the stone cut out of the mountain without hands. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." Prov. xvi. 4. We certainly cannot therefore suppose that all of these *all things* were reconciled by the blood of the cross. Hence it is evident that the devil may have been created by and for Christ, and yet not have been reconciled by him. I do not pretend to have other people's eyes, but for myself, I can see no more objection to the idea that Christ created satan, to be used as an instrument by him, to bring about the occasion for making himself known in the work of redemption, and making his power, &c. known in sustaining his church against the assaults of hell, than to that of his raising Pharaoh up, for the purpose of making his power known in him.

Brother Parker does not undertake to tell how this enemy to God, the devil, originated; but he supposes he originated from the bottomless pit—the lower regions of darkness. Whether he was there hatched by the darkness, or brought himself into existence, he does not undertake to say. Yet he seems to intimate that he exists in himself; and if in himself, certainly of himself. His words are, page 22: "This enemy of God certainly now exists, and if not in God, which we dare not say, where then but in himself? if now in himself, why

not have existed in himself when he appeared to the woman, &c.? Wherefore is the contention about this enemy existing in himself, but by reason of ignorance, darkness and corruption being engaged to reproach the character of God; for if iniquity does not exist in itself, it of course must exist in God, which would be as much as to say that holiness and corruption existed in the same being," &c. Brother Parker evidently possesses a strong mind, yet he appears somewhat confused here, at any rate he has confused his argument, blending the intelligent spirit, satan, with iniquity a mere principle of action. There is also an inconsistency in denying that the devil exists in God, and yet admitting as he does, that God fills immensity, and comprehends eternity in heaven, earth and hell. There is a difference between existing in God, living within his compass, by his power, and under his control; and that of being a part of God. But I will notice the two supposable cases of satan's coming into existence if not created of God. 1st. That he was hatched by, or somehow produced from darkness. That satan is a spirit and an intelligent being, will be generally admitted, his temptations of the woman and of Christ are proofs positive. Could such a being be produced except by a creative intelligent power? Is darkness such a power? Certainly not. Have we not, some of us, laughed at the shifts some of the ancient philosophers were driven to, in accounting for the existence of things without admitting the existence of God? They supposed matter was eternal; that in its floating through space, it fortuitously came into contact so as to form this globe and the heavenly bodies; that vegetables, animals, men and life were produced by its fortuitous combinations. The idea of an intelligent spirit being spontaneously produced from darkness is as absurd as the above. When God created the heavens and the earth, darkness was upon the face of the deep, yet it was without form and void, until the Spirit of God moved upon the face of the waters. Gen. i. The other supposable case, is that the devil is self-existent. But it must be self-evident that if he exists of himself, he exists at his own pleasure, and of course, as he pleases to be. Hence he could at his pleasure be as powerful as the God who made the heavens and the earth; and he would be a God equal in power to the God of the scriptures. Thus we should have two opposing Gods, each omnipresent, almighty, &c. But if there is any such god besides the God of the scriptures, our God knows it not. Isa. lxiv. 8. Indeed either of the above suppositions are more absurd, than that God made the devil a corrupt being as he is. But even this is by no means a necessary supposition, as is evident from the light we have in relation to the existence of man, and his subsequent depravity.

It is however necessary to enquire what sin is, and whence it came, in drawing our conclusion concerning the origin of satan, as brother P. seems to make *iniquity*, itself the same as the devil.— And he elsewhere, and others speak of it, as a creature, a something existing separate from its connexion with intelligent creatures. There is neither reason nor scripture to support such an idea. The Apostle in describing it, tells us simply that *it is a transgression of the law*. 1 John iii. 4. It is the act or the principle from whence the act is performed by an intelligent creature by which he violates his obligation to God, his Creator. Hence it could never have existed, had God never created any accountable intelligencies, either spiritual, or human; and can now only exist in connexion with their existence and accountability. Hence if satan were not a creature of God, and under obligation from the fact of his creatureship, to love God and be holy to him, however vile and abhorrent his disposition and acts may be, there could be no *sin* in him; because no accountability nor transgression. The following will, I think, be admitted as self-evident propositions. That the mind of every intelligent creature is active; that it will act either from love to God as its Creator, or from love to itself separately considered; that from its being created by God it is under obligation to act in subjection to God or from love to him; and that there would from the consideration of its own distinct existence, be in the mind of this created intelligence, a spontaneous preponderance to act for itself, or from love to itself. And what would this making of self the primary motive of its action be, but acting for self in opposition to God, and consequently in opposition to his obligation to God, as having the first right to his services, and also in opposition to the equal good of his neighbor?— Self-love carried out, is but enmity to every other being coming in competition. Hence as God alone is love and the fountain of that love, which has in it no opposition to others' good, unless, he communicate to creatures, even the highest the *love of God*, or that pure love of which he is the fountain, so as to influence them to act therefrom, they would, thus left to themselves, act from self-love, and thereby set self up in opposition to God.— Thus when God created man, he gave him a test, in the tree of knowledge, whereby he might show his first love to God by obedience, or the preponderancy of self-love by disobedience. It is true, that through satan's being permitted to deceive Eve, and Adam's love to her, which was but love to himself in another shape, (see Eph. v. 28) he was peculiarly tempted thus to forego his obligation to obey God and to act from the principle of self-love; and this strengthened him to act out this preponderancy as an individual being, even in the full view of the penalty annexed to the prohibition which his Creator had enjoined upon him. And we see the result was that Adam disobeyed, and as a penalty, and perhaps natural consequence, sank under the entire dominion of this self-love, and therefore became an enemy to God, became sensual, and barred from all connexion with God,

and from all communications of love and favor from God, excepting through the provided Mediator. How that every thing within, and around him partake of this abandonment to selfishness, his passions, appetites, the beasts of the field, the earth, &c., so that nothing is subservient to the temporal good of man, but by restraint and constraint, by labor, toil, &c. I will not now detail.— Suffice it to say, that we have, as showed, scriptural ground to tread on, in accounting for the introduction of sin into the world, and man's becoming depraved; it is a plain transaction and a natural consequence of man's being a creature; that is, being dependent and accountable, and being left to act from the influence of his own mind, without those communications of the love of God which would constrain him to holiness. Why may we not then without presumption, infer that such was the origin of the devil? Could God not have created spiritual beings of a high order, and leave them thus to the influence of individual or selfish considerations, and thus to set up themselves as the supreme object of their love and action, in opposition to their obligation to God, without his being the author of sin, or without sin being created by some other independent creative power?— Surely God is not the author of man's sin, that is, his sin is not any thing which God infused into him, though he would not have sinned, had God not created him an intelligent being, and of course an accountable one. Neither would he have sinned, had it been the pleasure of God to communicate to him of his love so as to confirm him in a state of holiness; for we know God could have confirmed him in such a state, as easily as he has, those angels which remain holy, had it been his purpose so to do. But, we also know, that God did create him, and that in uprightness, and that he left him to transgress, and thus entailed sin upon himself and his posterity. And *who art thou, O man, that repliest against God for so doing*, and for so having purposed to do? And what greater objection can there be to our thus accounting for the origin of Satan? This one thing is certain, that if satan exists independent of God, he can act independent of God, and therefore, however limited his powers, he can to the extent of his powers thwart the purpose of God; that is, his acts will not be subject to the predestinating purpose of God, and hence God cannot know beforehand, what his acts will be, and will therefore have from time to time, to adopt new plans to counteract the machinations of the devil. Hence the supposition of satan's independent existence, plunges us into all the depths of *arminian, atheism, or polytheism*, whichever you please to call it. This verse also of brother Parker's, contains sentiments directly contrary to the doctrine, that all things are subject to God's predestinating purpose, viz:—

“Could one angel of light be corrupt and fall,  
By the same path might follow all,  
Heaven be laid waste, God left alone,  
Nothing there for Christ to gather in one.”

That any and every created intelligence, however high, or low in the scale of creation, would fall, if it were the pleasure of God to leave them to do it,

by leaving them to act from their own self-determining wills is certain. And if God had not pre-determined to confirm any in a standing of holiness, all without reserve would inevitably have fallen. But God had the sovereign right to determine who, and how many he would leave to themselves, and who, and how many he would establish under the influence of principles of love or holiness to him. And if God is God, then these he purposed to establish thus, are as certain, as is the throne of God, of remaining established in their standing. What then becomes of brother P's. *Might follow*? In reference to brother Parker's views of the *two seeds*, there is nothing on that point, in his *Third Dose*, to which I particularly object, excepting his notion that sin is a something put into man by satan, and which he calls a *spiritual image of the serpent; and a heart formed in the soul, by the serpent, &c.* How much more confused is such a view of sin, than the plain, simple view given of it in the scriptures, viz: that *sin is a transgression of the law*; and that the reign of sin is the consequence and punishment inflicted upon man for having yielded himself a servant to it, by his first offence. 1 John iii. 4; Rom. v. 18—21; and vi. 16. His views on the *two seeds* in his former treatise on that subject, I object to, as strongly as I do to his views of the origin of satan and of sin. But I will not now go into an examination of those views, as they are not the subject of this pamphlet. I will however further say that brother P's. views, as given in both pamphlets, encroach upon the doctrine of the sovereignty of God, as I understand it taught in the scriptures. In the one under consideration, by making the devil out, to be other than a creature of God, he cannot be a legitimate subject of the divine sovereignty, unless made so by conquest.— In his *two seed* system, he places the distinction of the elect and non-elect upon other grounds than the sovereignty of God in election. Where the Apostle would say, *The election hath obtained it, and the rest were blinded*; brother P. if I understand him, says *the original creation of Adam hath obtained, and the rest not being a part of that original creature were blinded*. But brother P's. error, if, as I think he is in one, does not so immediately touch the doctrine of Christ, as to require a withholding of fellowship in my estimation from him. On other points his views appear very clear in the doctrine of Christ, of salvation by grace, and of the work of the Holy Spirit in regeneration, &c. And he certainly has given, in this pamphlet, a very powerful and correct delineation of the war *itself*, that is going on between God and the old serpent, or rather between Christ and anti-christ. My desire is, that he may be led to re-consider his views on those peculiar points of difference, and to enquire, whether in endeavoring to find an excuse for God in reference to the introduction of sin, and the leaving of the non-elect to finally perish, he has not injured the cause of truth, and given thereby, the enemies of truth an advantage over him.

A part of this pamphlet is in answer to a com-

munication of mine, published some time since in the Signs, on the subject of *washing feet*. That part of course requires a little more particular attention from me. But I must defer it to another opportunity.

My love to you, to brother Parker and brother Crafton.

S. TROTT.

Centreville, Fairfax Co., Va., Sept. 14, 1841.

FOR THE SIGNS OF THE TIMES.

To Eld. S. Trott,

Centreville, Fairfax Co., Va. :—

ABOLITION SOCIETIES—NOT FOUND IN THE GOSPEL.

NUMBER II.

The address of the "National Committee of Correspondence," says, If you will go into this glorious army, raising for our enslaved brothers, you have a commission sealed with the blood of Christ, ready to be delivered to you. As this sentiment is published to the world as a part of the creed of abolitionists, and as an inducement also to enlist men into their service, we should be wanting in courtesy if we treated so prominent a part of their faith, with entire neglect. The pretended successor of saint Peter, when, in 1206, he commanded a crusade against the Waldenses, promised only paradise and the remission of all sins to those who should bear arms forty days in that holy warfare; and sometimes the touch of some old bone or relic for absolution, has been resorted to for the benefit of the church: but in no instance have we read of his assuming to seal the commission of his officers *with the blood of Christ*. This most extravagant doctrine seems to leave the pope on the back-ground, ashamed and mortified, as well he may be, while it stretches onward beyond the utmost verge of even Mormon faith. Of all the enthusiastic sects which have yet arisen, which of them has assumed to use the blood of atonement for seals upon their commissions, as we use wafers or sealing-wax? Had this "National Committee" explained their declaration to mean anything less than it legitimately claims, it would have lessened the fearful amount of impiety which now attaches to them. But so far from this explaining or apologising are they, that, through the entire lengthy and labored address, sentiments of the same extravagant class appear to almost smoke and burn and blaze. Such seem to have been their untiring, strenuous exertions for high toned language, and for sentiments which had never been reached, that one might almost suppose them desirous to press some desolating tornado into their service.

This sentiment, in its consequences, destroys the only foundation of a sinner's hope; for if the blood of Christ was intended for seals on abolition commissions, where is the atonement for sinners, and what shall cleanse us from all sin? If such sentiments are published and advocated; if they are brought forward as a part of the foundation on which abolition societies rest; if the pulpit and the press are put in requisition to excite community, and to persuade and induce men to admit and be-

lieve such an astounding and monstrous doctrine, ought the fear of being accused of political partialities to paralyze our tongues and our pens?—May we not in the fulness of the heart speak the truth as it is in Jesus? It does appear to us that the consequence of their ascendancy must be a union of church and state—an ecclesiastical establishment. That abolitionists intend all this we do not mean to insinuate, nor permit ourselves to believe: but there is no doubt that a man may have highly marked symptoms of a most dangerous disease, without knowing that so fearful a disease is fastening its claims upon him; but when the *virus* has performed its office through all the blood, and the eruption appears on the surface of the skin, the disease has then identified itself, and all must acknowledge it to be the *small-pox*, while the patient, however unwilling, must abide its pains and penalties. That there is a deep under current at work for a union of church and state, there is no more doubt than if this were the avowed aim and end: and already such evidences appear on the surface as approximate that dreadful identity.

But, as every reader must be disgusted and sickened with the above sentiment, or abolition doctrine, we turn to another part of the address, which must be a treat to such as can understand the meaning of the following:

"Humanity, a new element, has been found in the ballot-box of 1840:\* the power which will overthrow slavery is the terse literature of the northern ballot-box." *Three millions of groans*; or rather it says, *The groans of three millions of bondmen have penetrated the ballot-box!*

The agony of this style leaves lord Byron in the distance, who has been very justly admired for the following agonizing verse:

"Go when the hunter's hand has wrung,  
From forest den, its shrieking young;  
Go tame the raging lioness—  
But name not, mock not my distress."

This address forbids any abolitionist to vote for any man for town constable or path-master, except the candidate is an abolitionist and a tee-totaler; and as an inducement for others to join them, they offer commissions which they say are sealed with the blood of Christ! Is it intended to accomplish immediate abolition by obtaining an abolition majority in congress, and attempting to force the slaveholders to submit, despite state rights and state authorities?

Is this the way to purge the government from being conducted by the "ungodly"? Must men standing high in the church take the lead, as is frequently declared? Cromwell was professedly a very godly man—his officers all preachers; his private soldiers all converts: he was continually purging both houses of parliament, the army and the country, imprisoning and killing whom he called the ungodly, and he uniformly declared that he did all this for the upbuilding of the church, for the glory of God. We do not suppose that abolitionists desire to imitate the very pious "protector,"

\* The first after the organization of the church-and-state Abolition party, as separate from and independent of all others in their political power.—Ed.

or that any of them are at present in waiting expectation of a cardinal's hat. Notwithstanding there seems to be an ambitious spirit; and the supremacy of church over state has been effected in other countries, and may be in ours. But suppose an Abolition majority in congress should be obtained, and the constitution of these states should be violated, and the state constitutions broken down, while anarchy should riot and revel over all this commonwealth,—but the supposition is too frightful. As well may we hope for safety and peace when some *mine* beneath us is already sprung and our liberties engulfed forever, as when the constitution of these states is violated, and the state laws broken down. We cannot perceive how their scheme can be carried into effect without putting to imminent hazard the liberties of our country, and giving it an ecclesiastical despotism.

But why continue to array the north against the south? No good has been compassed by it. It has only brought states, churches and individuals into conflict, and riveted the chains of the slaves more firmly. If the union of these states be at last broken up, and a line of national demarkation carried vigorously out between us, whoever survives the dreadful catastrophe, may witness sterner and more agonizing scenes than were acted by the contending houses of York and Lancaster.—Border wars are always cruel and vindictive—and ours may boast a bloodier field than even Falkirk or Bannockburn. Do any who are acquainted with the high minded, the chivalrous south, imagine that they will be driven as an unresisting flock? They will stand upon the beach and border of their country, as a wall of fire. Under such discipline they will never submit,—sooner you may see their naked bones piled high as their mountains, or scattered on the breadths of all their plains.

If we take this national address as a standard of their religious claims and intentions, it would seem, from the inducements held out, that they intend to melt into one mass whatever cannot resist the heat; thus forming a new material from different ingredients, as quicksilver and sulphur, by a chemical process, part with their primitive qualities and become cinnabar.

The increase of their numbers has heightened their pretensions: like a stream at first gentle and fordable; but fed by many tributaries and swollen by the recent rains, it becomes a torrent in the gorges of the mountains, and a sea on the plains below. In the distance it seemed only the gentle gathering of a few clouds,—but in its approaches it threatens as a desolating tempest.

This address unblushingly affirms that "the insolence of piracy is true southern chivalry,"—and further, that "The president and vice president have declared, yea, pledged themselves to maintain the greatest lie in the universe." It gives us the form of the oath which they declare his excellency Martin Van Buren took at his inauguration, and William H. Harrison after him.—But I leave them for the next communication.—Of all the phrensies to which the human mind is liable, a religious phrenzy is most dangerous.

WALDO, A NORTHERN BAPTIST.

FOR THE SIGNS OF THE TIMES.

*A dream cometh through the multitude of business; and a fool's voice is known by the multitude of words.*

SOLOMON.

**BROTHER BEEBE:**—Since I have a moment more that I can devote to write, and so much spare paper, I will tell you a dream that I had after day-break on the 19th instant. I awoke and found it was the dawn of day; but the house was still, and I somewhat wearied with my journey,—so I lay thinking, and dropped fast in the embraces of slumber. And as I slept I imagined that I was in company with several religious persons, and we were conversing on religious subjects: and I soon found that one of the company professed to fellowship all religious people,—it made no difference what sentiment they held, or what order they belonged to; all were loved alike, and all ought to be one body, and have no divisions among them. And while I was expressing my sentiments upon the subject with as much freedom as my opponent it caused such grief of mind that my opponent had no fellowship for me, nor my religion. I awoke and behold it was a dream!

*Query,* Do not such characters condemn themselves in that which they allow?

*Query 2d,* Are such characters honest—who profess to love and wish for a union of all religious denominations?—who cry out so against divisions and yet cannot fellowship those who plead for bible testimony for all their religious sentiments and practice?

I have no particular wish for this to stain the Signs.

Is the above a "filthy dream"?

A DREAMER.

FOR THE SIGNS OF THE TIMES.

## THE LATE ELDER DANIEL DAVIS.

**DEAR BROTHER BEEBE:**—The unhappy difficulty which arose between Elder Davis and some of the Old School brethren a short time before his death, and which has been made the subject of some strictures in the Signs by myself and others, and the way in which the matter was left in those publications, seems to make it incumbent upon me to bring up the rear and close the scene; and now that the excitement is over, that one of the parties to the controversy is no more in the land of the living on earth, it appears to be a suitable time to present for the consideration of brethren, the following sketch of Elder Davis' life, embracing only, except by reference, a few months and years anterior to his last illness and death. And in order that I may be fully understood, that my motives may be known and appreciated, so as to prevent any hard feelings on the part of any, or even the necessity for any reply from any person whatever, I deem it proper in the outset to throw in a disclaimer. To assure all who feel any interest upon the subject, that I have no wish or disposition whatever to review formally what has been published in the Signs in relation to Elder D., nor to enter the field of controversy with any brother who may have felt aggrieved with him. To stir up afresh

those heart-burnings and animosities which may have had a momentary seat in the breasts of brethren, I have no disposition whatever. What has passed in this matter, in the providence of God, cannot be recalled, a reference to it can only be useful to us so far as we may learn in future to avoid the extremes to which we verged under excitement, and copy, and adopt as precedents any worthy examples which may be found in that controversy.

I profess, without egotism, or claiming to myself any extraordinary share of sagacity and discernment, to have been as intimately acquainted with Elder Davis, his views of the scriptures, his disposition and temperament, as perhaps it is possible for one person to be acquainted with another. Taken altogether, he was an extraordinary man! The faculty of concealment and cunning were not very predominant in him; but he almost invariably presented to the spectator the worst of his character. His gift of utterance—his splendid talents, together with his untoward course in many other things, led a certain preacher to say of him a few years ago, that, "When he went into the pulpit he ought never to come out of it, and when he came out he ought never to go into it." His view of gospel doctrine, whether right or wrong, were never concealed, but were proclaimed with a boldness bordering upon harshness, and often severity towards his opponents. He was known in this state for twenty years and upwards, or from his beginning in the ministry, until he moved to Philadelphia, as an uncompromising opponent of the old lady *Arminianism*, and her entire brood of institutions. And I recollect distinctly that the first information I received that some of the brethren had taken a formal stand in opposition to new measures at a church called Black Rock, in Md., was from brother Davis, also the intention of—"an association of brethren," to publish a paper called the Signs of the Times, as appeared in a prospectus which he had, and he seemed to be greatly delighted with the bold stand avowed therein, that they did not intend to beg for quarters, &c.

The brethren here, and hereabouts, knew his disposition perfectly well, and consequently knew how to manage him. They regarded the vessel as a crasey old hull, in which dwelt no good thing; but they respect it, and took care of it notwithstanding, for the sake of the treasure it contained. Many of the brethren in these parts have experienced similar scenes with Elder D. to that described by brother Crawford, but not so violent. I have now in my possession letters which I received from him whilst he lived in Baltimore, in which he positively refused to fellowship me, on account of my dissent from some of his proceedings in that city. I have frequently thought, in reference to my own case with Elder Davis, that I could adopt the language of Calvin, concerning Luther's abuse of him on account of some difference of opinion between them on the doctrine of transubstantiation. He said, "If Luther should call me a devil, I hold him notwithstanding in such veneration,

that I shall always own him to be an illustrious servant of God; who, though he, abounds in extraordinary virtues, is not without considerable imperfections."

Whether it is an imperfection or virtue, let others say, but it seems to be peculiar to me that when I am once settled and grounded in the belief, upon scriptural, gospel evidence, that an individual is a christian, born of God, it is next to impossible for me to be led to abandon him, or give him up as an enemy to truth. And here I can say, though I am weak, short-sighted and imperfect, yet I know of no one individual of my whole acquaintance who has gone off into the support of the schemes of the day, that I ever had firm and unshaken confidence in as a lover of truth. It is true that in regard to some of them I would hope in the judgment of charity that they knew the truth, though sometimes it was *hope against hope*; but there was always something lacking on their part, which was not fully explained until they, "being let go, went to their own company."

I am inclined to the opinion that Elder Davis did use some such strong expressions to brother Crawford as he has ascribed to him in his letter; and this the church at White Oak concedes, in a short tribute of respect which they have recorded to his memory; but that he ever apostatized from the stand which he always maintained, and went over to the New School party, with all due deference to the judgment of others, they can never believe, neither can I. I could not believe it, entertaining the opinion I do of the man, though every individual in the city of Philadelphia were to affirm it. And yet I admit that enough transpired to shake the confidence of those who did not know the man.

I will just here say to brother Beebe, that in reference to my questioning the propriety of publishing such communications in the Signs as brother Crawford's, I know of no brother in connexion with any church I serve, and to the extent of my acquaintance, so far as any have expressed an opinion to me upon the subject, but who entirely approve of my letter and of my views upon that point; and subsequent reflection has but confirmed me in the views which I then expressed.—Brother Beebe knows that he has been censured by many of his brethren for his harshness and severity in dealing with the anti-christian party, through the Signs; but I have not been one of them. Believing that every brother has his proper gift of God, I have been willing that each should exercise such gift as the Lord should give ability. I wish to blunt none of the arrows that are shot at anti-christ. I am not for attempting to reconcile Christ and Belial; nor for making peace and friendship where God has made division and enmity: I am for giving anti-christ no quarters—for a war of extermination. But for the saints I have altogether a different feeling; and though they err, yet I cannot kill them. Let the exhortations, the warnings, the reproofs and rebukes of God's word, be faithfully and in love applied to them, but let them not be executed. Brother Crawford himself would

show his consistency to a greater advantage if he would stand aloof from the ministry of Mr. Dodge whilst he censures others for having him to preach for them. I merely submit these reflections in order that what has passed in this case may not be used or cited hereafter as a precedent among the Old School Baptists, nor that we be taunted by our enemies with setting up other tribunals than the church of God to deal with offending members.

There is something, however, very remarkable in this affair, and which I confess I am unable to account for satisfactorily to myself. It is the part in which Elder Davis is said to have used harsh and unbecoming expressions towards Elders Beebe and Trott, that in fact he declared a want of fellowship for them, &c. In a letter addressed to him last October, I informed him what rumour said upon this subject, and on the 10th of November, he answered my letter, and said in reply to that particular part :

"With regard to what you have heard rumored about the probability that Elder Trott and Beebe, and myself were about to split, I have only to say, that what I have objected to in some of their views, has never on my part been a cause of non-fellowship. At the Delaware Association I felt it my conscientious duty to preach a discourse to disprove the following sentiment, which is a leading one with some of the Old School preachers, to wit, 'That it was not designed by Christ that his gospel should be preached to the unregenerate, nor was the preaching of the gospel designed to have any instrumental influence in quickening and bringing the sinner to repentance.'" Following this, is a reference to some of the scriptures which he used in support of his views. It will be seen that this avowal agrees with his letter to brother Crawford, in which he separates the men from their opinions, and only non-fellowshipped the latter.—To reconcile these avowals with the report that he non-fellowshipped those brethren, is the difficulty with me, and if both are true it shows a strange fluctuation of mind, if not insanity.

At the date of this letter, he was confined by indisposition, the same disease that terminated his mortal existence. He says in the commencement of this letter, "You will be surprised when I say to you that I feel myself swiftly descending to the grave. \* \* \* \* \*

Eighteen months past I underwent a salivation, immediately afterwards I took cold from having been caught in a rain at a funeral; and from that time to this I have never been clear of a cough, and under these circumstances, preaching three times every Lord's day, and one evening each week, it has borne me down until now I am not able to preach, and have instructed the deacons to get supplies until I shall see how it will go with me." It will be recollected that it was under the circumstances here named that the deacons invited Mr. Dodge and others to preach on the opening of the upper part of the house; and I have been informed that Elder Davis had no part or lot in getting those preachers, but that he said, although he felt as if he had but little to do with time and

church affairs, yet he thought the church was inconsistent in inviting those preachers into their house, &c.

On the 31st of Dec. I received another letter from him, in which he says, "I apprehend from what I communicated to you in my answer to your last letter, you have been looking out for a notice of my decease; but I am still lingering upon the shore of time. Three evenings past, a sister, whose voice is like the nightingale, sat by my bed and sang the hymn with these verses in it :

'O! could we make our doubts remove,  
These gloomy doubts that rise,  
And see the Canaan that we love,  
With unobscured eyes.

Could we but climb where Moses stood,  
And view the landscape o'er  
Not Jordan's stream, nor death's cold flood  
Should fright us from the shore."

While singing, I thought that Jesus and the heavenly Canaan appeared so glorious, that my fears were gone, and I could willingly have stretched across the Jordan of death for Immanuel's land, but the time of my departure has not yet come; and although my physician says that I am getting better, I am still of the impression that I shall not recover.

Dear brother, as I am very weak, and can scarcely put two sentences together, I must be short.—Last Lord's-day our house being finished, was opened for worship, but I was confined and could not be present. The members have had different supplies, but they say, that to them it is not the gospel." Following this, he expresses a desire to visit Virginia, should the Lord raise him up, &c., which shows a discrepancy in his own letter, to be accounted for perhaps from the disease which was preying upon him, the effect of medicines, and other afflictions which I know something about, and which shows that he was not constantly himself during his illness; for he had said in the foregoing part of this letter that he did not believe he should recover, &c.

I will now close this communication with a brief notice of his last hours, as communicated to me by those who were eye-witnesses on the occasion.—

One writes as follows:

"I feel myself at liberty to say, that, when brother Davis was in his right mind during his last illness, he deviated not from that doctrine of faith which he so boldly and fearlessly contended for when he first came to the city, and during the time he had health to preach. His mind by disease and medicine at times became weak, and this could be clearly discovered by those who were well acquainted with him; but at other times when he was free from pain and the effects of medicine, he was found glorying in those same doctrines which he had so faithfully and fearlessly preached.

Brother Davis has left a manuscript upon some doctrinal points, which he corrected in the commencement of his illness, which, if you should be spared to visit sister Davis, you can see; and I am satisfied that when you peruse this work you will be perfectly satisfied, that brother D. had not deviated in his views on doctrine. The introduction, or caption is, 'An attempt to settle with all exper-

imental christians the great controversy concerning faith and repentance.' I can only give you his concluding remarks: 'Finally, we conclude that as faith and repentance are grace gifts in the salvation of the sinner, who possesses no power of any kind, or degree, to obey any moral condition of his salvation; that the Commander is not to be understood as making it obligatory, and the duty of all who hear, or read, or who have an opportunity to hear or read the gospel proclamation, to believe and repent; but that the Commander is to be understood as making known his plan whereby he infallibly brings to faith and repentance the elect, for whom Christ died; and therefore, so far from being the duty of any—it is the duty of none.'

Brother Peckworth writes me as follows: "I visited brother Davis ten days before his death, and found him very ill in body, but enjoying health of soul under the influence of divine grace as I believed, resting on Christ the rock of ages, waiting his Lord's summons; after considerable conversation about the things of God, (leaving minor considerations on one side) I found him firm and unmoved in the same precious doctrines and heavenly truths, which he had been by his blessed Master assisted so ably to defend and support; I then prayed with him and for him, and left him. With the members of the church I conversed freely, and did believe they were the same in sentiment as when you and I were together there, with the exception of some circumstances which grew out of the much to be lamented excitement which had taken place; after which I went to Wilmington where I staid at my daughter's. I paid another visit to Philadelphia and called to see brother Davis again, four days before his death, found him in his mortal frame sinking, and drawing nearer his end, but more vigorous in mind, he said to me, 'My dear brother Peckworth, the Lord has graciously led me to fresh discoveries of the plan of salvation, and showed me the glories of my Saviour, and set me down on him as my resting place, where I am happy and unmoved; blessed be his name! I am waiting his will.'

I think I have given you, as far as I can recollect, his own words. Again, I prayed with him and for him, and returned to Wilmington—then went to the Delaware Association; after mingling with my brethren in the services of the same, returned to Wilmington, and found at my son-in-law's a letter from the trustees and deacons of the church, and by the request of sister Davis, soliciting me to come and preach the funeral sermon of brother Davis.

My dear brother, from a variety of circumstances which exist and disturbed my mind, my agitations and feelings were such on the solemn occasion as I cannot describe: a little over three years before this I was sent for from the same place to perform the funeral services for my dear and well beloved brother Kitts, and now sent for from the same place to perform the like services for my dear and beloved Daniel Davis, who has succeeded brother Kitts, it seemed too much; at first I hesitated and said to my dear wife, I believe I cannot go—she said to me, that would be cruel. This was near night,

and I went to bed under great agitation of mind; the next morning I awoke, the request came into my mind, I thought of brother Davis' trials and afflictions, and that portion of God's word came into my mind recorded in 2 Cor. iv. 17, 18: 'For our light affliction which is but for a moment, &c.' O how suitable for a morning's discourse thought I, on this solemn occasion! for if I complied with the request I expected to have to preach three times; immediately there rushed into my mind the words, Psa. xxiii. 4: 'Yea, though I walk through the valley of the shadow of death I will fear no evil,' &c. As the funeral was to take place at 1 o'clock, that appeared a suitable passage for that discourse. Then contemplating how earnestly brother Davis had contended for the faith (as I was persuaded he did) which was once delivered to the saints, and had, as I firmly believed died in the triumphs of the same blessed faith; another text of scripture rushed into my mind as a suitable text to close the services of the day, recorded in 2 Tim. iv. 7, 8, 'I have fought a good fight, I have finished my course,' &c. Being still on my bed, no one stirring, under these exercises, I thought the Lord was with me, and had given me these portions of His word, with sufficient matter suitable for the day, I determined it was the Lord's will I should go, this fixed my mind—I arose and sent them word, God willing, I would be with them: I did go, and was graciously assisted—went through the whole of the services of that solemn day I think with the approving smiles of my blessed Lord."

I have also before me a lengthy communication from sister Davis detailing many interesting incidents of the last illness and death of her husband, but I have forbore to make any extracts from it. I understand that brother Bowen was with brother Davis about one hour before his death, that he had an interesting interview with him, prayed for him, &c. If it is agreeable to brother Bowen I shall be pleased if he will publish a concise account of his visit to brother Davis on that occasion.

I am,

yours in hope of eternal life,  
JOHN CLARK.

Fredericksburg, Va., Sept. 29, 1841.

FOR THE SIGNS OF THE TIMES.

Payton Creek, Clay Co., Ia., May 6, 1841.

BROTHER BEEBE:—While making the above communication, let me tell you that I have never been so pleased with a work of the kind, as I am with the "Signs of the Times:" the brethren that write, together with your editorial remarks seems so united in contending for the faith once delivered to the saints, that I am made to hope that the time is not far distant when the Lord will come in the power of his majesty and defend his poor bleeding Zion, and render to her enemies their just reward. Your views number 7, 9th Vol., on the duty of members to their minister, I am well pleased with. But I should like to hear your views of the best way to stir up brethren to a faithful discharge of that known duty;\* for there are so many ways talked of that the thing is never done, or very par-

\* This request will receive attention in our next.—Ed.

tially done: whether the deacons should see to it, and admonish the church to their duty, or the church meet and consult together; or whether there is still a better way. Give us your views when convenient.

Yours in the best of bonds,

JARED PEYTON.

### EDITORIAL.

NEW VERNON, N. Y., OCTOBER 15, 1841.

BROTHER JOHN CLARK'S LETTER.—Although our esteemed brother, in writing a short biography of the late Elder Daniel Davis, has assayed to avoid the use of any such expressions as would be calculated to elicit a reply from those who have been connected with the unpleasant excitement which existed a few weeks previous to the decease of Eld. Davis, we, nevertheless, feel called on (reluctantly indeed) to remark on some points involved in his letter. We commend brother Clark for cherishing the kindest recollections of the virtues of a departed friend who had been to him as a father in Israel; nor do we censure him for being slow to believe any report in which one so dear to him has been implicated; and we only ask that in the warmth of his christian regards for the deceased, he may do no injustice to his brethren, or to the cause of the Redeemer.

If brother Clark had made no allusions to the excitement at Philadelphia, we should not have felt, as we now do, called on to make any farther explanation; but in adverting to the Philadelphia affair by way of admonishing those who were involved in it, to avoid a similar course on a like occasion, we cannot avoid the inference that brother C. holds us, together with the brethren in Philadelphia, which were dissatisfied with the course pursued by Elder D., in connexion with what is called Mt. Tabor church, censurable for publicly dissenting from what we considered a palpable departure from the gospel of Christ. For us, under these considerations to publish the letter without remarks, would be a tacit acknowledgement that we had acted prematurely and culpably in what has formerly found its way into the Signs. We will not impugn the motives of brother Clark, nor do we wish to detract aught from the virtues of the late Elder Davis, while justice to ourself and to our brethren, as well as a conscientious regard for the cause of God, demands that we should defend the course we have pursued.

If the affirmation of all the citizens of Philadelphia could not change the opinion of brother Clark, we may well conclude his mind is too inflexible to yield to anything we have to offer upon the subject; yet as the letter of brother C. appears in this number, others less sanguine in their decisions may regard the reasons we give for our course, as good and sufficient.

Brother Clark and the brethren of the churches with whom he has been conversant on this subject, have perhaps taken a very different view of the whole matter from ours. They regard it as imperatively binding on us to expose and fight man-

fully and uncompromisingly against the powers of darkness—the children of the devil, &c.; but against a brother, a christian, or one in whom we do hope, or have hoped, the root of the matter abides, we are not to pursue the same course, even under similar circumstances. Here, if we mistake not lies the true secret of our difference: we feel bound by the law of Christ, to contend against sin and disorder wherever we meet with it. If a brother, however beloved, deserts the ranks of Zion, and connects himself with the alien, he must then be treated as an enemy. We have no right to judge of a tree, but by its fruits, nor of a professor, but by his faith and practice. While any walk in the order of the gospel, and profess to believe the principles of the same, (however, we may lack farther evidence of their genuine piety) we feel bound to treat them as christians; but, whatever may be our partialities and strong convictions of a gracious state, if they depart from the laws of Christ, we are bound to hold and treat them as enemies to the gospel. One man, professing to be of us, and making great pretensions to soundness in the faith, and one that stands high in the confidence of the saints, is capable of doing more mischief than a thousand open enemies can. A person that has been enlightened by the Holy Spirit, born of God, taught of God; and one that has sworn eternal allegiance to our King, the Lord Jesus Christ, is more inexcusable for opposing the truth, than those who have never known the Lord. The exhortations, warnings, reproofs and rebukes of God's word must be faithfully and in love applied; aye, and executed too, so far as we are commanded to shape our course in relation to such offending brethren. We have no disposition to kill; for that we are forbidden to do: but, "Them that sin, we would rebuke before all, that others also may fear." 1 Tim. v. 20.

We have, on a former occasion, mentioned that Elder Davis and the Mt. Tabor church had publicly professed through the Signs of the Times, to be an Old School Baptist church; and as such had invited Old School preachers generally to visit them, and the Old School brethren to contribute to their support in a pecuniary way. When the difficulty broke out, although we had been informed of the affair which occurred at the Delaware River Association, by several of the brethren that were present, we forbore to notice it in a public way, until we had sought and obtained a personal interview with Eld. D. and afterwards saw him and his accusers, face to face, before the Mt. Tabor church—and even then, although we discovered evident symptoms of corruption, we still kept the matter out of the Signs, until we saw it announced in the "Baptist Record," (so called) that three distinguished New School preachers had been selected by the church, to open their new meeting house. Having been told that the Old School preachers were denounced, not only by the church, but also by Eld. Davis, as intruding themselves where they were not wanted, we felt bound to let our brethren, (who had been invited through our columns to visit them) know the true state of the af-

fairs of that church. And we appeal to the Old School Baptists throughout our country to justify or to condemn us in making that announcement. We have never pretended to say that Eld. D. was not an experienced christian, and in possession of all those *superior talents* which brother Clark ascribes to him; but if the greatest, and dearest minister in our connexion, if brother Clark, or if an angel from heaven should pursue the course which Eld. D. and the Mt. Tabor people did pursue, our voice must be against their conduct.

That Eld. D. held some very interesting conversation with several of the brethren, a short time before he closed his eyes in death, and that he did upon his death bed declare his full belief in the truth, we have learned with much satisfaction; but the extract from Eld. Peckworth's letter, so far as it goes to justify the course of Mt. Tabor church, only proves to us that Eld. P. in his eagerness to catch the expiring prophet's mantle, was willing to forego all his predilections for Old Schoolism; for to our positive knowledge, Eld. Peckworth did know, at the time he wrote the letter from which the extract is made, that Eld. Thomas Barton, after having been specially invited by a committee of that church to visit and preach for them, was denied their pulpit, and that the most notoriously *arminian New School Baptist* preachers in the city of Philadelphia were called in to supply them, while the Old School were rejected, and that too with the full consent of Eld. Davis! When one of the brethren feeling aggrieved, called on Eld. D. upon this subject, Eld. D. told him, that it was better to call these New School preachers to occupy the pulpit during his illness, than to have the members running to hear them at other places in the city; and furthermore, that it was impossible for a church to stand her ground without taking the New School by the hand!! Now the ground of censure against us is, that, when Eld. D. and Mt. Tabor church took the New School by the hand, we withdrew from them *our hand*, having read somewhere in the *good book*, that, "He that is joined to an harlet is one flesh."

Brother Clark's extract from brother Davis' answer to his letter, contains a gross misrepresentation of the sentiments of *some of the Old School preachers*, and as this representation of the *leading sentiment* of some, is used in very close connexion with the names, Beebe and Trott, it would be easily inferred that Beebe and Trott hold, as leading sentiments, that the gospel is not to be preached to the unregenerate; and that the preaching of the gospel is designed to have no instrumental influence in quickening and bringing sinners to repentance, whereas, neither Beebe, Trott, nor any other Old School preacher of our acquaintance holds such sentiments. Elder D. had been fully advised that we hold that the gospel is to be preached in its purity to every creature, and we believe it is often used *instrumentally* in bringing offenders to a sense of their errors, that it is directed by the Spirit, and has an instrumental connexion frequently with that repentance which God giveth. But we do deny that the preaching of the gospel,

or any other instrumentality whatever is used in quickening dead sinners: the quickening of a soul is immediately the work of the Holy Ghost; and until quickened, the preaching of the gospel can have no favorable influence upon it. We do not, it is true, in preaching the gospel to every creature, attempt to apply what the Spirit saith unto the churches, to such as have no ear to hear, or heart to love such divine communications. We think it would be improper, to say to a company of robbers, murderers, or gamblers, if we were to find them acting in their element—arise, and be baptized; or, fear not little flock, it is your Father's good pleasure to give you the kingdom; or to say to a company of tried, tempted, persecuted and afflicted followers of the Lamb, "Ye serpents, ye generation of vipers, How can ye escape the damnation of hell." We can patiently bear to be reviled by open enemies of the cross; but to be grossly misrepresented by those who profess to be our brethren, is hard indeed. As to the nice distinction drawn between *men and things*; between us and our sentiments, it may pass for all that it is worth. For our own part, we consider the fellowship of those who differ essentially from us in sentiment perfectly valueless. It was however proved, in presence of our self and the Mt. Tabor church, that Eld. D. had in their open church meeting declared non-fellowship for those whom he was pleased to designate *Black Rockers*, and that he had mentioned several names in particular; but all this we regard not, nor would we now allude to it if we were not called to do so in justification of our cause.

In closing our remarks upon this subject, we repeat, that our object in this article is not to impugn the motive of brother Clark, nor to detract from the just merits of the lamented dead; neither do we wish to protract the discussion of the subject: but our design is to:

First, Correct wrong impressions which wrong information has produced on the mind of brother Clark.

Second, To correct such wrong impressions as his letter, without these explanations, would produce on the minds of our readers.

Third, To justify the course pursued, in this matter by ourself and brethren who have publicly dissented from the course of Eld. D. and Mt. Tabor church.

Fourth, To correct an important misrepresentation of the *leading sentiment* of some Old School Baptists.

But, the most important object of all, is to state distinctly our full conviction of the importance of dealing with professors of religion, not according to our feelings, or partialities; or even our full confidence that they are experienced christians; but rather according to their conformity, or non-conformity to the faith and order of the gospel of Christ. The profession of Old Schoolism, or reputation for talents or piety shall not deter us from administering the reproofs and the rebuke of the gospel to all offenders, so far as the Lord may enable us. Our eye shall not pity nor our hand spare.

**SUNDAY SCHOOL RELIGION—ITS EFFECTS.** We have just read an account of a most horrible murder, perpetrated in the most deliberate manner at the Cambridge Almshouse, Cambridge port, Mass., by William H. Britton. Britton was a pauper, and possessing some literary acquirements, was employed in teaching the children of the establishment; his victim was a young Irish woman, Miss Sarah Stevenson, unto whom he had made a proposal of marriage, which she declined. After several weeks deliberation upon the subject, he provided himself with a huge carving knife, with which he entered her apartment, which she left on his entering, he pursued her into another, and seized her and threw her upon a bed, then drew the knife from his bosom, and first attempted to cut her throat; but she parried off the knife with her right hand, in which she received a severe cut; he then plunged the knife between her right shoulder and breast through her heart and lungs, and out under the left shoulder-blade, she sprang from the bed, but fell and expired immediately, in the presence of two women who occupied the room, and who had tried in vain to prevent the awful murder. He was secured, and on examination acknowledged his guilt, and now awaits his trial, Miss Stevenson, the "Boston Post" states was about 20 years of age, and quite handsome, very intelligent, of good character, and exceedingly desirous of mental improvement; was much respected for her good character, although sickness and poverty had compelled her to take a temporary residence at the almshouse.

"Half an hour," the Post farther states, before he, [Britton] "Committed the awful deed, he led the religious services in the sabbath school of the establishment, with apparent profound sincerity and devotion, and joined the children in singing with marked fervor."

There is now confined in the Sullivan Co. jail, within twenty miles of our office, a man who provided himself with the deadly implements of death, and on Sunday on his way to the residence of the victim that he intended to murder, stopped and led the religious exercises of a *class meeting* (so called,) at the close of which he pursued his course to the house, and in a most shocking manner butchered a citizen of our country.

Such examples are becoming so frequent as to excite but little attention. It is not long since, a man, if we recollect aright, in Dutchess Co. attended one of those bedlams, called protracted meeting; and under the influence of a phrensiad state of mind, contracted there, killed two of his own children. Two instances of insanity and death from the same cause have been witnessed in this county. And it is a well known fact, that wickedness of the deepest and blackest die, has progressed in even pace with the prevalence of the newly invented religion of our age. May the God of providence prepare us for the dreadful storm which now makes haste to overtake us. The heavens gather blackness, and the bolts of heaven appear ready to fall upon the blasphemous inventions of the religious speculators of our day.

POETRY.

DEAR BROTHER :—I send you the following lines. If you think proper to give them an insertion in your paper, perhaps it would be proper to observe that they are not altogether original.

Yours in the love of the truth,  
JOSEPH HUGHES.

The Bible—and the church that stands  
Upon that deep fixed rock,  
Is guarded from unhallow'd hands,  
E'en in the combat's shock :  
Our God his own elect will save,  
And guard the gift his bounty gave.

The Bible—no we will not ground  
That weapon, for whose sake  
The martyr'd saints, the iron bound,  
With joy embraced the stake :  
God's cause is truth, unblemish'd, pure ;  
God will the victory secure.

The Bible—shall we leave the way,  
In unknown paths to wind,  
Or Rome's Arminian slaves obey ?  
Blind leaders of the blind !  
No, grace has burst that galling chain ;  
Christ's blood has cleans'd from ev'ry stain.

The Bible—not in Romish dress,  
Nor stamp'd with triple crown ;  
But as it is, nor more or less,  
The blessing we hand down :  
No Fullerite shall change its state,  
No proud Arminian mutilate.

The Bible—O thou richest store  
Of all the saints can need ;  
When sent into the heart with pow'r,  
Christ precious is indeed :  
God shall preserve it pure and free,  
To hand down to posterity.

The Bible—yes, with steadfast heart,  
Its doctrine we'll defend ;  
Nor from the feet of Christ depart,  
Whose love is without end :  
Though few 'gainst hosts, we cannot fail ;  
Christ is our shield—truth shall prevail.

Old School Meetings.

Milford Mills, Va., Sept. 14th., 1841.

DEAR BR. BEEBE :—You will please publish in your paper the following list of appointments, which I purpose trying to fill, if the Lord permit, viz :

Tuesday, October 26, 11 o'clock, at the Gum Spring, Loudon county, Va., Wednesday, 27th., at New Valley, (where I expect also to meet with brother Crawford) ; Thursday, 28th., 3 o'clock, P. M., at Upper Seneca, Md. ; Friday, 29th., 3 o'clock, P. M., at Patapsco ; Saturday and Lord's-day, 30th and 31st., at Harford ; Monday, November 1st., 3 o'clock, P. M., at Warren ; Tuesday, 2d., at Black Rock, at such hour as the brethren may appoint ; Thursday night, the 4th., with the Ebenezer church in Baltimore ; and from thence on to my appointment at Shiloh, Washington City, the 1st. Lord's-day.

I remain  
yours in love,  
ROBERT C. LEACHMAN.

An Old School meeting will be held, if the Lord will, with the Old School Baptist church at Hardeston, Sussex county, N. J., to commence on Saturday before the 4th Lord's-day in October inst. All Old School brethren are invited to attend.

Yours, &c.  
GEORGE DOLAND.

Obituary.

DIED, at West Point, on Thursday the 9th of October last, of dysentery, THOMSON FAYETTE MASON, (son of the late Judge Thompson F. Mason) of Alexandria, D. C.

He was a youth who, by combining the most amiable moral deportment with an extraordinary and brilliant degree of intelligence, had won the affections of his fellows, esteem of his friends, and admiration of all with whom he was in any manner connected during his brief sojourn upon this sublunary sphere.

But few months have pass'd since we mingled our mirth,  
In youth's merry circle, most lively of earth—  
In life's freshest vigor, in health's richest strength,  
Just entering the pathway that seem'd of such length !

Scarce a year's revolution of time's steady wheels,  
Ere death smites with sickness that youth early feels—  
The soul bound to body by life's brittle thread,  
Is suddenly sunder'd—and THOMSON IS DEAD !

His form once so manly lies silent in dust !—  
Sleeps death's solemn slumber, as all living must !  
'Twill sleep on through ages, unmov'd by their strife,  
Till the knell of old time shall arouse it to life.

A SCHOOLFELLOW.

BROTHER BEEBE :—Our usually healthy region of country is visited at present by the dysentery. You will perceive by the following that brother William Stroud and wife have been called, in the providence of God, to suffer a heavy affliction by the death of three lovely and promising children. May the Lord grant unto them the consolations of that religion which is calculated to bear us up under every trial, affliction and dispensation of his providence.

DIED, in East Fallowfield, Chester county, Pennsylvania, September 13, EMELINE STROUD, aged 7 years, 5 months, and 25 days.

September 20, THOMAS BARTON STROUD, aged 5 years, 1 month, and 28 days.

September 22, JOHN STROUD, aged 2 years, 2 months, and 3 days.

Oh! who in such a world as this,  
Could bear their lot of pain,  
Did not one radiant hope of bliss,  
When Jesus smiles, remain.

That hope the sovereign Lord has given,  
Who reigns above the skies—  
Hope that unites our souls to heaven  
By faith's enduring ties.

J. HUGHES.

September 30, 1841.

Died, in this place, on Friday night the 8th inst., Mrs. LOUIS ARMSTRONG, aged about 50 years.

Died, at Otisville on Tuesday the 28 ult., after a protracted illness, Mrs. ALMA IREANA, consort of Horace Trion, and daughter of Daniel Corwin, Esq., aged about 26 years.

Receipts.

A. Van Meter,	Ky.	\$2 00
Stephen Bennett,	"	5 00
Thomas Lowler,	Va.	1 00
B. Townley,	"	1 00
Cyrus Goode,	"	5 00
Hannah Durand,	N. J.	1 00
E. Y. Pyatt,	"	1 00
Joseph Hughes,	Pa.	3 00
Elder R. Burritt,	N. Y.	1 00
E. B. Woodson, Esq. for Mrs. A. Wilson,	Ia.	1 00
Miss Mary Skillman,	"	1 00
F. Denny, sen.,	"	1 00
Elder J. J. Battle,	Ga.	5 00
Elder Wm. Morrow,	Iowa Ter.	3 00
		\$31 00

NEW AGENT.—William Sharp, Havana, Chemung county, N. Y.

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The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times :—

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IOWA TERRITORY.—William M. Morrow.



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., NOVEMBER 1, 1841.

NO. 21.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

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, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### FURTHER NOTICE OF BROTHER PARKER'S THIRD DOSE.

BROTHER BEEBE:—I will now notice brother Parker's reply to the communication of mine, on the subject of the *washing of feet*, published in Signs, Vol. viii. No. 3. I will, in the first place, acknowledge my obligation to brother Parker, for correcting one mistake I had fallen into, in supposing that the instance of our Lord's washing the feet of his disciples was after the passover supper. From a further examination of the scriptures on the point I am convinced that they do not warrant the conclusion I have heretofore drawn on that point; but from some expressions used it is probable, that the meal they were eating at the time the Lord washed his disciples feet, was an ordinary meal, their dinner if you please, for the same used and the customs of that day suit that idea. Hence in verse 1st of John xiii. it reads, "Now before the feast of the passover," &c.—Again, in verse 29th I find this expression, "Buy those things that we have need of against the feast," &c. I know not what feast this could be excepting the passover feast. This view of the subject strips the affair of that appearance of a religious rite, in connexion with the Lord's supper, which it otherwise would have carried with it, had it not been, as noticed in my former communication, that Paul, in stating the manner in which he had delivered that institution to the church at Corinth, omitted altogether to mention the *washing of feet*. 1 Cor. xi. 23—27. This is the only error in my former views of the subject of which I am convinced by brother P's. reply; and this new view, as just noticed, supports, rather than makes against those views. It may be for the want of the Spirit's teaching on the point, that I do not see with brother P. and others, on the point. But so it is, that although he brings to his aid a powerful imagination, yet his arguments appear to me destitute of scriptural support, and much confused. For instance, he takes the position that the *washing of feet* is not an ordinance, but an example. So far he is supported by the declaration of the Master, "For I have given you an example that ye should do as I have done unto you," verse 15. Yet brother P. goes on to say af-

terwards, "We will all agree that every external act of christian duty is figurative, expressive of, and pointing to a reality," &c. He here uses the word *duty* instead of *worship*, and yet what he says of the act as being *figurative*, &c. can only apply to instituted forms of worship, and such as imply, in their right observance, an embracing by faith of the *reality* so represented. In accordance with this, he goes on to point out the several things pre-figured by the several acts connected with the Savior's washing his disciples' feet, according to his view of them. *The supper* from which Jesus arose, represents *the spiritual food of the gospel, the supper of the Lamb*; his rising from it, *his resurrection, and that of his saints to a state of glory*; his laying aside his garments, shows *his laying aside his heavenly garments, coming into the world, &c.* Strange that a figure designed to represent such great leading truths of the gospel, should point to the *resurrection of Christ* as preceding *his coming into the world!* But this incongruity I will pass. He goes on to say, that the *towel* with which he girded himself represented the *humanity which he took, &c.*; the *pouring water into a basin*, was a figure of the *streams of that river which make glad the city of God, pouring into the covenant of grace, the plan of salvation, &c.* This may be the order of things as represented in the scriptures; but I should sooner have looked for the streams of that river, of which the Psalmist speaks, to be running from the covenant of grace, than to be running into it. He goes on to say, that the act of stripping and *washing the feet of the disciples and wiping them with the towel, &c.*, shows the *condescending love and attention of Christ to the meanest member of his body, &c.* Very strange indeed, that a practice taught by Christ to be observed by his disciples in the letter of it, and designed to represent their faith in such important gospel truths, should not be a gospel ordinance, or a constituted part of gospel worship! And if a constituted part of worship, I cannot conceive why it should not be observed by the church in church relation. Strange that an institution which belongs to the kingdom of Christ, should not be observed by that kingdom in its visible form. But where does brother P. get his authority for asserting that this act of our Lord's was designed figuratively to represent these things? The decision of the Apostles, the Lord's judges, shows us what is represented by baptism and the Lord's supper, but they have given us no decision concerning the *washing of feet*. Neither can brother P. show us any authority from the New Testament for that act's being figurative of those things. And without such authority I have no right to receive his declaration, neither have you, brother Crafton, though he may think that as *one of the Peters*, the Holy Ghost has so taught him.

I will now refer to the remarks of brother P. upon the position I took in my communication, viz: "That nothing is binding upon the churches to be observed as ordinances, but what the *enthroned judges*, the Apostles established in the churches by their acts and writings." On this point I do not think brother P. has exercised all that candor which might have been used with equal advantage to his cause, if a good one. Some of his remarks I shall notice, others I may let pass. His first exception to my position is, that it *gives the Apostles something like legislative power*. Not in the least. That Christ appointed unto his twelve Apostles a kingdom, and gave them peculiar authority in his kingdom, is to me evident from the scriptures; and that their decisions on the order and doctrine they established, are of equal authority with his commands, must be manifest, because they in these things were through the inspiration of the Holy Ghost infallible. But that they in themselves had power to originate a single law cannot be inferred from what I said. Neither is my position liable to the inference he draws, *that they by not sanctioning what he commanded might contradict it*. If left to their own fallibility this might be; but there was a safe guard against this being the case, in any thing to be delivered to the churches; the Holy Ghost was as faithful to lead them into *all truth*, as Christ was to *publish the decree*. The grounds on which my position rests in connexion with the scriptures which I formerly quoted in support thereof, are these:

1st. That the order of a gospel church in its true form or pattern, could not be fully showed whilst the law was in force, and Christ was a minister of the circumcision and his disciples, bound to observe the Mosaic ritual, as was the case until Christ had *taken the hand writing of ordinances out the way, nailing it to his cross*. Consequently as after his resurrection, he was to enter into his glory, instead of staying on earth to preach his gospel and plant churches, &c., this authority was given peculiarly to the twelve to establish the pattern of a gospel church in its liberty, form, ordinances, worship, &c. Hence it is to them, in their acts and writings, that we are to look for such pattern; and theirs is the only infallible and standing pattern. They were in this only establishing by their decisions the instructions which he gave them whilst he was with them for *forty days* after his resurrection; *speaking to them of the things pertaining to the kingdom of God*; and that which he afterwards, imparted to them through the Holy Ghost.

2nd. As this authority was given alone to the twelve, there being but *twelve thorns* mentioned, all that appertains to a gospel church, in its form, ordinances, &c., they must have bound by their

decisions and left on record, or we in after ages should not have had a perfect pattern to be governed by. This view of the subject refutes completely the Catholic notion of a succession of apostolic authority; as well as the modern anti-christian notion, that the regulation of forms, order, &c. is left to the church to be adapted to times, circumstances, &c. And yet brother P. somehow strangely inferred that the view which I took of this authority, as being vested in the Apostles, was such as gave rise to popery, &c. If brother P's views be correct that the Apostles only exercised their office as judges in such cases of difficulty as occasionally arose in the churches, and that only such of their decisions as were given in writing, because they were distant from the church, have been transmitted down to us, there would evidently be as much occasion for a succession of judges to meet the cases of difficulty in succeeding churches, as there was for them in the primitive church. Hence the pretensions of the popes to possessing a succession of apostolic authority, would appear plausible.

Again, brother P. represents that according to my view of the subject, *we should have no right to claim either doctrine or order in the church, excepting what little we might gather from the acts of the Apostles.* If he means by this expression the book called the *Acts of the Apostles*, he has much mistaken me. If I had not referred to their writings as well as acts, there might have been more excuse for this mistake. But it must appear manifest on a candid examination of my communication that I considered the Apostles' decisions given in their writings as well as in their acts given us by Luke. As to the decision of the Apostles being important in reference to doctrine, as I once mentioned *doctrine* in my former communication, though it is not particularly connected with the subject under consideration, I will further remark, that although the Apostles *said no other things than those which the prophets and Moses did say should come*; yet but little of the doctrine of Christ, more particularly as contained even in the Psalms and in the prophets, should we have understood in its application to Christ and the gospel church, had we not the decision of the Apostles in the New Testament showing the application. It is true, the Holy Ghost might lead our minds into such doctrine, but without the infallible assurance that it was the teaching of the Holy Ghost, we could not have the same confidence in the truth of the application as now. Neither could we have had any certainty that the various parts of the ceremonial law had a typical reference to gospel things, or what was the doctrine contained in them were it not for the decisions contained in the New Testament on this point. These decisions and special applications by the Apostles are very brief, yet sufficient to show that they were *shadows of good things to come*, &c. I know of no doctrine contained in the Old Testament which is not confirmed and made more clear in its application, by what is contained in the New. Hence the doctrine which characterized the gospel church at Je-

rusalem, is called emphatically the *Apostles' doctrine*, and the church is represented as having a joint foundation, being *built upon the foundation of the Apostles and prophets.* Acts ii. 42; and Eph. ii. 20. The doctrine on which the church is built, is thus witnessed by *two witnesses.* If brother P. will examine this point in its general bearing instead of looking at it only in its reference to *feet washing*, he will I think not find me so far wrong.

In reference to ordinances, my position was, that there must be both the command of the King going before, and the decision of the Apostles establishing the fact of such command being recognised by them as requiring the observance of it as a positive institution, and showing the order of its observance. The command of the King is necessary in such institutions, because they are to be observed not only as expressions of our faith in him as therein revealed, but also as declarations of our willing subjection to him as King of Zion.—And the decision of the judges is also important thus to show what of our Lord's directions were to be observed as positive institutions, and what was designed merely as general instruction. Now, if I should advance the sentiment, that it was necessary as preparatory to eating the Lord's supper, that two disciples should be sent to prepare a pass-over supper, that a man bearing a pitcher of water must meet them and show them a large upper room furnished, &c., as our Lord had directed at the time he instituted the ordinance of bread and wine, what proof would brother P. bring to refute the sentiment, but the fact that the Apostles did not so understand that transaction, as evinced by their entire silence on the point in reference to the order established in the gospel church? There is just as much authority for all this as there is for the supper being observed in an upper room, and at night, and by giving loose to imagination I might bring quite as much of gospel illustration from this *man with the pitcher of water, the large upper room furnished, &c.* as brother P. has brought from the Lord's washing the disciples' feet; but still it would be only illustration, there would be no authority to warrant the conclusion that this was designed to represent those things. Now, on the same ground that brother P. would reject my notion of this previous order and preparation to partaking of the supper I reject his sentiment that the washing of feet should be observed, in the letter of it, as a religious rite, viz: because there is no record of any such custom in any of the apostolic churches. We either have, or have not a perfect pattern of a gospel church after the day of pentecost as brought out in full form and liberty from under the yoke of the Mosaic covenant. If we have not such a pattern, we are thrown upon the mercy of every man for the form and order of a gospel church, who may hunt out from all the things which *Jesus did and said* whilst tabernacling in the flesh, and serving under the law, something new to be observed as a religious rite by the disciples.

That our Lord's transaction in the thing under consideration, as in every thing else he did and

said, was designed for instruction, I have before admitted; and more than this, that it was done for an *example.* The enquiry is, what does his *example* in this thing teach? The answer to me is plain, that he thereby has taught us to condescend to the lowest offices and station to serve our brethren; that as our Lord laid aside his garments, so we should in effect disrobe ourselves of any superiority of station or of circumstances in which we might be placed, that we might be serviceable to our brethren as occasion may require. And that as our Lord *girded himself with a towel*, thus assuming the garb of one that *serveth* (see Luke xii. 37; and xvii. 8,) and *washed the disciples' feet*, and thereby performed one of the lowest offices, so we should be willing to take the lowest station in the church and among our brethren, and to perform any service however menial that their good or comfort may require; and thus manifest that we feel such nearness to them as being fellow members of the same body. And such I really understand to be the plain import of our Lord's remark, "For I have given you an example that ye should do as I have done unto you, &c." An *example* is not so much the giving of a form of doing a thing, as it is the indication or illustration of a general principle. Now, the position of brother P. on this point is, as he admits it to be not an *ordinance*, but an *example*, that we should after the pattern of our Lord, continue as a stated practice to give to one another the *example*, in form, instead of coming directly to the practice of the principle exemplified by him.

As to the idea which I advanced in my former communication, that this act of our Lord was designed specially to teach his disciples to wash the *gospel feet*, or *christian walk of their brethren*, I confess I have no direct scripture authority for it, other than inferential; I will not therefore insist on that idea, further than it is included in the general principle taught by the *example* of Christ, that we should be ready to serve our brethren and do them good on every occasion for it. And in this view of it, I think the example of our Lord beautifully illustrates the proper course toward our brethren. It teaches that we ought, on all occasions of seeking to wash the gospel feet of our brethren, to be *girded with the towel*, that when the admonition, or course of discipline, when such has to be resorted to, has the effect to produce proper repentance and fruits meet therefor, we should be prepared and careful to wipe away the remembrance of the error or sin of our brother, so that it may not afterwards come in to mar our fellowship toward him, or interrupt our brotherly intercourse with him.—Were the general principle thus taught by the *example*, carried out in our conduct towards our brethren, it would, I think, have quite as great a tendency to produce a proper state of feeling, and proper action, in our churches, as would the mere imitating the form of giving the example by our Lord. And such a state of feeling and of action, our churches certainly greatly need at this time.

In conclusion, I will say that I desire to feel thankful to God for any confidence brother Parker

may have in me as a watchman on the walls\* of Zion; and I would assure brother P. that if I were convinced of the correctness of his views, and that I have been in an error on this point, I would as cheerfully go with him in the practice of washing feet and recall what I have written to the contrary, as I now go for this different view of the subject. But if I am in an error on this point, I can assure him, that it is hidden from me.

May the Lord in his great mercy correct whatever error either brother P. or myself, or any of our brethren have fallen into; and lead us to a greater conformity to the New Testament, both in the spirit and letter, in doctrine and in practice.

S. TROTT.

Centreville, Fairfax Co., Va., Sept. 14, 1841.

FOR THE SIGNS OF THE TIMES.

To Eld. S. Trott,

Centreville, Fairfax Co., Va. :—

### ABOLITION SOCIETIES—NOT FOUND IN THE GOSPEL.

#### NUMBER III.

This national address says, the northern ballot box is crimsoned with the blood of the slave, one party, it says, laid on the wood, while the other bound the victim. Then comes the form of the oath: "He will be called on to swear, to defend the victim and the altar from intrusion, by the blood of Bunker Hill, by the retreating, shoeless, blood-tracking soldiers of the revolution; and as he marches around the blue flames, will further swear by the Goddess of Liberty and by the liturgy of equal rights, by the length of Mason's and Dixon's line, by the awful and unrevealed mysteries of the implied compact, by that uplifting faith which grows stronger and stronger, as the evidence on which it rests, grows weaker and weaker, by the high commands of the unwritten part of our constitution, by its wonderful power to repeal the written portion, by the surprising wisdom, each white man has to make a constitution for every black man as he runs along, by all that is glorious in white, by all that is contemptible in black, by all that is tremendous in color, by all that is sublime in straight hair, by all that is horrible in kinked: I, William H. Harrison, president of the United States, as Martin VanBuren did before me, will forever protect the altar of slavery, with its victims, from all encroachments by the humane; I, the said president, affirm, there is no human arm so mighty, no constitution so strong, no philanthropy so penetrating, no democracy so flagrant as to be able to unbind one of those clattered victims." It continues, and says, "The president and vice president of the United States, elect, have declared, yea, pledged themselves to maintain the greatest lie in the universe—that a father can chattelize his own child into a slave; that the insolence of piracy is true southern chivalry."

If, indeed Mr. VanBuren and Harrison did swear by such things as are named above, and did take that form of oath; if the president and vice president have declared the greatest lie in the universe, and if they have declared that the insolence of piracy is true southern chivalry, if these things

are so, then this address has published the truth.—But we leave the oath and declaration where they are, as no one may venture, either in review or a criticism, without first being magnetized. The two great political parties are sometimes wanting in courtesy to each other, but never have they treated each other as unceremoniously as this address treats them both. It tramples alike on all that is august and venerable in both parties. This address also declares that, "It is a part of the slaveholder's *birthright*, that if the business of slavery is in danger of being shorn of its profits, that he may embark in high treason as a kindred pursuit, but more exalted."

A birthright is an inheritance received by virtue of our parents, or parent, and in no other way.—This birthright, to embark in high treason, then must have descended from the fathers of our southern brethren, and according to this abolition doctrine, it exists in full force and virtue upon all who hold slaves. Their fathers have left their bones or their blood upon every battlefield of their country. Certainly these men do not mean to say, that they attained the blood of their children. Could, liberty to embark in high treason, descend from him who sleeps in the tomb at Mt. Vernon, and his highminded, and more than martial band of southern compatriots, who swell the bright galaxy of revolutionary glory, as a bright and sacred halo, encompassing these states with light, and love and liberty? Do they intend to say that from these men anything like high treason has descended?—men whose names will occupy the most exalted page in all future history—be admired as waymarks and beacons to the nations—so many luminous points, beckoning the nations to file off their chains and come away from their darkness, while other names may have sunken deeper than the lead ever sounded. But wherein has the south been wanting to their country? Need we speak of Yorktown, Saratoga, of Bridgewater and of Orleans, or of those deadly grapples with the foe, where the clouds arise from the waste of the waves? But now it is a part of their birthright to embark in high treason. Let abolitionists go and preach this doctrine to southern legislators and planters, and you would not hear them complain that but little attention was paid them after sermon, they might judge quite as accurately of southern chivalry as they now do.

The foregoing quotations are brought forward as specimens of the doctrine of abolitionists and of their unceremonious denunciation of every other class of men. They do not allow of any other patriotism, but such as they monopolize, nor of any true christianity out of their immediate ranks. It is a common declaration of some of their preachers, that no one can be a disciple of Christ without being an abolitionist. Their religious and political pretensions are more exclusive and higher than any other class have ever claimed. Is it not astonishing, that these men in whom it would seem all human excellence is cherished and cultivated, and in whom piety has found an exclusive abode, should so long have been neglected by their un-

grateful country, while men who have declared, yea, pledged themselves to maintain the greatest lie in the universe, have been elevated to its highest honors? Has this arisen from judicial blindness? One of three things must be true, either

1st. Abolitionists must be under some dreadful delusion, or

2d. They must be laboring most ambitiously for religious and political supremacy, or else

3d. The entire population of these states, except themselves, are grossly ignorant and criminally irreligious.

If the spirit of abolitionists harmonizes with the spirit of delusion in former ages, then there is so much evidence in favor of our first proposition. Such as occupied the highest places to which fanaticism, enthusiasm, or phrensy can exalt, the deluded, have always claimed that their mission to purify and reform extended to both, the church and the state. The prophet of Mecca published but one creed for the church and his country. The bishop of Rome became the supreme head of the church and the state, by reforming and purifying both, if we may believe him. Oliver Cromwell reached the protectorate in the same way, and all the church and state establishments under which Europe groans, were originated and have been maintained by the same inspiration. To say that abolitionists are laboring most ambitiously for the religious and political supremacy, perhaps might be affirming too much at present, as it is supposed that the arch spirit of delusion is too cunning to reveal to any novitiate the entire end which he intends to encompass. That there is too much ignorance and irreligion in these states, is our grief and our confession; yet that there are some who have been truly born again, who are not abolitionists, and some, even who hold slaves, is a subject for our gratitude and thanksgiving. Which of the above propositions will have been proven when the spirit of abolitionism shall have developed itself fully, remains to be tested. Whether piety and patriotism are as exclusive as is pretended, we leave to the decision of our God and our country.

Abolitionists sometimes inform us that the colored people when liberated are to remain at the south. This point of abolition doctrine seems intended as a mask to disguise the head and front of a naked deformity. Who shall restrain this ignorant, infatuated class? who shall bind them down under the light and heat of a southern sun? Giddy and elastic, they will break from all restraint, reckless of conscience: every depraved propensity will seek an appropriate field for its jubilee. They will roll northward in dark and dense volumes, and their bivouac and their trail will both testify that rapine and murder had been there. Or perhaps imbodied and led on by some master spirit, some "Alaric" of their own, like the northern Goths, they may destroy another Italy and sack another Rome.

Was the address quoted in these pages only that of a town or county society, it could only claim a passing salutation as in that case, it might be a very bad specimen of its parent society: streams

which have wandered such a distance from their fountains frequently become contaminated, and have mingled with them much that is extraneous. But this address is itself the fountain of abolition doctrine, not in its crude state, containing a high per cent of alloy; but fresh from the mint, with its cap of liberty, its pillars, its image and super-scription unsoiled. \* \* \* \*

Its claims are imperative, and bind us to so much courtly etiquette as has fallen to our share, in all that we do and say under such responsible circumstances. It is a prominent sentiment in this address that the church and the state are both going wrong, and have both wandered so far from their orbits already that one simultaneous effort seems necessary to redeem them from being engulfed forever. "Come brothers, let us haste to the glorious rescue of the declaration of independence and of our holy religion." This rescuing the state and our holy religion will be the subject of our next.

WALDO, A NORTHERN BAPTIST.

FOR THE SIGNS OF THE TIMES.

Florence, Ky., Sept. 21, 1841.

BROTHER BEEBE:—It may not be uninteresting to relate some things concerning the way that I trust the Lord has brought me, and in which he brings lost sinners out of darkness into his marvellous light. My parents were Lutherans, and I was raised according to their manners and customs, and I was zealous in that cause, and would go as far in carrying out the arminian doctrine and practice as any one on earth. When it pleased the Lord to call me by his grace, I was in my twenty-eighth year. I was at that time engaged in persecuting and ridiculing his servants. I was brought to realize something of the terrors of hell, and that that awful place of torment was my doom; and that he, and he alone had power to rescue me from that dreadful situation. I confess to you that I had never before that trying moment prayed, although I had often said prayers; but there is a wide difference between saying prayers and really praying. When the Lord teaches a poor quickened sinner, he feels a disposition to retire from the sight of the world, and pour out his supplication to God to have mercy on him; he does not wish to be seen by any human eye. Such was my case, I thought I committed sin in making the attempt to call on the name of the Holy God: for he was too pure to look on sin with allowance. Sometimes I would utter a word or two, and then desired to ask the Lord to forgive me for making the attempt. My natural religion taught me to teach my children to say prayers, and to get for them little prayer books, and send them to the Sunday school, and tell them that for their exercises the Lord would bless them. I am quite familiar with nature's religion, for I have been so long engaged in the exercise of it: but I do now believe that all the mass of humanly invented religious institutions of the day are of their father, the devil, including Sunday Schools, Tract and Missionary Societies, with all their kindred institutions. I do believe that there are those who have eyes and see

not, ears and hear not, and hearts but understand not. For while I was engaged in these things myself I do believe I was as blind and dead, as Lazarus was when he lay in his grave. I do believe that God can teach a sinner more in one minute, that he could learn from all the Sunday or Theological Schools in a thousand years, for he is Alpha and Omega.

I once thought I could believe any other doctrine easier than I could that of the Old Fashioned Baptists, I then thought that if Satan had any servants on the earth, two Old Baptist preachers that lived in my vicinity must be of the number; but now I hold them as the excellent ones of the earth, in whom is my delight; and if the truth as it is in Jesus is preached in the world, it is preached by them. I was baptized by one of them, on profession of my faith in the Lord Jesus. I must say, if I am saved at all, it is the work of God, from beginning to end; for I have not power to govern my mind and affections one moment, and I am glad that it is so. I feel myself a poor helpless worm, all my dependence is in God, and instead of growing better as I grow older, I have greater discoveries of my nothingness; and when I look for my brethren, I have not to look back, but forward; for I am behind them all. I have never been able to overtake the very feeblest of them.

Brother Beebe, I never saw a copy of the "Signs of the Times," until last winter, when on a visit with old brother Humes, he gave me some to read that night. I was so much pleased with them that I wished all the dear children of God could have them to read: I have read them to several of the brethren and sisters—I want no one to call me brother that cannot give God all the glory of their salvation.

Do with these lines as you please, I write them to ease my own mind.

Yours in the best bonds,  
JOSHUA RAUSE.

FOR THE SIGNS OF THE TIMES.

Franklin, Warren Co., O., Oct. 8, 1841.

DEAR BROTHER BEEBE:—The following lines may not be uninteresting to some of the readers of the Signs. I have been favored with the privilege of attending four Old School Baptist Associations the present year. The Scioto Association met with the Pleasant Run church, Fairfield Co., Ohio, on the Saturday before the third Lord's-day in August. The business of the association was transacted, without anything to mar or disturb the feelings of any of the brethren: the preaching on the stand was of that nature and quality that is calculated to feed the church of God, and starve the self-righteous.

Dear brethren of the Scioto Association, "Stand fast in the liberty wherewith Christ hath made you free," and esteem it a great favor that you are not reckoned among the nations that know not our Lord and King. The Muskingum Association met with the Friendship church, Licking Co., O., on the Friday before the fourth Lord's-day in

August. I was not in the house while the business of the association was conducted; but I heard brother Debolt and brother Carpenter, state on the stand in the hearing of the congregation, "That the association had not had such an agreeable session for a great many years: not a vote given nor a word spoken, calculated to injure the feelings of any brother." The preaching was all of one sound, from first to last—salvation by grace was the theme, whilst error also met with a faithful exposure, by the preaching brethren in general; but, more especially by our brother from the Red Stone Association, (Pennsylvania) Benjamin G. Avery.—The Mad River Association met with the Providence church, Miami Co., O., on the Saturday before the first Lord's-day in September: business and preaching all done in harmony and peace.—The fourth association that I attended was the Licking Association, in the state of Kentucky.—This was the first time that I had ever been at an association out of the state of Ohio. Brother Lewis Atkins preached the introductory discourse, and I had the privilege of hearing Elders Hickey, Hume and Stevens preach on the stand. The preaching was such as my soul lives upon, and it was what I, in my feeble manner, try to preach. I there had the happiness of becoming personally acquainted with brother T. P. Dudley, and a great number of precious brethren and sisters, whom I hope to meet in that world, "Where the wicked cease from troubling, and the weary are at rest." Unanimity prevailed throughout the meeting: love, joy and peace abounded among the people; and I can truly say that I never felt more at home in all my life, than I did with the brethren of the Licking Association.

Dear brethren, with whom I became acquainted in the state of Kentucky, I often think of you; and were it God's will, I should like to be with you often: my soul was much refreshed in meeting with you, at your association, with the churches to which some of you belong, and at your private dwellings. Many trials and afflictions await you in this world, but remember,—

"No fiery affliction shall burn,  
Beyond what his wisdom ordains."

"Your days of trial then,  
Are all ordained by heaven;  
If he appoints their number ten  
You ne'er shall have eleven."

Your King and Savior says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Soon we shall be done with the world, the flesh and the devil—soon be done fighting, sorrowing and sighing: soon be done looking through a glass darkly; but we shall see as we are seen, and know as we are known; and there our song shall forever be, NOT UNTO US, NOT UNTO US; BUT UNTO THY NAME O LORD, BE ALL THE GLORY.

A word now, to brother Beebe. Dear brother, you are engaged in a glorious cause—go on my brother, to defend truth, and expose error. Although some of God's children may be halting between truth and error, and may not feel (in that condition) authorized to dash the little ones of

Babylon against the stones; yet remember that God hath said, "Happy shall he be," &c. The various denominations composing the kingdom of anti-christ are coming together, and doubtless will continue for a time to employ their seductive arts against all those who stand in opposition to their lying occupation; but should they get the civil government into their hands, they would no longer say, "We like the Signs of the Times tolerably well, and if the editor and correspondents would only lay aside their hard spirit and some of their hard sayings, we should have no objection to taking them." No, they would then say to the Signs—stop; and to every minister of the gospel, they would say—stop.

SAMUEL WILLIAMS.

FOR THE SIGNS OF THE TIMES.

Burdett, N. Y., Oct. 22, 1841.

ELDER BEEBE:—I am often affected with the trials and afflictions of God's dear people, as they are brought to view through the medium of the "Signs;" and after reading their experiences I exclaim, "The disciple is not above his master, nor the servant above his Lord." In times like the present, of persecution and suffering, how soothing are those words to the drooping spirit, we feel willing to drink of the same cup which Jesus Christ drank of, to be partakers of his sufferings before we enter into his glory; and to run the race that is set before us, looking unto Jesus, the *author* and *finisher* of our faith, who for the joy that was set before him despised the shame, endured the cross, and is now seated at the right hand of God, and still lives to make intercession for the saints, and to succor them when they are tempted. God prepares for us occasions of trying our faith and patience, and being confident of his love, we should cheerfully receive a medicine prepared by a Physician that cannot be mistaken, nor give anything but what will be for the good of his chosen. If we are despised and slighted, we ought to consider it as a favor, since this is a mark of God's children, and therefore, we ought to be thankful for it, and not be angry with those whom he makes his instruments to subdue and mortify our pride. "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." The lambs know in whom they have believed, He is known of them, He is in them, and they in him. O blessed ineffable union! they trust his kindness' care, and power; He has prayed for them that their faith fail not, and they feel, "That neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor things present, nor things to come, shall separate them from his love." How much has Christ done for poor sinners!

Who saw me weltering in my blood,  
Deep sunk in sin, and far from God,  
And led me in the covenant road? My SAVIOUR.  
Who took my sin diseased soul,  
Applied his blood and made it whole,  
And gave it faith on him to call? My SAVIOUR.

This amazing love was manifest, when he took our nature and suffered in our stead. He was despised and rejected by men, proud and wicked Herod, sought his life; it was tempted by satan—hated and set at naught by the world, called a deceiver and a dealer with the devil, driven from place to place, "The foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay his head:" betrayed by one disciple, and forsaken by all the rest; falsely accused, spit upon and scourged—given up by Pilate the unjust judge, to the will of his enemies; and a murderer preferred before him; was condemned to a most cruel and shameful death; crucified between two thieves; reviled in the midst of his torments; had gall and vinegar given him to drink; and at this awful moment we hear him exclaiming the bitterness of his soul, "My God! my God! why hast thou forsaken me? Surely Christ is the Head, Husband, Redeemer and Saviour of his people.—But of him, are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorieth, let him glory in the Lord." How sweet to contemplate our own personal deliverance from sin, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners of whom I am chief." Now all the children of God feel a unison of soul with the Apostle; their personal history testifies their guilty and ruined state, and the sovereignty of His grace, "He hath loved us, and given himself for us;" "He took me out of the horrible pit, and the miry clay, set my feet upon a rock, put a new song into my mouth, and established my goings:" the church's union to Christ is an everlasting union before all time. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," and blessed be God, whom he loveth, he loveth unto the end. "I give unto my sheep *eternal* life, they shall never perish, neither shall any be able to pluck them out of mine hand;" so that we can sing with rejoicing, "More *happy*, but not more *secure*, the glorified spirits in heaven." Their oneness and relationship to Christ can never be dissolved, they are a chosen generation, a royal priesthood, an holy nation, a peculiar people; made kings and priests unto God and the Father, they are his by choice, by gift, by union, by marriage, by purchase, by blood, by conquest, and by power, and all secured in an everlasting covenant ordered in all things and sure;" have they not the greatest assurance that, "When Christ who is their life shall appear, they shall also appear with him in glory."

I listened with great satisfaction last Sabbath, to a sermon from that faithful servant of Christ, Elder Reed Burritt, from the words of Paul, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be made rich." In which he ably proved the divinity of our blessed Lord, against the cavils and sophistry of Socinianism, "ah!" said he, "They must leave my Lord alone, he has done too much for me, too

much for his people, to be robbed of his Godhead." He is God over all, blessed forever more. With the christians hope shall we not possess our souls in patience, wait all the days of our appointed time, bear the scoffs and reproaches of a wicked world, remembering that it hated him before it hated us; endure as seeing Him who is invisible, knowing that the sufferings of the present time are not worthy to be compared with the glory which is to be revealed, when this corruptible shall put on incorruption, and death be swallowed up of life. Our light afflictions which are but for a moment, worketh for us an exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. Behold, he cometh with clouds; and every eye shall see him! Behold, he cometh, no more as a sacrifice for sin, but to gather home his elect to his bosom, "Even so come Lord Jesus."

"Jesus thy love we celebrate,  
We sing thy praise, we fear thy name,  
Till thou return and we shall eat  
The marriage supper of the Lamb."

ELIZA.

FOR THE SIGNS OF THE TIMES.

Irwin Co., Ga., July 20, 1841.

DEAR BROTHER BEEBE:—I have nothing very cheering to write to you, we are without a regular supply of preaching at this time; the Old Fashioned Baptist preachers are very scarce in this section of country; but I feel in hopes the Lord will send us one in his own appointed time, as he sent a sacrifice for Abraham to offer instead of Isaac.—Dear brother, pray for us, that the Lord may bless us and send us such a gospel minister as he will be well pleased with, and by whose ministry the church will be much benefited.

Dear brother, please to remember us when it is well with you. I have been a reader of your paper for the last three years, and well pleased with its contents; but there are many people in this section who are not willing to be called *New Lights* or *New School*, who prove by their conduct that they are in reality such. These do not feel inclined to read your paper, but call it a *one sided paper*.

There are a few Old Fashioned brethren and sisters scattered up and down in this land of affliction that seem to be of one mind and speak the language of Zion, so they can understand each other.

Yours truly,

MILES ADAMS.

From the Christian Doctrinal Advocate.

"Meeting at this place on the 2nd and 3rd inst. Though we were quite disappointed, in not having the presence of brethren Beebe, Blakesley, Salmon, and several others whom we anticipated seeing; yet through the Lord's goodness there were gathered together quite an assembly of brethren and sisters, with more ministers also, than could be heard in so short time. And it seemed to be refreshing to many, who there listened to the word of the Lord, as it dropped from the lips of the under shepherds; while some of these were enabled to

dispense both *milk* and *strong meat* for the nourishment of the saints. And we think it may be said, that many such were comforted and prepared to go on their way rejoicing in the doctrine and reproaches of Christ.

This we think was specially the case with some, who came for the first time to such a meeting; scarce knowing what to expect from those, who are so illy reported of and so falsely, as are the old fashioned Baptists. For in meeting, through the Lord's mercy, they find more with like faith, like trials and like sufferings for the truth's sake, than they have been led in their great loneliness and down trodden state to imagine. But let these remember, that all our confidence and rejoicing, all our strength, hopes and expectations, whereof we desire, that they may still further partake,—are stored in Christ, the glorious King, High Priest, Husband and "Head over all things to the church." Ever look unto Him for your being gathered and supplied with those gifts and refreshed with those consolations and operations of the Spirit, which He is exalted to bestow.

Our own mind has also been very much refreshed by the harmonious testimony and zeal of ministering brethren; yea, even by the coming of a Titus and by the countenance of many 'associate laborers,' on whom in wisdom the Lord has bestowed variously the gifts of his ever blessed Spirit. We have not room to describe, how greatly we were comforted by the coming of brother Joel W. Clark and other beloved brethren, who are more generally known among us. But it is our prayer, that the Lord will graciously revive his work, guiding and keeping us near the cross."

### EDITORIAL.

NEW VERNON, N. Y., NOVEMBER 1, 1841.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. xxiii. 37.

There has been much controversy among professors of religion on the text which we place at the head of these remarks. At the request of several correspondents we will also show our opinion.

It is contended by the arminians, that what our Lord has said in this case, to Jerusalem, is applicable to all the unregenerated part of mankind; that our Lord Jesus Christ is now, and has often been willing to save sinners, yea, all sinners, but they will not consent; that he was willing to save Jerusalem, and had frequently been willing; but he had been prevented by their stubbornness—they would not! In harmony with such an exposition of the text, it is argued that salvation depends not on the sovereign will of God, but solely on the will and decision of the creature; that it is the will of God to save all mankind, but the will of God saves no one: his will is inefficient, and is not done in heaven and among the sons of men. The creature is held forth as a sovereign indeed; and it is left for man to decide to what extent the will of God may be executed in the economy of salvation. However extravagant such blasphemy must sound in the ears of regenerated persons, it is a prominent doctrine of the arminians, and the text before us is tortured to yield an unnatural consent to the damnable heresy. All the essays we can write on this text, or upon any other portion of divine rev-

elation will never undeceive those unto whom strong delusions are sent that they may believe a lie. None but God, can open the blind eyes, or unstop the deaf ears of such as are capable of believing that the will of man is more omnipotent, more sovereign and irresistible than the will of God.

But in the minds of, even some of the saints, doubts have found place, as to the meaning of this text: for the edification of such we write.

The words of this text were uttered by our Lord Jesus Christ, while in the days of his flesh he sojourned upon the earth; and they were spoken in reference to the calamity that was about to be experienced by the Jews, in the execution of divine wrath upon the city of Jerusalem, which was soon to take place. In the preceding connexion of this passage, we find our Lord upbraiding the inhabitants of Jerusalem, the scribes, Pharisees, lawyers, &c., whom he denounced as hypocrites, blind guides serpents, &c. He charged that very *pious* and *devout* people, who were so exceedingly zealous for God, that they were shocked with the irreligion of Christ and his disciples, with the murder, not only of all the messengers, that he had sent among them, from the day of Abel; but of the murder also of all that he was then about to send among them as the immediate precursors of their overthrow. He assures them that all the accumulated guilt of those who had murdered his servants, should be requited upon that generation; and then in the same connexion says, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, thus distinguishing the Jerusalem unto whom his language was addressed, from that Jerusalem which is *above, is free*, and which is the mother of all the sons and daughters of Zion; the very Jerusalem against which all the threatening predictions of the Old Testament were leveled; the city stained with blood; laden with iniquity, and verging upon her temporal ruin. "*How often would I have gathered thy CHILDREN together, even as a hen gathereth her chickens under her wings.*"—Our Lord does not say, *how often would I have gathered you*, but *THY CHILDREN*; there is in this text an evident distinction marked between this city devoted to destruction, and those within the city, which our Lord would succour and defend. But, it may be asked, How, and to what end does a hen gather her chickens under her wings? When the watchful eye of the hen, descrys the distant hawk, or any other impending danger which the unthinking chickens are heedless of, by a well known signal she gives the alarm, and they, by instinct taught, run to her for protection; so also, when the shades of evening gather, and the chilling damps of night would chill the unfledged brood, she carefully gathers them under her protecting wings, not to make chickens of them; but for their security and comfort. So, in like manner, when he who sees the end from the beginning foreseeing these dreadful judgements which were gathering thick, and hastening fast to overtake the city of these murderous Jews, would have collected called out from among them those who stood in the

same relation to him, as the chickens do to the hen; and in collecting them he would have shielded them from those calamities which they must suffer by remaining in Jerusalem until the destruction of the city should take place. It is supposed, by many, from the manner of our Lord's expression, *and ye would not*, that although he often had been willing to shelter and protect the children of Jerusalem, that he had been prevented from it by their want of inclination: but we cannot so understand his word; such a construction of his words would conflict with matters of fact; for he had not only been often willing, but equally as often he had accomplished his will, had equally as often gathered and hovered over them for their protection and comfort, the indisposition of the carnal Israelites to the contrary, notwithstanding. This was most strikingly exemplified in the actual extinction of that city. As the hen gives the signal of danger to her chickens, so our Lord gave repeated warnings to his disciples, of what troubles were at hand; the signs also which should indicate the near approach of *the great and terrible day* of the Lord, were minutely detailed, and they were charged to flee from the city, and hasten to the mountain, when they should receive the peculiar signal, of which he had daily instructed them. Hence we see that the *will not* of the ungodly Jews, could not hinder the accomplishment of the absolute WILL of God.

In prospect of the deliverance of his saints, and the utter overthrow of Jerusalem, he adds, "Behold your house is left *unto you*, (not unto your children, whom he would have often succored,) but unto *you*, who kill the prophets, &c. desolate." The children or inhabitants withdrawn, moved out, and the empty walls of the carnal building only remaining. As they had been hitherto preserved like a vine having a blessing in it, and as a tree, of which one said, "Destroy it not, for a blessing is in it;" but now that that blessing is withdrawn, God's spiritual people called out, nothing but the carnal or fleshly relationship to Abraham, remaining; the house of Israel is left desolate, and they shall see Christ no more, in delivering them from evil, until they shall say blessed is he that cometh in the name of the Lord. It is confidently expected, that the day will yet dawn upon the scattered Israelites, when they shall be released from that *blindness* which, *in part*, has happened unto them, until the fulness of the gentiles are brought in. There seems to be a very strong intimation given in the closing verse of this chapter, that the day shall yet come when the Jews as a people shall bless the name of Christ the Messiah.

THE BEST WAY TO STIR UP BRETHREN TO A FAITHFUL DISCHARGE OF THEIR KNOWN DUTY TOWARDS THEIR PASTORS.—Brother Peyton of Indiana, requested our opinion on the above subject, as will be seen by reference to his letter in our last number, page 158. Our reply was necessarily deferred until now, for want of room in the last number.

We conclude the scriptural way to discharge this

and every religious duty, is the *best way*. All our religious duties are pointed out in the New Testament, with the rule to be observed in the performance of the same, with as much of the *whys* and *wherefores* as is necessary for us to know.— In that blessed volume the man of God is thoroughly furnished to all good works. 2 Tim. iii. 16, 17. If we are unable to determine the connexion of the rule laid down with the duty before us, we are instructed to ask counsel of God, who giveth freely unto all men and upbraideth not. We are not at liberty to tax our wits with the invention of ways and means, for upon that rock, all the New School have split. It has been thought by some of them, that a direct tax upon their members of ten dollars on every thousand they may possess, is the *best way* to bring them into the traces. Others have formed their congregations into societies, for the express object of making them contribute to the support of the preacher, and as an inducement, allow them the privilege of voting at the election of a pastor, this they consider the *best way*: while others think it still preferable to sell or rent the pews in their meeting houses, each thinking their respective way the best, without the least reference to any rule that God has given.

As our individual opinion is required on this subject, we freely give it. From all the light we have, either from the word or from personal observation, we judge the *best way* for a preacher to manage with his brethren, when he finds them disposed to neglect his temporal wants, is to feed them well; for when they are well fed, they will feel better able to be liberal. If the preacher frets, scolds, and finds fault, they will in return feel unwilling to pay him for growling and snarling, as all the time he spends in dunning and urging the flock to pay him for his services, the sheep will be on short allowance of gospel food; but let them be well fed on the sincere milk of the word, and they will grow and thrive; and instead of feeling so lean and poor, and parsimonious, they will feel their hearts expanding with gratitude to God for all his benefits, and as they bask upon the marrow and fatness of the gospel, they will remember the wants of their pastor, and of their poor brethren, for whom God has made it their duty and privilege, (so far as he has blessed them with the means,) to provide.

If the brother, or brethren are aggrieved with the backwardness of others in the church, who having the ability, do not come cheerfully up to the work, they should labor with them in the same manner they would if aggrieved on account of any other offence.

AMERICAN PROTESTANT UNION.—This is the name of a newly constituted society formed in the city of New York, on the 20th of last March.—The professed object of this organization is to oppose “*The perversion of the common school fund, to sectarian purposes; the subjugation of our country to the control of the pope of Rome and his adherents, and for the preservation of our civil and religious institutions.*” The first article of their con-

stitution repeats the declaration of their object, thus, viz: “*To preserve to ourselves and to secure to posterity, the religious, civil and political principles of our government,*” &c.

That there are powerful efforts making by Catholics, Protestants, and speculating politicians, to pervert the design of the school fund of this state, we have been convinced for a long time; and that the efforts of the Protestants have, thus far, been more successful than those of their Catholic brethren is very evident; but upon what principle it should be so, is not quite so clear.

If the school fund can be wholly applied to the education of poor children of our state, in the common branches of an English education, the salutary effect of such an appropriation, besides superseding the pretended necessity of Sunday schools, would tell upon the succeeding generations of our race throughout all time; but the appropriation of large sums of it which have been made to theological schools, cannot fail to pervert that blessing into a curse, the most direful and lasting that can be imagined.

We have no great confidence either in the sincerity or honesty of this national combination of all the daughters against their pious old mother, in whose lap they have all been dandled, and from whose instructions they have received nearly all their doctrines and practices. If the school fund is to be applied to religious schools, the Catholics and Mormons are entitled to as good a share of the plunder as any other religious denominations. If this society wish to demonstrate their sincerity, in opposing the application of the fund to sectarian purposes, let them at once wash their own hands from the *accursed thing*, by refusing to accept of the appropriations made to their *minister-making-machines*; and dispose of what they have already received as their old brother Judas Iscariot led the example; take it back, and cast it at the feet of those who made the appropriation. This is more however than we can reasonably expect from them; for, as *evil men and seducers wax worse and worse*, we cannot expect to find so much penitence among the brotherhood of modern times, as was apparent in the case of Judas.

What an astonishing era has arrived! Satan cries out against sin. A national union of Methodists, Episcopalians, New School Baptists, Quakers, &c. &c., have organized expressly to oppose sectarian intrigue, and to *preserve for themselves, and to pass down to posterity* the religious and political institutions of our country!

Into what a snug harbor the ship of state is placed! Only think! all the united piety and watch-care of the whole concatenation of Protestant denominations leep spontaneously into requisition to guard our RELIGION, our POLITICS, and our MONEY, from the polluting touch of their thieving *old mother*! And for the better security of the *dear people*, we expect soon to hear the announcement of a proposition to settle all political strife about *fiscal agencies*, by making the American Protestant Union the general repository for all the power and wealth of our country!

The astonishing solicitude manifested of late years to give a national character to the religious institutions of human origin, is not peculiar to the new Union of which we write; the inventive imagination of man has been upon the rack for several years past, for the suggestion of ways and means for grasping the sword and purse of our country, and placing it at the control of religious aspirants. Missionary Societies are even now, and have been for years receiving large appropriations of money from the Congress of the United States, in the very face of the American Constitution.— Large sums have also been granted by Congress to the Columbian College in the District of Columbia, for manufacturing preachers for *new light Baptists*, besides the moneys applied to the payment of Chaplains, for Congress, for the army and navy, &c. Several of the modern religious societies have succeeded in obtaining chartered privileges, from the state legislatures, and facilities for driving forward their religious speculations are subjects for polemic discussion in all the halls of legislation throughout our wide spread country; and yet, for all these things there was no *Protestant* groanings heard! While these greedy, insatiable Protestant wire-workers could enjoy all the privileges of legislative patronage, although the constitution of our nation, and blood-bought rights of the people were shamefully violated; yet all was as silent as the repository of the slumbering dead—not a murmur nor complaint was heard, until this “*family jar*,” broke out between the *old lady* and her brood.

Before we close these remarks, there is one thing more to which we will call the attention of our readers, as being, in our judgment ominous of the *signs of the times*, and of the approaching crisis on which we verge. That to which we allude, is the several efforts of anti-christ, to consolidate themselves into a general union; anti-sectarian conventions (so called) have been held and numerous attended of late, with the view of forming one general *phalanx*; laying aside those points on which they have hitherto been divided into sects, and this anti-sectarian *humbug* has been advocated through the columns of professedly *Baptist* periodicals!

This American Protestant Union, contemplates covering the whole ground; its geographical extent is to be for the present, bounded by the borders of America; leaving the links which are eventually designed to connect it with Europe, Asia and Africa, for future discussion.

In conclusion, we submit the enquiry. What will be the difference to the Old School Baptists, which of the two, the Catholic mother, or the consolidated body of her Protestant off-spring, shall gain the ascendancy of power, or whether they twain shall become one interest in demolishing all those civil and religious institutions for which our fathers bled, in reviving the hellish inquisition, in staining again our soil with the blood of martyred saints, and in slaying the witnesses of the Lord?

As the Lord lives, we have nothing flattering to expect from men, either in the civil or ecclesiastical department. Let us then look to the Lord, and call mightily upon his name, and plead with him not that he should avert those dreadful calamities, the gathering of which already shrouds our heavens with darkness; but rather that he will prepare us for the issue, that he may teach our hands to war and our fingers to fight, and shield us with the whole armor of righteousnesses, and enable us to die (if necessary) with sword in hand, as becometh the soldiers of HIM who went up with a shout.

## POETRY.

Some remarkable circumstances which once attended the conversation of a sinner, addressed to a sister.

Dear sister, beloved, though I see not your face,  
Your name is enstamped on my heart;  
And oft with delight I contemplate the place  
Where soon we shall meet not to part.

Bat, O to that grace that has saved us from hell—  
What debtors we've been and still are!  
We must be content, if the whole we would tell—  
To wait till we both arrive there.

Look back, then my soul, and by mercy constrained,  
Declare what thy Saviour has done:  
When first over Satan and sin he obtained,  
The conquest which proved thee his own.

A slave to the passions which fetter mankind—  
And mark them as servants of sin;  
And yet to self-righteousness strongly inclined,  
My heart was both proud and unclean.

But thoughts of eternity oft would intrude,  
And conscience on judgment would muse—  
How must I, by God, with abhorrence be viewed,  
While I all his mercies abuse.

'Till secret alarms my conscience awoke,  
And show'd me the state I was in;  
I found that God's law I had shamefully broke,  
And I was a slave unto sin.

I wanted to flee from the danger of hell,  
Yet sinful enjoyments retain;  
And foolishly thought if I sometimes did well  
I safely might swerve now and then.

Thus for some months, my life I did spend  
Thinking at last, that all would be well:  
But at length I found, that this way did tend  
In the road directly to hell.

Then to the Bible, I turned my eyes,  
Expecting some comfort to find:  
But there I found to my sad surprise  
No ease to my laboring mind.

"Cut off that right hand, and pluck out that right eye,  
And sell not thy soul for thy sin;"  
'Tis better though maim'd from destruction to fly  
Than, whole in thy lusts, to fall in.

The precepts demanding obedience I read,  
O'erwhelmed with confusion and shame:  
The threatenings like thunder rolled over my head,  
And darted like lightnings the flame.

I trembled to think of those all-seeing eyes  
That watched me through all my career,  
And thought on the day when the dead must arise  
With horror akin to despair.

But neither the danger of hell I was in,  
Nor dread of displeasure divine,  
Could turn from the love and the practice of sin,  
A heart so rebellious as mine.

'Till infinite mercy from Calvary flew,  
And whispered in accents divine:  
The power that first made thee, must form thee anew,  
Or glory can never be thine.

That moment, a spark of celestial desire,  
Was kindled and flamed in my breast;  
I wrestled with God and began to aspire  
To hope I should enter his rest.

Myself and my Savior I saw with new eyes,  
My Bible I read with new light—  
New passions within me I felt with surprise,  
And God was my only delight.

What pleasures I tasted in that bless'd hour  
I never on earth can express;  
When Christ was revealed to my conscience with power  
And formed in my heart by his grace.

His glorious perfections with pleasure I saw,  
Where justice and mercy combined;  
His grace in the gospel—His truth in the law,  
Like sunbeams shone forth on my mind.  
For wisdom and strength I looked up to my Lord  
To help me to walk in his light;  
And he by his spirit explaining his word,  
Directed my footsteps aright.

No sweet silver trumpet saluted my ears  
With tidings of mercy from heaven—  
No voice of persuasion dissolved me in tears,  
Or told me how sins were forgiven.  
But all was as silent as springing of flowers,  
Or light while it shines from above;  
When mercy descending like soft summer showers,  
And melted my heart into love.

Almighty the voice, yet perfectly still  
Which first bade me live and behold;  
New-moulding my passions controlling my will,  
Diffusing new light through my soul.

So great was the change I experienced within,  
I scarce could believe it was true:  
Such love to my God, and such hatred to sin,  
My soul 'till that hour never knew.

I thought it was glory commencing below,  
Yea, heaven's perfection on earth:  
When first in my bosom I felt the pure glow  
Of life from a heavenly birth.

As love to the heart, and as light to the eyes,  
So pleasant to me was the word,  
Which filled me with calm and delightful surprise  
By pointing my thoughts to the Lord.

His frown more than death, or destruction I dread;  
His smile from all cares sets me free;  
His mercy full orb'd when it shines on my head,  
Is glory's bright morning to me.

And soon when my trials on earth are all done,  
I hope to behold him above—  
To sit with my Lord on his glorious high throne  
And taste all the fruits of His love.

To Him that is HOLY, and RIGHTeous and FREE,  
The MAN that is equal with God—  
To Him all the glory forever is due,  
Which flows from REDEMPTION by BLOOD.

O help me, dear sister, to shout forth his praise,  
And sound his salvation abroad;  
For nothing but sovereign omnipotent grace  
Could bring such a rebel to God.

D. GATHRITE.

January 1, 1841.

## MARRIED.

In this place, on Wednesday evening, the 13th ult., by Elder G. Beebe, Mr. HARRISON H. CROSBY, of Sullivan Co., to Miss ELIZABETH, daughter of Elder Philip C. Broom.

At Burlington, on Thursday evening the 14th ult., by the same, Mr. THOMAS K. BEYEA, of New-Vernon, to Miss ARMINDA, daughter of Mahor Horton, Esq.

At New-Vernon, on Thursday evening the 21st ult., by the same, Mr. JOHN BEYEA, of Westchester Co., to Miss ELENOR, daughter of Col. Nathaniel Beyea.

## Died.

In this place, on Wednesday the 13th ult., Miss ———— eldest daughter of Mr. George Bell, aged 9 years.

## Receipts.

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Thaddus Hurd,	Pd.	1 00
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Henry Clay,	"	1 00
Lewis Havens,	"	1 00
Wm. Inglis, Esq.,	"	2 00
Dea. John Hammond,	"	1 00
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Jacob Stanabar,	"	1 00
Micha Horton,	N. Y.	1 00
Elder Reed Burritt,	"	2 00
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., NOVEMBER 15, 1841.

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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IF All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

To Eld. S. Trott,

Centreville, Fairfax Co., Va. :—

### ABOLITION SOCIETIES—NOT FOUND IN THE GOSPEL.

#### NUMBER IV.

The following invitation to the brotherhood is no very partial disclosure of some one attribute of its spirit. "Come, brothers, let us haste to the glorious rescue of the declaration of independence, our holy religion," &c. Does this national committee intend to have abolitionists take the entire state and church into their own hands for safe-keeping? This would be something more than just controlling the state; the guide and government of the church would devolve upon them, and would seem that the direction of the divine Spirit might be embraced in that responsibility. When men are found rescuing the state and our holy religion, it is certain that some spirit has strong claims upon their energies; men are not capable of such a task of themselves, they must first become the subjects of some strange infatuation, which blinds them: no man who discovers the nature and laws of the kingdom of God could attempt to guide or control it. The oath which they ascribe to our chief executive officers, with their declaration that "Congress has broken down the constitution of the land," is not in agreement with the divine direction in Romans xiii. 1: "Let every soul be subject to the higher powers; for there is no power but of God: the powers that be are ordained of God." There appears to be something revolutionary in the tendency of the abolition doctrine; yet, it seems, the intention is only to rescue the declaration of independence and our holy religion. On any plan with which they have favored us, we cannot perceive any sufficient provision for the future well-being of the colored people, yet it is easily perceived that these circumstances may, and in all probability would be, comparatively intolerable.

To attempt the saving an entire nation at the expense and ruin of a world, would not be sound economy or christian benevolence; and certainly, since every effort which abolitionists have made has riveted the chain and made it more galling to the slave, it would become them to pause, and ask wisdom of Him who giveth liberally—He is able

to teach our senators wisdom. What power that spirit must exert which urges ministers quite away from their duties required by the Savior, and employs them in reforming the state and leading the church into contrast with itself, the state and the gospel! It was a wise restriction in the constitution of some of the states, that ministers of the gospel should not be elected to civil offices; it seems to have been in view of the evil which now appears so portentous. The collision of church and state is always to be dreaded, but when both church and state are seen yielding to the grasp of pretended reformers, it may not be in vain that we anticipate an ecclesiastical establishment. When a reforming and purifying party become so exceedingly extensive as to monopolize both the piety and the patriotism of the country, and leave to others, as a part of their birthright, the inheritance of the highest crimes against their country, a man of common attainments may discover, that they do not believe, "That others are better than themselves."

In declaring that high treason is a part of the birthright of the slaveholder, under any possible circumstances, is a most dishonorable reflection upon many of the patriots of the revolution, before the flash of whose eyes ten thousand calumniators would quail, and seek to hide themselves. Is it not a profanation which leaves all ordinary pretensions in the distance, and casts other assumptions into the shade, to pretend, that their commissions are sealed with the blood of Christ, and they are hastening to rescue our holy religion? The blood of the martyrs, and the groans of the enslaved nations of the earth afford us no doubtful comment on the attributes of such a spirit, when once in the field at the head of armies.

Suppose some other most unwelcome national question should add its moiety of heat to that of the Boundary and the burning of the Caroline, and a national spirit should again range the two very important branches of the old Anglo Saxon family under their respective standards, at what distance, and in what direction from these two armies should abolition leaders display their columns. It is not intended to insinuate that abolitionists are not friendly to their country, far from it; but with what consistency could they fight the British, who come to free the negroes by force of arms? May it not be possible that a spirit of fanaticism is breaking in upon us, and whatever of modesty there may be in its pretensions, its eye may be looking to a lofty mark, and many hands may be at work to reach it. A throne resting upon both the church and the state is only that supremacy to which ambition aspires; and many may be now laboring to elevate the despot without intending to do so. Immediate abolition, as now

professed and proclaimed, originated in the new measure system, and stands charged to that account. A system which authorizes its disciples to use means, and institute measures for the salvation of men, which are not found in the New Testament of Jesus Christ, may also authorize the rescue of the declaration of independence and our holy religion. When the Divine guide is rejected, the blind lead the blind, and the ditch is before them. The new measure doctrine seems to be urging the church and the state to some fearful issue. One branch of the popular system appears to be employed in converting men, and in bringing the church to participate in all the recent improvements of the times; this process prepares a people for the service of any kindred spirit; and being thoroughly subjected to the law of the priesthood, their obedience cannot be questioned. Protracted meetings already exhibit symptoms of faintness, they begin to grow weary, their chariot wheels in some places are off, they drag heavily; and it is possible that the spirit of abolitionism may become the master spirit of the entire new measure economy. It may yet enforce obedience to the priesthood with a power and an energy which may astonish, as it presses its numbers into the army which shall be encamped against the saints. We see encamped against the saints, because as their system is in opposition to the system of grace, they will as a matter of choice and necessity, place themselves under their own standard.

The subject as we view it, presents no redeeming qualities. The game which has commenced in these recent measures may be somewhat lengthy in its operation, as the stake is a deep one, but a throne is in view, and if political and religious supremacy should be the reward, it shall not be said when the foot of the despot is trampling our necks, that no one voice gave timely warning. When the history of our political and religious freedom is wound up in the blood of slaughtered brethren, and the riveting of the galling chain around the more unfortunate survivors, our beloved country may then take its place among the enslaved, and priestridden nations of the earth, and none so poor as to do her reverence. May it not be, in view of so dreadful a consummation, that "Coming events cast their shadows before."

The writer of these few imperfect numbers is not sensible of other feelings toward new measure disciples than those of "brotherly kindness," he is fully of the opinion that many are laboring for the accomplishment of such a state of things in the church and in the state, as will be most revolting to their hearts when at last the dreadful object of their toil is revealed; their apology is the darkness which surrounds them. May the day dawn, and the day spring from on high visit their souls. Yet

when men are organizing over the whole breadth of the land, for the accomplishment of objects which are not authorized, either by the gospel of Christ or the constitutions of these states, both piety and patriotism urge these publications, however unadorned and unpretending. A deep conviction that the entire new measure system, is in opposition to the doctrine of Christ and the well-being of our country, is his only apology for calling the minds of his brethren to this momentous subject; and it is his consolation, that whatever men may produce by any amalgamation, and although when thus produced, they may by a misnamer, call it a church, that the true church of the divine Redeemer will be hidden "In the secret place of the Most High, and abide under the shadow of the Almighty."

To hearts and hands of higher attainments in that wisdom which is from above, the subject of the new measures, is resigned for the present.

WALDO, A NORTHERN BAPTIST.

FOR THE SIGNS OF THE TIMES.

Exposition of the EPISTLE TO THE HEBREWS, by Doct. P. A. Klipstine, New Baltimore, Va.

#### CHAPTER IX.

The Apostle, having remarked at the close of the preceding chapter, that, "In that he saith, a new covenant, he hath made the first old," and having drawn the inference, that that which decayeth and waxeth old, is ready to vanish away, now proceeds to specify the ordinances and arrangement of the first covenant. *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary. And after the second veil, the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat: of which we cannot now speak particularly.* It seems not to have been the Apostle's design to enlarge upon the use and figurative application of the furniture of these two apartments, and therefore he passes them by with the remarks, *of which we cannot now speak particularly*; but he touches upon the use and figurative application of the apartments themselves. *Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: the first tabernacle or sanctuary was accessible to the priests at all times for the discharge of their duties under the law. Not so the second tabernacle or holiest of all, into it went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: and by the restriction of the use of the second tabernacle to the high priest alone, the Apostle says, the Holy Ghost signified that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.* That the first tabernacle or sanctuary was

standing at the time of writing this epistle, is beyond contradiction; for the Apostle had just remarked, *that it was ready to vanish away*; but it stood shorn of its former strength and glory, and in this sense may be said to have been abolished, and indeed at the crucifixion of our Redeemer, the veil which screened the holiest of all from the sanctuary, was rent from top to bottom; but although virtually it was not actually abolished, its total demolition was reserved for that time when the Lord, according to the prophet Haggai, *should shake the earth*—when according to the prophecy of our Saviour concerning that event, *the powers of heaven should be shaken*, when Jerusalem should topple to its fall, and the Son of man should *come in power and great glory*, and be seated upon the throne of his kingdom in the gospel dispensation. This tabernacle, the Apostle says, *was a figure for the time then present*, that is, the time of the old covenant, the time of the legal dispensation, *in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.* Now that the way into the holiest of all, or the plan of redemption was not manifest under the old economy is evident—the *first coming* of our Lord was under that economy; for he was made under the law, and as a servant, he yielded obedience to its requirements—he taught obedience to it—he enjoined it upon his disciples to pray that the kingdom of God might come, and he himself proclaimed not that it had come, but that it was at hand. John too, looking upon the meek and lowly Jesus, could exclaim, "Behold the Lamb of God, that taketh away the sin of the world;" and although none greater than John the Baptist had ever existed, yet the least in the kingdom of heaven was greater than he, and why? Because the way into the holiest of all was not yet made manifest; the kingdom of God had not yet come; the full blaze of gospel day had not yet shone upon our guilty world: it was but the dawn when the shadows of the old covenant still maintained their ground and the law existed in full force and virtue; and even after the crucifixion of our Lord, when as we have before said, the veil of the temple was rent in twain, and the Holiest of all stood exposed to mortal vision; yea, after his resurrection, the way into it was not yet manifest even to those disciples that accompanied with him during his pilgrimage: for, "We trusted it had been he which should have redeemed Israel," was their mournful reply to his inquiry why they were sad, and as yet they knew not the scripture, that he must rise again from the dead, and from the time of his resurrection to his ascension, when he taught them "Things pertaining to the kingdom of God," for the space of forty days, and from his ascension to his *second coming*, to sit in judgment on Jerusalem and to wind up the old economy, the light of divine truth was being more and more unfolded, the way into the Holiest of all was being made more manifest. It is this space of time, that is signified by the para-

ble of talents, when the servants were to occupy until *he came*, and which according to our understanding is alluded to in Revelation, where it is said, *there was silence in heaven for the space of half an hour.* During this space of time too, the Holy Ghost which he had promised to send them, was guiding them into all truth, and the canon of the New Testament, under the immediate inspiration of the Holy Ghost, was being completed, the last book of which, the Revelation, was written but a very short period before the destruction of Jerusalem, and a considerable portion of which in our view has reference to that event.

Now, although the way into the Holiest of all was made manifest thus gradually—although the principles of the kingdom of Christ shone brighter and brighter unto the perfect day, when he took his seat upon the throne, yet were all the laws and provisions of that kingdom, which were promulgated in its infancy, valid and binding upon the subject in all time; for they were well ordered in all things and sure. Why our Lord saw fit thus gradually to establish the kingdom of his grace, is not for us to say: he told his disciples that he had many things to say unto them, but they were not *then able to bear them.* In the dispensations of his providence, he adapts his mercies, as well as his judgments, to the condition of his creatures, and "When we cannot unriddle, we must learn to trust." The Hebrews, as we have remarked in a former chapter, and as we shall have occasion again to notice, were under bondage to the law; for as a matter of civil polity, they were not at liberty to disregard its requirements without incurring its penalties. The first tabernacle was still standing, although stripped of its efficacy in atoning for temporal transgressions: its gifts and sacrifices were still offered up, its meats and drinks, and divers washings, and carnal ordinances were still observed, and it still had its legal claims upon the Hebrews as its subjects; for *it was imposed until the time of reformation*, and that reformation we have endeavored to show was gradual in its character, and it reached not its consummation until *the final restitution of all things* mentioned by the Apostle Peter.

*But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*—The high priest under the Jewish economy made an offering for himself and for the errors of the people once a year; his atonement therefore was retrospective only—it cancelled the sins of the people for the past year, and obtained redemption in a temporal sense only. But Christ is a High Priest of good things to come: the benefits of his atonement extend not only through all time, but throughout eternity; for he obtained eternal redemption for us: and this he did by a greater and more perfect tabernacle than the Jewish tabernacle—by a tabernacle not made with hands, and consequently not of the Jewish building—by his

own body, with the blood of which, and not of goats and calves, he entered in once into the holy place. The Apostle, by one of those master-strokes of argument, which characterized his writings, now proceeds to exhibit the vast superiority of the offering of our Lord, over the sacrifices of the legal covenant, while at the same time, he uses it to purge the minds of the Hebrews from the *dead works* or rituals of that covenant; or rather speaks of that purgation as one of the *good things* to come through our great High Priest. *For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God?* And it was for the purpose of making this offering, that he became the Mediator of the New Testament, as the Apostle goes on to show. *And for this cause, he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.* That the transgressions under the first testament, or covenant of works, were not redeemed in an eternal sense, is evident from the assertion of the Apostle in the succeeding chapter, *for it is not possible that the blood of bulls and goats should take away sins.* That whole economy was merely an appendage to the economy of grace: it stood a simple figure, powerless and inefficient in the great work of eternal redemption; for the covenant of grace, as we had occasion to observe in our remarks upon the seventh chapter, existed from all eternity, like its divine Author, it had neither beginning of days, nor end of life—that covenant was *confirmed* of God in Christ, with Abraham, four hundred and thirty years before the law, so that the law could not disannul it, or make the promise of non-effect: and the Apostle on this subject to the Galatians asks the question, *Wherefore then serveth the law?* and immediately answers, *It was added because of transgressions, till the seed should come, and Christ should come.* It was imposed upon them until the time of reformation, in order that the transgressions of Israel might be atoned for temporally, that Israel might live in the sight of God as a nation, and as his temporal people, and that the knowledge of God, when worship was maintained under the law, might be preserved. This is plain from what the Apostle says elsewhere concerning the law. In his epistle to the Romans, he says, *The law worketh wrath, for where no law is, there is no transgression;* and again, *For until the law sin was in the world, but sin is not imputed, where there is no law.* Now these passages must be taken in a temporal sense. The gentiles, who had not the law, although they were sinners, had not their sins imputed to them in a temporal sense: and although they were given up to vile affections, because they rejected the works of creation, which might have taught them the wisdom and power of the Godhead, yet they were freed from the temporal punishment annexed

to a violation of the law of God. The times of their ignorance God winked at, passed them by unheeded and unregarded, while at the same time he poured out his temporal blessings upon them. Not so with the Jews—not so with the worshippers under the law. The law was given *them*, and annexed to it was a most fearful penalty in case of disobedience, a penalty, which was literally inflicted upon that stiff-necked and rebellious people. (See Deut. xxviii. 15—69.) But by means of death, our Lord redeemed the transgressions of his people, that even under the first testament, even those that were kept under the law, shut up to the faith that should afterward be revealed, those that are called that they might receive the promise of eternal inheritance, *eternal inheritance*, in contradistinction to that temporal inheritance in the land of Canaan, secured to temporal Israel by the sacrifices of the law. *For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth; whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood, both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.* The law of sacrifices required that blood should be shed, but the cause of such requirement has not been revealed to us. In Levit. xi. 17, it is said that the Lord gave it to the Israelites upon the altar, to make atonement for their souls; for it is the blood that maketh atonement for the soul, for the life of the flesh is in the blood. But the Apostle urges in addition, that a will or testament is not valid while the testator liveth, it is of force only after he is dead: and this testament or covenant the Apostle argues in his epistle to the Galatians, though it be but a man's, yet when confirmed, no man disannulleth, or addeth thereto. It was therefore necessary to carry into effect the Old Testament that blood should be shed, and *that the patterns of things in the heavens* (or the old covenant) *should be purified with these; but the heavenly things themselves* (or the new covenant) *with better sacrifices than these.* Christ then must needs suffer both to procure remission of sins, and to give efficacy to the New Testament; and with better blood he is entered, *not into the holy places made with hands, which are the figures of true; but into heaven itself now to appear in the presence of God for us.* The holy places, the Apostle says, are figures of the true, that is of the church, and the furniture consisting of the golden censer, the ark of the covenant, &c., were consequently figures of the provisions and privileges of the church; for in the church of God the incense of praise and thanksgiving arises from the glowing hearts of the worshippers, sweeter and more acceptable than

that, which perfumed the tabernacle of the Jewish covenant—there abides forever without danger of removal our Lord Jesus, the ark of the covenant of his people, the food of his chosen, the manna that came down from heaven, the rod whose verdure is perennial and whose fruit is eternal, the tables of the law honored in his own person and fulfilled in him alone—there he exists as the mercy seat, to which his people repair, a mercy seat overshadowed with the living cherubims of glory, and dispensing life and salvation to his elect. The Apostle does not say, that Christ was thus present with his church *then*, but that he entered into heaven itself, *now* to appear in the presence of God for us. The time when this epistle was written, embraced a portion of that period, when the kingdom of heaven was likened to a man travelling in a far country, (Matt. xxv. 14,) a parable spoken by our Lord in connexion with his prophecy concerning the destruction of Jerusalem, and in reference to his own absence for a limited time, comprehending the space from his ascension to the accomplishment of that event. It was during this absence of our Lord, when he had gone to a far country, (to heaven) and had not yet returned, that the Apostle uses the adverb *now*. *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: (for then must he often have suffered since the foundation of the world.)* Neither has he entered into the holy places to make repeated offerings of himself, in imitation of the high priests under the law, whose offerings were yearly; for if so, he must have suffered often since the *foundation of the world* (or the establishment of the old covenant) *but now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself.* We would here direct the particular attention of the reader to the phrase, *end of the world*, and ask him to collate it with the enquiry of the disciples of our Lord, which produced the prophecy concerning the judgment, with which Jesus alone was to be visited, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" That the abolition of the temple worship was the drift of the enquiry of the disciples, is plain from the remark of our Lord, which induced that inquiry; for when they came to shew him the buildings of the temple, his reply was, "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down." But, to establish this matter beyond doubt, *the end of the world* is mentioned once and again in the course of that prophecy, as at the close of the 6th verse of the 26th chapter of Matthew, *but the end is not yet*, and of 14th verse of the same chapter, *and then shall the end come.* Now all the signs spoken of in the prophecy as the immediate precedents of *the end of the world*, were to take place before that generation should have passed away, and we should do violence to its meaning by making it in any wise, directly or indirectly, apply to the end of time. *The end of the world*, then signified the breaking up of the old covenant, as

the foundation of the world signified the establishment of that covenant, and the Apostle shows that that breaking up was nigh at hand by the phrase, *now once in the end of the world hath he appeared, &c.* And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many. The Apostle has been arguing upon the validity of a testament, and upon the remission of sins through the shedding of blood; and in our view, this is but a continuance of the argument upon the same subject, which indeed extends to the 13th verse of the succeeding chapter—he has told us that a testament is of force after men are dead; and as already quoted from Galatians, if it be but a man's covenant, or testament, when confirmed, which can only be by death, that no man disannulleth or addeth thereto, that is, it is of force—the judgment or sentence, or decision of such testament is irreversible. The whole sentence is a comparison, intended to illustrate the offering of our Lord, and the consequent validity of his testament, by the familiar figure of death, which men must once suffer and the final decision of their testaments, which become valid only after they are dead; for as the judgment in the first clause of the sentence is the consequence of the death of men, and shows the validity, the irreversible character of their testaments after they are dead, so the bearing of the sins of many is the testament of our Lord, is irreversible in its character, and is the consequence of his being once offered: and to them that look for him shall he appear the second time, without sin, unto salvation. In regard to the second coming of Christ, here expressed by the phrase, *shall he appear the second time*, he himself assures us, in the prophecy already referred to, and confirms it by an oath, that he would come in the clouds of heaven with power and great glory, before that generation should pass away—it was in that manner that he ascended into the heaven; for a cloud received him out of the sight of his disciples—but his second coming was to be without sin unto salvation. In his first coming, he had put away sin by the sacrifice of himself, he had borne the sins of many: in his second coming, when he should be seated on the throne of the gospel kingdom, he should dispense the blessings of salvation to his church.—To our mind there is something heart-cheering in the idea that the King is seated on his holy hill Zion, that as our great High Priest, in the midst of the church he sings praises unto God, and that where two or three are gathered together in his name, there he is in the midst.

In the next chapter, in which the whole of this subject is continued, we hope to show that the phrase *to them that look for him shall he appear the second time*, was shortly to be fulfilled.

FOR THE SIGNS OF THE TIMES.

Winchester, Clark Co., Ky., Oct. 8, 1841.

BROTHER BEEBE:—(If such a poor unworthy sinner dare presume to call one of God's dear children brother) I, for the first time, undertake to address you. You know my name, and that is all you

know about me, and as I am known to the Lord, I would be willing that my brethren should know me also: and believing as I do, that all the children of God are taught of God, and that in the school of grace, and that he fashioneth their hearts alike, I hope the Lord will enable me to be candid while I communicate to you what I hope he has done for my poor soul, and then you will be prepared to judge whether we have both been taught in the same school. I cannot with propriety abuse the devil as some of our modern preachers do, for well do I know that until I was thirty-three years of age, he [the devil] was not more ready to command that I was to obey, or at least it seems so to me. And about that time, not at meeting in the altar, nor on an anxious seat, nor reading the scriptures—no, nor seeking the Lord; but in sin, and wickedness, being an avowed enemy to God and all his ways; for I desired none of them, but rolling sin under my tongue as a sweet morsel,—at a very unexpected time, an awful feeling came over me; as the same strange and dreadful thing awaited me, darkness and horror seized my mind: I soon viewed my case as a miserable one, and strove with all my power to drive these awful apprehensions from my mind; for I knew not what was the matter with me, for such a thing as conviction never once entered my mind. I looked back, and in my mind retraced my life, which I viewed as a wretched one—not one good act could I see from youth until that day, and I was constrained to acknowledge the goodness of God in permitting such a rebel to live as long as I had; and for the first time was sorry that I had ever sinned against him: and from that moment I had a very different view of the character of God, and myself as a lost sinner, and was made to hate sin in myself worse than in any other person, and if I am not a poor deceived sinner I loved holiness, and had a great desire to be holy. But alas! I thought too late, I endeavored to pray, but my attempts seemed more like blasphemy than prayer, and my best performance in attempting to pray, was, God be merciful to me, a poor condemned sinner; for I did believe I was justly condemned by the righteous law of God.—The preachers of the present day may talk about chance in the things of religion, but with me there was no chance, I knew my acts had been wicked all through life. But oh! my heart, my wicked heart! the fountain of sin and wickedness was there. There are two things in what I did experience, that I never have found language to communicate to my brethren; I have never been enabled to tell the awful horror of my soul, when realizing the justice of God in my condemnation, and that I did believe I was lost forever; yet the desire of my soul was never to commit sin again, but to avoid sinning was a thing impossible with me. And notwithstanding my awful condition, and almost in despair, I was so far from taking an anxious seat in the presence of a congregation, I concealed my situation from my nearest and dearest friend. In this distressed condition I continued for a long time, bemoaning my wretched fate; lamenting that I had ever sinned against

God: it was no mystery to me how the Lord could remain just and banish me from his presence forever, and consign my poor soul to eternal ruin; but a great mystery how he could remain just and save such a hell-deserving sinner as I was. But in the hour of extremity and despair, and at a time not looked for, and in a very unexpected way: one morning in April, seventeen years ago, the most gloomy morning that I ever saw, I had with horror of soul submitted to my wretched fate; believing there was no peace for me on earth, nor none in heaven. In a moment, in the twinkling of an eye, I realized peace with God, through Jesus Christ; and then believed that the Lord was reconciled with my poor soul, and it seemed to me that there was new peace in heaven, and on earth, (and of course not for any thing I had done, for my life had been a scene of wickedness; and from the time I saw myself a lost and helpless sinner, it seemed to me that I got worse and worse.) But now my trouble was gone, and again there was something in my experience that I have never communicated—the joy of my poor heart I could not describe; but I was prepared to say with David, *The Lord hath done great things for us, whereof we are glad*; and I knew I was glad, indeed, and in truth; but how glad I never have told, and it is likely never shall in this life. Though some of the preachers in this country, say that all such is delusion; and if it was delusion with me, it was certainly the most pleasant delusion that I ever experienced, and would be glad to experience it again, and again. But alas! those feelings of joy and gladness left me, and I found that I had remaining a hard and unfeeling heart; I looked for my religion, and I really thought I was a poor deceived sinner; I then looked for my conviction, and it was gone: and if I had ever thought of conviction until then, I have no recollection of it; I strove to regain my burden of guilt, but strove in vain. And I then believed that the Lord had given me over to a hard heart, and a reprobate mind; but I do hope that the Lord has manifested himself to my poor hard heart, again, and again. And I do assure you, that I am as much dependent on the Lord and his grace now, as at the time he first made known to me that salvation was alone of God, and only communicated by his grace. I cannot believe as some preachers tell us, that Jesus has purchased salvation for all Adam's posterity, who say they are authorized to offer it to unregenerate men and women, on the terms of the gospel; I suppose they mean that salvation is predicated on conditions on the part of the sinner; but if that were the case none would be saved. But I am persuaded that Jesus is the salvation of his people, and he has purchased his people for himself; and the price was his precious blood, which satisfied the demand of Justice, and cleanses his people from all their sins: therefore, salvation must be predicated upon the atonement of Christ, and not the supposed conditions of faith and repentance, (which are not the acts of the creature) but alone the gift of God, by the operation of the Holy Spirit, which is the only agent known in the Bible, for the salvation of poor sinners.

Brother Beebe, I have experienced what I have written, but have not written the tenth part of what I have experienced. I leave it for your consideration. I am very much pleased with the Signs. If what I have communicated does not find a place in your affections, it ought not in your valuable paper.

I am yours in affliction,  
WILLIAM S. HICKEY.

FOR THE SIGNS OF THE TIMES.

Highland Co., O., Oct. 5, 1841.

DEAR BROTHER BEEBE:—It is long since you have heard from me, and you probably think I have forgotten you, but that is not the case. I still have you in remembrance, and am still glad to receive your papers, and rejoice that you are still enabled by the good hand of God to pursue your calling, and to communicate to the disconsolate sons and daughters of Zion information respecting their fellow sufferers in this dark and cloudy day—a day of trouble and rebuke; and to hand out some of the good things from the Master's table to the lambs and sheep of his flock. And O that God may give you grace, wisdom and strength to persevere in so good a work; and that he may cause that all grace may abound to his little despised and scattered flock.

It is from the midst of the fiery furnace of afflictions I write to you, my soul has long sojourned in Meshech, and I know what sore temptations mean; temptations and trials which can hardly be considered of an ordinary kind; temptations and trials coming from the world seem hard; but they are light when compared with those from professed brethren, especially such as have professed an unusual degree of friendship and esteem: so that I think I have some idea of how poor old David felt when he said, *If it had been an enemy that reproached me, I could have borne it, &c.* But it is not my design to give a detailed account of my troubles; in so doing, I should be obliged to expose names, which might have the appearance of retaliation, which I incline to forbear. But I would record the goodness of the Lord, as well as the riches of his grace. When I was a poor blind sinner, wandering in the trackless desert—not knowing the Lord whose hand supported and fed me, I was found, if I may so speak, of him who led me about and instructed me, and brought me into the green pastures, and caused me to feed and lie down by the still waters; having been made to hear the proclamation of pardon through the blood of the everlasting covenant; and justification through that everlasting righteousness which the Redeemer has brought in. But alas! I have been unfaithful and forgetful of my deliverer, so that I have not glorified him as I ought; but have suffered my mind to be led away with carnal objects, but he has fulfilled his promise, made respecting David, saying, *If my children forsake my law, and walk not in my precepts, I will visit their iniquity with the rod, and their transgressions with stripes; but my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail.* And thanks to his

holy name, he is neither forgetful nor unfaithful, and I feel like saying with David, *It was good for me to be afflicted; for before I was afflicted, I went astray; but since that, I have kept thy precepts.*—And I can truly say, thy rod and thy staff both comfort me.

Brother Beebe, it is a good thing to trust in the Lord; for his faithfulness endureth forever: and this has been my great fault, that my confidence was too much withdrawn from him—not that I in sentiment disbelieved any of his promises or testimonies, for I was an unwavering advocate for them; but the great lack was in my feelings, for I could not lie as low at his feet as I should, or as I at that time thought I should. Hence I was more exposed to the suggestions of satan, and more liable to look to myself instead of the Lord. Oh! brother Beebe, warn the brethren against such faults; warn them against slothfulness in religious duties; warn them against neglect of reading the scriptures and studying them; against neglect of prayer to God, for the quickening and enlivening influences of the spirit; against the neglect of relative duties, such as warning, exhorting and reproving each other, and the exercise of discipline; for this appears to be a most fruitful source of mischief to the churches, and it appears to me that the most of evils and troubles in churches arise from this quarter: and I would write largely on these things had I time, and the necessary qualifications for writing. But you have opportunities and ability that I do not possess; be not forgetful of poor bleeding Zion in all her troubles. And may the God of all grace keep you, and guide you, is the prayer of your unworthy brother, for Christ's sake.

Yours in tribulation and afflictions, and the hope of a blessed immortality.

WILLIAM KIRKPATRICK.

FOR THE SIGNS OF THE TIMES.

Friday night, Oct. 22, 1841.

DEAR BROTHER BEEBE:—I am to night about 131 miles from home, with my wife, on my way to Kentucky and Tennessee; and as I expect to be absent some six or seven months, consequently my agency will be suspended until my return. I think in that case you had better name brother Samuel Buck, or some one to act for me in my absence, to receive money and make remittances to you.

I am going on a long journey, and my object mainly is to see my sons, and many other relations and acquaintances; and in addition to that to try to preach among them the gospel in the plainest manner I can. I have a great desire to leave my testimony to the truth among them, whether they will hear or whether they will forbear. I understand a Paul may plant, and an Apollos may water; but the eternal God must give the increase; therefore it is not for me to make calculations about the probable success of my little preaching. My business is to try to preach according to the ability that God has given me, and leave it for God to dispose of as seemeth him good.

It is late at night, this is the second letter I have

written. I shall close with my respects to your family, and my brotherly love to yourself.

May God be with you,

Farewell,  
THOMAS BUCK, Jun.

Most cordially do we commend our dear brother to the kind attention of our Old School brethren, among whom he may sojourn. He is a faithful and indefatigable laborer in the vinyard of our Lord, a tried and thoroughgoing Old Fashioned Baptist. Ed.

**Circular Letter.**

*Circular letter and principles of union, adopted by the Salem Association of Predestinarian Baptists; adopted at their constitution, dated Salem, Boone Co., Ky., Nov. 1840.*

DEARLY BELOVED BRETHREN AND SISTERS:—Through the tender mercies of our covenant God we have been permitted to enjoy a most comfortable interview, in which we humbly trust we have realized that saying of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." The question is asked in the holy scriptures, "Can two walk together except they be agreed?" The negative of which is not only asserted as the legitimate answer, to that interrogatory, but it is realized by the disciples of the Lord Jesus in all ages as true. The circumstances of which our existence as an association separate from the body of which we were formerly a component part, has grown, call for a passing notice from us. That the component parts of North Bend have, for several years, been obviously inharmonious, all must admit, and that that want of harmony did not result from any departure, on our part, from original constitutional principles, we feel confident all candid members of that body must acknowledge. The introduction of doctrines and practices in that body, unknown to the constitution, and unsustained by the standard of our faith and practice (the Bible,) and which, as conscientious disciples, we felt bound to protest against, and finding a majority of the association, as we conceived, regardless of those assaults, on the principles of our faith, and equally reckless of our feelings, we felt that only two alternatives were left us. The one was to claim to be the North Bend Association, standing on original grounds, which we feel great confidence in believing we could make manifest to all intelligent unprejudiced christians; the other was that which we have adopted, viz: to come out from among them and leave them, to enjoy themselves in the war which we think they have waged against their constitution, we ardently desired union of heart and soul. That union we rejoice to believe we have secured by our present arrangement. And now, dear brethren, esteeming that sort of christian union which we most happily have enjoyed in our present interview, and for which we desire to be thankful to the Head of the Church, we would most earnestly exhort you to the discharge of every duty enjoined on us by the Father of our mercies, recollecting he has said, "If ye keep my commandments ye shall abide in my love," and that the "wrath of man worketh not the righteousness of God." We would furthermore entreat you to be frank, affectionate, and undisguised in your course towards each other, endeavoring to "stir up each other to love and to good works," and to "keep the unity of the spirit in the bond of peace." The Saviour has said, "If ye be followers after that which is good who shall harm you?" Dear brethren, we conceive that our interests can be best subserved by

our frequently retrospecting the ground of our hope, calling back our minds to the "rock from whence we have been hewn, and the hole of the pit whence we were digged." A view of our helplessness, our defilement, our awful insolvency, is calculated to humble our hearts and to inspire our souls with love and gratitude to him whom we humbly hope "has brought us up out of the horrible pit and miry clay, and set our feet upon a rock and established our goings, and hath put a new song in our mouths, even praise to our God." Let us "enquire for the old paths and walk therein, and be engaged to glorify God in our body and spirit, which are His."

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you now, and ever. AMEN.

LEWIS CONNER, Moderator,  
BENJAMIN WATTS, Clerk.

### PRINCIPLES OF UNION.

We, the Predestinarian Baptist churches of Jesus Christ, having in view the glory of God and the mutual enjoyment of christian fellowship and union with each other, being met in convention by our several messengers appointed for that purpose, do hereby covenant and agree to keep up the order of an association, and for that purpose do adopt the following compact or principles of union, to be strictly adhered to in all our future intercourse with each other, in an associate capacity:

1st. We believe that the scriptures of the Old and New Testament are the Word of God, and the only rule of christian faith and practice.

2d. We believe there are "Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." That he is God, the Creator, Preserver, and Governor of the universe, perfect in all these attributes.

3d. We believe that God made our first parents upright, yet they did not abide in that honor, but did wilfully transgress the law of their Creator, in eating the forbidden fruit, and by their sinful rebellion, fell from their communion with God, and all we in them became dead in sin, and wholly defiled in all our faculties, both mental and bodily. Our first parents being the root, and, by God's appointment, standing in the place of all mankind, their corrupt nature was conveyed to all their posterity, so that by nature we are all children of wrath, servants of sin, subjects of death and misery, temporal and eternal.

4th. We believe that before the foundation of the world, God did elect a certain number of the human race to everlasting life and salvation, and in pursuance of his gracious design, did make a covenant of grace and peace with his son Jesus Christ, in behalf of all those persons who were committed to him, embracing all spiritual blessings.

5th. We believe that Jesus Christ being from everlasting the Mediator of the new covenant, did engage to be the Surety of his people, and in the fulness of time did really assume a human nature, in which nature he really suffered and died in their room and stead; whereby he made all that satisfaction for their sins, which the law and justice of God required.

6th. We believe that the eternal redemption that Christ obtained by the shedding of his blood, is particular, that is to say, that it was only intended for the elect of God or sheep of Christ.

7th. We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works done by them, and that the full and free pardon of all their sins, past, present, and to come, is only through the blood of Christ, according to the riches of his grace.

8th. We believe that faith, conversion, regen-

eration, and sanctification, are not acts of man's free will, but of the efficacious grace of God.

9th. We believe that all those chosen by the Father, redeemed by the Son, and sanctified by the Holy Ghost, shall certainly and finally persevere to the end, so that none of them shall perish but have eternal life.

10th. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, appointed in his church, and that none but true believers are fit subjects of either, and that the only proper mode of baptism is immersion.

11th. We believe there will be a resurrection of the dead, both of the just and unjust, and that Christ will come a second time to judge the quick and dead, to receive the righteous to everlasting happiness, and sentence the wicked to punishment of the same duration.

12th. We believe that God has "provided means that his banished be not expelled from him," and that those means are effectual; hence we disclaim all fellowship for the modern institutions commonly, but erroneously, called benevolent and for those who advocate them, forasmuch as they are without warrant as religious institutions.

13th. This constitution may be altered or amended at any time during the sitting of the association, provided three-fourths of its members concur therein.

### EDITORIAL.

NEW VERNON, N. Y., NOVEMBER 15, 1841.

PROSPECTUS FOR VOLUME X. OF THE "SIGNS OF THE TIMES."—We are verging hard upon the close of the present volume of our periodical, and the time for the commencement of our next is at hand; it therefore becomes necessary to make our appeal to our brethren and to our patrons in general, in regard to our future labors. Nine years have we already occupied our post in the editorial department, and although human weakness has marred and defaced all our attempts to comfort, edify and instruct our brethren; and all our efforts to expose and oppose the prevailing works of darkness; yet, to the praise of divine grace, be it written, many of the precious lambs of the flock of our great Shepherd have testified that they have been edified and profited by the perusal of our paper.— Besides the privilege we have enjoyed of speaking to our brethren in all parts of our wide spread country in our editorial communications, we have had the happiness to lay before them many very valuable communications from our correspondents; these coming to us from every point of the compass, and embracing an account semi-monthly of the affairs of the primitive disciples scattered throughout all our states, has in the absence of every other consideration been estimated far beyond the subscription price of the paper. The trifling sum of one dollar a year, and a few cents for postage, can hardly be considered an equivalent for a regular correspondence with the entire communion of Old School Baptists throughout the world.

If our reasons for originating this periodical as a vehicle of correspondence were good and sufficient, those reasons still exist, and may still be urged for the continuance of our publication; but in addition thereto there are other reasons which now claim our serious consideration. There are at this

moment new and unprecedented efforts being made by various cliques of anti-christ to overthrow the civil and religious institutions of our place and nation. In climbing the summit of wickedness, and in capping the climax of opposition to the government of our Lord Jesus Christ, we may expect the enemy will be prolific in the invention of new *modus operandi*; and it will be necessary that the saints should be apprized of the new machinations whereby their enemies lay in wait to deceive, beguile and allure them into temptation and sin. In one quarter of our country a powerful effort is making to unite all the various factions of the anti-christian interest into a consolidated body, preparatory, as we doubt not, to a most powerful assault upon the citadel of the people of God, who cannot be prevailed upon to unite with the powers of darkness: in other directions powerful crusades are organizing with a direct view to attack the civil institutions of our country, and to scatter to the four winds of heaven those inestimable rights, now guaranteed to all the citizens of our land by our constitution, which cost the life-blood of our slaughtered fathers of the revolution. The powerful excitement that pervaded the city and vicinity of New York a few days since, by the nomination of a Catholic ticket to be voted by the papists of our country, at the late election, having in view to catholicize our government into a hierarchy, and our most sacred rights into a system of oppression to the saints, are but, as we suspect, a prelude to a storm now gathering, ere long to burst in dreadful fury over our fair republic.

The war which our adversaries have waged, is a war of extermination; certain we are that nothing less than the utter extinction of all who contend for the primitive faith and order of God's house will satisfy them; and shall we, at such an hour as this, strike our banner to the opposing foe? Shall we quit the field? Shall we yield one inch of the disputed ground? Kind Heaven, forbid! Sooner, by far, let us die in the contest, and let our last expiring gasp, like that of Stephen, express our unshaken confidence in him whom that devoted martyr saw sitting at the right hand of divine Majesty in the heavens.

In conducting the forthcoming volume, we shall endeavor to put ourselves in array against Babylon round about; to shoot at her, sparing no arrows; for she has sinned against the Lord. Whatever of her church-and-state policy may come in our way we shall endeavor, faithfully to expose.— The political concerns of our country, as such, we shall leave to be discussed and disposed of by those papers whose more appropriate business it is to discuss the affairs of Cæsar; reserving to us the right to enter our solemn protest against all amalgamation, or attempts at amalgamating the things that be Cæsar's with the things of God. We shall stand, as formerly, opposed to all interference of earthly powers with the things of the kingdom of Christ, all religious legislation, as also all undue intermeddling of the church (as such) with the government of our country, either by their clergy or otherwise.

Our terms for the next volume will be as formerly, viz: If paid in advance, \$1 per copy; if not paid in advance, \$1,50: a \$5 note on any specie paying bank sent to us in advance, will be received in payment for six copies. All moneys remitted to us by mail, shall be at our risk, if properly mailed and directed to our address.

**THE NORTHERN AND WESTERN OLD SCHOOL MEETINGS.**—We had promised ourself the pleasure of attending the Old School Meetings at Caroline, Vienna and Wilton; but were providentially prevented, partly by the indisposition of our family, partly by a press of business, and partly by the inclemency of the weather. This explanation is due to our brethren, to whom we gave encouragement that we would attend.

**UNION.**—We perceive by our exchange papers, that powerful efforts are being made at the east, to concentrate the powers of anti-christ into an anti-sectarian community. The little differences of opinion which have formerly existed among the daughters of the mistress of iniquity are to be laid aside, and the consolidated energies of earth and hell are to be brought to bear upon those who are by grace a *peculiar people*, destined to dwell alone, and not to be reckoned among the nations.

**"A successful Missionary.**—Elder J. D. Black was appointed at the annual session of the Elkhorn Association in 1840 to labor as a domestic missionary within the bounds of that body: in his report, presented at their recent session, he states that during the year he has attended twenty protracted meetings, been engaged 121 days in the service of the association, and baptized 264 persons. At the protracted meetings he attended, 323 persons were received for baptism."—*Religious Herald*.

**REMARKS.**—From the above extract our readers have a fair specimen of what the New School Baptists consider a *successful Missionary*: one that has attended twenty protracted meetings; been engaged 121 days for the associations; assisted in making 323 converts to New Schoolism, and baptized 264 persons! This specimen is only deficient in one particular: we are not informed whether this famous revivalist was successful in receiving his *per centum* on the converts he succeeded in making. As the converts are, by this mock conversion, constituted *two fold more the children of hell*, than the ancient order of Pharisees were, they cannot be much the better for this spurious operation, and unless the Missionary has secured a handsome remuneration for 121 day's work for the association, we cannot discover that he has been very successful after all. To succeed only in deceiving some three or four hundred poor silly creatures, would hardly be a sufficient inducement, if those missionary gentlemen were not like their venerable prototype, extravagantly fond of the wages of unrighteousness.

Can it be matter of great surprise that the new order of Baptists should swell their numbers, when it is known, that they have their hired agents employed in all directions to deceive the people, to

make proselytes to their delusive doctrines. Men are, as they have always since the introduction of sin into the world, been, fond of being deceived.—Delusions have always found a ready market and a high price in our world. LARGE MONEY was given to the false witnesses, who testified against our Lord; and those who bear false witness against him and his cause can still find abundant patronage among the giddy multitude of carnal religionists of our times.

"The Editor of the 'Signs of the Times,' is out against Sunday schools because a person who lately committed murder in Boston officiated in a Sabbath school a short time before the murder was committed. We wonder he does not condemn carving knives, for the still stronger reason that with such a knife the murder was performed."—*Cross and Journal*.

**REMARKS.**—Is it possible that our notice of the murder recently committed by the leader of a Sunday school in the almshouse at Cambridgeport, was the first intimation that the man of the "Cross and Journal" had received of our being "Out against Sunday schools?" Mr Cole insinuates that our only objection to the present system of Sunday school operations was embraced in the single fact that one of their devotees was a murderer. Is this fair? Is it honest? Is it candid? But why speak we of fairness, honesty or candor in connexion with the name of the conductor of a New School Baptist paper. Has not the experience of years abundantly demonstrated the absurdity of looking for such qualities in such men? He "*Wonders* that we do not condemn carving knives, for the STILL STRONGER REASON that with such a knife the murder was performed." Straws will show which way the wind blows, and this trifling article from the Cross and Journal betrays the absence of all real sentiment in its editor; as in his opinion, as avowed above, a carving knife having been used in the case of murder which we alluded to, is a *stronger reason* why carving knives should be condemned, than that a man's being a murderer is that he should be rejected as a religionist. If therefore it be proven beyond a doubt, and the testimony admitted that the same spirit that conducts, pervades, and is inseparably identified with Sunday schools, is a spirit of most cruel murder; the reason, according to Mr Cole, is not so strong for condemning that spirit as the reason he finds for condemning carving knives. Well, let him condemn the knives, and we will still protest against the perverted use of them.

#### "STREET PREACHING.

If the ministers of the gospel and the members of our churches really believe the preaching of the gospel to be 'the wisdom of God and the power of God unto salvation to every one that believeth;' if they believe it to be 'the savor of life unto life,' or 'the savor of death unto death,' to all who hear it; if they believe that, 'there is no other way or name given under heaven, among men, whereby we can be saved, but the name of Jesus;' and that the preaching of Christ crucified is the great and essential instrumentality which God has ordained for the conversion of the world; in fine, if they do earnestly believe that the glorious and sublime truths

which the ministers of the gospel are commissioned to promulgate, are more to be desired than gold, yea, than much fine gold,—than all the treasures of this world,—then how can it be possible that they can content themselves to remain indifferent spectators of the spiritual condition of the thousands, and tens of thousands who, on the Sabbath day, through the places of public resort, about the wharves and public landings, or the market houses, and the corners of the streets, and around the Hotels and coffee houses of populous cities and villages?

The ministers of the evangelical churches in the city of Baltimore, and in some other of our Eastern cities, have set a noble example of STREET PREACHING, and are not ashamed to descend from their pulpits, and go out into the highways, and proclaim in the streets and in the market places, 'the unsearchable riches of Christ'—and we rejoice to see that the regular pastors of the Evangelical churches in Cincinnati are following the example of their brethren in the Eastern cities, by establishing stated preaching in the market places; and we look with hope and with confidence to the time when the practice will be extended from city to city and from village to village, until on each succeeding sabbath the 'glad tidings of great joy' will be proclaimed with faithfulness and affection in the streets and market places throughout the length and breadth of the land—and then we can adopt literally the language of the wise man, and exclaim—

*'Doth not wisdom cry? and understanding put forth her voice? She standeth on the top of high places, by the way, in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the door. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things; and the opening of my lips shall be right things. Receive mine instruction, and not silver; and knowledge rather than choice gold.'*—Prov. viii. 1, to 6 and 10 verses.

Then will the description which the early disciples gave to John the Baptist of the effects of our Savior's teaching, be clearly illustrated by the ministers of the gospel at the present day; and then indeed (in the broad and legitimate sense intended by the language of the text) will 'THE POOR HAVE THE GOSPEL PREACHED TO THEM.' R. Cincinnati, Oct. 4, 1841."—*Cross & Journal*.

**REMARKS.**—We have neither time nor room for extending our remarks upon this subject. We wish, respectfully to enquire in what part of the sacred volume the writer of the above article, finds that the *preaching* of the gospel is the wisdom of God and the power of God? That there are those who profess to believe the heresy, that *preaching is the great and essential instrumentality which God has ordained for the conversion of the world*, is admitted; but that God has ordained the conversion of the world at all, is in direct contradiction of what he has declared in his word. He has ordained the salvation of his people, and will eventually call them out of the world, and enfold them in his arms and carry them in his bosom, and ultimately exalt them to their mansions in the eternal heavens, a most joyful consideration with those who believe in him; but that all this will be effected without the least dependence on the will, wit, or industry of man, is equally certain.

The quotation commencing, "Doth not wisdom cry aloud?" &c., betrays a mistake of the writer of the article under consideration; he is one chapter ahead of his subject; he should have commenced with Prov. vii. 6 verse, and continued to the end of the chapter. He evidently has mistaken the *strange woman*, of chap. vii. for *wisdom*, as illustrated in Prov. viii.

## POETRY.

## THE SHUNAMITE.

Sorrowful, yet rejoicing.

My God, what scenes I view,  
As through this vale I tread;  
Which, but for thine Almighty grace,  
Would soon have sunk me dead.

My faith hath been assail'd  
By all the powers of hell;  
But Hope, the anchor of my soul,  
Saith, even this is well.

Though sun and moon depart,  
And stars afford no light;  
Yet with the anchor Hope in view  
I'll bear the darksome night.

My sad and sinful heart,  
It doth my Spirit grieve;  
Yet with my God in covenant love,  
My anxious cares I leave.

Oh! thou distracting world,  
Thou dost my peace annoy;  
But in the everlasting Rock  
I find a solid joy.

Oh! cruel tempter, thou  
Who would'st me lead astray;  
My Jesus will my feet restore  
Into the narrow way.

Dear Saviour let me keep  
Near to thy bless'd throne;  
Thou hast by covenant and oath  
Engag'd to bring me home.

Prevent my roving mind,  
In wandering from its God;  
And let me find my happiness  
In Jesus' peaceful blood.

While passing through the fire,  
Let me thy presence prove;  
That I may see thy faithful hand  
And know thou dost me love.

Thus whilst among thy saints  
I meet for praise and prayer;  
Afford me a blest antepast  
Of heaven's salubrious air.

Then round the blood stain'd throne,  
Thine endless praise I'll sing:  
And strike an everlasting harp  
To Christ my God and King.

EBENEZER.

## THE CHURCH.

"Thou hast a name that thou livest, but art dead."

Apostate age! O mock millenium!  
Whose mild, wide spreading ignis fatuus glare  
Millions and millions betray, destroy;  
And ye false lights whose all unholy shine  
But shows more visible the coming gloom  
That gathers round the little church of Christ;  
Ye who (as erst that hoary cheat supreme  
Satan, thy sire, the prophet's mantle stole  
And quick obey'd the call of Endor's witch)  
The glorious gospel name and garb assume,  
And lure poor lost deceived souls to quaff  
The deadly baneful cup—*perverted truth*;  
Flame on! o'er fall'n truth exult, deride  
As o'er her prototype, thy father did:  
But know (ye mocking legions) e'en as He  
Did "stoop to conquer" so shall she!

J. H.—T.  
Leicester, August 17, 1832.

## FOLLOW THOU ME.—JOHN XXI. 12.

Follow close to our Redeemer,  
Daily supplicate his grace;  
Know nothing short of him for pardon,  
Peace, or joy, or righteousness.

He our strength in weakness is!  
He's our joy in sorrow too;  
He's our refuge in distress,  
While through this wilderness we go.

A few more pains, a few more cares,  
A few more sighs, a few more tears;  
A few more thorns bestrew the road  
In which we walk to meet our God!

Cheer up my soul, the prize in view,  
Is God in Christ and Christ in you;  
And glories which can ne'er be told,  
Thy wand'ring eyes in him behold.

My Jesus, now enthron'd in light,  
The eye of faith presents to me:  
Which fills my soul with joy—delight,  
And pants and sighs to bear away.

J. C.

## "WALK IN LOVE."—EPH. v. 2.

Lord, we fain would walk in love,  
But, alas! how slow we move;  
Pride, that haughty monster, pride,  
Often makes us start aside.

Lamb of God, thy power make known;  
Sweetly draw and we will run;  
Make our love to thee and thine,  
Like the sun at noon-day shine.

As the purchase of thy blood,  
May we seek each other's good  
And it be our great concern,  
Thee to view, of thee to learn.

May we mourn with those that mourn;  
Make each other's cause our own;  
Ever keeping this in mind,  
We are to each other join'd.

Flesh of flesh, and bone of bone;  
With the King of glory one;  
Of one body each a part,  
Jesus, make us one in heart.

King of kings, enthroned above,  
Come and shed abroad thy love;  
Fill us with that source of joy,  
Which can never, never cloy.

GADSEY.

## Old School Meeting.

OLD SCHOOL MEETING.—The Walkill Baptist church, of this county, invites the Ministers and other brethren of the Old School Baptist faith and order, to hold a Meeting with them, at their Meeting House, on Saturday and Sunday the 11th and 12th days of December next; to commence on Saturday at 11 o'clock, A. M.

## Obituary.

Pleasant Valley, Va., Oct. 24, 1841.

SIR:—Our old friend THOMAS W. LEE, who resided near me, departed this life on Saturday evening, about seven o'clock, at his residence called the Hermitage, (who has been a member of the Baptist church at Fryingpan meeting house for years) on the ninth inst., aged about fifty-two years, lamented by all who knew him; leaving a wife and six amiable children to deplore his loss, (though in independent circumstances.) He was the poor man's friend, and always ready to assist in doing that which was right to his fellow creatures, "Blessed are the dead that die in the Lord."

ELIJAH HUTCHISON.

## Died.

In this town, on Wednesday night, the 3d. instant, Mr. PETER CORWIN, aged about 25 years. Mr Corwin has left a widow and an infant child, to mourn their early and severe bereavement.

## Receipts.

Eld. Wils on Thompson,	Ia.	\$7 00
Hynson G. Cohee,	Del.	1 00
Joseph Arthur,	Md.	1 00
Eld. William Kirkpatrick,	O.	5 00
Eld. Thomas P. Dudley,	Ky.	5 00
Mrs. Mary Northrop,	N. Y.	1 00
Elder A. B. Goldsmith,	Ct.	1 00
	Total,	\$21 00

NEW AGENTS.—As our esteemed brother, Elder Thomas Buck, is on a visit to Kentucky and Tennessee, expecting to be absent several months, at his suggestion, we request his brother, deacon Samuel Buck, to supply his place in the agency of this paper, during his absence.

John Rothwell, Locust Grove, Mo.

## List of Agents.

The following list of agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Barritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt; and brethren L. L. Vail, J. Vaughn, Ezra Moseley, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Shawson, Cornelius Hogaboom, Amos Hart, Emanuel Earls, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby, Samuel Mead, William Sharp.

New York city.—Samuel Allen, 525 Broome street.

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Rasco, Theophilus Harris, [462 N. 9th st. Philadelphia,] Eli Gitchell, Henry Rowland, Benj. G. Avery; and George Chamberlain, Wilnot Vail, Nathan Greenland Arnold, Bolch, John Critchfield, J. Hughes, J. W. Dancos, John Carson, Andrew Lynn, W. H. Crawford, [c. Willow and Seventh St., Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria.

VIRGINIA.—Elders Samuel Trott, Herbert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller; and brethren Charles Gullatt, Esq., James Williams, William Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, William Trenton, James B. Shackleford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hall-claw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Eld. B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

LOUISIANA.—J. Mason, B. Jones, Esq.

TENNESSEE.—Elders John M. Watson, M. D.; and br'n. William Bratton, Esq., Azor Compton, William Anthony, George R. Hoge, J. L. Palmer, J. Harper.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris; and brethren A. Cast, A. VanMeter, John Gontzman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sandford Connelly, Henry Callett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, T. F. Webb, Thomas P. Stephens, R. Owings; and brethren Fielding C. Hathaway, Thomas J. Wright, James M. Butts, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp.

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IOWA TERRITORY.—William M. Morrow.



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., DECEMBER 1, 1841.

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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.

BROTHER BEEBE:—I embrace the first opportunity of being at home since receiving the number of Signs for Oct. 1st, to notice your reply to my dissent from your former remarks on the judgment of the wicked. I am rejoiced to find from this more full explanation of your views on that subject, that our difference of opinion on all the important points thereof is so small; if indeed it is not mostly confined to our different application of the word *judgment*.

There are however some few points in your latter editorial which call for a brief notice.

First, you say, "We cannot imagine how brother T. makes out that Christ assumed the judgment seat while he was himself under the law as was the case thirty-six years before the destruction of Jerusalem." In asserting that Christ had assumed his judgment seat thirty-six years before the destruction of Jerusalem, I presumed it would be generally understood that the descent of the Holy Ghost on the day of pentecost was not only a pledge of Christ's intercession being accepted as the High Priest of his people, but also, as he was to be a *Priest upon his throne* (Zech. vi. 13,) that he was then seated upon the *throne of his glory*; and I know of no other judgment seat he was to assume but that of being enthroned at the right hand of the Father, for as thus seated he must reign until *all enemies are put under his feet*. See Psa. cx. 1; and 1 Cor. xv. 24, 25. And as the passover at which Jesus was crucified was that of the year *thirty three* of the christian era, and the day of pentecost spoken of in the 2nd of Acts, was the fiftieth day thereafter; and as the time at which Titus sat down with his army before Jerusalem was about the passover of the seventieth year of the christian era, and as Jerusalem was not taken for some months after, I should have been more correct in saying *thirty-seven* years before the destruction of Jerusalem, than in saying as I did, *thirty-six* years.

Again, this remark of yours, "We have understood that the nations were presented before him for judgment in a peculiar manner at the discontinuance of the temple worship and the abolition of Jewish rites when Jerusalem was destroyed," conveys the idea, that, as does brother Klipstine,

you make that event an era of peculiar importance to the gospel church at large; indeed no other than the era of her full emancipation from the yoke of Jewish rites. Herein I differ from you.—I have been much mistaken in my views of the New Testament testimony, if a single Jewish rite which does not remain at this day binding, was binding by divine authority, a single hour after the day of pentecost had fully come, A. D. 33, if it did after the crucifixion of Christ, for then it was, I understand, that the kingdom of heaven had fully come in its distinct visibility, as severed from the Jewish dispensation. How then the abolition of Jewish rites took place at the destruction of Jerusalem, I cannot conceive, as having any relation to the gospel, when in fact, Christ *had taken the hand writing of ordinances out of the way, nailing them to his cross*, nearly forty years before. And as to the illegal observance of some of those rites by gospel churches, the end has not come yet. From the time of Christ's crucifixion, the temple worship and the whole of the legal dispensation had ceased to be a *shadow of good things to come*, or to have any substance connected with them even in reference to the Jews themselves. Hence the destruction of Jerusalem, of the temple, and of the Jews in their national standing was only the removal of an offensive dead carcass, as to any rightful bearing they then had upon the standing of the gospel churches. There was in the event a fulfilment of prophecy, and a confirmation of the gospel testimony, &c.

Again, I do not understand how the *nations of the earth* were in a *peculiar manner* brought before Christ in judgment at the destruction of Jerusalem, seeing it was a special judging of that one nation as having been distinguished from all other nations, as a peculiar people unto God. There was in this accomplishment of Christ's denunciation upon Jerusalem, a sure pledge given that he would in like manner judge other nations, for their oppositions to the gospel. The warning is, as I understand the import of the Apostle's argument, "If God spared not the natural branches, take heed lest he also spare not thee." Rom. xi. 21. As to judging the nations through the preaching of the gospel, that had been going on for a number of years before; yea before that event, the gospel had been *preached in all the world for a witness unto all nations*. See Matt. xxiv. 14; and Rom. x. 18. Hence my objections as before made, to certain texts addressed to gentile churches being applied to the destruction of Jerusalem. If the destruction of Jerusalem was an abolition of Jewish rites as they had any legal bearing upon the church of Christ, or was in any sense a release to the church as composed either of Jewish or gentile disciples, from any obligation to observe those

rites; it will, I think, puzzle both you and brother Klipstine to assign any adequate reason, why the New Testament testimony should have been closed, without a relation of that event's having taken place and a pattern, being given, upon divine authority, of a gospel church in its full liberty from that yoke of bondage, or in other words without the *veil* being removed, and a view being given of the *glorious state of the church, which was to follow the overthrow of the legal dispensation*; and the *full and glorious establishment of the gospel, &c.* See Heb. vi. 19, and Signs for July 1, 1841, page 98, and Col. ii. Such pattern, and such view, one would think would be absolutely necessary that the churches in after ages might know what of the *legal rites* they were released from, which had been retained in the pattern of a gospel church as now showed us in the New Testament. You need not, my brother, be surprised at my contending against this which appears a leading idea in brother Klipstine's exposition of the Epistle to the Heb., and which is thus endorsed by you; for if it is correct that the Jewish rites as having any connexion with the gospel church were not abolished before the destruction of Jerusalem, and the *glorious state of the church as freed from them, &c.*, did not commence till after that event; then the idea which has been so tenaciously held by us, as Old School Baptists, that we have in the New Testament a perfect pattern of a gospel church, in all its order and privileges, must be abandoned to the winds.

I remain, as ever, yours,

S. TROTT.

Centreville, Fairfax Co., Va., Oct. 22, 1841.

FOR THE SIGNS OF THE TIMES.

## TO WALDO, A NOTHERN BAPTIST.

DEAR BROTHER:—In addressing to me your communications relating to *Abolition Societies*, you have rightly judged that my views are consonant with yours on that subject, and that your exposure of the unscriptural nature of those societies would be acceptable to me. Not only is the organization of those societies unscriptural, but their efforts are in violation both of the constitution and laws of our country, and are an effort to counteract the purpose of God as developed in prophecy and in his successive providence for three thousand years or more. I have also for some years viewed, as do you, these societies as constituting in organized form, a *religious party in politics*, and as tending if they once gain the ascendancy in our country, to the establishment of a *religious-political government*. I have therefore, for myself, felt that we were not faithful to our stand as Old School Baptists, in not bearing our testimony against a combination so completely anti-christian. The peculiar delicacy of the subject, as having

been for some years past so mixed up with the great party struggle in our country, has deterred me, and I presume others, from meddling with it through the Signs. The lamentable excitement then prevailing, has, I hope, now so far abated as to admit of this subject in its distinct character, as blending in its composition, religious phrensy, false benevolence, and affairs of state, being met by a suitable exposure of its inconsistencies.

You mention in your 2d No. that the Address of the Abolition National Committee, contains an affirmation, that the oath taken by our presidents in their inauguration, involves *the greatest lie in the world*. I have not seen that Address, and therefore, know not how they attempt to establish their position. Indeed I cannot conceive that an oath taken to support the constitution, can of itself involve any falsehood. But in that admirable and highly valued document, the Declaration of Independence, there are two or three sentences, not the most happily expressed; and, taken without regard to the connexion in which they stand as relating to civil governments, as the abolitionists frequently quote them, they give a false representation. The sentences are these; "That all men are created equal; that they are endowed with certain *unalienable* rights by their Creator; that among these are life, liberty, and the pursuit of happiness." In reference to any expressed divine right to govern, *all men are created equal*; but in other respects there are a diversity of circumstances in which men come into existence. As to *liberty*, men may in various ways alienate their title and right to it. I will now refer only to one race of men, subjected to servitude or slavery, evidently by the appointment of God. The descendants of Canaan, the son of Ham, have been thus subjected to bondage from the time the prophetic curse was pronounced upon their father by Noah; *A servant of servants shall he be unto his brethren*. The idea that this prophecy received its accomplishment in Israel's being put in possession of the land of Canaan, and in driving the Canaanites thence, is to say the least, a very loose way of expounding prophecy. The prophecy, is that Canaan *should be a servant of servants*, secondly, that he should be Shem's servant, and thirdly, that he should be Japheth's servant. Gen. ix. 25, 27. Again, it is said, "And afterwards were the families of the Canaanites spread abroad." Gen. x. 18. Besides it does not appear that Israel utterly destroyed the Canaanites, though they were evidently mostly driven from that land, excepting the Gibeonites who were doomed to perpetual bondage to Israel. I will not assert that the woolly headed tribes of Africa are the descendants of Canaan; but if we enquire for a race answering to the prophetic description of Canaan, I do affirm that these African tribes are the people thus answering, and that no other race can be showed as bearing uniformly this distinction. Early we find them under the general names of *Ethiopians*, and *Cush*, [that is blacks] in bondage among the descendants of Shem; and in later ages, the subject before us, reminds us, that they are found in bondage among the descendants

of Japheth. As to the term *servant of servants*, it at once conveys the idea of extreme and continued degradation, or if any choose to take it in a more literal sense, we find it still holding good in their subjection to continual and alternate bondage among their own tribes, as each may prevail in their petty warfare. As distinctly, as the Arabs bear the prophetic mark given to Ishmael, so distinctly does this race bear the prophetic mark given to Canaan. And when the wandering Arabs as a people shall have been tamed down to a quiet subjection to other nations, then may the abolitionist hope to free the African race from the marks of bondage. Those who deny the universality of God's special government, and consequently the universality of his predestinating purpose, will laugh in derision at the above remarks; but let them *mock on*, as spiritual Ishmaelites, facts are continually being developed in spite of them, and these are, in their development, as continually bearing testimony to the stability of God's predestinating purpose, by being manifested as parts in the accomplishment of divine prophecy. I have spoken of the abolition movements as being unscriptural, there is one text however to which the abolitionists repeatedly refer in support of their effort, viz: "All things whatsoever ye would that men should do to you; do ye even so to them." Matt. vii. 12. But whilst they profess so great a regard for this text, there are perhaps no class of people, who more directly violate the spirit of it, than do they, in their abolition movements. *Would they*, that southerners should send agents and inflammatory tracts into their families and factories, &c. tending to excite their domestics, and their operatives to revolt against the degradation and cruel oppression they have frequently to submit to? If they would not, how presumptuous and hypocritical for them, with this text in their mouth, to seek even by *combined effort*, to send revolt, plunder, and butchery into the family circles of the south! But they entirely misapprehend the manifest and only consistent import of that text. Their application of it, would, if carried out, break up all the diversity of circumstances in which divine providence has placed the human family. Yonder rich man, if a poor laborer, would no doubt desire to share in the wealth and case of the rich, ought he not then according to the abolitionist's exposition of this text, to divide his wealth among the poor laborers who are earning the bread he eats, and perhaps groaning under his extortion? The manufacturer, even with a broad brimmed hat, if an operative in the mill, would desire to share equally, at least in the profits of his own labor; let him then *do even so* to those whom he is now grinding down by excessive hours of labor, and scanty wages, because he has them in his power, if he would make any pretensions to being governed by this text.—But the truth is, that this text instead of inculcating a levelling principle, addresses itself to men in all the different relations and circumstances of life in which they are found, suiting its instruction to their cases. For instance, it teaches the master to extend to his servant that moderation, hu-

manity, and regard to his welfare which he would expect from a master were he in servitude. Servants it teaches "To be obedient to their own masters, to please them well in all things, not answering again, not purloining, but showing all good fidelity," &c. as they would desire servants to be if they had them.

The benevolence of Howard led him to visit the prisons of Europe,—not to teach the prisoners how to break prison and to inspire them with ambition to do so, nor to increase their sufferings by increasing their discontent; but to seek their reform, to administer to their comfort, and to procure humanity to be shown them. So if these pretenders to benevolence had, instead of seeking by their emissaries and tracts to fill the minds of the slaves with discontent, with a spirit of hatred and revenge towards the whites for the cruel wrongs which they are taught to believe they are receiving from them, which spirit is showing itself in unfaithfulness, in stealing whatever they can dispose of, and in indications of a readiness of mind for butchery were there a prospect of success, and consequently producing in the masters distrust and bitterness towards their servants. I say, if these people must needs make a display of their peculiar benevolence towards the slaves, and instead of adopting those measures which have proved a real curse to the blacks and to the whole south, had they sought by their agents and publications to teach the slaves a patient submission to God, under whose all wise providence they have been brought into bondage, and obedience, respect, fidelity, &c. towards their masters; this would have produced in the masters corresponding kindness and forbearance towards their servants; they would have proved a blessing both to the white and colored population, and thus proved the benevolence of their plans. They would probably thus have prepared the way for a gradual emancipation of the slaves consistently with the peace of the country, much to the advantage of the whites, and not so much to the injury of the blacks, as their minds would be so disciplined as to be prepared to seek an honest livelihood by industry.

These remarks, my brother, are not offered under the idea that you need my aid in managing the subject under consideration; but being constrained to take up my pen in acknowledgment of the kind regard showed me, in addressing your communications to me, I have been led to add these cursory remarks, as illustrative of my views of this subject. If this is not thought by brother Beebe, to be an encroachment upon the limits set by him to our discussion of the subject, you may probably hear from me again in testimony of what I have known of slavery.

Your brother in the hope of the gospel,  
S. TROTT.  
Centreville, Fairfax Co., Va., Nov. 4, 1841.

FOR THE SIGNS OF THE TIMES.

Hartford, Ohio Co., Ky., July 15, 1841.

WORTHY AND BELOVED BROTHER IN CHRIST:  
I must acknowledge that I have too long neglected

a correspondence with you, and too long been silent in speaking through or by the Signs of the Times. The cause of my silence has not been out of any disrespect to the cause you so ably advocate and so masterly defend; but, from an aversion I have had in general to all religious periodicals: which aversion, in me, has been created by my unabating prejudice against the "*Baptist Banner & Western Pioneer*" (falsely so called.) The merits of that paper, in my opinion, entitle it to the estimation it has acquired, as a vehicle of vituperative bilingsgate, slanderous scandal and scurrility, uniformly directed against the truth. Sure I am, that it deals in slander, recrimination, falsehood, and deception. And in so doing, it professes to sustain the cause of the united Baptists (falsely called:) who have so grossly apostatized, even from the articles of the general union, that they are no longer considered the same people they were thirty years ago. Instead of preaching salvation by grace, as did Paul, they preach effortism, human agency, instrumentality, and the highest colored arminianism, to gain proselytes to carry out their unrighteous system: they constantly keep in the field a set of hirelings or money beggars who, to prove successful in their ungodly efforts, have erected anxious seats, mourning, or work benches, by means of which, and the exertions of their devotees, they are daily filling up their churches with pharisaical hypocrites—with little boys and girls, who know no more about experimental religion than Nicodemus did of the new birth, by water and the Spirit. Experimental religion is by them but lightly esteemed, if esteemed at all. The operation of the Spirit in the conversion of the soul to God is by them irreverently spoken of, as a thing too much harped upon by Old School Baptists, and baptism or immersion almost converted into the laver of regeneration or the new birth. In their churches, they keep up no orderly regular scriptural discipline; but, in all their proceedings, trickery, intrigue, and low devices are resorted to, with an eye to the support of their human institutions, regardless of the word of divine truth. I own it is wrong to speak evil of any person; but, contend that truth is truth, and that Israel should be shown her sins, and Jacob his transgressions: that, as directed by Jude, I believe it my duty to earnestly contend for the faith once delivered to the saints. This cannot be done without exposing the errors of the day. If the Baptists were right in the days of Gill, Toplady, Stennet, Bunyan, Booth, Beddome, &c., they are certainly wrong now. Since no such things as at this day practised by the united Baptists were ever known to their several churches: anxious seats and mourning benches are of modern contrivance amongst the Baptists as such; I awfully fear the invention of some foul demon designed and intended to tarnish their fame as the only church of Christ: slander, misrepresentation, falsehood, and base intriguing are the weapons of their warfare, if the "*Banner & Pioneer*" be a sample of their dispositions. If not, they are either foolishly bewitched or designedly wicked to support it. My-

self, with brethren Dudley, Newport, Keith, Tabor, Ricketts, Bristoe, and others are shamefully abused, tantalized and basely belied by the Banner and its anti-christian devotees. Perhaps if the Banner had kept my name out of its lying pages, I might have remained silent as to its vulgarity.—But, since its editors have published three or four base publications against my moral and religious character, I have determined, as long as the "*Signs of the Times*" continues to publish the truth, to forward to its editor a monthly number at least, for publication in its pages. I have about one hundred pages already written in answer to each publication in the Banner, each charge therein exhibited against me, I have proven irrefutably false—by the association, churches, and individuals of the first respectability. These writings, I intend sending on to you, which I wish published following each other, until the whole is published. Were I, and those worthy brethren the only sufferers in their bishop-Bonner-like crusades against the truth, I might content myself in silence; but, since their slanders are designed to effect and tarnish the true church of Christ, and overturn the truth to pave the way, to get into their power, (papist like) the reins of government. I have determined to oppose all their ungodly schemes, hoping thereby to prevent the lovers of truth from enlisting under their infamous banner. For sure am I, that no man who regards primitive christianity can for a moment patronize the anti-christian Banner and Pioneer, whose columns present very little short of slander, misrepresentation, falsehood and perversion; in which its editors prove themselves *hateful, and hating* their brethren. There are Waller, Buck, Peck and others, as intolerant as was bishop Bonner in the reign of queen Mary of England; they are only restrained by civil authority from burning (as the papists did Cranmer, Rogers, Philpot, and others,)—myself, and many others, who have shared their wanton abuse. I have no hesitancy in saying that the Mormons were sent over from England to revolutionize this country; as such they are abolitionists. The missionary system had its origin with the papists, and Great Britain, who are all in England abolitionists—thousands of which have obtained footing in America. And although Waller places me below the Mormons, I place him exactly identified with them, and all his devotees.

Brother Beebe, I wish you to publish this letter in the "*Signs of the Times*," as my preface to what I intend sending on to you for publication.—You will please send me on two copies of the *Signs of the Times*, for the year 1841: send me on all the back numbers for 1841, and I will remit to you the money for the two papers, as I wish to take them for the whole year. I hope you will not think of quitting, for at least ten years. Every occurrence proves the utility of your paper, and that it is growing more and more in demand. I, myself, would maul rails at twelve and a half cents per hundred, before I would be without your useful *Signs of the Times*. Just so long as you edit the *Signs of the Times*, I am a subscriber for it, provided it deals in the truth as it heretofore has done.

I am in every sentiment of respect,  
Your unworthy brother in Christ,  
WILLIAM DOWNS.

FOR THE SIGNIS OF THE TIMES.

BROTHER BEEBE:—Enclosed is one dollar for Caleb Dudley of Wallingford, which please credit to him. I have noticed some remarks of Elder Trott on your views of the judgment, and if I had any leisure I would make a reply; but after all it is almost useless to combat prejudice with any weapon: every one knows that judgment precedes justification and condemnation, and the Apostle says, "By the offence of one man, judgment came on all men to condemnation," and so death passed on all, which was the execution. The declaration was, "The day thou eatest thereof, thou shalt surely die." This was the promise beforehand; when the sin was committed the sinners were called up to judgment, and after a fair hearing of the testimony, sentence was passed, and execution followed, and men became dead according to the threatening promise of God. The nation of Israel was called out, and a second trial made under a second administration, with more distinct denunciations of vengeance, and more clearly defined consequences; they seem to have had what the arminians call a day of probation, or an appointed time. Somewhat after the manner of the first man, to these Christ came to complete all that was behind to fill up, or seal up the vision and prophecy, and when all that God had promised to them or about them was accomplished, he called them to judgment, Christ was the witness against them, and Judge also—all judgment was committed to him: the rule was laid down long before, and he passed sentence upon them, told his disciples of the signs of his coming to execute it, and at the time he came, to punish with everlasting destruction from his presence and the glory of his power, his enemies, and to be forever admired in all them that believe.

As to the parables to which Eld. Trott refers, they were spoken to Jews and about Jews. He forgets that goats were clean beasts as much as sheep, consequently they could represent none but Jews, who were legally clean as a nation. But I mean not to discuss the subject at this time. I had a remark to make to you as a query about the resurrection. Now we believe that the whole body of the church were dead in trespasses and sins according to the Apostles' doctrine: resurrection is the opposite of death or deliverance from it; and there is no other deliverance from death but resurrection—God is not the God of the dead, but of the living. Consequently there can be no fellowship with God only by being raised from death to life. Now, if the saints of God are alive, is it not because they are raised from the dead? And can we receive Christ without receiving the resurrection? for he is the resurrection. Does not animal life belong to animal bodies, or natural life to natural body? And is the resurrection only a restoration of natural life to mankind? It seems to me, that Elder Trott's notion would lead to the last named conclusion, although I may not under-

stand him. It appears to me, that the saints of God are to have a body like the seed from whence it grows, for God has given to every seed its own body, of course to a spiritual seed, a spiritual body. Is not Elder T's. notion that the spiritual seed is to have a natural body? or their old body of dust re-animated? It seems to me, they are to have glorious bodies like to Christ. I have no mind to speculate, nor does it appear to be matter to break fellowship on; but there is a consistency in the truth which it is always a privilege to apprehend, and we are always confused when we get aside from the truth. Purity of life is the best evidence of purity of doctrine, and fellowship is founded on that by the Apostles; "If they walk not according to this rule," &c.; a good tree cannot bring forth corrupt fruit; by their fruits ye shall know them. So I cannot think that a mere difference of opinion should break fellowship; but disobedience of Christ's commands, and disbelief of his testimony.

But, I must close, wishing you grace, mercy, and peace, from God even our Father, and the Lord Jesus Christ.

Farewell,

Yours in Christ,

A. B. GOLDSMITH.

Guilford, Ct., Oct. 21, 1841.

FOR THE SIGNS OF THE TIMES.

#### THE CHAIR OF AN OLD SCHOOL EDITOR, NOT VERY DESIRABLE.

**BRETHREN** :—If the following remarks are entirely uncalled for, or in any way deserving of censure, the writer is alone accountable; he never has seen the editor of the "Signs" but once, at which time nothing was said which bordered upon the remarks in this communication; nor has the writer been in communication with him, or with any other person on the subject since.

When state conventions or other religious societies issue a paper to urge their churches to the new measure standard, and as a medium of communication and a record of their doings, they may avail themselves of competent and responsible boards to supervise and direct when necessary, that the editor may not suffer too severely under his own personal responsibility. When any necessary straight-forwardness becomes the subject of uncharitable remark, he may shield himself behind his board of direction. His salary is made sure beyond the reach of ordinary contingency, while all the great and numerous meetings of his denomination applaud him by unanimous resolutions, and require the whole brotherhood to sustain and circulate his paper. He is not only assured that his paper will be sustained, but that he himself will be continually cheered in his work, and can have but little to occasion discouragement or unhappiness. But with us it is otherwise, we are not combined into state conventions, or other religious societies, having neither ministerial conferences, nor yet, a *dominant ministry*—scattered widely, and few in numbers; having neither the friendship of other denominations, nor the good opinion of the world; but proscribed and trodden down by all,

as by common consent. The difficulties in the way of originating and sustaining a religious periodical with us, are numerous and appalling. The responsibilities and contingences, are of themselves sufficient to shiver the firmest nerves. There are difficulties to be encountered which fasten very unwelcome claims upon the heart, as well as upon the understanding; and sometimes they reach the entire family of an editor. To make any corrections where communications seem defective in sentiment, or to curtail where compositions are tedious, is sometimes attended with unpleasant consequences; while any apparent obliquities from a very high standard of orthodoxy are sometimes visited upon the editor, as if these obliquities in the offensive communication was a doctrinal defect in the conductor of the paper. Although it is painful to read in any of our papers any sentiments which shrink from a comparison with the New Testament doctrine; yet it should be kept in mind, that the Old School Baptists have never agreed that any religious periodical should be considered the standard of their faith. It is to be expected that some little shades of difference in opinion will appear among us, especially when extensive expositions of the scriptures are attempted; and this should teach us modesty and an humble waiting for that Spirit who alone searcheth all things, yea the deep things of God. An editor may suffer for sentiments, or expositions for which no one but the writers themselves feel the least partiality.

A paper sent abroad by a single individual for the benefit of truth may, and sometimes does, place that individual under pecuniary embarrassments which are distressing indeed. If the moderate avails which his paper should bring him, were punctually paid, if instead of the numerous delinquents which appear on his book, there were but a few of them, and that few were decidedly of that class which were unable to pay, how changed would be his circumstances and prospects. If enough was realized in advance for cash purchases of the establishment, twenty or thirty per cent might be saved for the benefit of his family.— Sometimes an editor is required to explain single passages, or entire chapters of the scriptures which seem rather retiring, or secret in their meaning; the request is generally very innocently made and well intended, and although it is a delightful duty to explain so far as the Spirit enlightens and leads the mind; beyond his influence all must be crude and possibly erroneous. God alone is light, in him is no darkness at all.

These are only some few of the difficulties to be encountered and overcome by an editor of an Old School paper, while over and above all the rest, he has in common with his brethren, a law in his members which wars against the law of his mind. Should we not remember him daily at the throne of grace?

Notwithstanding the fearful embarrassments under which the "Signs of the Times" was originated, and the unpleasant proscriptions under which it has suffered, the accumulated, combined and

nameless opposition, scorn and contempt which has been expended and lavished upon its doctrine, its editor and its friends; having obtained help of God, it continues, and has earned for itself a high reputation.

My brethren, especially agents, subscribers for this paper may be much more numerous; there are yet many who need to be enlightened, and who in their hearts are asking for this proscribed paper at our hands.

J. W. CLARK.

#### STICTURES BY A RULING ELDER.

[COMMUNICATED.]

"Signs of the Times, Vol. ix. No. 1, page 7.

It follows according to this, that all people except the Predestinarian Baptists are haters of the gospel of Christ. I wonder if they think God's elect in our day are limited to the Predestinarian Baptists. This savors more of self-righteous Phariseism, than of the christianity inspired by the gospel of Christ.

Pages 26, 27, J. W. Walker's letter, and pages 14, 15, Editorial.

ATONEMENT.

Now, if as these pages teach, Christ did not die for *all men*, I would ask any one to answer the following questions:

1st. By what law or rule will those be judged in the last day, for whom Christ did not die? If it be said, they will be judged by the gospel, then I say, this will contradict the doctrine which denies that there is any gospel for them. If, therefore, the gospel does not pertain unto the non-elect, because Christ did not die for them; that which never was designed as the rule of their faith and practice, never can with any possibility become the righteous rule of judging them. If it be said, they will be judged by the law, then I would ask, by what law? If it be said, by the law of works which was given to man before the fall; then I say, that the scriptures say that judgment according to that law has already passed upon all unto condemnation; and that, therefore, it is no where taught in scripture that they will be judged again by the same law for the same offence. By that law, the human family was adjudged unto death, and of course by that law they cannot be raised from the dead, and then judged again by the same law to death, again called the second death.

Ques. 2nd. As the scriptures speak of the resurrection of the unjust, and Predestinarians deny that Christ died for such. I would ask, by whom and according to what law, or rule will the unjust or non-elect be raised from the dead? If it be answered, according to the scriptures that they will be raised by Jesus Christ, by virtue of his right as Mediator to govern and judge all men.— Then, I say, though this is the scriptural answer to the question; yet if he did not die for the unjust, he can have no legal right as Mediator either to govern them here—raise them from the dead, or judge them hereafter. Seeing they have by the law been already adjudged unto death, and unless that sentence should be reversed by Christ, they cannot arise, nor can Christ reverse the sentence so as to raise the unjust, unless the law itself which sentenced them to death be satisfied, and taken out of the way of their resurrection, which nothing can do except the death of Christ, according to the scripture.

Ques. 3rd. If, as the scriptures every where teach the resurrection of all, even the unjust is through Christ the Mediator; and this resurrection of all, even the unjust is from the state of the dead to which the law sentenced all, even the unjust; does it not follow that as the law must be sa-

justified before the subjects of death can be released? I say, does it not follow that Christ has by his sacrificial death already saved all men from the curse of the law? If it be answered, no: then seeing the resurrection of even the unjust is positively taught in the scriptures, I would ask:

4th. On what principle made known in the divine government will the sentence of the law unto death be reversed in the resurrection of the unjust, if Christ by whom the resurrection comes never tasted death for them? Who of all the Predestinarians that ever lived, or that now live, can answer this question?

5th. Does not the resurrection of the just from the state of the dead to which they were consigned by the sentence of the law, depend for its truth upon the fact that Christ died for them, and purchased their deliverance from that curse of the law? If it be answered, yes, as the scriptures teach; then I would ask:

6th. The same in substance as the fourth question. What makes the difference in the resurrection of the just and the unjust, that is, if the righteous are raised because Christ's death for them has satisfied the law by which they were sentenced to death? Then, how comes it to pass that the unjust for whom there is no Mediator's death satisfying the law which sentenced them to death, shall nevertheless arise from under that sentence?

I would thank any body to answer these questions according to that doctrine which teaches that Christ did not die for every individual of the human race: but I never expect to see the answers. Predestinarians (so called) seem not to understand the scriptural and necessary distinction between the salvation of any, and of all the human family from the curse of the law of works delivered to Adam, by the death of Christ, and that salvation which is by faith in the death of Christ and to be consummated with eternal glory. Salvation by the death of Christ, from the curse of the law, both as to the works it requires for justification, and death its penalty for transgression, is a universal salvation belonging to the human race: but the salvation which is with eternal glory is a very different thing. (2 Tim. ii. 16.) Christ having redeemed all men from the curse of the law by the satisfaction rendered that law by the death of himself has thereby acquired a right as Mediator to command in life—raise from the dead, and judge all men finally, according as their works shall be—not works in relation to the law of works from the curse of which he has redeemed all, but works in relation to his gracious requirements as Redeemer, Lawgiver, and Judge. If he had not died for all, the law would have holden in death such as he died not for; but the general resurrection and general judgment to come, under the reign of the Mediator demonstrate the universality of the atonement.

P. AKERS, Presiding Eld. of M. E. C."

### EDITORIAL.

NEW VERNON, N. Y., DECEMBER 1, 1841.

ELDER GOLDSMITH'S LETTER:—As the letter of this beloved brother appears to have been designed only as a private epistle to the editor, an apology is due to him, and an explanation to brother Trott and others, for the liberty we have taken to spread it before our readers. We wish not to provoke unprofitable discussion, nor to agitate questions of endless genealogies, nor strife about the law; but a plain friendly and christian-like correspondence of the brethren; that if any hath light, that it may not be concealed under a bushel, or a bed; but

rather that it may be placed on a candlestick, that it may illuminate all that are in the house: and if the light that is in any of us be darkness, an opportunity may be afforded to such as are walking in the light of divine truth, to demonstrate the same.

Brother Goldsmith, we know, considers the edification and instruction of the saints paramount to all other considerations, and is willing that his communications, so far as there is a prospect of their being profitable to his brethren, should be held as a common stock; he will be satisfied, we think, that our motive is good, while our brethren and the readers of our sheet in general, will understand from the above remarks that we desire to withhold nothing that may, with the blessing of our heavenly Father, result in their advancement in the knowledge of the truth.

For ourself, we feel the need of all the light that God may, by his Holy Spirit, through the inspired record, and through the gifts bestowed upon his church, bestow; and we feel a deep anxiety, that we who are not reckoned with the nations of the earth, may all come into the unity of the faith, and to the fulness of the measure of the statute of Christ.

Although there has a manifest discrepancy appeared between the editor of this paper, and brother Trott, on the subject of the judgment, we are bound, in justice and candor to acknowledge that in our opinion brother Trott is as free from prejudice and tradition as we expect to find any of our brethren, while they continue to sojourn on this terrestrial ball. How much we esteem him as a brother, for the truth's sake; and how highly we regard his excellent communications, none of the readers of the Signs will need to be informed; nor can we believe that brother Goldsmith has any less confidence or christian regard for him than we have.

As brother G. has stated several queries to us, and requested a reply, we will proceed, briefly, to notice them, in their order as he has stated them, viz: "We believe that the whole body of the church were dead in trespasses and sins, according to the Apostles' doctrine" (?) We desire above all things, that our views on this and on all other points, may be in accordance with the Apostles' doctrine; for however we may err, not knowing the scriptures, certain we are that the doctrine of the Apostles' is correct; but the question is, whether we believe the church as a body was dead? This question involves more than one would at first thought upon the subject suppose. To us, the fact, that all who composed the mystical body of Christ, were, in their connexion with Adam, dead in trespasses and sins, is very clear; but if there be a text in the Bible asserting that, the church as a body were dead, or in sin, we have not, as we can now recollect ever found it. If by the term, church as a body, we are to understand the election of grace, collectively, as they were created and existed in Christ their Head, before all time, as a spiritual body, &c., we do not believe that, in that sense they were ever dead in sins; but if considered in their connexion with Christ as made under the law,

and as bearing their sin in his own body, &c.; we do believe they were dead with him, and together with his dead body they arose from the dead. We fully agree, that there is no other deliverance from death, but by resurrection, which is the opposite of death, and that God is not the God of the dead, but of the living, and there can consequently be no fellowship with God experienced, but by resurrection; and if we are now alive, we are so in our connexion with Christ, who is the resurrection and the life.

Animal life does belong to animal bodies, and natural life to natural bodies. We do not understand that the resurrection of the people of God, is a resurrection to natural life, or a return of mere animal existence; nor have we understood brother Trott so to believe. The great consolation of the saints is, that these mortals are to be clothed in immortality, and this corruptible is destined to arise in incorruption from the dead; whereas, to believe that our natural bodies, with all their animal passions and carnal propensities are to be resuscitated, can only suit the faith of those who anticipate a heaven of golden streets, pearly gates, and flowery mounds, which, together with the greeting of old associates, and the praise of having saved themselves, and assisted largely in the salvation of others, is to constitute their supreme joy. That there will be a resurrection of all the bodies of all the saints of God, we do most firmly believe, and that the bodies of the saints shall come forth from the slumbers of the tomb, as the crucified body of Jesus our first fruits, came forth, spiritual and radiant in glory, triumphing over death, and challenging the cold damps of the grave, is equally the subject of our faith and of our consolation. If brother G. means, that, because God will give to every seed its own body, therefore these bodies which are sown, natural bodies, will not be raised up from the dead at all, we are compelled to differ from him; we can see no more difficulty in reconciling the idea of these bodies' being changed in the resurrection, from natural to spiritual bodies, than in understanding how our souls should by regeneration, become spiritual. See John iii. 6.

We are thoroughly convinced, by long experience of the correctness of our brother's remarks, that there is a consistency in the truth, which it is a privilege to apprehend; and that we are always confused when we get aside from it; and it is from that conviction, that we feel desirous that this subject should be duly considered, and that all the light which our brethren are in possession of may shine forth through their communications.

We also accord with our brother in the sentiment that fellowship is founded on purity of life; but not to the exclusion of purity of doctrine.—We would make no one an offender for a word; but an heretic, after the first and second admonition we would reject. While the Apostle denounces those who profess to love God and to believe the doctrine of the gospel, when in works they deny him, and it; we are also informed that, they that gladly received the word, continued steadfastly in the Apostle's doctrine and fellowship; and

"If any come unto thee, and bring not this doctrine," &c. we are required to reject all such.—From the foregoing references, we see that corruption in doctrine, no less than impurity of life, is sufficient cause for disfellowship. Mere opinion upon abstruse points never ought to mar the fellowship of the saints.

REPLY TO MR. ACKERS, PAGE 182.—When the celebrated A. Toplady said, in reference to a controversy with John Wesley, that "To shoot at crows, was powder thrown away," we thought it rather an ill-natured remark; for we are of the opinion, that a becoming courtesy is due to all our religious opponents.

As the challenge of this dignified *rabbi* of methodism is universal, our readers, as well as ourself, are interested in the issue. The confidence that he expresses in his ability to meet and put to silence all such as differ from his notion of things, at once develops his zeal and his modesty. Unused as we are to combat with giants, it may seem presumptuous in us to, with only our "shepherd's bag, our sling and a few smooth stones from the brook," to look him in the face; but since we heard of the "Dialogue between the Methodist preacher and a Barber's Block," we have thought there may be some possibility of surviving an encounter with this uncircumcised Philistine.

Our opponent infers from the 7th page of our current volume, that we hold all who are not Predestinarian Baptists, as haters of the truth, and wonders if we think that God's elect, in our day, is limited to the Predestinarian Baptists, &c. His inference, to say the least of it, is far fetched, and is neither said nor implied in any article on the page referred to; but as the *ruling* gentleman expresses a desire to know our thoughts in relation to the extent of the election of grace, we will inform him, that we believe that God has absolutely chosen or elected in Christ Jesus, a portion of mankind, embracing an innumerable people, to be, in the fulness of time, called by grace, out of every nation, language, kindred and tongue, under heaven, effectually and savingly, to a knowledge and supreme love of the truth, as it is in Jesus; of which truth, Predestination is one very prominent branch, and so important, so radical and fundamental, that in its absence every other principle of the doctrine of God our Saviour would be rendered precarious and uncertain. Its extent, in our day, is precisely what has been its extent from the ancients of eternity. In its height and depth, its length and breadth, it is bounded in every particular, by the good pleasure of the sovereign, eternal and immutable will of God. If we believed that the Predestinarian Baptist church, at this day, embraced all the elect, or in other words, that all the chosen of God were already gathered into the fold of Christ, we should henceforth look for no more ingathering of the redeemed; but so far from such a belief are we, that we confidently believe there are many of God's elect yet to be brought to know and love the truth, who are yet in nature's darkness, alienated from God, and strangers to the spirit of his grace. And, for the special edifica-

tion of our *very reverend querist*, we will add, that, for aught we know to the contrary there may be some among the poor benighted and deluded Methodists, over whom he has the dignity to preside, who are included in the purpose of grace; and who will ultimately, by virtue of the election of grace, (which doctrine now they hate,) be brought to know, love and rejoice in the predestination of God. But while we cheerfully admit the possibility, of some of the elect of God, in their depravity being sunken down even to the corruption and abomination of methodism; we as confidently deny the possibility of a single soul among them, being saved in their methodism. They may be saved from it, but as the testimony of the Bible is true, they cannot be saved in it.

Now, if what is asserted in the Signs of the Times is true, we are called on to answer the following interrogatives of the *ruling Elder* of methodism, viz:

First. "By what law or rule, will those be judged at the last day, for whom Christ did not die?"

To this question we reply, those for whom there is no redemption are judged already, by the law of God, and by that law they are condemned already and the wrath of God abideth on them. This judgment is passed upon them, and their sentence is already pronounced, by the sovereign Judge of the quick and the dead, and this decision is absolute, and from it there is no appeal. This sentence of the Judge, based upon the holy law which they have transgressed, consigns them in all their guilt and *methodism* to the withering curse of God, and their judgment now, of a long time lingereth not and their damnation slumbereth not. The judgment of the *last day*, to which we suppose our querist alludes, is but the day when the fulness of that almighty wrath to which they are already adjudged, shall be meted out to them. Anticipating our answer, our combatant objects, and asserts that the *law of works* was given to man before the fall; that by it all mankind are already condemned to die, and concludes from that death there can be no resurrection, only by the death of Christ.—This objection thus stated to our views, arises from the blindness of the mind of its author, who being ignorant of the spirituality of the law of God, understands it only in reference to a natural death, or dissolution of our mortal bodies; but should he ever experience the quickening work of the Holy Ghost, and learn the spirituality of the law, he will be heard to exclaim with Paul, "When the *commandment* came, sin revived, and I died." Then would his old legal notion of his personal holiness be shaken to its base, his filthy, ragged suit of human righteousness explode; his methodism ignite and be reduced to ashes, and all his fancied claim on God for acceptance give up the ghost.

Mr. A. supposes that the atonement of Christ was as necessary to open the way of damnation by a resurrection of the body, as to carry out the provisions of grace in the salvation of the elect of God; for he contends that they could not be raised from the dead, unless the law by which they were condemned was satisfied by the death of

Christ. But, suppose for the sake of illustration, the law was satisfied in behalf of all mankind by the vicarious sacrifice of Christ, so that the massy doors of death could no longer hold his prisoners; and the ungodly were raised from that death, what would become of them? If Christ died for them at all, he died to redeem them from all iniquity, and to purify unto himself a peculiar people; this supposition therefore involves a universal salvation of all mankind; and if so, what becomes of methodism? What becomes of gospel condemnation? If the demands of the flaming law of God are satisfied, Christ and the gospel came not to condemn men, and the blood of Christ cleanseth from ALL SIN: it must then of necessity follow that all mankind, or at least as many of them as are finally raised from the dead, are saved, and in that case what becomes of Mr. A.'s judgment of the last day, which he admitted in the former part of his letter?

But, why waste our time in debating this point. If the resurrection of the ungodly, to a resurrection of damnation, implied a release from that death in which the ungodly are involved as transgressors of the divine law, then there would be some kind of plausibility in the quibbling of our antagonist; but such is not the case. The sovereign Judge has himself declared that they *shall never see life*; and yet he has affirmed that the hour is coming when all they that are in their graves shall hear his voice and shall come forth, and that portion of them of whom we are now writing, shall rise to a resurrection of damnation.

Second. The second question of our opposing champion, is but little more than a transposed repetition of the first; but as he has appended to it some startling declarations, by way of limiting the omnipotent God; and letting us know what, he vainly supposes divine omnipotence itself cannot do, we will briefly notice his presumption, and leave him to urge his unequal war against that God whom he so audaciously blasphemes.

Who has authorized this pampered worm of the dust, this creature of yesterday, this *ruling Elder* of methodism, to connect the power of Christ to raise the dead, and to turn the wicked into hell, with his vicarious death and sufferings, so as to make this power and right to trample his enemies in his fury, and dash them to pieces like a potter's vessel, to depend upon the mediatorial sacrifice, made for his people? Yet he has so asserted.—Presumptuous man! Though he were the pope of Rome, instead of a *ruling Elder*, his assertions are arrogant and blasphemous. Know then, infatuated man, that the resurrection and eternal perdition of the ungodly, is but the execution of the law by which you have already admitted, they were condemned, and from the penalty of which they cannot be released, until every jot and tittle of the law is fulfilled. That Christ has received all judgment; that he doth now preside over the destiny of all beings, and that too in his mediatorial character, we believe; but that which we understand involved in his mediatorial work, was to bear the sins of many, save his people from their

sins, redeem them from the curse, and dominion of the law by the sacrifice of himself, bringing in for them everlasting righteousness, and to bring home to ultimate glory all that the Father gave him; and in reference to the ungodly, God has given to him the neck of his enemies, that he may rule them with a rod of iron, and break them to pieces, &c. He stood engaged to honor the law, by which the sons of Adam stood condemned: this pledge he has redeemed by the complete deliverance of his people or elect from their guilt; and on the part of his enemies he is still holden responsible to honor the law by carrying its decisions into execution! According to the eternal counsel he has redeemed his people, and is now gathering them from the ends of the earth, and causing them to experience the joy of his salvation. He is also, as the Mediator, now presiding as Head over all things to his church, and in that character, and in that union and connexion with his church as the members of his mystical body, will he thunder upon his adversaries. He will continue in his official character to preside, and hold all the power in heaven and on earth in his hand, over all flesh, until he has given eternal life (experimentally) to as many as the Father has given him; and until all his enemies are made his foot-stool, until every soul for whom he died shall receive the consummation of glory, and all enemies shall sink down to their eternal perdition.

Third. The third question of our opponent, carries a falsehood on its face; for the scriptures, so far from every where teaching that the resurrection of the unjust is THROUGH Christ, as the Mediator; has given no intimation of that kind any where.—The unjust shall be raised by him, but not through him; for he is appointed Judge of the quick and dead, as well as Mediator of the New Testament. Another palpable error is expressed in the statement of the question, viz: That the resurrection of the unjust, is a reversion of the sentence of the law of God, and implies a satisfaction rendered to that law. Not even in the resurrection of the saints, and their deliverance from the curse and dominion of the law, is the sentence of the law reversed, or in any jot or tittle disannulled; Christ came not to destroy the law, nor the prophets; but to fulfil both: and he declared, that *heaven and earth should pass away, but not one jot or tittle of the law should fail, until all was fulfilled. He came not to destroy the law, but to fulfil it.*

By virtue of union and relationship existing previously between Christ the Head, and his church, the body; he appeared in the flesh, was made under the law, to do and suffer all that the law could or did require or inflict, as the Head and identity (in law and justice) against whom the sins of his church were charged, and he did endure the sentence of the law without the least abatement, so far as it related to him as the Head, or his members as his body.

Fourth. This fourth question, is a transmigration of its predecessors, into a new shape; and as with the authority of a ruling Elder, demands, on what principle, made known in revelation, will the

*sentence of the law unto death, be reversed in the resurrection of the unjust, if Christ never tasted death for them; and with an air of triumph, becoming one of his superior dignity, after dashing to pieces the man of straw he has so ingeniously put together, he demands: Who, of all the Predestinarians, that ever lived, or that now live, can answer the question? What a puzzle! Predestinarians of all ages, give place! Here comes the Master Spirit, a real Goliath, to defy the whole army of the living God, nor does his ambition suffer him to stop at challenging the armies of the Lord, but the commander also. For God is the Predestinator of all things, and having confidence in his own decrees, is what this assailant of his power and truth, denominates a Predestinarian. Let the potsherds of the earth strive with the potsherds of the earth; but who art thou, O ruling Elder, that repliest against God? shall the thing formed say unto him that formed it, why hast thou made me thus?*

Aside from the foolish, ridiculous way of triumph, assumed by his reverence, this question has already been answered in the foregoing remarks. As in the prophecy of scripture, *a child shall put his hand on the hole of the asp*, so have we, in this instance been permitted to do, for as there is no reversion of the law, nor of its sentence of death, so no principle is either required or given in the scriptures to that effect.

Fifth. "Does not the resurrection of the just, &c. depend, for its truth, upon the fact, that Christ died for them, and purchased their deliverance from that curse of the law?" We answer, no.—Christ has bought his people with a price, but of any other purchase that Christ has ever made, the Bible saith not. He has purchased his people—they are called the *stock of God which he purchased with his own blood*, but all the blessings of the New Testament, including the resurrection of the just, are unbought, unincumbered, incorruptible, undefiled, and can never fade away; they are all the gift of God, freely bestowed, not of debt, but by grace.

Sixth. The sixth is another version of the same old question, and demands. "How the unjust, for whom there is no Mediator's death, satisfying the law, shall nevertheless arise from under that sentence?"

As he has stated his one question in half a dozen different shapes, perhaps he may expect so many answers; but we shall dismiss this part of the subject when we have once more told him, that the resurrection of the ungodly to damnation, is no reversion of the law nor release from its sentence.

The balance of Mr. A.'s letter is devoted to the benevolent work of informing us of what he considers the Predestinarians, ignorant, and for one, professing to believe the doctrine of Predestination, we most cheerfully confess that in this part of his letter he has judged us rightly; for we do not know how the whole human family are redeemed from the law of works, and yet a large portion of them left finally to perish on account of their works. We never expect to be let into this secret short of some arminian school, for the Bible holds forth no such nonsense. The old Wesleyan cavils, in regard to the atonement, we have been somewhat familiar with from our youth up, but to understand or discover any affinity his sentiments bear to the scriptures, is infinitely beyond us; excepting that the scriptures have taught us that such *evil men and seducers should come*, and that they should *wax worse and worse deceiving and being deceived.*

In turn, as it is but fair, we will state a few questions to Mr. A. and his brotherhood.

1st. By what divine warrant do you denominate the restrictions placed upon Adam prior to his transgression the law of works, in distinction from the Sinai law?

2nd. You say, that "Salvation by the death of Christ, from the curse of the law, both as to the works it requires for justification, and from death, as its penalty, is a universal salvation." Can you tell me for what manner of works those shall be damned, who are saved from the law of works, and from the penalty of the law, and yet have failed to be interested in that salvation which is connected with eternal glory?

3d. How much, if any, are those benefitted by the salvation from the works, curse and penalty of the law, by the death of Christ, who finally perish?

4th. If Christ died alike for all men, and some men as you state shall finally perish; did Christ, or did he not die in vain for those who perish?

5th. Does that salvation which you admit is connected with eternal glory result from the death of Christ, and that redemption which he has accomplished by his death? or,

6th. May not a large portion of the human family be interested in the death of Christ and his salvation, and yet be damned at last? and if so,

7th. Is there any connexion between the atonement of Christ and the salvation which is with eternal glory?

8th. Do you with your deluded thousands, believe that the salvation, which is with eternal glory, is of grace or of works? If of grace, what grace, seeing the death of Christ is in the case of so many, of no effect? and may not those for whom Christ died be the recipients of his grace, and after all be damned? If of works, pray tell us how men can be either saved or damned by works, when all men, as you tell us, are redeemed from the law of works; since the scriptures declare that where there is no law there is no transgression, and that sin is the transgression of the law? And, don't forget it—tell us:

9th. What is the ground of your own hope for acceptance with God, seeing that can you find no eternal glory connected with that salvation which is through the atonement of Christ, and that deliverance from the curse and penalty of the law?

10th. Finally, do you not believe that after Christ has made a full atonement, and by it satisfied the demands of the law, removed the curse, and borne the penalty, to the full and complete satisfaction of the law, that God, the Spirit, strives, woos, entreats, beseeches, and exerts his utmost power to save many, who notwithstanding all this exertion of omnipotence, continue obstinate, and at last perish in their sins? And do you not believe that very many sinners of that sort, on whom the blood of Christ, his groans on Calvary, his intercession in heaven, and all the striving of the Spirit has failed to convert, have been converted, and many others may yet be converted by their own works, by the exertions of arminian preachers, camp-meetings, anxious benches, *straw pens*,\* sabbath schools, mission societies, &c. with their kindred institutions?

Last, if the Lord has provided for, and labored to effect the salvation of any who, by their obstinate resistance of his power and grace are not finally saved, what assurance have you arminians, that these obstinate sinners will consent to be damned at last, and if the Lord has not power to control them now, what evidence have you that he will be more mighty, or they less obstinate then?

\* We do not know that we use precisely the technical term to designate the little enclosure where the converts prostrate themselves, near the rostrum at camp-meetings.

PROSPECTUS FOR VOLUME X. OF THE "SIGNS OF THE TIMES."—We are verging hard upon the close of the present volume of our periodical, and the time for the commencement of our next is at hand; it therefore becomes necessary to make our appeal to our brethren and to our patrons in general, in regard to our future labors. Nine years have we already occupied our post in the editorial department, and although human weakness has marred and defaced all our attempts to comfort, edify and instruct our brethren; and all our efforts to expose and oppose the prevailing works of darkness; yet, to the praise of divine grace, be it written, many of the precious lambs of the flock of our great Shepherd have testified that they have been edified and profited by the perusal of our paper. Besides the privilege we have enjoyed of speaking to our brethren in all parts of our wide spread country in our editorial communications, we have had the happiness to lay before them many very valuable communications from our correspondents; these coming to us from every point of the compass, and embracing an account semi-monthly of the affairs of the primitive disciples scattered throughout all our states, has in the absence of every other consideration been estimated far beyond the subscription price of the paper. The trifling sum of one dollar a year, and a few cents for postage, can hardly be considered an equivalent for a regular correspondence with the entire communion of Old School Baptists throughout the world.

If our reasons for originating this periodical as a vehicle of correspondence were good and sufficient, those reasons still exist, and may still be urged for the continuance of our publication; but in addition thereto there are other reasons which now claim our serious consideration. There are at this moment *new* and unprecedented efforts being made by various cliques of anti-christ to overthrow the civil and religious institutions of our place and nation. In climbing the summit of wickedness, and in capping the climax of opposition to the government of our Lord Jesus Christ, we may expect the enemy will be prolific in the invention of new *modus operandi*; and it will be necessary that the saints should be apprized of the new machinations whereby their enemies lay in wait to deceive, beguile and allure them into temptation and sin. In one quarter of our country a powerful effort is making to unite all the various factions of the anti-christian interest into a consolidated body, preparatory, as we doubt not, to a most powerful assault upon the citadel of the people of God, who cannot be prevailed upon to unite with the powers of darkness: in other directions powerful crusades are organizing with a direct view to attack the civil institutions of our country, and to scatter to the four winds of heaven those inestimable rights, now guaranteed to all the citizens of our land by our constitution, which cost the life-blood of our slaughtered fathers of the revolution. The powerful excitement that prevailed the city and vicinity of New York a few days since, by the nomination of a Catholic ticket to be voted by the papists of our country, at the late election, having in view to catholicize our government into a hierarchy, and our most sacred rights into a system of oppression to the saints, are but, as we suspect, a prelude to a storm now gathering, ere long to burst in dreadful fury over our fair republic.

The war which our adversaries have waged, is a war of extermination; certain we are that nothing less than the utter extinction of all who contend for the primitive faith and order of God's house will satisfy them; and shall we, at such an hour as this, strike our banner to the opposing foe? Shall we quit the field? Shall we yield one inch of the disputed ground? Kind heaven, forbid! Sooner, by far, let us die in the contest, and let our last expiring gasp, like that of Stephen, express

our unshaken confidence in him whom that devoted martyr saw sitting at the right hand of divine majesty in the heavens.

In conducting the forthcoming volume, we shall endeavor to put ourselves in array against Babylon round about; to shoot at her, sparing no arrows; for she has sinned against the Lord. Whatever of her *church-and-state* policy may come in our way we shall endeavor, faithfully to expose. The political concerns of our country, as such, we shall leave to be discussed and disposed of by those papers whose business it is to discuss the affairs of Cæsar; reserving to us the right to enter our solemn protest against all amalgamation, or attempts at amalgamating the things that be Cæsar's with the things of God. We shall stand, as formerly, opposed to all interference of earthly powers with the things of the kingdom of Christ, all religious legislation, as also all undue intermeddling of the church (as such) with the government of our country, either by their clergy or otherwise.

Our terms for the next volume will be as formerly, viz: If paid in advance, \$1 per copy; if not paid in advance, \$1.50: a \$5 note on any specie-paying bank sent to us in advance, will be received in payment for six copies. All moneys remitted to us by mail, shall be at our risk, if properly mailed and directed to our address.

### POETRY.

"JEHOVAH-JIREH."—GEN. XXII. 14.

In mounts of danger and of straits,  
My soul for thy salvation waits:  
Jehovah-Jireh will appear,  
And save me from my gloomy fear.  
He, in the most distressing hour,  
Displays the greatness of his power:  
In darkest nights he makes a way,  
And turns the gloomy shade to day.  
Jehovah-Jireh is his name;  
From age to age he proves the same;  
He sees when I am sunk in grief,  
And quickly flies to my relief.  
The Lord Jehovah is my guide;  
He doth and will for me provide;  
And in the Mount it shall be seen,  
How kind and gracious he has been.

### Old School Meetings.

OLD SCHOOL MEETING.—The Walkill Baptist church, of this county, invites the Ministers and other brethren of the Old School Baptist faith and order, to hold a Meeting with them, at their Meeting House, on Saturday and Sunday the 11th and 12th days of December next; to commence on Saturday at 11 o'clock, A. M.

A meeting for the worship of God and for mutual edification, is to be held, the Lord willing, with the particular Baptist church, under the pastoral care of Elder James Bicknell, in Westmoreland, Oneida Co., N. Y.,—commencing on the 3rd Wednesday in January next, at 10 o'clock, A. M.

All brethren whose minds are toward such a meeting, are affectionately invited to attend.

### Receipts.

Eld. J. W. Clark,	N. Y.	\$2 00
Eld. James Bicknell,	"	1 00
I. T. Aldrych,	"	1 00
Dr. G. W. Beal,	"	5 00
John Gathwait,	"	1 00
William Owens,	Ky.	2 00
Eld. Hezekiah West,	Pa.	3 00
Eld. Jason Greer,	Ga.	5 00
Benjamin Johnson,	Mo.	2 00
W. H. Johnson,	N. J.	1 00
Dea. George Doland,	"	3 00
Eld. Thomas H. Owing,	Ill.	7 00
Total,		\$33 00

NEW AGENT.—Elder Aaron Harlin, Burin's Roads, Park Co., Ia.

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The following list of agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times.—

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. IX.

NEW VERNON, ORANGE CO., N. Y., DECEMBER 15, 1841.

NO. 24.

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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.

### TO WALDO, A NORTHERN BAPTIST. NUMBER II.

DEAR BROTHER:—In further responding to your address, I would not be supposed to have the vanity of thinking the aid of my pen necessary to establish the position you are so well able to manage, viz: that *Abolition Societies are not found in the gospel*; but I would only add some reflections which my acquaintance with the subject of slavery has suggested, in hopes they may help the minds of some of our northern brethren. Not that I fear any consistent Old School Baptist will be induced to join an abolition society, but I apprehend their minds in some instances, may be prejudiced against their southern brethren who are slaveholders, by the wonderful tales told of the cruelty of slavery, and the excitements raised against the southerners, by abolitionists. I will, however, before proceeding to those reflections, remark that being a native of New Hampshire, and having been brought up during my minority, in that State, and in Vermont, my early impressions were of course unfavorable to slavery; and that, though now a resident of a slave State, I have never owned a slave, and indeed never expect to possess the means of owning one; human nature would, therefore, still lead me to look upon slavery rather as *sour grapes*, than with any favorable interest. Hence, however defective in other respects, my judgment on this subject may be, it certainly is unbiased by education or personal interest. That which first excited my mind to a particular consideration of slavery, as having any connexion with religion, occurred about the time of my being set apart to the ministry, in 1812. I was then living in New Jersey, near the city of New York, and some of the churches in the city with which I was more particularly acquainted, having passed resolutions prohibiting their members from holding slaves, and being myself connected with a church in which were one or more slaveholders, my mind was thus led to a careful examination of the subject, in reference to the duty of churches in such cases, and going to the New Testament as my guide, I was soon satisfied that the gospel authorized no such test of fellowship to be set up, as would reject a slaveholder from the privileges of the church, or require him to emancipate his slaves; in a word, that it no more

abrogated the relation of master and servant, than it did any other relation found in civil life. My mind was again led to reflect on this subject whilst living in the State of Ohio, from being among brethren opposed to extending fellowship to slaveholders, but without changing my former conclusions on the subject. Hence, I had no religious scruples on this account, against going over into Kentucky and associating with slaveholders as brethren. And nothing I have witnessed since, from being familiar with the experiences of both masters and slaves, in church relation, in Kentucky and in this State, has altered my conclusion, but my mind has been much confirmed in the belief, that the holding of slaves, itself, where slavery is sanctioned by law, is not a sin, from finding it countenanced both in the Old and New Testaments, as well as my acquaintance with the early experience, the walk, and closing scenes, of slaveholders, and my belief that God will not suffer sin upon his people, that is, without bringing them to repentance for it. That slavery has been the occasion of much cruelty and wickedness, I readily admit; but, will those who make so much ado about slavery, point out any relation in life which has not been the occasion of much cruelty and wickedness, not excepting that of husband and wife? There are perplexities connected with every superior station, as those of magistrate, head of family, master of slaves, &c., and these bring temptations. Slavery, owing to the present disorganized state of the slaves, consequent upon the discontent produced in their minds by the abolition movements, is the source of much perplexity to the masters. Hence, increased rigor has to be used in many instances in governing the slaves; and it is no wonder that the slaveholders are in many cases excited to violence of temper and of action, in resisting the encroachments made upon their peace and property by the abolitionists. A diversity in the situations of men, a state of wealth, and of power; of poverty and dependence, and consequently of servitude either voluntary, or involuntary, are necessarily incident to society, consequent upon sin being in the world; and this diversity is under the government of God who is wise and good. The object of true benevolence, is, not to destroy this diversity, to place all on a level, but to prevent as far as possible, the cruel oppression and misery incident to it. But I can assure my northern friends, that were I to engage in searching out objects of the greatest oppression, and internal depression and broken heartedness, I would not go into the negro quarters of a southern planter; I would go into the neighborhoods, and perhaps premises of these *would be benevolent ones*. In the manufacturing districts, both in England, and in this country, among the dependents on those factories for employment, having

families dependent on their daily labors, for their support, there may be found oppression, and sorrow. Wherever capital draws around it a class of dependent laborers, in whom the holders of the capital have no other interest, than to make the most they can of their dependence and labor, there we shall meet oppression, there want, and the dejected countenance and heartbroken sigh. Indeed the circles of dependents on the wealthy northern farmers, or the circle of domestics, of the rich or pompous, residents of northern cities, are not as free from victims of oppression, and degradation, or at least, of abandonment to their wretchedness, in the hour of sickness or other affliction, as humanity could wish. If, my brother, Waldo, visits Virginia this winter, as I desire he may, according to the hope of his doing so, which he gave me when I saw him at the north, the past summer, he will be satisfied for himself, that in contrast, with what is seen in the manufacturing districts of the north, a more merry laughing, singing, and every way light-hearted class of people he never saw, than are the Virginia slaves, as a body.

I know, my northern friends, will be ready to ask, and perhaps with astonishment, how can you imagine there is such a difference in favor of the negro slave, over the dependents on the northern factories, when the southerner has a perpetual and legalized power over the services of his slave, which the northern employer has not over his hirelings?

The illustration of this point I will give in another letter, and then stop on this subject.

Your brother, in the reproaches of the gospel,  
S. TROTT.

Centreville, Fairfax Co., Va., Nov. 11, 1841.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford Co., Pa., Nov. 15, 1841.

BROTHER BEEBE:—In my rambles, I am found again at my brother's, in Livingston Co., N. Y., one hundred and twenty-five miles from home; and having a communication to make, as your agent, thought I would send you some scraps of my acquaintance with the devil. While others are sending their experience and knowledge of Jesus and his grace, as sketches of visits from the King of kings, and their comforts flowing from his smiles.

It is mine to have frequent, and long visits from that arch-prelate, or foul fiend—the spirit that now works in the children of disobedience. And as I travel, and try to preach, and converse on religious subjects, and some of the people occasionally gather to hear me, this mighty prince, as he did in olden times, attends meeting; is very religious; talks much of religious things; and perhaps is as well pleased when the Lord takes notice of him as he was in the days of Job. And notwithstanding he

changes his appearance and dress, or is transformed into an angel of light, as he seems to think best suits his purpose, the company and the times; yet he in some shape is endeavoring to maintain his old sentiment, that men do not serve God for naught: and to me, it appears, that in the last fifty years, the number of his ministers transformed as the ministers of righteousness has greatly increased. Their earnest begging, and their incessant cry for money, together with the doctrine they preach, which is another—not that gospel which Paul preached, show that they are his transformed creatures; and are in agreement with him in doctrine, and do not serve God for naught. Only stop the stream of money coming to them, and the wheels of their machinery stop as if they were blocked, and doubtless their host would be ready to take the advice of Job's wife, "*Curse God and die,*" if their prospects were blasted as his were.

However differently many may think of it, I am satisfied, and that from the testimony of God by the Apostles and prophets, that his satanic majesty is one of the greatest, and most zealous *go-to-meeting* characters that we have in our land. He not only meets with the tippler at the grog-shop—with the gambler at the card or billiard table, and all the haunts of dissipation and wickedness where the name of Christ is blasphemed, and the authority of the God of Israel professedly disregarded: but, is actually at all the religious meetings throughout the religious world, and in by far the greatest part of them, *his spirit* is the animating principle thereof. And if in any assembly, at any time, this is not the case, he is ready to accuse the brethren—call them inert, anti-effort, anti-nomian, &c. &c. Unless there is some special outpouring of the Spirit of God, to stir up his people to action in duty, or some uncommon unction from the Holy One; and even in such cases where he cannot rule, he is ready to exert himself to the uttermost, to flatter the children of God that their faithfulness, or prayers, or some exertion of theirs has been at least a part of the cause of such a blessing's being bestowed upon them. That the devil is a real old successful missionary, is as plain from bible testimony as anything can be. How long his tour was when he preached to our mother in the garden, we are not told; but that he was there, and preached a powerful sermon in contradiction of the doctrine of God, we know to be a truth; and that he set up his altar in the days of Cain, Moses has testified. And that he instigated the sons of God to marry the daughters of men, before the flood, as he has some of the churches of Jesus to mingle with and embrace the institutions of men, (benevolent societies falsely called) in these latter days, there can be no reasonable doubt.

It does not appear, however, that he was as popular in the days of Job, as in more modern times: then he walked, but now he can ride in his fine carriage. He probably, at that time, had not become such an adept in begging for the Lord, and appropriating the proceeds to his own use, as of late. But he may be traced in his movements and operations all the way down to our Saviour's ministry on

the earth—then he would compass sea and land to make one proselyte. Here I would notice, he then went in his children, the *learned* Israelites, and Pharisees: in Eden, he appeared in the serpent and in the Apostles' time, in his ministers' transformed as the ministers of righteousness; and at the present day, in such as obtain their qualifications for *their* ministry at a ministerial factory, where they make and polish them with human arts and sciences.

I will give you one more small scrap of my acquaintance with him. He talks long, and loud about love—loves every thing, and every body; his love is without bounds—loves unlawful and confused connexions, not only literally, but religiously between the Bride of the Lamb, and all the daughters of the *mother of harlots*.—Yea, he has indeed made many believe that the God-man Christ Jesus, was by his Spirit familiar with the *old mother*, and is with all *her daughters*, and that they have their increase by him. Hence, he pleads, vehemently, for them all to be united.—His plea is, *We will all serve one God, we all hope for one heaven, and there should be no division here; if we cannot all unite on earth, how can we in heaven? I know no difference; I love my Baptist, Presbyterian, and Methodist brethren, &c. all alike. It will never be asked, when we get to heaven what order we belonged to in this world, &c. &c.* As he professes to know no bound to his love to men; he acknowledges none to the love of God to them; and often in melting strains of eloquence, addresses God's enemies in terms of warmest affection, as though they were actually so well beloved of God, that he wanted to save them, and would readily do it, *if they would only consent thereto*. But his love is in word and tongue only—nobody shows more spite against the rule that God has given, or spits more venom at those that regard it, than this same religious missionary-loving devil, as may be seen in the history of all the persecutions, from the days of Cain until the present time.

Yours in the love of the truth,

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—A number of pious members of the B—— church, have recently framed a society for promoting the cause of their Master. They have associated with them a company of theatrical performers of eminent talents in tragedy and comedy. By means of subscriptions and donations they have already obtained funds sufficient to purchase a building eligibly situated for their purpose. The constitution of the society, provides for paying the performers a stipulated salary for their professional services; and after paying all requisite expenses, the nett proceeds to be appropriated to sending the gospel to the heathen. The officers of the society are a president, vice-president, secretary, corresponding secretary, and treasurer; a finance committee, and a committee of stage managers. A certain class of religious professors are elated with the plan, and have high hopes of its success, because it removes all scrup-

ples of such as cannot conscientiously patronise a theatre devoted to *worldly* interests only. Some may object, on the ground that it amalgamates the church and world; but let such bear in mind that the end sanctifies the means, and that there can be no tenable objection to applying the profits of "any immoral amusements" to promote so worthy an object; taking the money of the wicked to rescue perishing heathen from eternal ruin. Indeed it is the *principle* of all benevolent institutions of the present day, professing to have the furtherance of God's cause in view.

W.

P. S. The above is an imaginary case, but there are many instances approximating very close to it. You may make such use of it as you think best.

Yours,

W.

Nov. 22, 1841.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—I have long thought of writing to you; but feeling my inability, I have hitherto forborne. I have read the last two volumes of the Signs, generally with delight: may the Lord enable you and your correspondents to wield the sword of truth, and draw the line between the living and the dead. I was greatly delighted with the interview I had with you last July, at Turin and Westmoreland; the Lord was pleased to bless, the illustration you gave of the visit of *the queen of the south* to Solomon, to two females that were present, on that occasion; they listened with peculiar interest, and the next day they were greatly depressed in spirit, and on the following evening one of them was constrained to express her feelings to her father; and soon afterwards, both were enabled to rejoice in God their Saviour. I had the blessed privilege of *planting* them, with another heaven-born soul, in the likeness of Christ's death: it was a glorious day to me, and to the church. The church is in a very prosperous state, and the most we fear is too much prosperity: may the Lord keep us from falling into the snare of the devil. We have passed through much affliction, in casting out the bond-woman and her children; but I have neither time nor space to particularize.

I have journeyed some this fall, into the western and southern parts of this state. I left home on the 15th of September, and arrived at Gorham on the 17th; put up with Elder John G. Stearns, who was called a sound man some fifteen years ago. After supper, he commenced relating to me the trials he had passed through. They had excluded from his church a brother Ansel Picket, for stepping his travel with the church; and subsequently, fifteen others have withdrawn: the cause of brother Picket's withdrawal was a difficulty with a member. I called on brother P. and others the next day, and found the facts in the case very different from what I had been told. Stearns, commenced his preaching for this church about three years ago, and, for a time, preached very fair doctrine; but he so far altered the tone of his bell, that

Picket said he preached him hopeless. When brother Picket was at Westmoreland, about two years ago, he conversed with some of our brethren, and was at that time a great advocate for what are called *benevolent institutions*; he was advised to take the "Monthly Magazine," published by the board of managers: he did so, and by that means learned where his, and other people's money went to; that it mostly went to support a host of agents, &c. I conversed with him on Saturday evening until 11 o'clock, and found him, in a good degree prepared to receive the truth. On Lord's-day I attended the church, with Elder Stearns; he preached in the morning, from these words, *Blessed are the poor in spirit, &c*: he said, that all the human family were poor in spirit; and you may guess at the rest of his discourse. In the afternoon, I had the privilege of speaking from this text, "*So then, faith cometh by hearing; and hearing, by the word of God*;" and I think the Lord was with me, and fed some of his sheep and lambs, while, I doubt not, some were dissatisfied. I preached also in the evening, at a school house, to a crowded and an attentive assembly, and after meeting, spent two or three hours with brother P., he handed me one dollar for the Signs, and said he had been afraid to read them; but now he felt unembarrassed, and would read and circulate them.

Brother Beebe, the Lord is doing a work in that place, and bringing his chosen ones out of Babylon. I left Gorham, on Monday morning, and passing through a rich and populous country, came to Clarkson, Monroe Co., where my children live. I tarried with them three or four days, preached in the place once to a large and attentive congregation; a number gathered round me after meeting, and requested me to tarry, at least, until after the next Lord's-day; but I was obliged to take leave, in order to visit my relatives in Alleghany county, and to attend the meeting at Caroline.—When I left Clarkson on the 24th, my children entreated me, with tears, to come again and preach to them, and those around them, the everlasting gospel. After riding about thirty miles, I put up at Leroy, with a Presbyterian, (connexion of my wife;) we conversed much on the subject of religion; he was somewhat like the man that could *see men as trees walking*; he could see some of the abominations practised by the Babylonians. On Saturday, I pursued my journey to Eagle, Alleghany county, and reached the house of my father-in-law; I found that he and part of his family, were members of the great Elder Fuller's church, (not Christ's.) I had, when visiting my friends at Eagle, four years ago, preached at Pike, about four miles distant from Eagle, where I met with much opposition; some of them said, they did not want any such doctrine preached in their church. I, however, preached two or three times, in that vicinity, to full congregations. On Lord's-day morning, my father-in-law desired me to go with him to their meeting; but I refused, choosing rather to stay where I was, than to go and hear their newfangled stuff: in the evening I ventured out a short distance, and heard an "open communion"

man preach; after he had finished his long *do-and-live* discourse, he called on me to close the meeting by prayer, I accepted the invitation, and I believe the Lord was with me; after meeting, walking in company with ten or fifteen of Mr. Fuller's members, I tried to tell them something about the *gospel of Christ*, and to contrast it with what we had been hearing; I also attempted to show them some abominations of those wolves in sheep's clothing, particularly of the Bible and Missionary Societies—these great *hobbies* on which the religious speculators ride. No sooner had I given them a description of these things, than they with united voice, told me, they had been jealous of these things for a long time, and they would now patronise them no longer. The next day, three or four of Eld. Fuller's members came to me, and requested me to preach for them the following evening, and said that Eld. F. had a meeting appointed every evening of that week; I replied, that I was willing, if Eld. Fuller would let me; but I added, he will not. But they said, they knew he would, for he always invites every minister that comes along—and, said they, you must preach, for there are many that want to hear you. I consented, and they published the notice. I visited one family that morning, and spent the forenoon very agreeably; a member of the family who had been urged during the preceding winter to take the anxious bench, and give up her heart to God, and get religion, &c., and on whom all their flatteries and threats had been lavished in vain, having only a tendency to drive her to despair of mercy. I preached to her, "Christ and him crucified," and that it is not by works of righteousness which we have done, but by *rich, free, sovereign, discriminating*, and effectual grace of God alone that sinners are truly saved. While thus presenting to her and the family the gospel, the Lord poured out his Spirit upon us, and we were overwhelmed in tears. The young woman, at that time, rejoiced in hope; but how it is with her now, I have not heard. May the Lord carry on his own work, in his own way, and in his own time. With my father-in-law, I visited deacon Benton, in the afternoon; found him with me in sentiment; but fear or pride had kept him from coming out in defence of the truth.—About sun-set, in walked a very *portly* looking gentlemen, and I was soon introduced to Elder Fuller. After the usual compliments of the day, Eld. F. said, "Well, brother Bicknell, I have a meeting appointed this evening, will you preach to us?" I replied, that a number of his members had invited me to preach, and with his consent I would try. "Well," said he, "I suppose you belong to the Oneida Association?" I said, no. He continued—"To what, then?" I replied, to no association; myself and brethren have declared ourselves independent of all such bodies. But, said he, "You are not independent of God, are you?" By no means, I replied, and for that very reason we reject all those institutions of men. "Are you not in fellowship with Bible Societies?" he enquired. I answered, no. "Nor with Missionary Societies?" he continued: I still answered, no.

"Why not?" he demanded. I told him, among other reasons, that the greater part of the money collected for that purpose is paid to the agents.—But, said he, do you mean, by the *greater part*, more than one half? I answered, yes. He said, "I say, it is not so." We had a warm dispute, for some time, and he got very warm, and said, what I said, was not so. I told him, that at the last association I attended, there were no less than four agents present, viz: Kingsford, Comstock, Leonard and Warner, and their salaries amounted to **THREETHOUSAND DOLLARS!!** to which he assented; I then farther stated that there were agents in the field, one of whom had \$200, for — month's labor; and another that had \$200 for four months. He denied it several times, and I as often affirmed it. I asked him if he took the "Home Missionary Magazine"? He said, yes. Have you received the last number? Yes. Have you read it? Yes. Will you then tell me, in presence of this company, that what I have stated is not true? I believe, said he, there was that instance; for they had entered upon very *laborious labors!* His deacon and family were sitting by, and heard all that was said. I told him I had greater objections to these institutions than any I had stated. Show me, sir, Bible authority for all or any of these societies, and I will go with you all lengths that the Bible will justify. But the only allusion he made to the bible, in his defence, was, that he said Paul had confessed with shame, that he had robbed other churches to do the Corinthians service. He started up, saying, it was time to go to the meeting; I followed him to the door, and said to him, Sir, if I preach this evening, I shall preach my sentiments, for so I have been requested by the members of your church. He replied, that no anti-missionary man should preach in his society, and then got into his carriage. My father-in-law, who had heard all the conversation, then addressed him, saying that he could walk with the church no longer; that he could not fellowship *fiddling and fluting, &c.*, for the worship of God. Fuller said, "Why brother Brooks! brother Brooks!! Do you feel the spirit of the gospel?" He replied, that he thought the influence of the gospel dictated him to say that he could go no farther with their fiddling, &c. Fuller then put whip to his horse, and went to meeting. I then proposed to go home to my father-in-law's, as I did not want to hear a *mad* man preach; but the deacon insisted that we should go to the meeting, as there might be an opportunity for me to say something. So we went to the meeting, and as I opened the door I saw Fuller at the desk; he beckoned to me, to take a seat with him, I refused; four times he said, "Take a seat with me;" but I took my seat with the congregation—some of his members went and conversed with him, a few minutes, and he came to me, and said, brother Bicknell, I think you had better preach this evening—why will you not preach? I replied, the reason, sir, to you must be obvious; for the last words you said to me were, that you would have no anti-missionary man preach in your society. Much conversa-

tion passed between us—before the congregation; and at last he said to me, "You say you are out of fellowship with the association?" I explained to him, the reason I could not go with their moneyed institutions, and he then went into his desk, and opened his meeting, and read this text, "*Lord, we have left all, and followed thee.*" He spent about forty-five, or perhaps sixty minutes in telling sinners what they must do to get to heaven—enough to sicken the heart of a saint; and then gave liberty for remarks, but no one spoke. He then said, brother Bicknell, will you close by prayer? I then arose, and requested the privilege of making a few remarks. He said, there was liberty. I occupied about twenty or thirty minutes, and the meeting closed. Fuller took his hat to go away, but was stopped by a sister, who told him that she had heard more gospel from that stranger in the few moments he had spoken, than she had heard from him in four years; for, said she, he has told all my experience! Many others testified to the same. Fuller got into his carriage, and rode away, and I saw him no more. I saw some members of the church on the next morning, and they requested me to visit them again, for they could no longer walk with the church. I told them, at any time when they would inform me that they had left Babylon, I would come and assist them. Since I commenced this letter, I have received a letter from my brother-in-law, informing me that the work is still progressing. Praise the Lord for his truth, which separates the precious from the vile.

On Tuesday morning, we left our friends, and set out for the meeting at Caroline, in the full expectation of meeting you at brother Jewett's; but no brother Beebe came; we had a blessed meeting—we left Caroline before the meeting closed, in order to reach the meeting at Vienna, still hoping that we should meet you there; but, as you know, we were again disappointed. No ministering brethren attended at Vienna, but brother Salmon, Pratt and myself; but I believe the Lord was there of a truth.

Brother Beebe, while performing this journey, the impression of my mind, and feeling of my soul, were such, that I thought I *must* leave my farm and home, and go amongst the destitute, and *speak to them all the words of this life.* What are earthly comforts and ease to one who feels that his calling is of God, to go and feed the sheep and lambs of Christ? I would ask my brethren, is there not a fault among us? Do we do all that we can to circulate the truth that we so dearly love? My brethren, thousands and tens of thousands of God's dear children are scattered, and are held in Babylonish bondage, and such are their chains, that nothing can rend them, short of the power of the gospel of Christ.

May the good Shepherd stir up the hearts of his servants to go and search out his scattered ones, and feed them with the sincere milk of the word. Let us not fear to launch out a little into the deep, at the bidding of the Lord. But I must close my long scribble,

Your brother, in the tribulations and patience of the gospel,

JAMES BICKNELL.  
Westmoreland, Oneida Co., N. Y., Nov. 4, 1841.

FOR THE SIGNS OF THE TIMES.

Franklin, Mo., Nov. 12, 1841.

MY CHRISTIAN FRIEND:—If my name had had a place upon your records as a subscriber, I should have, ere this time, communicated some subjects for your insertion or rejection. The present times are eventful, and indicate some frightful convulsion at our doors—ready to burst upon the nations, where the whore sitteth. The poisonous effluvia emanating from the mouth of the dragon, the beast and the false prophet, under the sixth plague, through the instrumentality of the three spirits of devils, are congregating the multitudes around the standard of arminianism, to rally the anti-christian powers of Babylon's earth, against the church of the living God, the pillar and stay of the truth. Arminianism is the religion of corrupt nature, and every denomination of men, whether Pagan, Mahometan, Jew, or christian, agree in this distinguishing criterion of it, viz: supposing salvation to be conditional, and dependent on the will and works of man. This principle is interwoven with all the powers of fallen nature, of whatsoever name, sect, or party, and that without exception: pride and self-importance are its genuine roots; and all its fibres, branches, foliage, and fruit, partake of its baneful effects; and nothing less than a new creation can divest the mind of them.—Hence, arises the absolute necessity of regeneration, or being born again by the *word of truth*, before we can see, know, or enjoy the kingdom of God. The divine sovereignty, in the disposal of events, is that which satan and all the corrupt race of fallen man naturally, and inveterately hate; and none but God, the Holy Spirit, can dispossess the soul of, and root out this abominable evil, which discovers such heart enmity against this divine prerogative—"Why doth he yet find fault?" &c. But we may ask, can any man deny the sovereignty of God, with a consistent belief of a Deity? The gainsayer deprives him of sovereignty, omniscience, immutability, &c., and whatever impeaches one of his perfections, deprives him of the whole; and, in effect, denies him to be God. Let the arminians, before they attempt to vindicate their old pharisaic pelagian heresy, blot out a great part of the oracles of God—prove that Jehovah is *not* the Sovereign of the universe; that his dominion is *not* an everlasting dominion, nor his kingdom from generation to generation; that he doth *not* sit in the heavens, and doth whatsoever pleaseth him; that he doth *not* according to his will in the armies of heaven, nor among the inhabitants of the earth; that he doth *not* work all things after the counsel of his own will; that he speaks, and it is not done; that he commands, and it does *not* stand fast; that though the Lord of hosts hath sworn, saying, *Surely, as I have thought, so shall it come to pass, and as I have purposed, so shall it stand*; though he has declared the end from the beginning, and from ancient times, the things that are not yet done, saying, *My counsel shall stand, and I will do all my pleasure*: yet, that he hath *not* either will or power to do his pleasure, or accomplish his purposes. Let them prove also, that God

is *not* unchangeable; that he is *not* of one mind, so that none can turn him; but that he may be turned by the will and efforts of men; that his thoughts are *not* the same through all generations; that he is *not* a God that changes not, therefore, the sons of Jacob can have no certainty that they shall not be consumed. They must likewise deny him to be omniscient; that he is *not* a God of knowledge; that he knoweth *not* all his works from the beginning; that Peter told our Lord a lie, when he said, *Lord thou knowest all things*; and John was mistaken when he asserted, that *Christ trieth the reins, and searcheth the hearts, &c.* In short, they must disprove every essential perfection in our adorable Jehovah, before they can with any appearance of consistency deny the doctrine of divine sovereignty: and to carry their point, not only deny the divine perfections, but answer and confute all the arguments drawn from them, in support of all truth.

#### SUGGESTIONS ON THE DECLENSION AND FALL OF SPIRITUAL BABYLON.

Oh! harlot mother, the queen of nations, reigning;  
On thy scarlet steed superb, no voice complaining:  
Thy dazzling rays have earthly princes chained  
Prostrate at thy feet, lay drunk, and not ashamed.

Bewitching wine of lust, has fill'd thy golden cup,  
And with thy oily tongue, beguill'd the kings to sup;  
They drink the fatal draught, with quick and eager breath,  
And know not till too late, it is eternal death.

O Europe! Europe, wail!! ye princes that bear sway—  
Sunk in the vortex deep, all nations gone astray—  
Harlots in conjunction, all christendom, in chains:  
A cup of direful wrath, your portion that remains.

In six hundred and sixty-six, thy race began:  
Twelve hundred and sixty years, thy measured span;  
Consumed by the breath of God, thy force decay'd:  
Thy judgment on the wing, nor shall be long delay'd.

Six vials full of wrath, the messengers of death  
Have broke thy brazen towers, and cut short thy breath.  
Thy locust brood of scorpion race, have felt the shaft;  
They gnaw their tongues in pain, and mourn their fallen craft.

Pitiless they groan and weep, no market for their ware,  
Their merchandise moth-eaten, and their goodly fare;  
Greedy as wolves of prey, to fatten for the slain—  
They fight like tigers fierce, for stipends that remain.

The sixth plague has sounded loud, her funeral knell:  
Euphrates' streams dri'd up, their strength no longer tell,  
Her crown'd kings prepare, to lend their potent aid  
To Babylon the great, her hosts are all afraid.

Three demons like to frogs, perambulate the coast.  
Come from the dragon's mouth, the prophet and the beast:  
Fiends of the devil race, to congregate the flock,  
In anti-christ's dominion, to fight with Christ the Rock.

The doctrine of the scribes, malignant, false and vain,  
Forms the religious creed, of Babel's countless train:  
Arminians form'd in phalanx, intolerant they rage,  
Blaspheme the God of earth, and war with Zion wage.

The kings in Babel's earth, by legislation foul,  
Unite to crush the saints, which gospel truth control;  
With faggot, fire and sword, the little flock devour—  
Zion scarce appears, at this tremendous hour.

As in the days of Noah, and of righteous Lot,  
Such are these evil times, the gospel quite forgot;  
Grace and the heavenly sound, charm not the list'ning ear,  
Rejected and despis'd, their voice they will not hear.

Oh! besotted nations, hosts of satanic sway,  
Faithful to your idols, you love to go astray;  
Fill up, then, your measure, ye harlots void of fear,  
And shed the blood of saints, to finish your career.

The harvest now appears, the vintage draweth near,  
The earthly vine is ripe, the wine-press must appear:  
It is the press of wrath, the vengeance of the Lord,  
Pestilence and famine, with his devouring sword.

Dream not of cessation, from blood, and fire and sword,  
The *thirty days* must run, as says the prophet's word;  
The wine-press of God's wrath, to tread the scarlet whore,  
Who shed the blood of saints, and wash'd her hands in gore.

A queen in state she sat, no lack of children she—  
No widowhood did dread, nor evil days could see;  
But now behold the stroke, the *thirty days* recall,  
The burning mountain quakes, the mart of nations fall.  
The Lord looks down and sees, his Zion merc'd in blood,  
Their daily cry he hears, from Babel's crimson flood;  
He quickly will avenge, and strike the deadly blow,  
When all his foes shall sink, in everlasting woe.

Mark the brighten'd rays, of Jacob's blazing star,  
To save his own elect, he mounts his radiant car:  
Put in thy sickle sharp, tis time for thee to reap,  
The weapons of my wrath, now shall, no longer sleep.  
Princes gird on your armour, guard the fenced tower,  
The brazen gates not shut, alas! the fatal hour!  
Cease your songs of mirth, the invader's hosts appear,  
Legions on legions crowd, invisible to fear.

Behold a phalanx form'd, the powers of heaven in mass,  
Marshal'd with wrath divine, a scythe to mow the grass:  
The mill-stone now descends, to indicate the end  
Of Babel's nations all, who her vile cause defend.

Now like the host of Moab, and Ammon, in their flight,  
Sword against sword they raise, and with each other fight:  
The mountains now are sought, and rocks and hills to hide,  
The frantic hosts all cry, who can this wrath abide?

Her merchants all made rich, far distant quake and gaze  
Upon the burning pile, their merchandise a blaze;  
Torment and weeping cries, pervade the wailing heart,  
To see their gain of trust, take wing and all depart.

The kings of Babel's earth, defiled by the whore,  
Stand off afar for fear, and her sad lot deplore.  
Alas! alas! they cry, and see the city fall—  
Judgment in one hour come, and torment upon all.

The bridle of the war-horse, dips in flowing blood—  
Torrents from the wine-press, is Babel's drink and food.  
Sixteen hundred furlongs, the crimson river flows,  
For thirty years no less, to consummate their woes.

Then allelujahs sound, the heavenly arches ring,  
Great Babylon is sunk, the saints in concert sing—  
Thou hast aveng'd our blood, the tyrant monster shed,  
Glory we give to thee, our great and righteous Head.

Happy, thrice happy they, who in these days are found  
Girded with gospel truth, and firm on heavenly ground—  
Fight the good fight of faith, strong in the Savior's grace,  
They mount on eagles' wings, above the harlot's race.

The Shepherd's voice they hear, and glory in his name,  
Precious is Christ to those, who bear his cross and shame;  
They count the number'd beast, abhor his deadly brand,  
Confess their risen Lord, and on this Rock they stand.

If they are call'd to pass, through billows and the flame,  
The Savior's their defence, their refuge is his name:  
Strength for the evil day, will faithfully impart;  
He died for his elect, and bears them on his heart.

Blessed indeed are they, who stand the scorching sears,  
Thirteen hundred and thirty-five, shall wipe their tears.  
No longer under altar, shall cry for vengeance day,  
Babylon and harlots, are sunk and pass'd away.

Tell me ye favored flock, if there is not a cause  
That you should watch and pray, and keep your Saviour's  
The worship of the beast, and his dread image fly, [laws.  
Detest his forehead mark, nor with your hand comply.

The dupes shall drink of wrath, the fire of brimstone flame,  
The torment of a hell, a death without a name:  
Discriminate ye saints, the harlots wear no veil—  
Mark the *whorish nations*, professions that prevail.

The witnesses yet mourn, in sackcloth weeping sore,  
Cast out as idle dreamers, by Babylon's scarlet whore.  
The tongue of truth is dumb, and laws of heavenly birth  
Are slain, and disappear, in Babel's whorish earth.

The following acrostic will give you my name:  
I s it true, the Savior came?  
O r a fact, he suffered shame?  
H ow could Jesus divinely high,  
N o sin his own, consent to die.

P ortion's sting did pierce his heart—  
E den's serpent shot forth his dart,  
A lmighty wrath delug'd his soul;  
R ivers of scorn on him did roll:  
S uch was his love, his heavenly grace,  
O n wings he flew, and took our place,  
N or fail'd to save his chosen race.

### EDITORIAL.

NEW VERNON, N. Y., DECEMBER 15, 1841.

CONCLUSION OF VOLUME IX.—With the rapidity of time, our days, and weeks, and months, in quick succession have glided away, and we are brought to the conclusion of the ninth year of our editorial labors. In a retrospect of the past, we find abundant cause for humiliation and thanksgiving to God, who has graciously vouchsafed to us his preserving mercies and his protecting providence. Personally, and in our connexion with our brethren, we have abundant reason to repeat the language of the royal songster of Israel: "If it had not been for the Lord, who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped, as a bird out of the snare of the fowler: the snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth." Psalms cxxiv. With the Psalmist we ascribe our preservation and success to the Lord. His goodness, his power, and his providence have been very evidently displayed on our side, else we too, had been swallowed up by the enemy, into the vortex of New Schoolism, when men rose up against us, like the swelling tide; but bless his holy name, he has broken the snare of the fowler, so far as the primitive Baptists are concerned, and we are escaped; while to such as remain in the Babylonish ranks, he has made their table a snare, and a recompence unto them, and bowed down their backs continually. No less are we impressed with a sense of our frailty, weakness and utter incapacity to defend ourself, or the precious truth of heaven, than with the demonstration given us, from time to time, of God's ability to make perfect his strength, through our weakness. Most gladly, therefore, do we glory in our infirmity, that the power and grace of God may be magnified.

To spend, and be spent, in the cause of our divine Lord, in serving his dear ransomed flock, and suffering afflictions with them, is an honor, beyond which our souls cannot aspire.

It is true, we have failed to please all our subscribers, and some of our brethren have indulged in unkind censures against us; but it is equally true, that we have been greatly encouraged by the

kind sympathies of our companions in tribulation; for the numerous demonstrations of which we would here present our grateful acknowledgments. We shall still require to draw largely upon the kind forbearance of our friends, in our future labors; we are too well acquainted with the weakness of human nature to promise ever to publish a volume that shall be, in all respects, as we could wish.—By this time, however, we are extensively known to the patrons of the Signs, our proposals to publish another volume are before them. If a close application of our best ability to serve them, with a desire at heart for the edification, comfort, and upbuilding of the people of God, with an uncompromising determination, so far as the Lord may give ability, to expose and contend earnestly against all the hidden things of dishonesty, be a sufficient guarantee to induce our brethren and friends to continue their patronage, we shall be sustained in the publication of our next volume. We are fully convinced, that the hearts of all men are subject to the overruling government of God, to him, therefore, we desire to commit ourself, with all our concerns for time and eternity, praying that he may "Lead us not into temptation, but deliver us from evil, for his, is the kingdom, and the power, and the glory, forever. AMEN."

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Please publish the following PROPOSALS:

For republishing in pamphlet form, *Elder Parker's views of the two seeds mentioned, Gen. iii. 15, with copious notes in an appendix, containing the ground of my objections to his views relative to the seed of the serpent.*

Brother James F. Crafton of Paris, Ill., having recently republished the above named work of Eld. P.'s with a lengthy introduction of his own, and having sent me a copy of it, I have been induced to re-peruse the work, and I find the pamphlet to contain, distinct from Eld. P.'s peculiar notion of the serpent's seed, much that I conceive would be very acceptable to our Old School brethren generally; embraced in which, are some quite happy illustrations of several of the types of the Old Testament. Although it contains several ideas which I seriously object to, yet it embraces other ideas too good, in my estimation, not to be more generally circulated. In addition to this pamphlet's being but little known, excepting in some of the western States, Eld. P.'s notion concerning the seed of the serpent, is calculated at first view, judging from the effect it formerly had on my own mind, so to prejudice the reader against the book, as to lead him to overlook what is really good. Indeed he frequently uses a mode of expression on his objectionable point, calculated to make the impression that his views, are much worse than a careful perusal will show them to be. Hence the unfavorable representations frequently given of Eld. P.'s *two seed system*. Hence also, whilst I would present his views in his own dress, I wish to accompany it with notes presenting a different view of the objectionable part. Eld. Parker says, "I have but

simply and plainly given my own views on the *two seeds* as a conclusion drawn from that portion or line of divine writ which I have brought to view, and which I as yet have never had the pleasure of hearing any divine undertake to give a true explanation of." Again he says, "All I require is, to give the subject a fair, prayerful, God fearing, impartial investigation, and any person will confer a particular favor on me, as well as on the public, if I am wrong, to show what is the true meaning of that line or portion of God's word," &c. Now I do not know that I shall be able to give what, in the estimation of others, will be the *true meaning* of that line of scripture; and although I by no means claim or allow of the appellation *divine*, yet my aim will be in the appended notes to give a view of the import of those texts quoted by Eld. P. in support of his position, which will be not only more harmonious with the general tenor of scripture, but which also will represent them, in the plain letter of them, as harmonizing better with each other, and with other parts of brother P.'s doctrine, than does the construction and application he gives to some of them. I also, propose that the notes shall contain an answer to certain questions and propositions he lays down as requiring to be answered before we reject his views concerning the serpent's seed. As before observed, brother Crafton having published an edition of this pamphlet accompanied with introductory remarks of his own of some importance, and as I have no wish to injure the sale of his edition, I do not propose republishing his introduction. My object, brother Beebe, in wishing the publication of this proposal, is that your agents and other brethren who feel disposed to encourage such a publication of this work, may inform either you or me what number of copies they can probably find ready sale for, that I may thus know, whether I may expect that the expenses incident to the publication will be refunded, otherwise circumstances forbid my undertaking it.

The pamphlet with the appendix will probably contain something more than a hundred pages.—They I presume cannot be afforded to be delivered short of thirty-seven and a half, or fifty cents. However, whatever will be judged a fair price they will be offered for.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 3, 1841.

BROTHER TROTT'S PROPOSALS.—We commend to the especial notice of all our brethren and friends, and particularly those in the western states, the proposals of brother Trott, to republish Elder D. Parker's views of the *two seeds*, with copious notes pointing out the objectional sentiments therein expressed. We sincerely hope he may receive sufficient encouragement to enable him to publish his pamphlet, without loss, as a work of the kind is greatly needed, especially in those sections of our country and of Texas where Eld. Parker's views have been extensively circulated.

That there are very many of our brethren who are, otherwise sound in the faith, who have without

due reflection, embraced the doctrine of Eld. Parker, and who really desire to embrace nothing in their religious belief that is not strictly scriptural, we have not the least doubt: while all, or nearly all that has been written in opposition to Eld. Parker's peculiar views has been served up in a very unkind and rather sarcastic style. We know of no brother, throughout the entire circle of our extensive acquaintance more admirably calculated to do justice to the subject. We are confident that the work is greatly wanted, and that a dispassionate review of the subject, with scriptural reasons for every objection, and due credit for all that will stand the test of bible scrutiny, will serve to enlighten those who love the truth, to confirm the wavering and to correct the erring, and lead to a greater degree of unanimity of sentiment among the people of God. As these ends and designs of the work are so desirable, we hope the work may be immediately ordered: the expense will be, at the most, but trifling compared with the importance of the work. Those who can more conveniently forward their orders or remittances to us for brother Trott, will please do so, and their orders shall receive prompt attention.

As brother T. has not stated definitely his terms, not knowing how great the expense of publication will be; brethren would do well to order, say \$5 worth, or \$1 worth, as the case may be, and as many as can be supplied for the money, will be forwarded to their order; they will not cost over 50 cents, nor probably less than thirty-seven and a half, unless a very large amount should be ordered.

#### CORRECTION.

DEAR BROTHER BEEBE:—Hearing of many threats regarding the "Signs," and having sufficient reason to believe that the New School are watching to find something in that paper on which they can fasten a *prosecution*; I have looked carefully at my quotations from the Abolition "Address," and find one place in the second number which I desire to correct. I said in that number, that the "Address," "Unblashingly affirms, that the insolence of piracy is true southern chivalry." When I should have said, taking the entire sentence, "The president and vice president of the United States elect, have declared, yea, pledged themselves to maintain the greatest *lie* in the universe—that a father can chattelize his own child into a slave; that the insolence of piracy is true southern chivalry."

I will be thankful to you if you will make the above correction through the Signs. If this makes it any better for them, let them have the full benefit of their crude language.

WALDO.

We cheerfully insert the above correction, and always hold ourself ready to correct any inaccuracy that may escape our notice in articles, editorial or otherwise, so far as we may be advised of them; as well we know, "Nothing but truth, before the Lord, with honor can appear," and nothing can edify, comfort, or build up the people of God, that will not bear the strictest scrutiny. As

to the disposition of some of the New School to prosecute, or proscribe us, we have had sufficient demonstrations of their malignant desires; but our confidence is in the Lord. We doubt not there are those who would think themselves doing God service to persecute us; but we rejoice that under the overruling power and providence of God, the wrath of men shall praise him, and the remainder he will restrain.

Brother Aaron Compton, one of our agents in Tennessee, in behalf of the brethren of Johnson, Franklin and Jefferson counties, desires us to inquire for information, through the Signs, concerning the standing and character of Thomas H. Nance, who is now figuring in Middle Tennessee, professing to be a minister of the Old School united Baptists, and opposed to the missionary system of the day; but who is practising the art of making converts by the use of such things as are called *anxious benches*, &c. These brethren have heard that Nance has left his wife, in Middle Tennessee, and says, that she refuses to live with him, because he preaches. The brethren, will feel grateful to any brother who is in possession of the requisite information, if he will communicate the same through the Signs, and thus prevent the seeds of discord from taking root among those who wish to walk orderly.

"Horrible.—A writer in the Glasgow Argus, who signs himself 'A Clergyman of the established Church of Scotland,' asserts that 'it is no exaggeration to say, because it can be demonstrated, that the corn-laws bring to a premature grave at least 20,000 persons annually in Great Britain! Well may the writer say: 'What punishment the Almighty may have in store for the producers of so much misery, it is not for fallible man to attempt to scrutinize.'

REMARKS.—These 'corn laws' are laws imposing heavy duties on all grain, flour and meal imported from abroad into Great Britain, for the purpose of *protecting the grain growers*. They make bread so dear that poor people in the cities, and the workmen in the manufactories, are unable with the proceeds of their labor to buy enough to furnish food for their families. The consequence is want, disease and starvation, which carry off women and children by thousands, and sometimes men also."

Exchange paper.

PROSPECTUS FOR VOLUME X. OF THE "SIGNS OF THE TIMES."—We are verging hard upon the close of the present volume of our periodical, and the time for the commencement of our next is at hand; it therefore becomes necessary to make our appeal to our brethren and to our patrons in general, in regard to our future labors. Nine years have we already occupied our post in the editorial department, and although human weakness has marred and defaced all our attempts to comfort, edify and instruct our brethren; and all our efforts to expose and oppose the prevailing works of darkness; yet, to the praise of divine grace, be it written, many of the precious lambs of the flock of our great Shepherd have testified that they have been edified and profited by the perusal of our paper. Besides the privilege we have enjoyed of speaking to our brethren in all parts of our wide spread country in our editorial communications, we have had the

happiness to lay before them many very valuable communications from our correspondents; these coming to us from every point of the compass, and embracing an account semi-monthly of the affairs of the primitive disciples scattered throughout all our states, has in the absence of every other consideration been estimated far beyond the subscription price of the paper. The trifling sum of one dollar a year, and a few cents for postage, can hardly be considered an equivalent for a regular correspondence with the entire communion of Old School Baptists throughout the world.

If our reasons for originating this periodical as a vehicle of correspondence were good and sufficient, those reasons still exist, and may still be urged for the continuance of our publication; but in addition thereto there are other reasons which now claim our serious consideration. There are at this moment *new* and unprecedented efforts being made by various cliques of anti-christ to overthrow the civil and religious institutions of our place and nation. In climbing the summit of wickedness, and in capping the climax of opposition to the government of our Lord Jesus Christ, we may expect the enemy will be prolific in the invention of new *modus operandi*; and it will be necessary that the saints should be apprized of the new machinations whereby their enemies lay in wait to deceive, beguile and allure them into temptation and sin. In one quarter of our country a powerful effort is making to unite all the various factions of the anti-christian interest into a consolidated body, preparatory, as we doubt not, to a most powerful assault upon the citadel of the people of God, who cannot be prevailed upon to unite with the powers of darkness: in other directions powerful crusades are organizing with a direct view to attack the civil institutions of our country, and to scatter to the four winds of heaven those inestimable rights, now guaranteed to all the citizens of our land by our constitution, which cost the life-blood of our slaughtered fathers of the revolution. The powerful excitement that prevailed the city and vicinity of New York a few days since, by the nomination of a Catholic ticket to be voted by the papists of our country, at the late election, having in view to catholicize our government into a hierarchy, and our most sacred rights into a system of oppression to the saints, are but, as we suspect, a prelude to a storm now gathering, ere long to burst in dreadful fury over our fair republic.

The war which our adversaries have waged, is a war of extermination; certain we are that nothing less than the utter extinction of all who contend for the primitive faith and order of God's house will satisfy them; and shall we, at such an hour as this, strike our banner to the opposing foe? Shall we quit the field? Shall we yield one inch of the disputed ground? Kind heaven, forbid! Sooner, by far, let us die in the contest, and let our last expiring gasp, like that of Stephen, express our unshaken confidence in him whom that devoted martyr saw sitting at the right hand of divine majesty in the heavens.

In conducting the forthcoming volume, we shall endeavor to put ourselves in array against Babylon round about; to shoot at her, sparing no arrows; for she has sinned against the Lord. Whatever of her church-and-state policy may come in our way we shall endeavor, faithfully to expose. The political concerns of our country, as such, we shall leave to be discussed and disposed of by those papers whose business it is to discuss the affairs of Cæsar; reserving to us the right to enter our solemn protest against all amalgamation, or attempts at amalgamating the things that be Cæsar's with the things of God. We shall stand, as formerly, opposed to all interference of earthly powers with the things of the kingdom of Christ, all religious legislation, as also all undue intermeddling of the

church (as such) with the government of our country, either by their clergy or otherwise.

Our terms for the next volume will be as formerly, viz: If paid in advance, \$1 per copy; if not paid in advance, \$1.50: a \$5 note on any specie-paying bank sent to us in advance, will be received in payment for six copies. All moneys remitted to us by mail, shall be at our risk, if properly mailed and directed to our address.

MARRIED.

In New York city, on Thursday evening, the 2nd inst., by Elder H. T. Judson, M. D., Mr. JAMES H. CLARK, of Bradford, to Miss MARY NORTHROP, of Lewisburg, N. Y.

On Saturday the 11 inst., at Walkill, by Elder G. Beebe, Mr. DANIEL WHEAT, of New Vernon, to Miss LUCINDA WARNER, of the former place.

Obituary.

BROTHER BEEBE.—Please to give place in the Signs, for the following obituary notice of the death of our brother SAMUEL RICHARDS, deacon of the Ebenezer church, Loudon Co., Va. He died October 12th, 1841, aged 67 years and 4 months. Brother Richards was highly respected by those without, for his upright deportment, and truly beloved by his brethren for his firm and undeviating regard for gospel truth and order, and blameless walk. Sister Richards and her few remaining children, of course, as well as the church, mourn his loss, but they sorrow not as others who have no hope. Thus the Ebenezer church in the death of brother Richards, and the Fryingpan church in the death of brother Lee, noticed in your last, were, each, about the same time, bereaved of one of the most able, and otherwise respected of their members. And thus the Lord is diminishing his churches and giving the New School fresh occasion for glorying, on that account, over us. Shall we hence conclude, that the truth and church of Christ are finally to sink and give place to a new dispensation, in which not Christ, but the wisdom and efforts of men are to be the sun to enlighten, and the arm of the Lord to bring the nations of the earth to the knowledge and worship of the true God? Not so: but God is thus weakening Zion's strength in the way, that when the set time again comes for her to arise, the truth may burst forth upon the astonished world, that Zion's help is, not in man, but in the name of the Lord who made heaven and earth, that the Lord alone is her light and her salvation. Hence, however rapidly we may be diminished, how many soever, of our dear brethren the Lord may take away from the evil to come, whilst the Lord, our Rock, liveth, our help our strength remaineth in full vigor, and our cause, the cause of truth, cannot fall to perish.

S. TROTT.

Centreville, Fairfax Co., Nov. 25, 1841.

Died, in this town, on Sunday morning the 5th inst., FRANCES JEMIMA, daughter of Daniel and Lucinda Harding aged three years, ten months, and eleven days.

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David Forshee,	"	2 00
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The following list of agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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