

SIGNS OF THE TIMES.

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NEW-VERNON, ORANGE COUNTY, NEW-YORK. JANUARY 8, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

Absolute Predestination of all things.

No. 1.

THIS sentiment as expressed in the Prospectus of the "Signs of the Times," has called forth so much invective from some, and so much ridicule from others of the popular Baptists of this region that one would conclude some strange and absurd idea had been advanced; some absurd whim daringly promulgated as a part of the *secret things* of God.

It therefore, may not be amiss, to re-examine the subject, and enquire whether it be a *revealed truth* of God, or a visionary notion of man, which is calling forth such malicious sneers from those who profess to be the servants of God.

Predestination is the same in meaning, with fore-ordination or fore-appointment; and is with God, one with pre-determination; for as God declares, so he determines, *the end from the beginning; saying my counsel shall stand, and I will do all my pleasure.* Thus the pre-determination of God, to admit sin into the world embraced in it the decreeing of the time, manner, result &c. of that event. And his pre-determination to bruise his Son in the place of sinners included in it the instruments, time, place and manner of his death. Compare Acts ii, 23 and 4th, 25—28, and John xiii, 1, and Heb. xiii, 11, 12. The doctrine

of predestination, then, is this, that God has so pre-determined every event, as to fix with such precision its limits and bounds, its causes and effects, that with him it is devoid of all contingency. This, Brother Beebe, is the *monstrous doctrine*, which you engage to maintain, in your Paper, and which we Old Fashioned Baptists, some of us, profess to believe, and which is drawing down upon you and us the reproaches and contempt of all the *learned gentry* among the Baptists.

The term *absolute*, has been prefixed by yourself and others to the word predestination, to distinguish the doctrine you hold from the idea of a *conditional predestination*. Strictly speaking, however this is an unnecessary appendage. A *conditional predestination*, is no predestination; for the predestination of an event conditionally, is but a pre-determination to leave the event *undetermined*, and therefore excludes predestination altogether.

Having thus briefly explained what we mean by predestination, I will proceed to show that it is a doctrine taught in the Scriptures. In relation to the salvation of the Elect we have the doctrine of predestination expressed in direct terms, as in Rom. viii, 29, 30, "For whom he did foreknow, he also did *predestinate* to be conformed to the image of his Son &c.—Moreover whom he did *predestinate*, them he also called &c." And Eph. i, 5, "Having *predestinated* us unto the adoption of children by Jesus Christ &c." and verse 11, "In whom also we have obtained an inheritence, being *predestinated* according to the purpose of

him who worketh all things after the counsel of his own will." In these passages, we have not only the word predestination used in the translation, but in the original the Greek word employed is of a corresponding signification; being *Proorizo*, formed of *Pro*, before, and *Orizo*, to bound, or limit, to determine, to define &c., and is derived from the *theme*, *oros*, a bound or limit, or the end of a thing. Hence the literal signification of the word, used is, *a fixing before, the bound or limit, of a thing or event.*

If we look at the connexion, we shall find the idea conveyed by the word, fully sustained by its use in these cases. In Rom. vii, 29 and 30. The whole of the Apostles argument in these and the following verses of this Chap. are in support of the declaration he makes, verse 28; "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." To this the enquiry might be made, how, Paul, can we know this? "For, or because," is the answer, "whom he did fore-know" that is as the objects of his *purpose and call*, "he did *predestinate* to be conformed to the image of his Son, that he might be the first born among many brethren." Did decree that they should be like Christ, should partake of his *image*; should as his brethren participate in that life that is in him, in a justification from the demands of the law, in the Father's peculiar love and care, in the resurrection, and in that glory which the Father gave him &c. And this was no inefficient purpose, "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."—Paul, now retorts some enquiries to those, who might doubt the assertion made vs. 28; he asks vs. 31, "what shall we say to these things? If God be for us, who can be against us?" Or more emphatically "*who against us*," that is who is it, that is against us?—He goes on to confirm his position by a series of enquir-

ies, in which he shows that the predestination of God, is firm against all the assaults of tribulation or distress &c. and against death and life, and *angels* and *principalities*, and *powers*, and *things present*, and *things to come*, and *height and depth* &c. Thus we see that the predestination of God in this case, not only secures the leading purpose, that the Elect shall be conformed to the glorious image of his Son, but also fixes the limits, and determines the end of all things which transpire in relation to them.

Again if we refer to the use of the word in Eph. we shall find that the *predestination*, and the *determination* or *purpose* of God, go together. Thus Chap. i, verses 4—6, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us to the adoption of children by Jesus Christ, to himself according to the good pleasure of his will,—To the praise of the glory of his grace wherem he hath made us accepted in the beloved. Predestination is here represented to be according to the *good pleasure of his will*, and is a decreeing of the objects of his choice unto the *adoption of children by Christ Jesus*, before the foundation of the world, but determines at that early period, their *being accepted in the Beloved*; and of course decides with certainty, their repenting, believing, and being sealed with the Holy Spirit of promise; things necessarily embraced in their experimental acceptance in Christ. Again in vs. 11th, the Apostle speaks of having obtained an inheritance as the result of that predestination of God which is according to the purpose of him *who worketh all things after the counsel of his own will*. Here then, we have in these and the connecting verses every part of salvation brought to view as the predestination of God. For he *worketh all things*, not according to the caprice of fallen men, nor according to any fortuitous circumstances which may trans-

pire, but according to the counsel of his own will. If then it is a fact, as the Apostle declares that God *worketh all things after the counsel of his own will*; then does the counsel of God's own will, not only determine with certainty all the parts of salvation and fix the whole chosen race, *blameless before him in love* in the possession of their inheritance, as *heirs of God and joint heirs with Christ*, but also decrees the result of all events according to his good pleasure.

If all persons with whom we have to do, were disposed, cheerfully to submit to the decision of Divine Revelation, there would be but one question more to decide, in order to determine whether all *things*, absolutely, or things in a limited sense, are predestinated, or worked according to the decision of the *counsel of God's own will*, & that question is,—how far does the government of God extend? If his government extends universally over matter and mind, then there is no movement either of matter or mind but what God *works after the counsel of his own will*, or determines the result thereof according to the *good pleasure of his will*. King Nebuchadnezzar evidently thought that God's Dominion was universal, over Heaven and earth, for he says of him, He doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou? Dan. iv, 35. And the King was certainly correct in this, for Christ assured his Disciples, Math. xxviii, 18, that *all power was given to him in Heaven and in earth*; that is as Mediator. If so, God had it in his own hands to give. Again Christ says, John xvii, 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Hence his power is over the wicked as well as over those to whom he *gives eternal life*: and it being *all power*, it must extend to both matter and mind, as there can be no disposing influence, or

power besides, and therefore, the devices both of men and devils, as well as their actions, must be under his control.

Still, however, many persons are unwilling to believe, that the predestination of God has any thing to do with the wicked actions of men or devils. They, in order to be consistent with themselves, ought to believe that wickedness is under the control of an opposite power, and that God exercises no control over wicked actions or thoughts, to limit their extent, or to overrule their results in accordance with his purposes; lest thereby he should be charged with being the author of sin.

I think however I shall be able to bring from the Scriptures of truth, several facts which go to prove that the predestination of God determines the results, fixest the limits and so controls the actions and devices of wicked men & devils, so as to cause them to terminate in the furtherance of his own glorious purposes.

But as I wish not to be tedious, I will leave the further consideration of this subject for another Number.

S. TROTT.

Fairfax Court House, Va. Dec. 18th 1833

FOR THE SIGNS OF THE TIMES.

Washington December 18th. 1833.

DEAR BROTHER BEEBE:—If you think the remarks below will be of any service in the good cause, please to insert them in the Signs, I wrote to you a few days back, but as yet have not received any answer—hoping this may find yourself and family in confirmed health and in the enjoyment of the blessings of both the nether & upper springs. I subscribe myself yours in the Covenant.

P.

Remarks on Psalms 74, 4.

"Thine enemies roar in the midst of thy Congregations; they set up their ensigns for signs:"

ON reading the above words I was much struck with their suitableness to the existing state of things in many, if not in most

of those churches professing to be the congregations of the Lord.

That the Holy Ghost designed the evangelicals of the present time in those words in a primary sense, I will not take upon me to say; but this we may be sure of, that God calleth things that be not, as though they were; and the spirit of prophecy in former ages portrays the man of sin not only as sitting in the temple or church of God, and showing himself as God; but points out by indubitable marks, the steps that Anti-Christ should take to arrive at that state of authority and power. That it is an internal enemy and not an external one, the church in this Psalm complains is certain, for she says "Thine enemies roar in the midst of thy congregations." It is here where the greatest enemies of the church have ever been nourished and brot' up, even in her very bosom, to gnaw her her vitals, and desolate her borders; of this the Apostle Paul in his pathetic address to the church of Ephesus, warns his beloved brethren; for I know says he that after my departure shall grievous wolves enter in not sparing the flock. Also of *your own-selves* shall men arise speaking perverse things to draw away Disciples, after them.

It is a common remark that we should never despise an enemy however weak or contemptible; so no error in doctrine or practice ought ever to be disregarded, however trivial they may appear for they eat like a canker, & ultimately prove a sore affliction to the body. Hence the Lord of the vineyard in his tender regard for his chosen admonishes his labourers not only to take the Foxes but the *little* Foxes that spoil the vines; for our vines says he have tender grapes. We shall next proceed to take notice of the work these enemies are said to be employed in, and, first.—"They are said to *roar* in the midst of thy congregations." We cannot for a moment suppose that preaching of the gospel can be meant by roaring—the Ox is a figure used for a

gospel laborer and of whom I do not know it is ever said to roar. But Zeph. iii, 3 informs us of certain individuals whom he compares to wild beasts or roaring Lions. Thy Princes within thee are roaring Lions, and thy Judges are evening Wolves, they gnaw not the bone till the morrow; and the Apostle Peter in his admonition to the church says "be sober, be vigilant; because your adversary the Devil as a roaring Lion, walketh about seeking whom he may devour,—hence I gather that the old adversary and his seed are designed in our text, and my Old School Brethren I know you will join me and say, blessed be the Lord God who hath not given us over a prey to their teeth, but has left us a gracious promise in his word, that we shall bruise Satan under our feet shortly. Now I feel confident in asserting that every preaching uttered in the church, that is any thing else but the glorious Gospel of the ever blessed God is nothing more or less than roaring, & emanates from that source as pointed at above; whether it proceeds from some fresh trimmed dandy from some Theological Baptist school, or from his polished master, the dignified, grave, or more eloquent Doct. of Divinity; or whether from the coarser rant and slang of a modern Wesleyan circuit rider; all, all is roaring, all are in perfect accordance. But all as opposed to the Gospel, as darkness is to light. Second, they are said to set up their ensigns, I consider this rather as the fruit of their roaring. Ensigns or banners are used for the purpose of rallying, designating, and leading an army to battle. The church of Jesus seem not be ignorant of their utility, for Jehovah's promise runs thus, "There shall be a root of Jesse, which shall stand for an ensign to the people, to it shall the Gentiles seek," Isa. xi, 10, and again, Psalms lx, 4, thou hast given a banner to them that fear thee, that it may be displayed because of truth, and under this banner will every true Soldier of the Cross be

brought either sooner or later with joy and delight, so as to realize what is said in the Canticles ii,4, He brought me into his banquetting house and his banner over me was love. But mark the difference in the text, it is said 'they set up their ensigns.' What I understand by it is, that it is something of their own formation and device in contradistinction to that banner which the Lord has unfurled, and displayed for the direction of his chosen. These ensigns which are set up may I think without much penetration be understood as signifying the various worldly schemes, contrivances, & devices of the day; ensigns under which the Anti-christian powers are rallying and conducting their forces, and all others are denounced as not coming up to the help of the Lord against the Mighty. Let us take notice of their first ensign viz: the Bible Society [not the Bible] by whose operations the dark corners of the earth are to be illuminated, and millions saved who would otherwise perish for lack of knowledge. Under this banner is arranged in their order, rank and file, Lawyers, Doct's, Judges, all artisans and clergy of every creed, a Mighty Host. The second ensign is not without its rank and file, from the brazen face Missionary down to the well fed agent who is busily employed in gathering together for the Lord's Treasury. Next comes the Sunday school ensign, numbering under its folds its thousands which in a short period will overawe public opinion, so as to say who shall die, and who shall be kept alive; and lastly comes the Tract Society banner,—I don't know how to arrange them, but under the head of Sappers and Miners; as we are told they have done prodigies of valor, can boast their thousand slain and can enter where the heavier rank and file of Bible and Missionary could stand no chance whatever.—What has been said, I think will be amply sufficient to illustrate thus much of the text—the last head is not the least important, which points out the design for which the

ensigns are set up, viz:—for Signs, "They set up their ensigns for signs, or evidences of their Divine authority for those human contrivances. Look say they at our zeal, self-denial and the sacrifices we make: then take a survey of the results: our ensigns are floating on the wings of the wind, bearing down all opposition. Hindostan, the Isles of the Sea, the Aborigines of the land and the great Valley of the Mississippi all bear testimony to our labor. Let this sample of roaring suffice; I know my b'r. in the Lord you have often heard this sound, and while the trumpetter has proclaimed these mighty wonders in your ears, your own soul has been ready to say "there is no cluster to eat, my soul desireth the first ripe fruits." It has never been to you the sound of salvation—you have looked for a thus saith the Lord, but in vain. But can they bring Scripture authority? No; the word of the Lord strikes at the root of all their pride, and vain boasting; it declares Jehovah's Sovereignty in creation, providence & grace, & leaves no room for worms of the earth to work or glory; Cease ye from man whose breath is in his nostrils, saith the Lord, I will work, and who will let or hinder me? The counsel of Heaven shall stand and in their set time will come to pass; they can neither be hurried forward by man's zeal, nor athwart by his opposition. The citizens of Zion are numbered; their names are all recorded in the Lamb's book of life; they are put into the hand of Zion's King, and shall be presented faultless before the throne with exceeding joy. Let me ask Dearly Beloved Brethren, are we in an enemy's camp fighting under false colours, let us forsake them, Come out and be ye separate saith your King, and let us ever be found fighting under his Banner which will lead to victory, for none overcome but such as overcome by the blood of the Lamb and the word of his testimony. P

FOR THE SIGNS OF THE TIMES.

Concluded From No. 2 Page 20.

ELDER BERRY:— Permit me to make

a few more remarks upon the subject of union between the church and world, and then refer all who professedly belong to the one, to the word of God from the 1 Chap. of Gen. to the end of Rev., for authority to unite with the other in matters of religion ; at the same time looking to God for a right understanding of the subject.—In the great controversy there is but two parties, for Christ has said, " He that is not for me is against me," there is no middle ground—and how are we to decide who are for, or who against, except by the word of truth ? Christ has given an infallible test, for he says, " If ye love me, keep my commandments," and " Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. vi, 16.—Therefore it must be taken for granted that whoever disobeys God's commands, loves Him not, or at least manifests no love for Him, and are engaged against Him and His cause. I know of no instance recorded in the Bible, where God has not made known His displeasure at any disobedience of his commands, notwithstanding the good motives the creature may have had in disobeying. Saul's is a very striking instance for he conscientiously believed he was doing God service by saving the best of the flocks. We are also told that "Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom," Math. v, 19. Yet still the plea is, the great benefits to mankind that are to result from it ; doing all in the name of the Lord—they contend that God works by means, but make no distinction between such means as are revealed in His word, and such as are not. Abraham believed in God's means, but " he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb," but " being fully persuaded, that what he had promised he was able also to perform." God has promised

that all his chosen ones shall be brought in, and " He is not slack concerning His promises as some men count slacknes,"—they cannot wait God's time to accomplish His ends, but must make use of *their own* means, such as never have been hinted at in His word ; and directly at variance with His commands. God commanded national Israel, which was a type of the Gospel church, to " make no covenant with them" (the Canaanites, which represented the world) "neither shalt thou make marriages with them," Deut. vii, 2, 3. Have no union with them, but " *be ye separate*" and distinct from them. Paul, writing to the gospel church says "we have received, not the spirit of the world, but the Spirit which is of God," &c. 1 Cor. ii, 12, 13. The order of the present day is for the professed Disciples of Christ to receive the spirit of the *world* ; the *world* gives a tone to all that is done for God's cause.

Although the command is, in civil matters, ye are to obey Magistrates and such authority as your lot may be cast under ; yet Paul in his direction to the church at Corinth forbids any appeal to the *world*, even to obtain justice. " Dare any of you (says he) having a matter against another, go to law before the unjust, and not before the Saints ?" vi. chap. 1st. verse.

Dec. 21, 1833.

W.

FOR THE SIGNS OF THE TIMES.

Rodney. Jefferson Co. Mi, Nov. 18th.

BELOVED BROTHER BEEBE:—Altho' I am an entire stranger to you, I hope we shall know each other in spirit. If we both belong to the same vine, we do already know one another ; for as our rock is not as the rock of Egypt ; so our vine is not as their vine: for their vine is without connection and marred ; but our vine being so well united and nourished by the good quality of the soil, and the congenial ray of the Sun of righteousness that the beautiful and delicious clusters of grapes which hang so plentiful thereon in autumn

all resemble each other exactly. Paul seemed to have this union in view when he said "One Lord, one faith, one Baptism." Just before this he lets us know that we are one Body, and that there is one Spirit for this one Body. Oh what a glorious Union; may it be verily manifest amongst the saints. When I first heard of the "Signs," I began to reason with myself in this way viz :

When I was quite young I was wandering about in the country Sodom & Egypt and presently commenced a journey to the Temple called wisdom. This temple is on the Mount Sinai, in the dark places of Egypt; I was very eager in pursuit of this beautiful place and thought if I could only reach the summit of that mountain, I should be the happiest mortal on earth. There, thought I, I shall soon become a mighty Prince among the Princes of Egypt; but as I was making my advances with much content my roving feet, swift to shed blood, were made to halt & my abominable wicked heart was made to ponder; yea to ponder the pathway I was treading. While peaceably resting my head upon the downy pillow, God's vengeance toward my guilty soul appeared and brought dreadful fright to my eyes & my stubborn, rebellious heart was seized with awful fear. The Lord shewed me the lake of fire and those who dwelt in these eternal burnings, and also gave me to understand that I had sinned & notwithstanding all the excuses I could bring, the sentence was, that I had sinned and that there was the sinners doom. But when I could see no other way of release, my vow to the Great Judge appeared to be, to amend my life. Consequently, as it is common for fools to run before they are called, I went to work not knowing whether it were my Master's will or not, and endeavored as much as possible to make my old man Adam appear like a beacon on a hill by cutting off every thing that might look rough to them that had eyes like my

own. After about two years labor without using one single weapon of the christian's war equipage, being still in the blackness of darkness, without one single ray of light; from what source I did not know, but a light beamed into my soul, and lo! I thought it was darkness; wherefore, which way now to steer my course I did not know. I looked all around but could discover no way that seemed safe. My heart was sick with the sin and corruption that now appeared to dwell there. Sudden destruction was my looked for fearful doom; & no weapon seemed more suitable to my condition and came more readily to hand, than prayer; the amount of which was Lord save, or I (a poor sinner) perish. My prayers my earnest supplications seemed to avail nothing, but for some time rather to aggravate my condemnation. Despair, I thought would certainly be the issue of my sinful course. All the most hateful sins of former years and my hourly rebellion, presented themselves in awful shape. When I would think of spending a life of many years in this miserable condition, the wilderness or the destruction of my own life, would appear the most welcome recourse; but again to starve in the forest was contrary to the inclination of my sinful flesh; and to murder, would bring me under the sentence of God's holy law; this battle was sore to the flesh.

It happened so that I attended a meeting in the neighborhood one evening, intent upon hearing what I could hear, if possible to get some crumb of comfort; and as the Lord would have it, the preacher described my travels and conflicts and told where a poor sinner might find deliverance from his burden, and peace to his troubled soul. Every thing appeared so well suited to me that I could not help rejoicing. My heart was eased of its burden and melted down, and my eyes brought forth tears in abundance. But alas! what will a distrustful and an unbelieving heart do. No sooner had I got to myself in serious reflection

than the enemy of souls, took from me my sweet morsel. It was whispered to me, "That's nothing but a delusion." Your joy was only what those who blaspheme the name of God can boast of every day.—Your troubles have been brought on by your not having courage enough to resist such delusion. Here the enemy seemed to have greatly the advantage, until Jesus the great Shepherd, who promised to bear the lambs in his arms and carry them in his bosom, met me in the way and caused my heart to leap for joy.

From this time forward until about a year ago or more, I have had my travels entirely in the wilderness; and when I consider the justice of God in punishing iniquity, I am astonished that his rod has been so light upon me. Filled with unbelief, murmuring idolatry, adultery, hatred, lust, envy, debate, deceit, and all the members of a vile body, I wonder God did not visit me with his wrath and displeasure as he did our fathers in the wilderness. The Lord seems of late to be establishing my heart in the grace of the gospel and like David, I am sometimes enabled to say, "O Lord, I know that thy judgments are right, and that thou dost, in faithfulness afflict me." Again it is true that if we are not chastened and afflicted of the Lord, our state is still dangerous; for if we are without chastisement, whereof all are partakers—then are we bastards and not sons.

These considerations constrain me to be watchful, vigilant, and scrutinizing. *Perilous times mark the present day*, and Christ Jesus my Lord is the only Prophet, Priest, King and guide that I can acknowledge. Even a brother I cannot trust as guide, because the Prophet says "every brother will lead astray," and I believe it.

Oh brother, humble yourself under the mighty hand of God; for if you keep straight in your present employment, you will be I am fully persuaded, one out of a thousand. Pray for me. Pray for the prosperity of Zion. What a great blessing it is

for us to possess the mind that David did, when he said, "Who can understand his errors. Cleanse thou me from secret faults.

I am afraid of almost every thing called gospel, for I know there is but one gospel, even that only which is felt in the soul, being of the Lord.

Dear brother, I send you this, leaving it, at your own discretion to publish it or not. Brother Burch, a companion in tribulation of mine, and in the Kingdom and patience of Jesus, has concluded to take the Signs, after reading several of them. The Lord seems to be gathering in his Elect here,—Peace be with you, in the Gospel Bonds.

Your Brother, WM. GARNETT.

FOR THE SIGNS OF THE TIMES.

Extract of a Letter from Eld. A. H. Bennett, dated Fauquier Co. Va. Nov. 26th.

The friends of Zion, have much cause of rejoicing in this vicinity, notwithstanding the great opposition made since our last Association to the cause of God and truth. Zion seems to be putting on her beautiful garments of Salvation, truth is predominating over falsehood, and the Lord is making mighty conquest over the hearts of rebel sinners and adding to his church daily such as we hope he will eternally have to be saved; the churches generally among which I am laboring are increasing, and the church at Chappawamsic, with which our Association will hold its next annual Session, is now filled with joy at a considerable out-pouring of the Divine Spirit,—opposing interests by those calling themselves Baptists, and others have been set up in the vicinity of some of our churches, but their efforts however great are not to be feared, as of a lasting nature for their doctrines when brought near the doctrine of Christ, is as the chaff of the mountains before the wind, and we are told the Lord is with his fan in his hand, and he will thoroughly purge his floor and gather the wheat into his Heavenly garner.

As yet (the Lord be thanked for it) the

harmony of the several churches, to which I am trying to preach the word of Eternal Life, has not been interrupted, but the members continue to manifest the love of God in their hearts, by keeping the unity of the spirit in the bonds of peace. We have much however to encounter from those who are self-willed, heady and high-minded, especially those of what are called the Benevolent of the day,—but the Old Fashioned simplicity of the Gospel, together with its sacred and venerable institutions, is that which the children of God more highly reverence; consequently they cannot be driven from their strong hold, which is Jesus, formed in the heart, the hope of glory, notwithstanding all the cunning craftiness, nor all the vain philosophy of the men of this world, whereby they lie in wait to deceive. For it is written for their instruction and comfort, the ransomed of Lord shall return and come to Zion with songs & everlasting joy upon their tongues, they shall obtain joy and gladness and sorrow and sighing shall flee away. There is a settled and determined opposition to the 'Signs,' by those of the New System, especially some of the preachers among us—it has been endeavored to be impressed upon the minds of their hearers even from the pulpit, that your paper ought not be read, for no other reason, as I suppose, but because it speaks Bible truth, and consequently condemns the schemes and inventions of men. Yours in hope of Eternal life.

A. H. BENNETT.

FOR THE SIGNS OF THE TIMES.

Extract of a Letter from Brother S. Hulse, dated Tymochty, Ohio, Dec. 1st, 1833.

DEAR BROTHER BEEBE:—I thank the Lord for uniting and strengthening the hands of the brethren who are engaged in conducting the Signs of the Times; they have been my only steady substitute for preaching—I believe the doctrine which they contain to be Jesus Christ and him crucified.

They are rejected by many as unprofitable & rather calculated to injure the cause &c. But there are some as there were in the days of Elijah who love the truth, and adhere to the good old way. I enclose the cash for —, subscribers. I think I shall be able to send you a number more subscribers in the course of the winter. There have been a number of Baptist churches formed in this region of country within a few years past, six of them met for the purpose of forming an Association, but they could not agree upon the Missionary subject, the meeting was postponed until last October,—they met according to appointment and three of these churches united, and framed a constitution rejecting the modern Missionary system altogether, believing it to be an invention of men, and a matter of speculation. And so we hold fellowship with no Association that supports the modern Missionary schemes of the day, I think that two of the remaining three will join with us.

Dear Brother I remember you, and the parting advice you gave me at Middletown; not to let the cares of this world overcome me &c. I hope and trust they have not, thanks be to God who giveth the victory, through our Lord Jesus Christ. I remember also my dear Brethren and Sisters in Or. Co., especially those of them who have been called into the work of the ministry of the Gospel, as Brethren G. Conklin, G. Van Duzer, and Br. L. L. Vail with all who love God, and are neither afraid nor ashamed to own, and to stand in the defence of his precious cause. Farewell.—

I remain your Brother in Christ.

SILAS HULSE.

Fragment.

Those who make frames and feelings their criterion for judging of the kindness of God, make a great mistake, for they suppose God to be capable of change—an occurrence of absolute impossibility. The unchangeableness of God is a fountain of

comfort, and is the firm footing on the solid rock, on which is fixed and sustained all the immortal hopes of the church. T. W.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday Jan'y. 8.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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No subscriptions will be received for less than one year.

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An Old School Meeting.

We are informed that there has been an "Old School meeting held with the church at Lambertsville N. J. Elders Boggs, Bowen, Mathias, Robinson, Curtice, Hodge and Stout, with a goodly number of private brethren attended.

The object of this meeting was (we understand) to take into consideration the subject of coming out from the New School and forming a new Association. Our informant adds "It was a very harmonious meeting, and there was but one decenting voice. The meeting was adjourned until the third Wednesday in April next, to meet at Montgomery Pa. May the Lord draw the line between the precious and the vile.

To Correspondents, we have Communications on hand from the following brethren viz:—Wes-tervelt, Mapes, S. Trott, and others which shall receive due attention soon. A blow at Fullerism in our next No. Barton's are also received, and an epistle from our aged Brother Eld. J. Burch of Mi. Bro. C. Woodward will hear from us, in our next.

To our agents and Patrons.

In answer to many inquiries made by our distant friends respecting our terms &c. We would respectfully refer to the terms under our Editorial head. All monies paid to our Agents will be considered the same as though paid to us. All remittances in current Bank Notes, will be at our risk, if sent by mail.

It is not in our power to supply the first Vol. entire—until circumstances shall warrant a second Edition. We are striking off a few hundred surplus copies of the present Vol. which will be

supplied to those who may favor us with their order.

A Meeting of "Old School Brethren is to be held on the first Wednesday in February next with the Olive church Ulster Co. N. Y. To which our Brethren generally are invited.

Queries proposed by Rev. Dr. Alexander
In reference to Foreign Tract operations.

1. Ought not the *love of Christ and his kingdom* to be the governing motive with every christian?

2. Will not this motive, in proportion as it is felt, induce every one to make exertions to advance his kingdom, and thus promote the glory of God in the world?

3. Is there any way by which this object can so effectually be accomplished, as by extending *the knowledge of truth* throughout the whole earth?

4. Is there not a crisis in things of this kind when much may be done by seasonable and energetic exertions; which, if it be suffered to pass without improvement, may not return for ages; just as if the seasons of seed-time and harvest be neglected, we labor in vain, during the remainder of the year?

5. Is there not good reason to think that the age in which we live is such a time? That Providence has now furnished the church with such facilities for operation, and opened such a door of usefulness, especially among the heathen nations, that we shall be greatly wanting in duty to our Master, if we do not endeavour to avail ourselves of these opportunities of doing good, which were never so abundantly afforded to any other age?

6. Is it not evident that the distribution of evangelical Tracts is one of the most effectual methods of disseminating the truth of God; & has not the blessing which has hitherto attended this enterprise, both in christian and heathen lands, warranted the conclusion that it is one of God's chosen means for the accomplishment of his purposes and predictions relating to the conversion of the world?

7. The prosecution of this object obstructs no other benevolent operation, but is a necessary auxiliary to all others; while, then, other Societies as particularly Bible Societies and Missionary Societies, are engaged in making extraordinary exertions, ought not the Tract Society also to move forward with renewed zeal and enlarged plans of operation

8 Can the genuine disciples of Christ who possess the means of promoting this cause, hold back, when so loud a call is addressed to them from almost every quarter of the globe for the bread of life?

9 Ought not mercantile enterprizes now to be entered on for the very purpose of making gain to be applied to the promotion of the Redeemer's kingdom? And should not those whose efforts to increase their property God has signally blessed, make a free-will offering of a portion of their profits to his service?

10 Would not the consecration of first-fruits, redemption for the first-born, and tenths, laid upon the altar of God, probably bring down a blessing on all their possessions?

11. When a contest is going on in our minds between selfishness and benevolence, is it not the part of wisdom to lean to the side of benevolence?

12. When was it known that any man was impoverished by giving to the Lord? And if the time should come when men shall become poor by giving all their goods to promote the cause of Christ, will they not become infinitely rich by such a blessed poverty?

13. Is not the time for doing any thing in this cause short? Ought we not therefore to work while it is called to-day? Is it not certain that we shall never have another life upon earth? Ought we not, therefore to do the best we can with the talents committed to us that when our Lord shall come to reckon with us, he may say, "Well done, good and faithful servants?"

REPLY.

1. The love of Christ and his Kingdom is the governing motive with christians.

2. Under the influence of this motive christians will not attempt to advance his Kingdom, only as dictated by his supreme command.

3. God has glorified himself in the finished salvation of all the Election of Grace:—"Having predestinated them (one and all,) to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will," more effectually than that object could have been effected by the combined efforts of Angels, men, and Devils. The truth is spiritual, and "the natural man receiveth not the things of the Spirit, for they are foolishness to him, neither can he know them for they are spiritually discerned." Hence the knowledge of "The truth," cannot be extended but by the Spirit of God.

4. The salvation of sinners is not accomplished by any agricultural process, or salvation would be by works, "and if by works, it is no more grace, otherwise, work is no more work."

5. God in his holy providence has always furnished his church with sufficient facilities to manifest their love to him and his cause, by an exhibition of their supreme attachment to his word as the rule of their conduct. But man has as little to do in the salvation of sinners at this, as at any former period.

6. To us it is evident, that those religious fables, called Tracts, are among the most effectual methods of disseminating error in the guise of truth and the curse of the Lord has manifestly followed them with confusion and distraction wherever they have gained among the churches of his saints, the conclusion cannot be warranted that any measure (however plausible) can be a chosen means of God, but by his word.

7. The prosecution of this object is a necessary auxiliary to all others; while then, we discover the organized forces which men have brot' to bear against the order of God's house, the sons of Zion should move with renewed zeal, to contend for the faith once delivered to the saints.

8. No genuine Disciple of Christ, ever pretended to be in possession of the means of promoting God's cause, but rather with David would they pray thus, "O Lord plead my cause."—Christ is the 'Bread of Life,' Moses could not give it to the children of Israel, and if almost every quarter of the globe are looking for it from Dr. A. and his confederates. They are seeking for the living among the dead! He is not there He is risen!

9. If there had been any necessary connection between mercantile enterprize, and the upbuilding of the Redeemer's cause, our good Master would never have used his scourge of small cords in driving forth those pious Merchants who then incumbered the Temple at Jerusalem, and as for offerings and sacrifices, God is full of them, and Christ [we are informed] by one offering has perfected for ever them that are sanctified."

10. The consecration of first fruits, redemption for the first-born &c. would without doubt draw abundance of cash into the hands of the pious money changers of the present age. But we would have Doct. A. "Go [as our Lord has directed] and learn what this meaneth," "I will

have mercy and not sacrifices," "Obedience is better than sacrifice, and to harken than the fat of rams."

11. When a contest is going on in our minds between selfishness and benevolence, it is wisdom to lean to the side of benevolence,—not priestcraft.

12. Man had never any thing to give to the Lord, so he never became poor by such deeds of charity. But as the Doct. seems duly to appreciate the blessedness of poverty, why is he so fierce for money as to attempt to dig up the body of Moses in order to put a yoke upon our necks which neither we nor our fathers were able to bear?

Why so greedy Doctor? The people have already paid over to your hands immense sums of money, Why not participate with them the enjoyments of this *blessed poverty*.

13. The time for doing any thing in *your* cause Doct. is short. The time is at hand when it shall be said "Babylon, the great, is fallen! Work with all your might, you will not have more than filled up the cup of your iniquities e're the curtain of time will drop, and the night of darkness and blackness will close eternally on all the sprightly inventions of men.—Ed. Signs.

EXTRACTS

from the Address delivered by the Rev. C. P. M'ILVAINE, of Brooklyn, N. Y.

In speaking to the resolution in my hand, I shall be satisfied, Mr. President, if I, a clergyman, may be enabled, instead of diminishing, just to preserve the spiritual and holy influence, now upon the minds of this audience, in consequence of the interesting address to which we have been listening from a christian layman.*

Sir, I believe that this noble Society never assumed an attitude—never uttered her voice more perfectly in accordance with the dignity of her character, and grandeur of her enterprize, than when coming forward, as she does to-day, in this resolution, to extend her helping hand and proclaim her parental encouragement to all the Sunday Schools of this country. With no work of christian benevolence is this institution more intimately connected than with that of the Sunday School. Never do you strike so directly into the mine of your wealth: never do you work so certainly the vein of virgin gold, which is to furnish

*Governor Vroom had just concluded.

the means of sending the Bible to all people, as when you are seeing that Sunday Schools are supplied with it.

Sir, your secretary, in the report, has attempted to enumerate all the Auxiliary Societies connected with this institution. He has failed.—Only a small part of them has been mentioned. You must combine the reports of all the Sunday School Unions in the land, with that on your table, before you can tell the whole number of Auxiliaries to the American Bible Society. Every one of the 10,000 Sunday schools in our country is *your* Auxiliary. Each of our 80,000 Sunday school teachers is *your* agent. All of the 500,000 pupils under their charge are growing up under the very influence which, of all others, is most calculated to make them love and labor in *your* cause. In such Auxiliaries as these, *your* Society will soon discover and feel its stoutest strength. In promoting them, *you* plant and water what will soon become as the cedars of Libanus, furnishing at once the most adorning and enduring materials in *your* temple of love. Sunday schools are preparing the bone and sinew which the opening fields and increasing labors of *your* enterprize will, every day, more and more demand. It is *from them* you must expect the most untiring steeds for *your* chariot of victory.

Standing here, at a time when the churches are receiving such unparalleled blessings; and in the presence of so many ministers of the gospel, fresh from cities and villages on which God has recently poured out his Spirit with wonderful power, I cannot help adverting to a connection between the great increase of disciples which the churches are now receiving & the labors of Sunday schools. It is notorious, that while other years have known remarkable and refreshing revivals of religion in which many were added to the Lord; there has never been a year in the history of religion in the land, in which these seasons of harvest were both so rich and so pure; in which the finest of the wheat was so abundant, & the abundance so free from the tare. Never has the *preaching of the word* been attended with an influence so mighty; so extensive, achieving the work of conversion so directly; planting vital religion so deeply and yet with so little unwholesome excitement, and so much of the stillness and simplicity of the work of God. Never had those who oppose themselves so little pretext to

gainsay and resist. Never were men of the world so constrained to acknowledge the hand of the Lord. They have gone up to see expecting to return and condemn them; but like the officers sent to arrest their divine author for an impostor, they have been forced to confess that *never work of man looked like this work*. Now, sir, I say—what I am glad to know is nothing new but so true as to be perfectly notorious, and so prominently true that almost every one of us has frequently spoken of it—that if there be any one instrument, to which, under the divine blessing, we are especially indebted for the great extent; the peculiar directness and power; the simplicity, purity, and unexcited character of the recent revivals of religion, that instrument is found in the system of our Sunday schools. *The truth is, there never was such a wide preparation before for the operation of the Spirit of God.*

There never was a generation of hearers with which the ministry of the word had so little preliminary work to do before it could lead them to Christ. That, out of which the great majority of the new members of Christ have been gained, is by very far the largest generation of Sunday school pupils that ever came to maturity. In a great measure they were ready. A long portion of the road to the entrance of the straight gate they had already travelled. We had no need, as with thousands of others, to show, by slow process of illustration, the necessity of a sinner's conversion. They believed it already. There was no need with them of spending time which former generations required, to prove that there is none other name by which we can be saved but the name of Jesus. They had learned and owned it years ago. The seed was all sown, and only needed the dews of heavenly grace to quicken it into fruitfulness. The way of life was full in their view. Nothing remained but to persuade them to enter.

[Here the Speaker illustrated the influence which the labors of the Bible Society had exerted in rearing up the system of Sunday school institution to its present efficiency. He spoke of the improvement

which had of late been widely manifest in the preaching and parohial labors of ministers; how the increased interest in the Bible, caused by its increased circulation, had resulted in increased reliance upon the simple word of the Scriptures as God's chosen instrument to convert and sanctify the heart. Ministers, instead of sending inquiring souls to wade through a course of *experimental* divinity as a preparative for an understanding of the way of salvation, were more willing than formerly to commit them at once to the Bible for light and life. "*Sanctify them through thy truth; thy word is truth.*" This (said the Speaker) is the banner under which Ministers are learning, more singly than ever, to fight the spirit that ruleth in the children of disobedience.

Here the Speaker was informed that the society had recently sent 20,000 Testaments for the use of Sunday schools in the Valley of the Mississippi, which led him to dwell upon the duty of the Society to labor to supply the whole Sunday school operation in that valley with Bibles as fast as they shall be needed. This, he associated with another duty, that of co-operating with the Bible Society of England, in taking advantage of the present condition of France, to supply its population as extensively as the dispositions of the people will permit, with the Protestant Scriptures.

But (said the Speaker) is not this too great a task for the energies of this Society? Can the christian people of this country be awakened to such zeal and liberality in the cause of Christ as to be willing to supply the expense of such works? Will this crowded assembly come forward to take their share in the contributions necessary for their accomplishment? I turn to the world for an answer. * * *

Sir, your Society has a race to run; a cloud of witnesses in heaven are looking with intense interest upon your progress. Innumerable multitudes of all nations and tongues on earth are infinitely concerned in your success. **THE ETERNAL HAPPINESS OF MILLIONS OF IMMORTAL SOULS IS**

STAKED UPON THE RESULT OF YOUR EFFORTS. Your field is the world, You will have finished your course and received the prize of your high calling of God in Christ Jesus, when there shall be heard great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."—And cannot interest and zeal and associated energy be found among the friends of the Bible, and of man, and of God, to sustain all the labor and cost of this glorious struggle? Look at the devoted zeal and the abounding liberality of those who sustain the toil and expenditure of the corrupting scene I have alluded to. Let christians every where be only half as earnest & half as liberal of their substance for the conversion of the world, and the work will be done.

"Ah [whispers covetousness] they do it in the hope of gain." So do we—the gain of the salvation of immortal souls to the glory of God. *Certain* gain; not suspended upon the chance of the die—not dependent upon contingencies which may bring with them bitterness to our own hearts and misery to others—not gain to a few, while it is utter loss and wretchedness to many; but gain to the whole world, as sure as the promise of God—as rich as the mercies of salvation. *We so run that we shall obtain*, when we lay aside every weight of sloth and indulgence and covetousness—when we strip off the sin of worldly conformity and of selfishness which so easily besets us—when we keep the eye of faith "looking unto Jesus," "considering him who endured such contradiction of sinners, lest we be wearied and faint in our minds."—Thus shall we "*run not as uncertainly.*"

(The Speaker continued a few minutes longer, but his remarks could not be obtained with any correctness.)

REMARKS

To the gratuitous circulation of the Bible, (without note or comment) we object not, but to the arrogant pretensions, extravagant language and God-defying doctrines held forth by the A. B. Society, we do enter our most solemn protest.

True we must for this expect the frowns of that Institution with its numerous, wealthy and powerful votaries, but the cause of truth requires that our names should be cast forth as evil, we will cheerfully suffer it for the sake of that truth by which we are made free, and for that dear name which to us is above every name. Could

we believe that the Eternal destiny of millions of souls is staked upon the result of our efforts—the Bible would be the last book which we should in that case recommend to the attention of our fellow men—for that book, so far from holding forth such doctrine, declares, "By *grace* (not efforts) are ye saved, through faith, that not of yourselves: it is the gift of God. Not of works lest any man should boast." If that book is worthy of a general circulation its doctrine, precepts and authority is worthy of more reverence than what they receive from the advocates of the popular institutions of our day.

In this grave assemblage of Governors, Bishops, Lawyers, Clergymen, Laymen &c. &c. we look in vain for a conformity to the positive command of Zion's King, to be separate from the world.

The Speaker in the above extracts, dwells much upon the dignity, greatness &c. of the Bible Society. But the Bible instead of occupying the post of dictator, chart, or compass, is only held as an article of merchandize, or religious speculation—he betrays the long suspected connection between the Mammoth Bible Society, & the Sunday School Union. Let him show as great a connection between the Bible and the S. S. Union, and we will readily patronize it. But what may the A. B. society expect from the Sunday school Union? He tells them. It is Gold! Virgin GOLD!!! Never (says he) do you strike so directly into the mine of your wealth; never do you work so certainly the vein of virgin gold &c. as when you are seeing that Sunday schools are supplied with it." This declaration is enforced by telling the Society of her greatness. Truly one would think "She sets a Queen and is no widow"—that she is "rich and increased in goods, and has need of nothing," 10,000 Sunday schools, are her Auxiliaries, 80,000 S. S. Teachers are her agents, 500,000 Pupils growing up to labor in her cause!! But with this powerful Phalanx what is to be done? Why, millions of immortal souls are to tell the story when by its powerful energy they shall be released from the reigning power of sin, and saved from a burning Hell, for says the Speaker, "never has the preaching of the word been attended with an influence so mighty!! so extensive, achieving the work of conversion so directly, &c.:" The Apostle assures us that the Gospel is the power of God, through faith unto salvation—and

again, that it was attended with the spirit (i. e. God) and with power, (i. e. omnipotent), and with much assurance, to which Mr. McIlvaine replies, in the above language, Never &c. But Mr. M. proceeds to call on his witnesses to establish his declaration, and who gentle reader do you think they are? Not the saints of course, hear him—"Never were men of the world so constrained to acknowledge the hand of the Lord" But he is mistaken, for a like confession burst spontaneously from the mouths of many of them in the days of Simon, when they cried out "This man is the great power of God." But to proceed—the Speaker adds "There never was such a wide preparation before for the operation of the Spirit of God." If this assertion be correct we must infer that the omnipotent God can convert sinners much easier now than he could before the golden age of Bible Societies and of Sunday Schools commenced, and perhaps after a few more improvements shall have been made on God's plan of salvation by his ingenious creature man, we may be able to do the entire work and so dismiss the Spirit's work altogether. In the present improved state of things he shews that the Ministers have not to send inquiring souls through a course of experimental divinity, in order that they may understand the way of Salvation, they have only now to commit them to the Bible! Experimental religion apart, and we are not astonished that they are so very successful in making their converts: but all speakers on the subject are not as honest as Mr. M. appears to be.

By what authority he affirms that a cloud of witnesses in Heaven are looking with intense interest upon the progress of the A. Bible Society, he has not informed us, we conclude however he has not been there—or he would have embraced very different views upon the subject of experimental divinity.

When we are prepared to believe that the eternal happiness of Millions of immortal souls is staked upon the results of the efforts of the A. B. Society—we shall then have done with our Bibles, and all divine revelation,—we shall then no longer believe that "Salvation is of the Lord"—and if we should ever be converted to the faith set forth in the foregoing extracts, we will without hesitation turn in all our energies, however feeble, and help to open these mines of Virgin Gold—and collect all the precious stuff that we

can find in aid of the salvation of such as are to be redeemed with such corruptible things as silver and gold &c. But until such a change takes place in us, "We have a more sure word of prophecy, whereunto we do well to take heed."

Freemasonry.

There is one thing my dear Brether at which I have been astonished, that among all the animadversions in the 'Signs' upon the prevailing errors and corruptions of the day; not a word has ever appeared against the most prominent & baleful evil that has ever infested either civil or religious Society, and with which so many of our churches and ministers are awfully defiled, you must know that I allude to the evil of Freemasonry, what do your churches of the Old School think of this? And how do they treat it? be so good my dear Brother as to inform us. Your silence on this subject fills us with fear that all is not right, for it appears to me preposterous even to speak of the religion of Christ, or inveigh against error and corruption, while we can tolerate the extreme wickedness of Freemasonry—when we are satisfied on this point, I shall cheerfully become a subscriber for the Signs of the Times. From your affectionate friend and brother.

CALEB GREEN.

REPLY.

The impracticability of entering upon the subject of Freemasonry, without interfering with politics has been one reason for our silence on this subject. Let none however infer from this, that we are either in fellowship with Speculative Freemasonry or Political Anti-Masonry. We stand aloof from both.

If Freemasonry be an institution of this world, —Christians should leave it with the world— but if it professes to be a Divine Institution— Christians should require scriptural testimony that such is the fact; and in the absence of such testimony class it with all its kindred institutions of this day which profess to be Religious Benevolent &c. and yet can shew no pattern from the Mount.—ED. SIGNS.

RECEIPTS—Wm. Garrison \$2. Jason Peck \$1. M. Gunton \$2. Saml. Buck \$5. Elder S. Trott \$5. Eld. L. Streeter \$5. Eld. H. West \$5. Benj. Burt \$12. Silas Hulse \$3. Charles Wheat \$1. Eld. Wheeler \$1. G. F. Seybolt \$1. G. Wells \$1. B. Horton \$1. C. Harding \$1. E. Comfort \$1 50. Chas. Woodward \$1. Eld. E. S. Raymond \$1. Eld. S. Trott \$5. Elder Thos. Barton \$10.

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In all its various branches will be attended to, at short notice.
New-Vernon Dec. 11, 1833.

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POETRY.

For the Signs of the Times.

Great Jehovah, by whose favour,
Distant Sinners are brought nigh,
Through the merits of the Savior,
Guilty worms are rais'd on high:
Ransom'd sinners
Let thy song to Jesus fly.

By his precious blood he bought you,
Now he claims you as his own;
By his Spirit he has taught you,
To confide in him alone.
Ransom'd sinners,
He will place you on his throne.

Through the Saviour's mediation,
Justice shines with mercy mild;
And the God of our salvation,
Claims the rebel for his child;
Ransom'd sinners,
Are by Jesus reconcil'd!

They are by his grace subdued,
Enmity and pride are slain;
When by faith the Cross is view'd,
Friendship is restor'd again,
Ransom'd sinners,
Sing his love in sweetest strain!

They with him shall reign in glory,
His salvation there to prove;
And forever shall adore him,
In the peaceful realms above:
Ransom'd sinners,
Join to sing redeeming love.

MARRIED.

At New Vernon, on Saturday, Dec. the 20th
—by Elder G. Beebe, Mr. Charles Sillett, jun.
to Miss Julia daughter of Elisha Reeve.

On Wednesday Jan. 1st at Deepark, by the
same, Mr. Jacob Case, to Miss Elizabeth,
daughter of Elisha Reeve, Esq.

On Saturday the 4th inst. in New Vernon,
by the same Mr. William Youman, to Miss
Ruth Barber.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 4.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. JANUARY 22, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

DEAR BROTHER:—I have received a number of communications on the subject of Tracts, Sunday schools &c. and it may possibly be thought ungrateful in me, not to acknowledge the favor; but I have been at loss to know through what medium to present my acknowledgements so as to meet the eye of those whose kindness has prompted them to shew me so much attention. Will you be so good as to present my grateful acknowledgments to them, through the medium of your paper, and oblige your friend,

THOS. BARTON.

But, as I have never engaged in the plans which have been recommended by them, it is perhaps due from me to give some reasons for my conduct towards them. Here I would observe that one request urged in their last communication, had been anticipated by me, i. e. to give the subject a prayerful investigation,—I do most solemnly declare that I have done so, and that at least for the last fifteen years of my life, and instead of its resulting in a favorable impression towards them, the result has been quite the reverse, consequently I have stood aloof from every link of the chain, and that because,—first, I do not find them authorized by the Great Head of the church, to whose authority I feel myself bound to appeal on all subjects of

Gospel faith and order. "See that thou make all things according to the pattern shewed to thee in the Mount." Heb. viii, 5. This injunction was given to Moses, and to the children of Israel under the law dispensation and employed by the Apostle under the Gospel, hence I can find no more latitude given under the Gospel dispensation, as it relates to altering, or adding to the Law of Christ, than was granted under the Law. God remains as jealous for his honor at this, as at any former period, and although the Gospel is called "The perfect Law of liberty," it gives no liberty to enlarge or diminish the order established by our Lord Jesus Christ. So long, therefore as I acknowledge him as my King, and Law-giver, so long I shall feel myself culpable if I should attempt to go beyond the bounds of the gospel commission, as I should have to do, if designedly I should come short of it, "Go ye, into all the world, and preach the Gospel to every creature: he that believeth and is Baptised, shall be saved, and he that believeth not, shall be damned." This is the commission given by Christ, to his servants. Now if something like the following had been added, viz: And adopt such measures as your prudence may dictate, as being best calculated to promote the interest of my Kingdom on the earth. Then the patrons of these modern systems would have ground to stand upon. But in the absence of such liberty from the King of Zion, I am bound to consider those plans, as altogether unauthorized, and I must, and will as such, reject them in toto.

Second. I cannot think that Christ has any need of such helps, notwithstanding the opinions of their advocates, that upon their zealous application of them hangs suspended the final destiny of God's Elect, and that without them his purpose of grace cannot be accomplished, but indeed I cannot believe so, and I am really glad that I cannot, for if I could, it would shake my confidence in him, to the very centre, and leave me a poor hopeless and broken hearted creature. What! suspend my hope of eternal life on a Jesus, who is dependent upon that poor ignorant and powerless creature man, to accomplish his purpose of salvation!! O! "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

If any thing could make Devils smile. I think it would be, to hear the professed followers of Jesus pour such contempt upon his character; and if Devils could receive such a sentiment for truth, the dungeon where they dwell would reiterate with acclamations of joy, at the certain prospect of a final and speedy victory over their dreadful sovereign Immanuel. But Devils know better; they are but too well acquainted with the eternal power and Godhead of our Lord Jesus Christ, to believe a doctrine which would divest him of the perfections of Deity, and suspend the ultimate success of his Kingdom upon the power and the will of that imbecile creature *man*.

Third. I consider those institutions hostile to an express declaration of Christ, (to wit.) "My Kingdom is not of this world." But they are of the world. First, they are founded on a worldly principle, money being the sole qualification for membership in them, and second,—they are designed to form an unlawful union between the church and the world, and this for the professed object of promoting the spiritual Kingdom of Jesus Christ, of which King-

dom, (if we are to believe the Scriptures) the world is totally ignorant, and what is still worse; to which it is in direct opposition, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," Rom. viii, 7. If then the carnal mind is enmity against God, it is of course against Godliness, and as the Gospel inculcates Godliness, it will not require any very acute logician to draw this inevitable conclusion, that the world is at enmity with the Gospel, and that the formation of a union with the world for the promotion of Gospel principles is as gross an absurdity, as for a parent to feed a child with arsenick for the promotion of its health and longevity. Yours as ever.

T. B.

FOR THE SIGNS OF THE TIMES.

AFTER so long a time I once more resume my pen to continue my remarks on some prominent errors. The fifth comes next in rotation, which is, "Holding that the natural man knoweth not the things of the Spirit, neither can he discern them, & yet that parents and guardians ought to, and can teach their children the things of the Kingdom of God." Now we hold that, either the Apostle erred in making the above statement to the church at Corinth, or the modern doctrine which contradicts him is error, one or the other must be in fault, the only way to avoid the dilemma of condemning the Apostle, is to try to make it appear that he is not understood, and bring other Scriptures to shew that he contradicts himself because he enjoins it on other churches to train up their children in the nurture and admonition of the Lord.—But without at this time attempting to reconcile these apparent discrepancies, we will go back to the beginning, and commence with the Old Testament, and then come forward, into the New, endeavoring to bring the whole subject with us, we shall not take every text, but will omit no important ones relating to this matter. One

of the first passages which speak of training up children and households is in Gen. xviii, 19. Here the Lord declares that Abraham will command his children and his household after him &c.

Now the letter of this is not true, for Abraham did not do it, for they proved to be a rebellious house and God destroyed them utterly. But the spirit of it is a glorious truth, for Abraham was a type of Christ, who has commanded his children after him, and the household of faith, they have kept the Statutes of the Lord, and his law is written in their hearts, we could also refer to Joshua, and to many others, to Proverbs where the wise man says, "Train up a child in the way he should go &c.—

But all this refers to Christ, he only can train up his children in the way they should

go. Natural children are not in that way, and it is absurd to talk of training up the children of the Devil in the way they should go; the same wise man says to the same Father "Thou shalt beat him with the rod and save his soul from Hell." But what modern parent believes that he can beat his child to Heaven? But Christ with the rod of correction which he uses, and with which he scourges every son whom he receiveth, drives folly from the heart of his children. The old covenant enjoined on all parents under it to teach their children the fear of the Lord; there was no other way of teaching instituted for that generation, they were to teach rising up and sitting down, going out and coming in, by the way side, and on all occasions, every man his neighbor and his children saying "Know ye the Lord," this was God's command by Moses, and was the only way in which the knowledge of God and his works was to be retained among them, and while that covenant, and dispensation remained in force as a testament, this way was right in Israel. But hear what the Lord says on this very subject, Jer. xxxi, 31, 32, 33, and 34, "Behold the days come saith the Lord, that I will make a new covenant with

the house of Israel and house of Judah. Not according to the covenant that I made with their Fathers when I took them by the hand to lead them out of Egypt, which covenant they brake. But this is the covenant I will make with the house of Israel after those days saith the Lord. I will put my law in their inward parts and write it in their hearts, and will be their God & they shall be my people. And (observe) they shall teach no more every man his neighbor &c. saying know ye the Lord, for all (Israel) they shall know me from the least to the greatest of them, for I will forgive their iniquity, & will remember their sin no more," here was an entire new mode brought to view, which was to supersede the old entirely, the old was legal, and by literal teaching from Priest to people, and from Parents to children, communicated the natural knowledge of God, or all that could be known of his eternal power and Godhead by the things that were made, and works of natural creation. But now a better covenant is promised, and better in relation to this very subject; for this knowledge they did not retain, and this fear which was taught by the precept of men. God did not approve; so gave a new institution, new in every part, and in all respects different from the old one. Had the Lord not spoken especially of another mode of teaching and that this new dispensation, was entirely a contrast to the other, some room for doubting would have remained, but "Behold I make all things new," wipes away the whole, Now we ask in all candor, if the way of teaching under the old covenant was from parents to children orally, and God himself declares that, under the new administration, they shall no more teach in this manner, but that "all thy children shall be taught of the Lord," and the spirit of truth, should lead into all truth, and that no man knoweth the things of a man but by the Spirit of a man. So no man knoweth the things of God but the

Spirit of God, that we have received the Spirit of God that we might know the things of God, and that the natural man can neither discern nor receive them. How can Sunday schools, and all the connected plans of modern invention to raise children up into a more likely situation to be noticed by the Lord, find a foundation in scripture? That those who hold to the old covenant, and profess to be a continuation of the Jewish church, find support for these practices in the same Scripture that transforms circumcision into sprinkling is no wonder, but that those who profess to be separated by the Gospel of the grace of God, to the new covenant, and believe that without faith it is impossible to please God, should so practice is astonishing. A man must be born of the flesh before he can be taught the things of the flesh, and he must be born of the Spirit, before he can be taught the things of the Spirit, thus have we disposed of the subject, as a subject, in gross, we will now notice a passage or two in the New Testament which has stumbled some who otherwise stand firm, we shall consider the whole comprised under one, and a correct answer to this answers the whole, "Train up your children in the nurture and admonition of the Lord," nurture is food, admonition is discipline, and neither can be applied out of the church of God, the nurture of the Lord, is the food of his table, can natural children eat it? No: the Apostle is writing to those members of the church where both Parents and children, servants and Masters, were all christians, shewing to both, and all how the Gospel taught all the parties to believe; any other view than this will destroy the whole testimony of Christ & the Apostles, and fritters the great plan of salvation down to a mere moral system, inferior to the Law of Moses, we shall here leave the matter unless some one should bring forward some objections, which we are willing to hear and able to answer, that is we are able to maintain the

above laid down doctrine, from the Scripture, and are willing to exhibit the light God has given us. But we do hope and wish that if any objections are made, they will have more weight than some which have been made to some of our statements, particularly to our remarks on creeds, and councils. "I always thought they were right," is poor proof, where thus saith the Lord is left out, we always bow with reverence before that Great and terrible name. But our hat moves not in the presence of Mr. Tradition. Farewell.

PHILO LOGOS.

FOR THE SIGNS OF THE TIMES.

The comprehending greatness of the person of Christ.

"CHRIST IS ALL," COLL. iii, 2,

It is the glory of our holy religion that all its truths are immutable, being built in the indestructible person of the God-man, Christ Jesus the Lord: all the branches of truth emanate from him, who is the truth, and are the reflection of his immutable character. Infinite certainty reigns in all the designs of Jehovah, in the glorification of his name, the ingathering of his people, and their perfection in ultimate bliss.—What a pitiable representation of the Gospel is that, that attaches any thing to the creature in the *reception* and salvation thereof,—while the cloudless glories of the Trinity in their unfrustrable acts of grace and salvation are concealed behind the curtain of human ability! Where is the Majesty and Divinity of the Gospel marching through the world under the authority and Almighty reign of God the Holy Ghost gathering up the people under the line of election, and the especial marks of Sovereign redemption? Where are the *honors* of his essential Majesty and covenant undertakings, his Almighty reign, official greatness, and glorious presidency in Zion? Where are his infinite prerogatives, his eternal love, his deep interest, his fulness of anointing, his omniscient care, his all-sufficiency of power to raise

the dead, quicken the living, reveal the glories of Christ, bring up the people in faith, knowledge, assurance, &c. ? To support them in trouble, to keep them in temptation, to makethem conquerors over all their foes, to exalt them in spiritual acts to live on Christ, and to dwell in them in all the Majesty of rich grace, as the fountain of eternal life, the earnest of eternal fruition, and the pledge of their eternal inheritance? Ye living witnesses in Jerusalem ! is it not a solemn fact that the Majesty of the Holy Ghost is little know in Zion, and his immortal honors seldom sound forth from our pulpits. O Lord the Holy Ghost arise and shine forth, that under thy blissful rays our souls may live, be lively and go forth to meet our celestial bridegroom. Without thy unction, teaching, and reviveng presence, we droop and die ; without thy illuminations and revelations, we sink into formality, and without thy powerful soul renewing energies, we get cold and barren, and indifferent in the ways of the Kingdom. It is Zion's infinite mercy, that her Teacher is divine, and her salvation built in her immortal Husband, and allready crowned Redeemer. All creature boasting is excluded, but boasting in the Lord is illimitable. Here the Saints may glory fearless of excess, may vie with each other in extolling his name, and never end the song while he is the comprehensive subject of it. There is an infinite variety in his glorious character, that will fill the thoughts of angels and his redeemed forever. It was Heaven's grand design to glorify the Son of God ; and the summit of the new-born souls' desire is, to aid in the uplifting of his matchless person. In dependence on the alone spiritual revealer of his saving Majesty, I have assumed to take up this sacred motto for my subject,—"Christ is all."

He was *all* in Jehovah's everlasting decree and purpose. It was his gracious determination and everlasting thought to exalt Christ. He eternally decreed to set out

his peerless sovereignty in raising up an individuum of humanity into personal union with one in the Godhead—to have a peculiar begotten Son, who should be exalted into divine nearness, and the all-gracious design of the Lord God, in the person of the essential word, to take into personal union and divine fellowship, the first begotten of the eternal Father.

The everlasting thought of Jehovah revolved on the person of his Christ as the brightness of his glory—the centre of all communicable fullness—the medium of divine communion—the foundation of creation acts—the grand reflector of eternal attributes, and developer of Heaven's harmonious wonder of redemption. Jehovah delighted in him as chief of all his works ; the Alpha and Omega of all his plans ; the eternally appointed agent to effect the eternal designs of peerless grace, and reveal the glorious acts of eternal fore-thought. From all eternity he was the one chosen out of the people.

" Jehovah's great ALL, in council divine
When all his grace, acts embodied doth shine ;
The mirror through which divine Majesty's seen
And all divine honors resplendantly beam."

He was God's decreed basis, whereon all the supreme acts of his gracious will are founded. God went forth in the infinite resolves of his mind in Christ to bless the myriads of his delight ; all the purposes of his eternal good-will in embracing the elect was in Christ : without him was not any imminent act of the divine mind to bless eternally. Sovereignly loved in him—eternally elected in him—predestinated to the adoption of children by him—fore-known in him—blessed in him—accepted in him—justified in him, and glorified in him. He was God's all, being dignified in divine council, exalted in divine thought, appointed head and mediator in everlasting settlements : in whom all the plans of eternity centred ; all the everlasting counsels were fixed ; all the great mysteries of eternal love were folded, and Jehovah's apprehended channel of conveying all the

blessings of his heart to the objects of his everlasting love. He was exalted into pre-eminent greatness by Jehovah in Trinity, in all their imminent acts of grace; relation is built in him; personal election pitched on us in him; we were appointed heirs in him and with him; we were loved personally considered in him. He was the comprehending head in whom were embraced all the members. Jehovah's eye rested on us in him, His heart settled upon us in him, and all our bliss and blessedness secured in connection with him, the all uniting centre of unity and circumference of divine love. Christ was all in divine decree as apprehended in his God-man person was all in foreknowledge in all Jehovah's up-takings of his church—the mirror through which the church was beheld, the comprehending fulness of all her provision, and the glorious Husband to whom the King's daughter was everlastingly espoused. Relation is built in him, redemption founded in him, and glorification secured in him.

He is God the Father's all. Not simply as possessing all divine perfections, as being all-wise, all-powerful, all-just, all-righteous, and all in every perfection of his divine nature unoriginatingly inherent in himself; but in his complex character, as God the Word—the eternal Son of God.

Thus my faith beholds in this glorious character, an object of Jehovah's delight, an object great enough for his thought to revolve on, his affections to take up, and his delights to rest on for ever. The God and Father of our Lord Jesus Christ declared from Heaven: "This is my beloved Son, in whom I am well pleased." "Mine elect in whom my soul delighteth." "I was daily his delight." What mortal thought can enter into the Father's complacency in his divine Christ, his only Son, full of truth and full of grace, whom he hath appointed heir of all things; of whom it is said, he is in the bosom of the Father! This is the glory he had with the Father before the

world was, whom Jehovah possessed before his works of old. He was the great centre of divine attraction, "For thou lovedst me before the foundation of the world." Jehovah rested in his love in the person of Christ, through whom the vast love of the Deity ran upon the church. He is the all attracting object of the Father's delight, for he is the Son of his love, the only begotten who is in the bosom of the Father, the image of the invisible God, the brightness of his glory, whom the Father so loved as to make him head of all principalities and powers, and so loved him that when his glory was concealed in our flesh, he commanded all the angels to worship him. The infinite mind and heart of Jehovah is set upon Christ. Truly it was in reference to this great antitype of the temple that Jehovah declared "mine eyes and my heart shall be there *perpetually*."

He was God's all to glorify the Godhead in the stupendous designs of eternal sovereignty. He was all in the great covenant of sovereign grace, fitted in his matchless person to enter into, and undertake all the stipulations of that vast agreement. Jehovah's honor was everlastingly secured.—He could rest with infinite repose on the God-man contractor, with holy satiety in his all-sufficient person; was eternally satisfied with his word—could trust all the myriads of his elect—all the weight of his own character—all the eternal honor that was to issue from the wisdom mystery of Zion's salvation, and the everlasting glorification of all the redeemed in ultimate bliss. Here was divine dignity maintained, and divine honors secured; one able to carry into effect all the divine intentions of everlasting fore-thought, and to bring a revenue of honor to Deity. This great theme of the God-head lay wrapt in the infinite mind of the Elohim; was developed to our Lord Christ when he lay in the bosom of the Father, who was the great daysman of all the countless host he represented.

He was *God's all* in the covenant, emphatically stiled, "The covenant:" able to undertake and accomplish all himself, no angel or creature was wanted. God the Father could trust no other—the honor was too great—the undertaking too vast—the deed too mighty, and the consequences too infinite to rest short of an infinite person. O the immutable and immortal honor of our divine Christ! No angel was thus honored and exalted; it was the exclusive glory of the Son of his love to stand in this nearness to God, who in his complex person is the ancient of days, Jehovah's all in appointment, Jehovah's all in power & greatness, and Jehovah's all in his fulness of officiating glory.

New York, Jan'y. 5, 1833. T. W.*
(To be continued.)

FOR THE SIGNS OF THE TIMES.

A Blow at Fullerism.

Does the moral law require faith in the Mediator? Or, does the moral law require the faith of God's elect? That the above law requires faith, I will not deny. I well know that there is a faith, which is one of the great and weighty matters of the law; but what faith is it? Is it that which stands inseparably connected with eternal life and salvation? If it is, then we are saved thro' the Law: but the Apostle says we are saved through faith; now if the faith thro' which we are saved is a duty of the Law (as it must be if the law requires it) we must be saved through the law, and a work of it. But the truth is we are saved thro' the Gospel, called the Gospel of our salvation, and law of faith, and not through the Law: for the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but thro' the righteousness of faith, Rom vi, 13. The eternal inheritance, then, is not thro' the law and its duty, but through the Gospel and its promises, Gal. iii, 18. The faith under consideration is a blessing of the covenant of grace: this must be either admitted or denied. If you deny it you re-

nounce the Gospel, which says that "Faith is the gift of God. That he chose his people to the belief of the truth; that he gives them on the behalf of Christ to believe on his name; that when he calls them to believe, it is according to his own purpose & grace given them in Christ before the world began; and that his covenant is ordered in all things and sure;" and, therefore, must include Faith.

"While the two covenants are distinct, the things belonging to the one, must be kept separate from those pertaining to the other. The blessings of that of grace cannot with the least shadow of propriety be said to be the duties of that of works."

Before the fall, the law was the rule of our innocent progenitor's conduct. After his apostacy, it thundered forth the divine vengeance against him, and poured forth its tremendous curses upon the guilty head. It showed him no pity—gave him no quarters—revealed no saviour to him—made no mention of a way to escape—nor pointed him to the most distant shadow of a remedy. All it could do for him, or any of his ruined posterity, was to convince them of their sins, and drive them to despair and death, and leave them without the smallest degree of hope or help. Far, very far from directing them to believe in him who saves the guilty. It is the office of God the Father to give faith, not to demand it as a Law-giver, but to give it as a covenant God of grace. It is the office of the Gospel to reveal Christ, the object of faith; and it is the office of the Holy Ghost to work faith in the hearts of the Elect.

If faith is a duty of the covenant of works, are not believers under that covenant and its curse? I think they are; for if it requires faith in Christ of them, it obliges them, not only to begin, but to continue to believe. Now if they are thus bound by it, they are under it; for, if a man is bound by any covenant, human or divine, to perform an act either natural or spiritual, he is under that covenant. Thus, by making

the faith of God's elect an old covenant duty they put the legal yoke upon the necks of the Disciples of Jesus, bring the free children of Zion into bondage, and expose them to all the thunders of the ministration of death: "for, whatsoever the law saith it saith to those who are under it; and, as many as are of the works of the Law (of which they say faith is one) are under the curse." This notion robs both Christ and his people. Christ, of the honor of making them free from the yoke of bondage; and them, of their right to that liberty wherewith he has made them free. How a man can be bound by a law to perform a duty, and at the same time be free from that law, I think they will find it a task too difficult for them to show.

If it is still maintained, that the law originally contained a command to believe in the Saviour, but did not reveal the command to Adam, because his circumstances were not suited to such a revelation—to this I reply, if the law originally contained a command to believe in the incarnate God and Saviour of sinners, it must also contain a revelation of the object to be believed in; for it is impossible to separate the one from the other. It would be a contradiction of both reason and truth to say, that a command to believe in an object can be without a revelation of that object: because the command itself is the revelation.

Now if both these were contained originally in the law, but, were concealed on account of Adam's circumstances, we may reasonably suppose, that when his state was changed, and he was in a suitable condition, the secret would have been divulged, and what before was hid, proclaimed upon the house-top. But was this the case?—Did the law proclaim the Saviour, and publish justification, pardon, and salvation, in his name? If it did, where was the need of the Gospel? Does the Gospel do more than this? And why did not the Apostle Paul preach the law instead of the gospel, for the obedience of faith, among all nations

—either the gospel alone makes this revelation, and the law is silent on the subject or the law and the gospel are the same. If they are distinct things, and the gospel publishes salvation by Christ, and is preached for the obedience of faith, then the law never did contain a command to believe in Jesus to the saving of the soul.

SCRAPS.

FOR THE SIGNS OF THE TIMES.

Southold, Suffolk Co. N. Y. Nov. 28. 1833.

BROTHER BEEBE:—The following narrative of facts relative to the late difficulties of the Baptist church in Southold, was written and included in a letter to Elder William Parkinson, pastor of the first Baptist church in the city of New York, who had already been informed of our former difficulties which arose in the fall of 1826, and continued until the Association of 1828. and as he had knowledge of our trials up to the spring of 1828, allusions and references to former transactions, intelligible to him and to those acquainted with our difficulties, from the beginning would seem to require some explanation for those who have not before had knowledge of all the proceedings.

Some time in the fall of 1826 appeared among us, a man by the name of Thomas Miller, from the state of Ohio, (as he said) and bearing credentials from churches in that region, who was shortly ascertained to be a Campbellite, and is now preaching in this town for the Universalists, soon after the commencement of his labors here with the Baptists some of the Brethren discovered him to be a Socinian, and from thence our trials commenced, still he retained the confidence of a large majority of the acting portion of the church, and he being aware thereof; began more boldly to oppose the doctrine and faith of the church, urging an alteration of our church articles, alledging that they were not scriptural, that he did not believe them; that the church could not grow while adhering to such

doctrine, &c. &c. our trials, and contentions continued and increased until by the good providence and grace of God, the Miller party (the adherents and advocates of Mr. Miller) agreed in his absence to take their dismissal from the church; afterward repented and refused to accept their dismissal and finally were excluded from the church, although they persisted in their rebellion and opposition to the ancient standard, and doctrine of the church, they still claimed to be the church and consequently two letters were sent to the Association in the spring of 1827. The Association appointed a committee to investigate our affairs, the committee came to Southold and fulfilled the duties required, and at the Association of 1828, it was decided that *we* (not the Rockey Point, or Miller party) who stood upon the old platform, were the church and placed us as such on their minutes.

INTRODUCTION.

Until recently I have had no intention of submitting the following narrative to the public, but being assured that false representations have been made and promulgated adding to the grief of many and some of my particular friends and Brethren, and also as Mr. James has reported and continue to report, that the Southold church is dissolved and thereby attempting to stigmatise and lower down the character of the little few who composed that little church (adhering to the doctrine of their Fathers and sanctioned by the God of their Fathers) placed as aforesaid on the minutes of 1828, and because they chose to dwell alone and not to be reckoned among the Anti-christian societies of the day, and because the truth I feel myself constrained to make known to those who love the truth the particulars of our difficulties. I am aware that I shall incur upon myself the curses of Mystery Babylon, but if by the exhibition of plain ungarished truth, error is exposed so apparently that some of the dear children of God, who have wandered from

their Father's house in the rubbish of Anti-Christ's Kingdom, may be enabled to discern betwixt him that serveth God, and him that serveth him not, my object and the desire of my heart will be attained.

ASA MAPES.

To be Continued.

FOR THE SIGNS OF THE TIMES.

Warwick, Dec. 16.

BROTHER BEEBE:—Having a leisure moment, I feel disposed to commit a few more of my strange thoughts to paper. If you think them worth reading, you may send them to the four winds, through the 'Signs of the Times.' We hear it said by them of the *new school* (who in a special manner claim to be the prophets of the Lord) that the millenium is now dawning upon the world; a period of a thousand years in which (as they say) the inhabitants of Europe, Asia, Africa and America, together with Islands of the Sea, shall alike enjoy the "Fulness of the blessings of the Gospel of Christ," and that every soul of man, both great and small, bond and free, shall hear, believe and obey, the Saviour. I marvel not, that, those, who believe this Gospel so much rejoice. To them it must be glorious news. It must be a soul exhilarating thought. Well may they exclaim in the language of the Psalmist, "Glorious things are spoken of thee O city of God." And well may they "shout aloud for joy," while they contemplate the greatness and glory of the work. To view the Saviour of sinners pouring forth a flood of light on all human kind. To see him going forth in the Chariots of his salvation conquering, and exerting the power and dominion of his gospel over all Adam's race, at the same moment, and for so great a length of time; in which every successive generation will be sanctified from the womb, so as to banish sin from the earth, and consequently do away the necessity of human governments, and all national and sectional distinctions amongst

men, are considerations the most heavenly and sublime ever presented to the human mind. Oh, what a day! What a period! What a Heaven on earth it will be? How I could now praise the Lord, if I had confidence in this gospel. But to me (strange being) I confess, it is all "wind of doctrine," dreams of dreamers, the foolish imaginations of men. Hence all that I hear of this gospel is to me a source of melancholy pain and distress. From this gospel therefore I dissent; and as it is expected of dissenters, that, they give their reasons for so doing, I esteem it a privilege to give mine.

Before entering upon this important task, however, I feel constrained to remark that, I think I have been led to a special considering of the subject of late more than heretofore from the assurance, which I have long felt, that, admitting, such a day will come, the means, by which, the propagators of this gospel tell us, it must be brought about are certainly wrong. They are wrong, I say because they are not from Heaven, but of men, not spiritual, but carnal, not true, but false, not christian but Anti-christian. I have searched the records of Heaven for the patterns of the "Benevolent institutions but have found them not. If they were there, then of course the whole scope of the gospel would be according to the doctrine of these Institutions. Hence the Apostles would not have taught that "Salvation is of the Lord;" but, of men, not "of grace," but of money,—not "thru' faith," but through works,—not "by the will of God," but by the will of men—not by the "Power of God," but, by "man's natural ability," that every man might have whereof to glory before God. But I have not so learned Christ, and although an utter stranger to this (new) way of salvation I rejoice in hope of the glory of God

"A debtor to mercy alone,

"Of Covenant mercy I sing;

"Nor fear with his righteousness on

"My person and offering to bring."

But that I be not farther tedious

unto you, my reason, for dissenting, and unbelief in the New School gospel, is this. There is no Scripture authority for their doctrine. The propagators of this gospel refer copiously to Scripture, it is true; but it strikes me, that none of it is to the point. I have a different view of those texts on which they rely; their chief corner-stone appears to be a portion of the 20th Chapt. of Revelations. We will take a look at this Scripture and dismiss the subject for present [your readers will please turn to this Chap. and read for themselves.] By the millenium or thousand years spoken of I understand, the whole time of the Gospel from its first propagation by John the Baptist to the end of the world. This period of time is by most of the Prophets distinctively called a day and sometimes the last days (See Isa. ii, 1, also ii, 11; xii, 1; xxvi, 1; xxvii, 1, 2; Zech. xiii, 1, 2. Mal. iii, 1, 2, also iv, 5.

Now another Scripture says, "One day is with the Lord as a thousand years and a thousand years as a day." We are not to suppose, therefore, that, by the thousand years spoken of in Rev., a definite period of time is meant, but we are to regard it as a figurative expression denoting the Lord's day, or a day with the Lord. Again Christ is called the 'Sun of Righteousness,' and one circuit of the sun (natural) round the earth [Philosophy aside] is called a *day*. Scripturally speaking, therefore, the thousand years spoken of in the 20th of Rev. is a prophetic *day*; and a prophetic day denotes one circuit of the "Sun of Righteousness round the earth." To you that fear my name says Malachi, shall the Sun of Righteousness rise with healing in his wings. The natural Sun rises in the east. The Sun of Righteousness also arose in the East. He shone first on the land of Judah, and poured forth a flood of light throughout all Asia, moving rapidly West his heavenly rays dispelled the darkness of Europe, and Africa. On wings of light, he flit across the Atlantic Ocean, and has now

travelled nearly across the Western Continent of America. His circuit around the earth is therefore nearly completed. From the above statement of facts we infer, first,—that the gospel day is nearly closed &c. —the thousand years are nearly ended and that we live on the very eve of the millennium. The query thence arises will the "Sun of Righteousness stop here and go back, or will he make, a second circuit round the earth to enlighten again those countries over which he has once passed, out of which God has taken a people for his name.—Hoping to have an opportunity of looking a little further into this subject [our sheet being full] we say for the present.—Farewell. G. VAN DUZER.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday Jan'y. 22.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

To Correspondents

Communications from Brn. Gilmore, L. L. Vail, Barton,—Bro. Trot's Absolute Predestination No. 2, are received and will be published in our next. Bro. Dudley's letter of Oct. 24th, enclosing \$10, was duly received.

Brother C. Woodward's Letter, which we promised to notice in the present number, having been (we presume by accident) torn in two before we received it, that part embracing his query has by some means got mislaid. If he will furnish another copy we will give him our views on the subject.

From the Baptist Repository.

HANDS OFF.

On the authority of the Religious Herald we can announce that Eld. J. Healey of Baltimore has renounced all connection with a set of antinomian, Old School Baptists, who got up an address denouncing all benevolent efforts for extending the gospel; and generally known as the Black Rock Address. He says he has written to Eld.

Gilbert Beebe, editor of a thing in Orange Co. called the "Signs of the Times" to take of his name from the address, and that he wishes to have nothing to do with that concern. We rejoice that our venerable brother has opened his eyes to see the wicked course his associates are pursuing, and the mischief they are endeavoring to perpetrate under cover of his name.

From the Cross.

BLACK ROCK IMPOSITION.

During our visit to Baltimore, we had two or three interviews with Elder John Healey, the venerable pastor of the Second Baptist Church in that city. His name had been appended to the Black Rock Address, denouncing benevolent institutions. He informed us, that he attended the Convention, under the impression that the object of the meeting was only designed to present an exhibition of doctrinal views. He also states that he declared to the brethren present, that he could not join them in their anti-mission crusade because he was then and always had been friendly to missionary operations. His name was, however, still attached to the address. He had written to the Editor of the 'Signs of the Times,' requesting him to withdraw his name. And he further authorized us to publish to the world, that he did not wish to be considered as belonging to that party—that he could not countenance or support the anti-mission views contained in the address. He also begs the favor of the Editor of the Baptist periodicals, to notice that he renounces all connection with this body.

Mount Zion church in Baltimore is also opposed to Black Rockism, and did not send delegates to the Convention. The only church in the city which favours this Antinomian body, is the Ebenezer, Edmund J. Reis's, now reduced by this anti-christian system to four male members.—*Religious Herald.*

REPLY.

To the foregoing base attempt to reproach and calumniate the brethren of the "Old School" we have only to give a brief and simple statement of facts, in order to remove all imputation from those slandered brethren.

Passing the discrepancy of the statements of the Repository, Journal, and the Cross; all of whom eager to reiterate the shout! of that thrice committed periodical—The Religious Herald, have blazed away without regard either to harmony or truth, and have uttered their discordant statements, upon the authority of the Religious Herald.

If Elder John Healey of Baltimore has authorized the above statements (which, by the by, we very much doubt,) he has acted a very inconsistent and wicked part, as must appear by the following statement of facts.

First. The Meeting alluded to at Black Rock,

was called by a Circular published by Elder John Healey and others dated Baltimore May 24th, 1832. Inviting all ministering brethren distinguished by the name of the "Old School Baptist," in the different parts of the United States to attend, for the express purpose of consulting the best method for obtaining and promoting the views of the Baptist of *this* (the Old School) denomination &c. *see the Circular.*

Second. Elder John Healey attended the Meeting of the Old School at Black Rock and acted in full concert with all the other brethren present, in preaching, and in all the business that was there transacted. *See Minutes of Black Rock meeting.*

Third. Elder John Healey was appointed and did actually serve with Elders, Trotter, Poteet, Barton, Gilmore, Conklin, and Beebe, as a committee to prepare an address expressive of the views of this meeting touching the object for which it was convened.

Fourth. Elder John Healey was one of two Brethren who edited and wrote every syllable of the said address, known as the "Black Rock Address."

Fifth. After the Address was written, Elder John Healey heard it read both at the House of Brother Abraham Cole Sen. and at the meeting house, section by section, and at the former place did agree to every section, and at the latter reported the address to the meeting as one of the Committee and recommended its adoption and did of his own free will, and accord without the use of any coercive, or persuasive measures, sign his name with the other Brethren.

Sixth. Elder John Healey did vote that 500 copies of the said address should be printed and sent to the Baptist of the U. S. A.

Seventh. Elder John Healey, being appointed, did agree to superintend the printing and distribution of the said 500 copies.

Eighth. Elder John Healey, having returned home from the Black Rock meeting, did call on several printers in the City of Baltimore, from whom he learned that 500 copies could not be printed for the amount of funds which had been contributed for that purpose, whereupon Elder John Healey, did negotiate with the *Editor of a thing called the Signs of the Times*, to print the said 500 copies of the address, together with the signatures thereunto appended. His own name being the first on the list.

I do hereby certify, and hold myself ready to prove by the most unquestionable authority that the above statement is substantially the truth, the whole truth, and nothing but the truth.

I do further certify and pledge myself to prove—if proof be called for, that the documents published in the first, and sixteenth Numbers of the first Vol. of "*a thing called the Signs of the Times.*" purporting to be an Address of the Old School Baptist, convened at Black Rock on Friday September 28, 1832, are a true copy of the manuscripts given me for publication, by Elder John Healey, of the second Baptist church in Baltimore Md. with the exception of the Signatures of Elders Wilson and Bowen, whose names were added by myself, at their request.

And I do farther certify, that I have never received but one letter from Elder John Healey, and, that in that letter no objection was made to the Address which I had published according to his order—but that he did in that letter speak in the most friendly terms of the Signs of the Times, and although he declined serving as an Agent for me, yet he assured me that it was solely on account of his old age, and the common infirmities thereof, and as a testimony of his kind feeling towards me, and the Signs of the Times, he had taken pains to look out a man much better qualified for the business whose service he had secured.

GILBERT BEEBE.

Editor of the Signs of the Times.

N. B. If Elder Healey has been misrepresented by the Editor of the Religious Herald, our columns shall be open for his defence. But if it be true that Elder Healey has authorized the publication of the wicked misrepresentations contained in the articles which we have copied from the Repository and the Cross, and which have been industriously circulated through many other papers,—if it is his wish to withdraw his name from the Baptist of the Old School; if he will advise us of the fact, we will with the greatest dispatch issue a proclamation to that effect.—But until then let the opposers of the ancient doctrine and order of the Baptist make all they can (with this statement of facts, before their eyes,) out of what they call "Black Rock Imposition &c. &c."

The childish notice from the "Signs of the Times," of the Hudson River Association, in receiving two churches into their body at the last

session is scarcely worthy of notice,—only to ask the sagacious editor whether he intends to call down fire from heaven to consume us for receiving two churches into fellowship contrary to *his wish?*—*Bap. Rep.*

REPLY.

No Mr. Crosby. We have not the most distant desire to pray the Lord to send fire, from Heaven to consume you, or to dictate to the Lord in what manner to dispose of you—we would rather pray that the Lord, if it be in accordance with his Sovereign purpose, would make better men of yourself and Brethran, of H. River Association: If you consider our remarks childish, i. e. emanating from a child.—Do Mr. Crosby, in the plenitude of your wisdom, teach this *child* the way of the Lord more perfectly.

And in the mean time deny if you can that the Hudson River Association has received two churches (so called) into their fellowship, the constituent members of which were excommunicated from the Regular Baptist churches in Lexington and in Broom, and some of them for conduct grossly immoral. We are aware Sir, you have a happy talent of shifting off hard interrogations, by supposing us unworthy of your notice. True we assume to be nothing very great, but pray if you know any thing about the fear of the Lord, observe the Apostolic admonition, and “*condescend to men of low degree.*” Beside Sir, if you can disprove what we have published, you will do credit to your Association.

From the Bap. Repository

Sussex Baptist Association, N. J.

This is a new Association, and did embrace the vital part of the Warwick Association, which has unhappily fallen under the influence of men whose chief business consists in opposing the diffusion of the gospel, and the spread of the Holy Scriptures by the aid of voluntary societies.

Our brethren of the new Association did well in separating, because long experience has proved that they could do no good by remaining with an antinomian body.

The Association consists of four churches, and three pastors; with 538 members, of whom a about half have been baptised within two years past.

REMARKS

If the above statement be true, and the vital spark has fled from Warwick Association, in the form of three Arminian churches, we will indulge the fond hope that henceforth the patrons of the New order of things, will suffer our ashes to rest and not with their enchantments repeat the ex-

periment, which the Witch of Endor tried upon the body of Samuel. We sincerely hope that their hungry agents who urged themselves upon us, at our last session in pursuit of Mammon, may pass us by in peace. We may perhaps in some subsequent number give an out-line of the history of the three Churches, which we dropped from our Minutes at our Session last June.

Correction

BR. BEEBE:—In your remarks and extracts from the Minutes of our Association, I observe two mistakes, which I wish you to correct in your next No. viz: The council in reference to the Westkill, was called before these members were excluded, and in the call of said council, they had an equal voice with the church. As to their having been rejected by other Associations; I do not know that they ever made application to be received into any other Association.

HEZ. PETETT.

It was very far from our intention to misrepresent this matter. We had been informed that these professed churches had made application to the New York, and to Franklin Associations for fellowship, and had been rejected. But if we were misinformed, we esteem it a privilege to stand corrected.—Ed. SIGNS.

OBITUARY.

BROTHER BEEBE:—I send you the following notice of the death of our esteemed Friend and Brother, Deacon Hugh Gourley. If a more particular Biography of him, has been prepared by any one, this may be laid aside. What I have prepared, embraces a general notice of those circumstances in his religious life, which are peculiarly interesting to your readers, but it is from memory I have written, without having at hand those means of information which would enable me to be more particular as to age, dates &c.

Brother Gourley died at his residence in Union St. Philadelphia, Nov. 9th 1833, after having past the extreme bound of Four-Score years, during many of which he was an orderly and much respected member of the Baptist church. He joined the First church in Philadelphia at a period, when the Philadelphia Confession was not a mere *pass-word*. His profession of the doctrinal sentiments contained in that Confession was not an indifferent assent to them because others held them; but it was a candid declaration

of what he had been taught by heart-felt experience of God's method of saving sinners. He was one of the minority which separated from the First church in second Street, several years since, and being one of the former Deacons of that church his name was conspicuous in this division. Whatever motives may have induced others to withdraw, *after events* demonstrated that in leaving the house, where he had been accustomed to resort for worship, the congregation with whom in former days he had with pleasure assembled; in abandoning his seat to strangers, who had recently come in to crowd him and others of the *old standards* out, and in becoming an alien, to the graves of a former wife, and of all the children, (five in number) which God had given him, Brother Gourley was actuated by a conscientious regard to the Gospel *he had received*. When this minority had been recognized by the Philadelphia Association as the first church, and they had concluded on building them another house for worship, Bro. Gourley was found one of the foremost in furthering the building, and in contributing for its erection. But here again he was to be disappointed; after expending much money on this new house, a sufficiency to have built what would be considered a comfortable house by many of our country churches, he had not enjoyed the privilege of meeting in it but a few months, before a majority of this minority which had separated from the 2d Street meeting professedly from love to the truth, brought in over his head *another* Gospel, equally corrupt, to that they had separated from. With Brother Gourley truth was *truth*, and error, *error*, what therefore he had condemned as error in 2d St. he would not sanction as truth in Spruce St. But in this case, as all who had come out of 2d St. with him, with the exception of two of the Deacons, who had received their release from the troubles of this life, and a few perhaps who were not in the City, and his amiable Consort, Sister Gourley,—ultimately settled down in acquiescence with this new Gospel, and as there was no other church within reach of him, in his infirm state, which had that Gospel, clearly and discriminatingly preached to them, on which his soul rested her hope, the second church of which Brother Kitts is Pastor, and on whose ministry he would have delighted to attend meeting in a distant part of the city;—he did not formally withdraw his name from the church in Spruce St. He contented himself, with, with-

holding his assent to that, which he could not receive as the Gospel of Christ, by his non-attendance upon it. Hence for the last three or four years of his life he remained secluded from the privilege of public worship.

Those who are accustomed to think, it better to attend with any professed worshippers, and to give countenance to any thing which may be preached for gospel, or to any ceremonies which may be practised for religion, however discordant with their religious views, than not to have the name of attending meeting; will no doubt blame Brother Gourley for the course he pursued. But he did not reason like them. It was not to him, a vain, indifferent thing, that the Apostle had said, "If any man preach any other Gospel unto you than that ye have received let him be accursed." The knowledge of salvation which had been communicated to him in experience, he received as taught him of God, and therefore upon divine authority. Hence had he sanctioned any other system of salvation, as the Gospel of Christ, however plausible such system might be made, or however eloquently preached, or strongly sustained by human reasoning, he would have received the testimony of men *as greater*, than the witness of the Holy-Ghost.—But he had been taught that *God was true*, tho' every man should be a liar. Again, he had been informed by the word, that the church of the living God is the pillar and ground of the truth; therefore any congregation of people, however many christians might be among them, which did not bear *inscribed upon them*, that is, in the public administration of the word and ordinances among them, that gospel and that order which had been delivered by the Apostles; and which did not bear up the same, by a faithful testimony, he could not acknowledge as a church of Christ, by assembling with them, and partaking of the ordinance of the Supper among them.—I do not say that Bro. Gourley expressed his tho'ts on this subject in the words I have used, but this, I say, was in substance his view of it.—All who were conversant with him, were convinced that his non-attendance upon public worship, did not arise from his having sunken into a cold backsliden state. His debarring himself from assembling with those he had been used to fellowship as Brethren, was evidently a sacrifice of feelings; but a sacrifice which he freely made from a conscientious regard to the truth of God. This being the case, the Lord did not leave him

without a witness of his approbation. Brother Gourley repeatedly assured me, that in spending his Lords-days at home, in reading and private worship, he enjoyed as much comfort as he had been accustomed to do from attending on the preaching of the word.

In the course of a kind Providence, it was my privilege to be with him, for the last two or three days of his life, till within a few hours of his decease. It was to me a matter of pleasing astonishment, to witness in one so much exhausted by disease such a strength of his intellectual faculties, his recollection and judgment so clear, and his senses in such lively exercise, remarkable in one of his age, even in health, excepting there were some intervals of flightiness; and this until the morning I left him, when his senses seemed closing, preparatory to the departure of the soul from her clayey tenement. He appeared fully sensible of his situation, and calmly waited for his departure. No anxious cares attaching him to the earth, no fears causing his mind to draw back from the prospect before him, no distressing doubts, disturbed the peace of his mind. He informed me that the text, Jer. xxxi, 3, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," had been so applied to him during his sickness, as to afford him great consolation in his support.

To his death, and to most of the surrounding multitude of professors, in the city where he dwelt, is applicable the words of the prophet,—

The righteous perisheth, and no man layeth it to heart, the merciful men are taken away, none considereth that the righteous is taken from the evil to come. *He shall enter into peace; they shall rest in their beds, each one walking in his uprightness,* Isa lvii, 1, 2.

His excellent, but now bereaved partner, who was his companion in faith, in hope and in his deprivations of religious privileges, is left much alone, amidst surrounding religious Societies.—May the Lord be manifestly her confidence and support; may his grace sustain her in a steadfast adherence to the truth and order of the Gospel, as she has hitherto received them.

S. TROTT.

Fairfax Court House, Va. Dec. 23, 1833

PANTING FOR CASH.

[From the Christian Watchman.]

ELOQUENT APPEAL FOR EDUCATION.

Extract from the Annual Report of the Directors of the Vermont Branch of the Northern Baptist Education Society, Oct. 1833.

This Report commences with a most dishonouring and gloomy lamentation of the exhausted state of the finances of the Society, and of the apathy of the churches; but the Report rises from the depression with a spirit and vigor, which we wish to see diffused through all the de-

nomination. We present several extracts, which every reader, we hope, will conscientiously ponder till his musings shall catch the inspiration that will touch his heart.

With such a prospect before them, the Directors, had they listened to their fears only, would have relinquished the enterprise in despair. But they could not do this. They felt themselves sacredly called to the high and holy work of supplying the world with an efficient ministry; and they could not abandon it. The voice of conscience and of God, the appeal of more than two thousand destitute churches at home, and the cry of unnumbered heathen aboard, echoed in their ears, and impelled them onward. Urged by such incentives, they determined to advance, at every hazard, and with redoubled zeal. They renounced at once, the cautious policy, which the limited means of the Society had hitherto been thought to require; and forsaking the shore where they had so long lingered, resolved, trusting in Heaven alone, to cast themselves loose upon the ocean, and sink, if sink they must, in the open sea. In accordance with this resolution, they authorized the reception of every applicant for patronage, who should present the necessary credentials, and give evidence of possessing the requisite qualifications, and pledged themselves to meet the appropriations which might thus arise, to the utmost extent of their personal responsibility. And the result, they are happy to state, has fully justified the experiment. Roused by the urgency of the case, the friends of ministerial education have put forth a more vigorous effort: the contributions of the churches, and of benevolent individuals have been greatly enlarged; and the treasury, exhausted as it was at the commencement of the year, has been so replenished, that the Board have been able, not only to extinguish their debt, but to receive and promptly support every young man who has applied for aid.

To be continued.

MARRIED.

Near New Vernon on Saturday the 11th, by Elder G. Beebe, Mr. Thomas Wilson, to Miss Abey M. daughter of Abraham Harding.

DIED

At New Vernon on Tuesday morning the 14th inst. Mr. Simeon Wheat, aged about 60 years. Br. Wheat was for many years an esteemed member of the church in this place, he was called in various ways to drink copiously of the cup of afflictions during the time of his sojourning among us. He has left a widow, and numerous family of children, with a large circle of friends to feel, and mourn the loss of his society.

RECEIPTS.—G. Cox, \$1. J. W. Faurote \$1. Col. Wm. Patterson \$5. James B. Preston \$4. J. Ferris \$1. Jno Smith \$1. Christian Shons, \$2. James Robinson, \$15. Elders E. Crocker, \$4. E. Choat, \$5. T. P. Dudley, \$5. A. Calvert, \$2. C. Carmichael, \$1. Charles Buchanan \$1, John Harding \$1.

POETRY.

For the Signs of the Times.

WANDERING STARS. JUDE 13.

The word of God's eternal truth makes known,
That wandering stars by winds of error blown,
Shall in the canopy of gospel day,
Be seen to lead deluded souls astray;
And now indeed that awful time is come,
When numbers of false teachers widely roam—
They for a season do their course pursue,
And wander far from God each way they go.
The vessel's bound for dread perdition's port,
Are made their baneful rays destructive sport;
The false delusive light which from them flow,
Doth guide them to the port of endless woe:
They split upon the rock of black despair,
Then sink in fiery gulphs—and perish there.
These hurtful comets in their orbits roll,
Push'd by the Devil on from pole to pole;
By his infernal policy the're tos'd
'Till in the fogs of dark delusion lost;—
Bewilder'd thus in fatal errors maze,
They shew their darkness most, when most
they blaze;

They wander heedless on from bad to worse,
Until they meet with Sinai's awful curse;
In darkness sinking, then they cease to shine,
Extinguish'd by the floods of wrath divine,
Down from their sockets then they're quickly
hurl'd,

And burst asunder in the darken'd world;—
This sure will be the awful end of those,
Who spread their lies Jehovah to oppose,
Of all who fight against the grand decree,
Wherein is fix'd Salvation full and free;
This will most surely be the dreadful case,
With all who are not sav'd by sovereign grace.

Oh then ye little flock of Jesus fold,
Be ye for God's eternal truth more bold,
And never run towards the sky to gaze
On wandering stars, however they may blaze;
But when they meet you with malicious ray,
Rebut them boldly, and without dismay.

Ye heralds of salvation who proclaim
A free salvation thro' the saviour's name,
Be ye more steadfast to the Lord your friend,
And for the faith more earnestly contend;
You are bright stars held in Jehovah's hand,
To guide his chosen thro' this darksome land;
O may the beams of truth which you reflect,
Here shine most bright upon the Lord's elect;
To guide them safe into the port above,
Where we shall sail in everlasting love,
And forever deck the mediator's crown
As stars in glory—sparkle all around,
And ever triumph in the God of grace,
Who brought us thus to see him face to face.

T. W.

Dear Brother I send you a few lines of Dutch
Poetry, please to insert it. PAUL GOLTRY.

Dese fox-fire lights, both de small and de great
Have corrupted de churches, and also de State,
De great gallant Ships, are now under full sail,
And de winds of false doctrine blow a full gale.
Da send dare into Gaspel by packet and Mail,
And de friends of de Draggon are drawn by his
tail,
De Lady of King oms, has mounted de Beast
And holts correspondence from west to de east.

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THE following list of Agents are duly authorized to receive Subscription, collect, receipt, and transmit to the EDITOR all monies which may be due to the SIGNS OF THE TIMES, viz:—

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JOB PRINTING,

In all its various branches will be attended to, at short notice.

New-Vernon Dec. 11, 1833.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 5.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. FEBRUARY 5, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

The Absolute Predestination of all things.

No. 2.

BROTHER BEEBE.—I proposed at the conclusion of the preceding No. to show from the Scriptures of truth, that the predestination of God, extends to the wicked actions of men, that is, that God has decreed or predestinated every wicked act, which he permits man to perform, so that man does not act out any part of the enmity or corruption of his heart, farther than God has predestinated to permit him, and so that every act, however vile, has its allotted place in the government of God, and accomplishes the very purpose for which it was designed in the eternal council.—The first proof I shall bring in support of his position, is the declaration of the Apostle, relative to the crucifixion of Christ as recorded Acts ii, 23, "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." I know there are those who say that the event accomplished by the death of Christ, was so glorious, and of so great magnitude, as to justify the making use of wicked men or predestinating their acts relative to it. But this is measuring the mind of God, by our little contracted views. We are apt to be so dazzled by splendid events, as to overlook

the means by which the event may have been accomplished; whereas if the event had been less splendid, we should have condemned those means. But let us beware of attaching such imperfections to God.—As great as was the benefit accomplished by the death of Christ, it did not lead God to overlook the perpetrators of the act.—Judas received his marked punishment, and *went to his own place*, and the Jews are to this day receiving the punishment of their crime, as denounced upon them by Moses, Deut. xxviii. As great as was this event, there were many circumstances connected with it, which were done with *wicked hands* and yet were foretold of God, and of course had been determined. *He was delivered up*, that is to be slain, *by the determinate council and fore-knowledge of God*. Jesus, says of his life, "No man taketh it from me but I lay it down of myself," John x, 18. Yet in this laying down of his life, was involved the wicked act of Judas in betraying him to the Jews, of the Jews in delivering him to Pilate, of Pilate sending him to Herod, & his being sent back, & of Pilate's delivering him up to be crucified though *he found no fault in him*. Judas' act was evidently predestinated; for Christ said to his Disciples "One of you shall betray me," and when asked of John who it was, he designated Judas, by a sign; "And after the sabbath Satan entered into him," John xiii, 21—27. And even farther back than this, it was designated; compare Acts i, 15—20, with Psalms xli 9, and cix, 8. Thus also Herod and Pilate's combining to deliver up

Christ as also the Jews and Gentiles being united in that act, was predestinated of God See Acts iv, 25—28, compared with Psal. ii, 1, 2. The circumstance of the Jews' *wagging their heads at him and mocking him &c.* their parting his garments among them were prophesied of See Psalms xxii, 7, 8—18; and that these circumstances were not foretold upon the mere ground of God's foreknowing that they would do these things, See the circumstance of their giving Christ gall mingled with vinegar, as prophesied of, Psalms lxi, 21, and the fulfilment as recorded John xix, 28—30; from which it is manifest, that the prediction governed the event, hence that the prediction might be fulfilled, Jesus says, *I thirst.* Indeed it is altogether idle to attempt to separate the foreknowledge of God, from his predestination; for how could God foreknow that certain persons would give to Christ vinegar and gall, unless he had predestinated to bring those very persons into existence, to preserve them alive to that time, to give them health and strength sufficient to attend on the crucifixion, to leave them to the enmity of their hearts, and to give them the occasion to act out this enmity by Christ's saying, *I thirst,* and then to suffer them to offer that insult? So of every event fore-known to God. If God then fore-knows all things, all the circumstances necessary to bring those all things to pass, must have been predestinated of God, it is said by the apostle relative to what Herod and Pilate, with the Gentiles and the people of Israel did to Christ, that they did "Whatsoever thy hand and thy counsel determined before to be done" Acts iv, 27, 28.

Another proof in support of the doctrine that the wicked actions of men are predestinated of God, is found in Isa. x, 5, 6, "O Assyrian; the rod of mine anger, and the staff in their hand is mine indignation, I will send him against a hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil and to

take the prey, and to tread them down like the mire of the streets." Here God in the clearest manner declares what use he will make of the Assyrian. Can any say that he did not predestinate the Assyrians *taking the prey &c.*? Yet these were acts of violence & cruelty in the Assyrians as is manifest from the connexion, *verse 7,* Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy & cut off nations not a few." And *verse 12,* "Wherefore it shall come to pass, that 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 and the glory of his high looks." In perfect accordance with what God says of the Assyrians relative to their ambitious, murderous course, that they are the *rod of his anger,* the Psalmist in praying to be delivered from the *wicked that opposed him,* and from his *deadly enemies,* says, "Deliver my soul from the wicked which is *thy sword,* from men which are thy hand, O Lord &c." Psalms xvii, 9—13, 14. Can the wicked thus be God's *sword* and God's *hand,* and he not determine and govern their acts? And if their acts were fore-known to God, did he not *predetermine* or *predestinate* those acts? Hence it is said Proverbs xvi, 4, "The Lord hath made all things for himself, yea, even the wicked for the day of evil." Some may suppose, that by the *day of evil,* for which the wicked are *made,* we are to understand their own destruction. But such is not the faith of the Old School Baptists. They do not believe, that God in bringing the wicked into existence, had no higher object in view than their destruction. By the *day of evil,* we understand, the day in which God brings evil upon his people or upon others. It has pleased God to bring his church and people *through great tribulations;* from whence are their tribulations to arise but from the persecutions of the wicked? God will give those blood to drink, who have shed the blood of Saints and Prophets

by whom will he do it? Not by the righteous. He has made the wicked for *this day of evil*; and so has he prepared instruments for every evil day. "Thus says the Psalmist, 'Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain,' Psalms LXXVI, 10. What is this but a predestination, that limits and bounds even the wrath of man, letting it go just so far as to accomplish the purpose of God, and no further?"

If the above is not sufficient, to establish the fact that God predestinates the evil acts of men, we have additional proof from the history of Joseph and his brethren:

Joseph says to his brethren, "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life," again, "God sent me before you to preserve you a posterity in the earth and to save your lives by a great delivrence. So now it was not you that sent me hither, but God," Gen. XLV, 5—7, 8. And in Gen. I, 20. "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." Thus we see that whilst Joseph's brethren thought evil against him, and wickedly devised means to put him out of the way, in order to disappoint his dreams, God had determined that this very wickedness of theirs should be the means of bringing about the fulfilment of those dreams, and to terminate in his and their good. So also he employed the wickedness of Potiphar's Wife, to bring about the ultimate exaltation of Joseph, & consequently to fulfil the purpose for which God sent him into Egypt. So full was Joseph in the belief, of the predestination of God in this thing, from the manifestation he had received, that he said plainly, to his brethren, *It was not you that sent me hither, but God.* And as full proof that this affair was determined on before-hand, or predestinated of God, we have not only the thing revealed to Joseph in dreams; but the dwell-

ling of Israel in Egypt, and the length of time they should be there was foretold to Abraham, See Gen. xv, 13—16.

These several proofs which I have brot' forward, are not to be considered as so many peculiar instances in which God's government is exerted over the wicked actions of men; but rather as special illustrations of the *universal government* of God. They show how *surely he will cause the wrath of man to praise him, and the remainder of wrath he will restrain.* The soldiers must not break the legs of Jesus though so commanded, but they pierce his side, that the Scriptures might be fulfilled, that is, that the foretold purpose of God should stand; See John xix, 31—37. So Joseph's br'n. could neither kill him nor leave him to perish in the pit, nor could Reuben deliver him; but the company of Ishmaelites must needs come along at that juncture of time, and they sell him to be carried down into Egypt. These several instances which are thus particularly recorded, of God's making the wickedness of men and Devils, subserve his purpose, are sure pleges that in spite of the combined malice and rage of both, he will roll on his gracious purposes, accomplish all his promises, and fulfil every prophecy. He that could make the enmity of Joseph's brethren, and desire of gain in the Ishmaelites, the wickedness of Potiphar's Wife and the ingratitude of Pharaoh's Steward, all combine to accomplish the exaltation of Joseph and the purpose God had in view, will while he causes judgement to begin at the house of God, surely accomplish at the appointed time; the complete destruction of the *Man of sin*, in all his branches.

And, dear child of grace, however much men may revile you and hate you, or Satan may desire to have you,—you have a sure pledge both from the declaration of God, and from what you have seen of his overruling providence, that *all things work for your good*, as they did for the good of

Joseph, when taken from his father, and for the good of David when hunted as a Patridge upon the mountains. For as it is said Prov. xvi, 9, "Man's heart deviseth his way, but the Lord directeth his steps."

In another No. I purpose noticing some of the objections brought against this doctrine.

S. TROTT.

Fairfax Court House, Va. Jan. 7, 1834.

FOR THE SIGNS OF THE TIMES.

Leesburgh, 28th Dec. 1833.

To the Churches composing Kettocton Baptist Association.

VERY DEAR BRETHREN:—I have a letter now before me dated Nov. 9th, from the Broad Run Church, of which Elder John Oglevie is a member, and Elder C. George is the Pastor, addressed, To the church at Leesburgh, and to my care, (a copy of which I understand you have, or soon will receive, on which I wish to offer a few strictures for your consideration; in doing which I will review the Letter in sections as it reads.

Broad Run, November 9-

§ 1. "DEAR BRETHREN:—We are about to address you on a delicate, and, we conceive an important subject. It respects what took place of a disagreeable nature, in our last Association, calculated to destroy the peace and harmony, which has so long existed in that body; and completely to defeat the object of an Association.

We are mortified, and cannot reconcile it to ourselves to set in an Associated capacity for purposes of a sacred nature, with persons who are at enmity, without making an effort to bring about a better state of feeling."

Strict. 1 Is it not astonishing beyond measure, for that church to write a circular to all the churches, concerning the *peace and harmony which has so long existed, until our last session*, when they very well know that the churches are perfectly aware of the fact, that the peace and harmony was broken up and destroyed the

year before at Northfork, and by whom it was broken up? Why did they not at that time make an effort to bring about a better state of feeling? Or do they now expect to effect it by laying false promises, and drawing false conclusions? I have confidence in you my Brethren, to believe that when you takn this delicate subject (as they call it) in hand, you will commence with the begining of it & lay the axe at the root of the tree, at the place where your hearts first sickned.

§. 2. "If it be required of what we complain, we answer, that Elder Wm. Gilmore and the church at Northfork, brought charges, wholly unfounded, against certain innocent Brethren of the Ministry, sufficient to destroy their character, and usefulness forever, if they could be sustained; and labored with all their powers to effect their purpose."

Strict. 2. I deny most positively having brought any charge against any brother of either the ministry, or laity. The Northfork church brought forward a correct history of the session of the Association which was held with them the year before, which history I wrote for, and read to them, at their July meeting, at which time a committee was appointed to examine it, which office they performed without altering one word; I read it again to them at their August meeting, and they adopted it as their Letter without a desenting voice being either expressed or implied. Elder J. Baker who wrote the Letter for the Kettocton church, never read it to them, and they are to this day ignorant of its contents.

But they say the charges, were sufficient, (if sustained) to destroy the character and usefulness of those ministers forever. The churches know how far the charges were sustained, at the last Association, and I think one of the messengers from Broad Run, will never forget how one of the charges was sustained; and I cannot believe that the other has forgotten it, and if this

course is pursued Northfork will let them know how far she will sustain them. "In the mouth of two or three witnesses shall every word be established." See 2d Cor. xiii, 1.

§ 3. "Now we believe the course pursued by Elder Gilmore, and the Northfork church, to be so palpable a departure from the christian rule, and so contrary to the Spirit of the Gospel, that it becomes their duty to make satisfaction to the Association, and particularly to those Brethren whom they have so unjustly slandered. We therefore earnestly and affectionately solicit your aid in adopting such measures, as shall obtain from the said Elder, and the aforementioned church, such satisfaction as the injured feelings of those ministering brethren, the peace and credit of the Association, and the glory of God requires.

Strict. 3. "Well, who are to aid in this matter? All the churches. Who are they to aid? The Broad Run church. In what are they to aid them? To obtain from Northfork church satisfaction. For what? Unjust slander. Of whom? Certain Ministers. Well is this all that Broad Run church wants? No, she wants more aid. From whom? All the churches. For what? To deal with Elder Gilmore and make him render satisfaction. For what? Unjust slander. Of whom? Certain ministers.

Now if they do not know, I think the churches can and will inform them, that I could not bring a charge either true or false into the Association through the Letter of any church, or any other Letter, it could not be done by any individual, other than by a motion, and they are aware that I made no motion apart from the church Letters, except one to remove Elder Jos. Baker from a seat with us, as a Messenger from Kettocton church, as he was not a member of that church and as the Association had resolved in 1829. That they will not receive any brother as a messenger from any other church than that of which he is a member. As it regards

Northfolk' I was not even a Messenger from that church; myself with many other Messengers from other churches, bore a faithful testimony, to the truth of their letter, as the churches all know, and they as well as Leesburgh Church, are very far from being satisfied with the entry of the Resolution upon their minutes, yet these Brethren wish to give Northfork another trial on the same case.

§ 4. It is our heart felt desire to unite with churches that are disposed to act in concert, for promoting the cause of our blessed Redeemer, and if therefore it be asked, what are our principles and practices; we reply: the same that this church has observed for the last forty years, which we do believe are those of the word of God.

Strict. 4. The churches of Kettocton Association cannot have forgotten how the Messengers of Broad Run church voted last year at Northfork, and this year also, at Happy Creek, and the length to which one of them went in support of William F. Broadus, and in preventing the Upper-ville church being heard at Northfork, and in challenging proof of a certain allegation in the Northfork Church's Letter, at Happy Creek, which brought forward good brethren from different churches, as volunteer witnesses; so full was their testimony that he fell under its force and stood committed. Now all this has grown out of their supporting W. F. Broadus. You know Brethren where he is, what he has done; and his course toward the Upper-ville church you have, or will see in the "Signs of the Times," and you will decide in your own judgement, whether it is probable that the Broad Run Church would have supported such a man, under such circumstances, in such a course, at any time during the Pastorial charge of Old Father Wm. Fristo, I do not believe they would, and if I am right, then their practice is not the same as it has been for the last forty years.

§ 5. "Brotherly love, and christian fel-

lowship, are dear to our hearts, and we have no doubt they are equally so to yours, and while on the one hand, we give the assurance that churches supporting the truth, are dear to us, on the other we maintain that if they act improperly, *they are amenable to the body of which they are members*, and the same principle applies to individual members, whether of the ministry, or of the laity; and that both, when they commit offences, should be required, and are in duty bound to render such satisfaction as the word of God requires. This course we believe will secure mutual affection, & preserve union when no other will.

Strict. 5. Churches are composed of individual members, Associations are composed of individual, independent Churches, mutually agreeing to associate together, through their Messengers, as an advisory council, and to be governed by a certain constitution and rules of decorum during their session. I inquire, which article of our constitution authorises the Broad Run church, when the Association is not in session to call upon all the churches to aid her in adopting such measures as shall obtain from *"said Elder, and aforementioned churches such satisfaction &c."*? What item, in our rules of decorum, gives such authority? What governing principle has constituted her chief Mistress or Mother of us all? Who has clothed her with power to set up a Throne, or Thrones for her Pope, or Popes, to set upon, and issue his, or their Edicts, Mandates, Ordinances, or Proclamations? Not the Great Head of the church. To render (they say) such satisfaction as the word of God requires; can any person in possession of their unimpaired intellects, believe the word of God requires such a course as this? But they tell us that they believe this course will secure mutual affection and preserve union, and that no other will. What course? Why, the course which they point out in their letter, Well they have forgiven, or granted absolution to Leesburgh then, and it would

seem that whosoever sins they remit, are remitted, and whosoever they retain are retained. Are they not ploughing with the Leesburgh Heifer, (or church) to find out the riddle, and then to put out Sampson's eyes, for this new mode of Association discipline is intended to make Elder Gilmore acknowledge to other ministers and to the Association, for this is what they say.— Well, if no one else should profit by it, perhaps their own ministers may by reducing their own precepts, to practice, and by pulling the beam out of their own eye, that they may see clearly to take the mote out of their brother's eye. You know Br'n., how all the ministering Brethren, last year at Norfolk, and this year at Happy Creek, sat, stood and spake, and the spirit by which they acted. Are you prepared to say that the course pursued by Elder Gilmore (during the Session at Happy Creek) was a palpable departure from the christian rule, and contrary to the spirit of the Gospel; and that every other minister acted correctly? I am persuaded that neither man, woman, nor child, will, or can say so in truth. But I think you can, and will if necessary, state how those ministry, (who I suppose they allude to, as *innocent brethren of the Ministry*) departed from the christian rule, and how they acted contrary to the spirit of the Gospel, while occupying the floor of the Association,—yet they assure us that churches that support the truth are dear to them.

§ 6. To the foregoing we solicit a reply addressed to the Clerk of our meeting at New Baltimore, Fauquier Co. at as early a date as convenient.

Done by order of the church.

WILLIAM HUNTON *Clerk.*

Strict. 6. I hope if our churches should reply to the foregoing, that they will take time duly to consider the subject, notwithstanding the disposition manifested by the Broad Run, to hurry them, It will be quite necessary, and proper to enquire, who those *innocents* are, what has been laid to their

charge, and particularly how I brought them which were wholly unfounded, and also, what their feelings will require; for if I mistake not they will require a great deal, especially should they run as high as they did at Happy Creek, and in what position, whether on my knees, or in what form I am to satisfy their feelings. I am told that the committee which was appointed to draft their Letter, carried it to Elder John Ogilvie's School House, to receive his instruction and correction, then to the meeting where it underwent some farther alterations, and when they finally got it into its present shape, and the vote of the church was taken upon it at their Saturday meeting, five voted in favor of it, and on Lord's day the motion was put again, when seven, or thereabout voted in favor of it. The number of members in the Broad Run Church are 165. And for this reason I have inquired above, who had clothed her with this power, to set up a Throne, or Thrones, for her Pope or Popes, &c.—Here may be seen the influence (if true) by which this is done. Brethren can you act in concert, in such a course, with such influence and under such influence? Notwithstanding all they have written in their Letter, about Eld. Gilmore, they know that I am not willing to be in the Association with them, unless they conduct themselves better; for you know I told them at the close of our last Association, that some of us were determined not to live in such a *Bedlam*. A good minister, said to me the other day, "There will be no rest while Mordica is in the gate."

However sound in the faith these Ministers, whose feelings are so hurt, may be, I know they are not more so than was the Apostle Peter, when Paul charged him (to his face) with dissimulation, not by himself, and in a corner, but before them all, nor did he merely charge him with the wrong, but did also impugn his motive.

Read, "*But when Peter was come to Antioch, I withstood him to his face, because*

*he was to be blamed: for before that certain came from James, he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision, and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all. If thou being a Jew, livest after the manner of the Gentiles" &c. Gal. ii, 11—15. Paul evidently did not understand discipline, and practice as some of our modern Ministers appear to. I do hope every mouth will be stopped.—John wrote to the seven churches, of things which he hated, "*Which things I hate,*" See Rev. ii, 6—15. I write to the churches of some deeds and things which I hate. I hate some things which took place in the Association last year at Northfork, and this year at Happy Creek; and I do also hate the thing which the Broad Run church has done, in writing such a letter as they have to the churches, and I do hope that they will take it back.*

I close by advising the churches mutually to agree and meet in council, by their Messengers, two from each church at Northfork, on Friday before the second Lord's day in June next, to examine the subject prayerfully, to see what can be done—in order to bring about a better state of feeling.—Your servant for Christ's sake.

WM. GILMORE.

N. B. If necessary you will hear from me again—

FOR THE SIGN'S OF THE TIMES.

The Church of the Jews

DEAR BROTHER:—When I first entered the ministry I found the above term in common use, as well among the Baptist as the Paido Baptist: and in common with them I adopted it; but on examining the term Church and, its import, and comparing it with National Israel, I found that the comparison would not hold good in any

one essential point, and so I discontinued the use of it, yet I could not venture at once to pronounce the term Anti-scriptural because of the expression of Stephen, Acts iv, 38. "This is he that was in the church in the wilderness, with the angel that spoke unto him in the Mount Sinia, and with our Fathers who received the lively oracles to give unto him." However upon giving the subject a more attentive examination I found (at least to my own satisfaction) that although the term church cannot apply to National Israel, (or the Jews) in their national character, yet it would apply to them under the circumstances in which they existed, at the time alluded to by Stephen. You will observe that Stephen does not say the church in Judea, nor the church of the Jews, nor the Jewish church, but "*The church* in the wilderness." The literal signification of the term church, (according to our best authors) is, an assembly called together, and will apply to such a body, whether called for a lawful or an unlawful purpose. But when the term is used in a Gospel sense, it is always in reference to the Elect of God, either as a whole, or as they are called out of the world by grace, and united upon Gospel principles: and no other community of any name whatever, can be entitled to the character of a church of Christ.

When the term was applied to Israel, they were not existing in a national character; they had been in a state of servitude in Egypt, and from this state of things God had just delivered them through the instrumentality of Moses, and was about constituting them a separate nation; and when they had arrived at the wilderness of Mount Sinia, Moses was authorised to call them together at Mount Sinia, and here they appeared in the character of an assembly; and that too for the purpose of being constituted into a distinct nation, and herethey were formally constituted as such when the Law was given to them, after which they existed not as an assembly, oc-

asionally called together; but as a regularly organized nation. It is evident to me that Stephen applied the term Church, to them in the sense of an assembly, and referred to them as existing in that character at the foot of Mount Sinia, and not as existing in a national character. Viewing the subject as I do, [and I verily believe I am correct,] I feel no hesitation in saying that the term Jewish church as applied to National Israel is incorrect in itself and without support from the word of God.

And farther, I am fully persuaded that, had not the *Anti-christian* principle of National churches obtained a footing in the world, the term Jewish Church, would never have been heard of, any more than would the Pope, Cardinal, Diocesan, Bishop, Friar, Monk, Clergy, Rev'd. D. D's. &c. &c. all which savors of the abomination of Mystery Babylon, and will be hurled into the sea of eternal oblivion when the kingdom of Christ shall have triumphed over that of Anti-Christ.—Dear Brother, I submit these remarks to your disposal, & remain as ever yours

THOS. BARTON.

FOR THE SIGNS OF THE TIMES.

Trenton, Butler Co. Ohio Nov. 5, 1833.

BROTHER BEEBE:—Your 'Signs hitherto have been well approved of in this western part of Ohio, by those that love the truth in the old fashioned way, according to the Old Statue Book of Zion and I think as long as they are filled with solid Gospel matter, they will continue to be a help to such pilgrims as are inquiring for the old paths and the high way cast up in the days of the Prophets for them to walk in and I hope that God will make it an Instrument in his hand of dispelling the smoke that has risen so profusely from the Bottomless Pit in these latter days.—The war in Heaven that John saw on the Isle of Patmos is renewed in this day with great activity and some are hesitating to be active lest they should be found contend-

ing against their Brethren ; but who are our brethren but those that are martialed under the Gospel Banner contending for its great truths, armed with its armour and contending against its opposers in every from, for the enemy will assume many forms and he is to be met at every point,—those are our Brethren that will stand to their places and be active and obey the commands of their Great Captain in the day of trial. This is a day to try men's souls, the contest is increasing as opposition is displayed, the enemy is the more active, the battle is raging, Michael and his Angels against the Devil and his Angels ; but blessed be God the latter will not prevail. This is ground for encouragment to press forward in the conflict, and the sword of the spirit is not useful in defensive war only, but it is well calculated for offensive operations, with it we may attack the enemy's encampments in his own Territories, and as long as one can chase a thousand, or two put ten thousand to flight, let us not be weary in well doing, for how could this be unless their Rock had sold them, for their Rock is not as our Rock they themselves being Judges.

It rejoices my soul to hear so many voices from different parts of our Union, speaking so manfully in the cause of Christ —I feared that error with its unfurled banner of darkness had carried destruction through our fair country that popularity was the only sign of the times and Societies the religion of the day, my soul mourned many days under those gloomy prospects, but since I have read your "Signs," the gloom is much removed from my mind for there are yet in this day of sad apostacy from the truth many thousands that have not yielded to the popular inventions of men, but remain steadfast in the cause of God and his truth. May the Lord bless your exertions. I subscribe myself yours in Gospel Bonds.

STEPHEN GARD.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The subjoined article is taken from the Columbian Star, which is not unworthy of a place in the Signs ; it being a short sketch of the life of the celebrated John Bunyan, who seems to have had in his day many slanders spread concerning him, and that too by the same party which are slandering the Old School Baptist in these days. History informs us that he was born A. D. 1628 at Elstow.—His Father was a *tinker* by trade, and he took special care to learn his son John the same trade. He was from his youth addicted to gross vice and immorality. But without his ever attending a *Sunday school* or *Protracted Meeting*, the Lord met him on his way to Bedford while in the exercise of his trade as a *tinker*. While there he heard some women discoursing about regeneration, at which he became greatly affected. Being led to frequent their company, it produced an entire change in his views, his mind became so engaged in contemplating the great concerns of eternity, that he found it very difficult to employ his thoughts on any secular affairs. After he was brought to see and know what "Great things he must suffer for" Christ's sake, he became acquainted with a Mr. Gifford, a Baptist Minister, who baptized him in 1655, he being then Twenty-seven years of age, and shortly afterwards he commenced preaching. His preparation and call to the ministry was like that of an Old School Baptist Preacher, named Paul, or Saul of Tarsus, we have a particular account of his conversion and call to the ministry recorded in the ix Chap. of Acts, and for a description of his preparation for the ministry we have only to turn to the first Chap. of Gal. and there you will find him describing his preparation for the ministry to his Brethren as follows : " *I certify you brethren, that the Gospel which was preached of me is not after man : For I received it not of man, (as do the New School) nei-*

ther was I taught it, (as the New School are taught) but by the revelation of Jesus Christ. But when it pleased God to call me by his grace, To reveal his Son in me, that I might preach him among the heathen; I conferred not with flesh and blood." So in like manner, John Bunyan when he was called to preach the Gospel conferred not "with flesh and blood,"—he went not to a Theological Seminary to receive instructions how he should preach, or what he should preach. No, he did not even condescend to confer with a Doctor of Divinity, but went immediately to Cambridge and preached the Gospel. But I give room for the following which does the subject much more justice than I can.

L. L. V.

From the Columbian Star

JOHN BUNYAN.

No age or country ever produced in all respects, a more extraordinary man, than John Bunyan. In genius he was not inferior to the most gifted minds of antiquity; in simplicity of execution and grandeur of moral effect he stands in unrivalled excellence.—Youth is delighted with his touching allegory; age is edified by his profound divinity; the learned admire the scope of his intellect and the ignorant are captivated by his luminous perspicuity. Piety attracts to itself new ardor, from the chastened fervor of his devotion, and truth gathers from his masculine narrative a more confident tone. For more than one hundred and fifty years, the simple story of his Pilgrim, has been shedding its sublime influence on myriads of human minds, that have soared far away from all earthly things on the lofty pinions of his sacred muse.

The life of such a man can never cease to be an object of commendable curiosity; & the eventful period in which he lived must be always regarded as one of the most remarkable in English history. The conceptions which we form of the evils of religious intolerance, are necessarily imperfect. Accustomed as we are, to enjoy the utmost liberty of conscience, and the freedom of discussion, we cannot realize by the most vivid picture of imagination, the horrors of persecution. A short distance however, in the line of retrospection, will place us amid the troublous time of roasting and burning human victims to the

grim and fierce demon persecution. The Baptists in England were among the greatest sufferers under the iron age of conformity.

Such was the taste of the age in which Bunyan flourished; and as the purest metals are made by the hottest fires, so the noblest virtues emanate from the fiercest scenes of affliction. The sublime spirit of our author could not be immured within the walls of a prison. From the cheerless gloom of the Bedford dungeon, his mind went forth in those high excursions in which so many have since delighted to follow him; and from this loathsome cell his genius roamed amid fields redolent with hope and ecstasy. His ministry possessed uncommon power. Of this, the author of his life gives the following remarkable instance:

"Being to preach in a church in a country village (before the restoration of King Charles) in Cambridgeshire, and people being gathered together in the church, yard a Cambridge scholar, and none of the soberest of them, enquired what the meaning of that concourse of people was, it being upon a week day; and being told that one Bunyan a tinker was to preach there, he gave a boy two pence to hold his horse, saying, he was determined to hear the tinker prate; and so he went into the church to hear him. But God met him there, by his ministry, so that he came out much changed, and would by his good will, hear none but the tinker for a long time after; he himself became a very eminent minister in that country afterwards."

The spirit in which he endured the persecutions of authorised oppression was untinged with obstinacy and self-will. A mild pacific demeanor marked all his conduct, and nothing appeared to decide the doubts submitted to him in reference to the voice of the law, but the superior obligations of the law of God. For proof of this we have only to observe the placid resolution of the following declaration.

"Before I went down to the justice I begged of God, that if I might do more good, by being at liberty, than in prison, that I might be at liberty; but if not, his will be done. I was not altogether without hopes, but that my imprisonment might be an awaking to the saints in the country. Therefore I could not tell what to choose; only in that manner did commit the thing to God. And verily, at my return, I did meet my God sweetly in prison, again comforting me and satisfying me, that it was his will

and mind, that I should be there; none can express what joy I had. For when I came back again to prison and was musing at the slender answer of the young Justice; this word dropt in upon my heart with some life,—“For he knew that for envy they had delivered him.”

The very language of the indictment on which he was delivered to prison, is preserved by Crosby in his history of the Baptists. It is a highly curious document, and exhibits an appalling picture of the times. The following are the words:

“That he did devilishly and perniciously abstain from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the very great disturbance, and distraction, of the good subjects of this Kingdom, contrary to the laws of our sovereign Lord the King.”

His imprisonment continued for twelve years, during which various attempts were made to procure his release. Among those who undertook the office of preferring his petitions to the judges were his wife. Three different times did she apply to the inexorable tribunal without success. From one session to another disappointment attended the persevering efforts of the poor woman, who was seeking the liberation of her husband.

But the mind of the prisoner was occupied by far more important subjects. He was freely expatiating amid the scenes of cloudless serenity, and superior delight. His soul free and unconfined, was breathing a purer atmosphere, and inhabiting the city of the blessed. During this interval, he wrote “The Holy City,” “Christian Behavior,” “The Resurrection of the Dead,” “Grace Abounding to the Chief of Sinners,” & other important works. As the brightest stream of lightning appears on the face of the darkest cloud, so the most resplendent graces of the Christian are emitted from the gloom of affliction.

Bunyan had a native turn for wit and repartee, which appears in the following story. Towards the close of his imprisonment, a Quaker called on him probably hoping to make a convert of the author of the Pilgrim. He thus addressed him: “Friend John, I am come with a message from the Lord, and after having searched for thee in half the prisons in England, I am glad that I have found thee at last.” “If the Lord hath sent

thee,” sarcastically returned Bunyan, “you need not have taken so much pains to find me out, for the Lord knows that I have been a prisoner in Bedford Gaol these twelve years past.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday Feb'y. 5.

THE Signs of the Times, will be issued to subscribers on the following terms; viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

SIGNS! GOOD SIGNS!! SURE SIGNS!!!

We regard it as a sign, a good sign, and a sure sign, when we are favored with opposition from The World (*as it is.*) It is a sign that the world is not in favor with our principles and practices. It is a good sign, for by it we are made to rejoice, that the Lord has been graciously pleased to deliver us from the rudiments and beggerly elements of the World, (*as it is.*) It is a sure sign that we are not of the world, for the inspired Apostle John informs us that “We are not of the world, therefore the world heareth us not. They are of the world, therefore the world heareth them.”

&c.

The following remarks upon a short article from our paper, is from the “World as it is,” &c.

THE PHILADELPHIA ASSOCIATION DETECTED.

If she is wrong, corrupt, her wisdom departed, would not the brethren who are pure vessels, in whom is no guile, and in whom wisdom is concentrated, do a great service to the cause of pure religion by remaining in connexion a little longer. Who knows but the *Augean stable* might be cleansed through their efforts. Tho' it be a Herculean task, that should not deter them from trying. But we beg pardon—*efforts* are not in favor with the “*Old Schools.*” The “Philadelphia Association,” poor *infant*, will have to console itself with the promise that “when father and mother forsake it, the Lord will take it up.” * * *

Now we suspect that Br. Mathias did not concur, and from certain circumstances, Br. Curtrice, we should judge, did not oppose Missions. the Editor, however, from “undoubted author-

ity," assures us there was but "one decenting voice," and we therefore are at a loss to guess who it was that could have "marred so fair a prospect," by opposing the measures of that "harmonious" body. The prayer, however, with which the Editor concludes, deserves a passing notice. Are all "vile" but the "Old School." Are the "Old School" all "precious." Such seems to be intimated. We read of Pharisees in the book they reverence; and there may also be found, a "thus saith the Lord," upon the subjects of judging, charity, &c. There we also read, "Wherein thou judgest another, thou condemnest thyself." How true is this declaration. Anti-effort men have changed their character. Only see how strenuous they are to effect what they believe will be to the glory of their master. They can publish a semi-monthly paper, without a "thus saith the Lord," to direct them in it; yes, and they can pray the Lord to "draw the line between the precious and the vile," and at the same time undertake to help the Lord to do it. In this very act of disunion, all their arguments against efforts are completely subverted. Their argument is, the Lord will do it; their conduct, if it be right to be done, we must set about it ourselves and look to the Lord for a blessing upon our endeavors.

The true difference between the 'Old Schools' and those whom they condemn seems to be this, the former act in opposition to their theory, the latter in harmony with it.

But we conclude; praying the Lord to transform the 'vile,' to keep the 'precious,' and to illumine the minds of all, that we may yet see eye to eye.

We should judge it to be quite superfluous, for us to say that the above article is a worldly production, written and published for a worldly purpose in a worldly paper, and for aught we know by a worldly editor. The writer insinuates that we have brought some serious charges, or imputations against the Philadelphia Association, but this is not the case. We did not compare that body with the *Stable of King Augeas*, nor are we able to trace the analogy of the figure introduced by the *world*, although the Phil. Association may not have been thoroughly cleansed for nine years thrice told, yet we believe that it will require a greater than Hercules to cleanse it, for if it were a Herculean task, or the task of any other Heathen Idol, we are confident that the aid of Old School Brethren would be uncalled for, as there is no lack of Idols in Philadelphia—and farther, the

stable alluded to by the *world*, is said to have contained 3000 Oxen. It is true the Philadelphia Association has in former days numbered perhaps as many sound, great, and good ministers of the Gospel, figuratively called Oxen, as any other in the United States, and at this day also we doubt not there are with them some few of the Old Bible Baptist stamp, but we are very sure that if she can number a sufficient army to compare with the Oxen in the Stable of the *King of Elis*—she must reckon in all the *Seminary Calves*, she has ever raised, out of the gold and silver jewels which she has borrowed from the Egyptians.

But, waving the farther consideration of the *irony* of the Editor of the *world*, and leaving the heathen superstitions, and traditions which he has brought forward, [in support of his, and in a refutation of our sentiments, and practices] in the background, we will proceed briefly to review the representations he has given of the Old School Baptist. And first. He represents them, as being pure and free from guile, —this however can only apply to them as viewed in Christ their covenant head, for in themselves, they groan being burdened with sin—"In whom wisdom is concentrated." Our Old School, Book of references, assures us that, "The fear of the Lord, is the beginning of wisdom, and the people of God are indeed made wise unto salvation, not by the study of Homer, or a knowledge of Heathen Deities—but by the revelation of Christ in them the hope of Glory, who of God is made to them wisdom &c.

By what authority the Editor of the *World* asserts that efforts are not in favor with the Old School, we have yet to learn. True the Brethren alluded to, have been stigmatised by the patrons of the new order of things, by the use of a variety of scurrilous epithets—such as Anti-effort, Anti-mission, Anti-gospel, Anti-christian, Hickory, Inert, Childish, Wise, Sagacious,

Ignorant, Wise-actors, Antinomian; and a variety of other equally appropriate terms. Now when we act in opposition to any of the principles implied in this long catalogue of Anties, and other epithets above named—our opponents shout, and tell us that we have subverted our faith, when the truth is, we have only by a straight forward course, proven that these epithets are unjustly applied to us, by those who can no longer endure sound doctrine. If in the use of the epithets which they have manufactured and so liberally bestowed upon us, our opposers only mean that we are opposed to the present system of Bible, Tract, and Missionary Societies, S. S. Unions, Theological Seminaries and Protracted meetings Anxious Benches, invented for the purpose of trying experiments on the Holy Ghost, with all other kindred institutions of the present corrupted order of the day in which we live, they are welcome to use them as liberally as they please, and at our expence. But if they would by their use insinuate that we are opposed to the Bible, or its circulation by voluntary contribution,—or to Tracts, or periodicals, published by individuals, or Churches containing Bible doctrine, or to those Missionaries whom the Lord of the Harvest has raised up, called, qualified, and thrust into his Harvest, or to the support of this class of Missionaries, in the way pointed out in the Statute Book of King Jesus, or if they by their use, intend to imply that we are opposed to the education of Children on Sunday (when circumstances justify the measure,) or on any other day of the week, or that we are opposed to such educated men as God is pleased to call into the work—we consider such imputations as wholly unfounded in truth, & unwarranted by either the profession or practice of those Baptist to whom they have been applied, and we do, and must consider them slander. And as by the term *Anti-effort*, the Editor of “*The World, as it is,*” would insinuate that “*Old School Baptist are opposed to all efforts, whether enjoined by divine authority or not, divine worship—praying and proclaiming the truth of the Gospel not excepted,* would it be unreasonable for us to call upon the Editor of the ‘*World,*’ to either make it appear that he has given a righteous representation of the Old School Baptist—or to retract the insinuations, which we must otherwise consider unjust, and wicked. If the Editor of “*The World*” can find no Bible authority for writing or pub-

lishing the truth, we would respectfully refer him to Isa. x, 19, “*And the rest of the trees of his forest shall be few; that a child may write them.*” “*Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, spake unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.—Wherefore thus saith the Holy One of Israel, Because ye despise this world, and trust in opposition and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter’s vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift,” Isa. xxx, 8—16.*

We also have read of Pharisees, and that they were a *working people* who made every thing of *effort*, *paying tythes fasting* and other unauthorised ceremonies, and that they being ignorant of God’s righteousness, made efforts to establish their own righteousness &c. We have also read in the good old Book, of Judging, and if we recollect, the passage reads thus. “*Do ye not know that the saints shall Judge The world.*” “*He that is spiritual judgeth all things, yet he himself is judged of no man.*” We have read of *Charity*, and that she vanteth not in iniquity &c. We would respectfully inquire of the Editor.—In what particular, those Brethren whom he brands *Anti-effort* men have changed their character, true, they are strenuously engaged in what they believe will be for for the glory of their Divine Master, and Law-giver, above all things desiring to glorify him in their bodies and in their spirits which are his, by *obedience*, which is better than sacrifice, and *hearkning*

which is better than the fat of rams. But does this prove a change of character, we think not, for this has been a very prominent characteristic of the Old School Baptist, from the days of John the Baptist to the present.

May we not retort the inquiry. Have not the New School Baptist, changed their character? Did they contend for the same things 50 years ago, (to say nothing of the Apostolic age,) which they now make the dividing line, between themselves and the Old School,—will any affirm that they did?

The Editor's criticism upon our prayer, we shall pass, for we honestly confess that we know not how to pray as we ought. But we bless God—his Spirit helpeth our infirmities, we verily felt safe in the use of the scriptural words of our petition—and it is, and was, our earnest desire that the Lord who came with a fan in his hand, for that express purpose would separate the precious from the vile.

The Editor has given us a specimen of his praying gifts, if he can out-pray us, we envy him not, as it is God, who maketh us to differ, but it is, and will be our privilege to pray as well as we can.

The true difference between the 'Old School,' and those whom they condemn seems (in the judgement of the World) to be this, the former act in opposition to their theory, the latter in harmony with it.

Now we demand, when did we ever profess, or contend for the theory which they have so gratuitously imputed to us? Never. Our theory is the Bible, and when the Editor of the World, will show us that we act in opposition to that theory, we will acknowledge our fault and endeavor to retrace our steps.

The World effects to pity the Philadelphia Association as a *poor infant* &c. forsaken or about to be forsaken by Father and Mother. But can they say that since the Fathers have fallen asleep all things remain as they were? We think not. The Philadelphia Association was once what the "Old School" Baptist are now. It has become very common for many of the young beneficiaries of the Education Societies to make in the name, and under-cover of Philadelphia Association their loud appeals to antiquity, as tho' there were no discrepancy between the ancient worthy defenders of the faith, who filled the ranks of that Ass'n. 60 or 100 years ago, and these

young disciples of Gamaliel who now profess to be their successors.

The short article which we copied from the Repository into our last number headed "Sussex Association," has been industriously circulated through the columns of many of the *New School* Periodicals of the day, and among the rest the "World, as it is," gave it an insertion, which has drawn from some honest writer over the signature J. the following just raproof.

From the World.

MR. EDITOR:—In your paper of the 7th of Dec. I perceived an extract from the Baptist Repository, which not only surprised me, but gave me pain; not that I was surprised at its being in the Repository, but that it should appear in 'The World'—a periodical which professes to support the sound doctrine, as set forth in the Baptist Confession of Faith, adopted by the Philadelphia Association. I refer to the piece headed *Sussex Association, New Jersey.*

That the four churches referred to, had a right to withdraw from the Warwick Ass'n. and form themselves into voluntary meetings for any purpose they may think fit, not inconsistent with the laws of the county, no one will dispute, and it is not impossible but that the Warwick Association were full as willing that they should leave them, as these *distinguished* churches were to withdraw. A simple notice of the fact without comment, would I think, have been the most proper, but the Editor of the Baptist Repository thought otherwise, and because the Warwick Association did not see it consistent with their views of divine truth to countenance some of his favorite schemes, he appears glad of the opportunity of dedouncing the whole Association, & NICK-NAMING them an Antinomian body; and you, Mr. Editor, I hope unintentionally, have joined in the unjustifiable, not to say disgraceful and unfounded abuse. It is not my wish to say anything of the four churches that separated from the Warwick Association, nor of the *three worthy* ministers belonging to them, or to make any comparison between them and the churches and ministers which they separated from. Suffice it to say, that they had a perfect right to do so, and indeed in all bodies where they cannot harmonize, it is much more consonant to the spirit of the Gospel so to act.

The Warwick Association is an old and highly respectable religious body, and has been remarkable for its correctness and strenuous support of correct principles, from its first formation to the present day.

Elder Montayne was once a member of it, and I believe held it in high estimation to the day of his death.

It sprung from the Philadelphia Association, and has adopted the same Confession of Faith, as a summary of their belief. Personally I know but a very few of its members, but from the assurance I have had of their characters, standing

and talents, I have always held them in high estimation as a religious body; the Philadelphia Ass'n. has had regular correspondence with them nor have I ever heard any thing either in their doctrines or practices, that ever caused any coolness between them. It is possible they may not approve of the money systems of the day; if this is their great crime, there are many others of the same opinion, nor will denunciations, misrepresentation, and persecutions, be likely to win them over to those wonder-working practices, so much admired in the present day. It would be well if the Editor of the Repository would inform his readers what he means by Antinomianism, and show wherein the Warwick Association are tinged with it. In the mean time, I hope you will not lend your paper as a channel for unjust crimination. The lovers of Gospel truth cannot sanction the present system of denunciation, and I am well persuaded the venerable churches composing the Philadelphia Association will neither approve or countenance it.

J.

"We cheerfully give place to the communication of J. The article to which he refers, was copied as an item of intelligence that might be interesting, supposing that nothing was alleged in it that was not strictly in consonance with truth. To the merits of the question, we are strangers. The issue is between J. and the Editor of the Repository, where we are satisfied it should remain. J. is assured, "we will never lend our paper as a channel for unjust crimination."—*Ed. World.*

When we read the assurance of the Editor of the World, that that paper should never be lent as a channel of unjust crimination, we were about to record his fair promise as a favorable *sign of the times*. One religious periodical out of many—was resolved to deviate from the beaten path of the legions, and cease to calumniate, and abuse the Baptist of the Old School. But alas! e're we had mended our pen for the purpose, we read in a subsequent number of the world, a copy of that slanderous article from the Religious Herald, headed "*Black Rock Imposition.*" a copy of which we gave in our last, whereupon *we said in our haste, "All men are liars,"* and resolved henceforth to put no confidence in the *World as it is*.

It would seem a pity that the Editors of the World and the Repository should forget that they are brethren and so fall out.

The remarks of the Editor of the World, which for the moment raised our expectations—produced a sensation quite the reverse, upon the feelings of the Editor of the Repository as will appear by the following :

From the Baptist Repository.

ANTINOMIANISM.

"A writer in the World asks of us a definition of this word, because we alleged that the Warwick Association was an antinomian body; and the brethren who conduct the World, 'cheerfully,' ah cheerfully give place to an attempt to endorse the course of that body, because they believe the Philadelphia confession of faith, as if that alone, could atone for the opposition steadfastly maintained for years, to Bible Societies, Missionary efforts, and Sabbath schools by this association. But to the definition demanded; an antinomian in this age of the world, and in this part of the country, is a person who thinks all duties are comprehended in believing (as Bro. J: the correspondent of the World would say) in "our venerable confession of faith;" and at the same time, directly opposed to doing the very things in which the Philadelphia Association with her "venerable churches" is most heartily engaged. This is a definition of Antinomianism "as it is," but not of a church "as it should be."

The Editor of the Repository in reply to J. still alleges that Warwick Association is an Antinomian body, and that by Anti-nomianism he means that they think all duties are comprehended in believing in the Philadelphia Confession of Faith, and at the same time directly opposed to doing the things which the churches of Philadelphia Ass'n. are heartily engaged in:

Now we would inquire, and we challenge Mr. Crosby to show that such is the faith of Warwick Ass'n. We deny it; the subject is at issue—and we hold Mr. C. guilty of slander, misrepresentation, and falsehood, until he shall make it appear from better testimony than his bare assertion, that such are the thoughts of the Warwick Ass'n. We do not believe that there is a member in Warwick Association who holds *faith* as a mere duty or work of the creature, but a gift of God, graciously bestowed upon the heirs of Salvation, much less who believes that all the duties of the Saints are comprehended in believing in the Philadelphia confession of faith. Warwick Ass'n. believes that it is the duty of all Saints to observe all things, whatsoever Christ has commanded, and not to teach for doctrine the commandments of men—they farther believe that *all liars* shall have their part in the lake that burneth with fire and brimstone. How do you view this matter Mr. Crosby?—*ED. SIGN'S.*

N. B. The present faith and practice of Warwick Ass'n. is what the of Philadelphia once was.

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POETRY.

For the Signs of the Times.

Thy generous love, thou sinner's friend
That beams with matchless rays,
Knows not beginning or an end,
Demand's my highest praise.

Before creation was begun,
Or time commenced his race
Redemption's most stupendous plan
Employ'd the God of grace.

Thy purpose Lord to man disclos'd,
Was by a promis'd seed,
That he should bruise the Serpent's head,
As was of Old decreed.

By prophecy and many types,
The time was long foretold;
At length the Saviour's glorious reign
Thou did'st to man unfold.

The Saviour come! his power display'd
He bid the dead arise!
The lame to walk, the dumb to talk
And opened blind men's eyes.

His Father's will, he first fulfill'd,
Then mounted up to Heaven.
His intercession must prevail
For whom his life was giv'n.

Have I, Oh Lord! been made to feel
My lost—my sinful state?
And did thy spirit by thy word
My soul in Christ create?

Decide for me, this trying point,
That I may know my case,
If I am thine, Oh Lord anoint
My soul with thy rich grace.

If yet, I'm dead in sin and guilt,
No voice but thine can raise
Me from that state of dying death,
Thy Sovereign grace to praise.

The work and glory all are thine,
If sav'd at all, I know,
But doubts and fears distress my mind
And threaten me with woe.

Dear Saviour Jesus dissipate
Those clouds of dark despair,
Low, may I worship at thy feet,
And feel thy gracious care.

If'er I'm brought to see thy face
In realms of bliss above
'Twill be a miracle of grace
Wrought through Redeeming love.

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

MARRIED.

At Walkill, on the 30th inst. by Elder G. Beebe, Mr. Samuel C. Howell, to Miss Sally Jane, daughter of Mr. Joseph Beaks.

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NEW-VERNON, ORANGE COUNTY, NEW-YORK. FEBRUARY 19, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

The Absolute Predestination of all things.

No. 3.

BROTHER BEEBE:—I will now notice some of the objections, which are made to the doctrine under consideration.

The objection most frequently made, is that this doctrine represents God as the author of sin. Most of those, who make, this objection, will allow that God governs the world, and that no event takes place but by his permission. Where is the difference between them and us? It appears to be something like this. We believe that God *worketh all things after the counsel of his own will*, that he has a wise design in every event which he either permiteth or causeth to take place, that each event, and all the transactions of men, even the vilest, are as so many links in the great chain of that providence, by which the eternal purposes of God are connected together, and drawn on to their ultimate and glorious consummation; that from eternity God drew the wonderful plan of his government, saw through the operations and bearings of every event, and assigned to each its place and use, in the dispensation of his providence, his justice, or his grace. They, if I can comprehend their views, believe that God has not beforehand determined the wicked actions of men, that

merely as a spectator he suffers the wicked to go on according to their own wills. Of course, if God has had no previous determination relative to their acts, he can have no design in permitting them, unless it be, simply, the general design of leaving those persons to aggravate their condemnation. Now it would seem to me that if either of these systems makes God the author of sin, it is the latter, for it makes God to be, in a most wanton manner, accessory to the vices of men. But why is such a system preferred? Surely, only because it takes the government from God and gives it to the will of man.

But says one in the case of an assassin's way-laying a man and murdering him, it would be horrid to suppose that God had predestinated this barbarous act. Where is the preacher who talks thus, if called to preach on this funeral occasion, that would tell the afflicted relatives, that God had nothing to do with this affair, and therefore instead of exhorting them to eye the hand of God in it, and to be submissive to his will, would direct them to regard only the hand of the assassin? And yet he ought thus to tell them to be consistent.

The Master said to his disciples, "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Math x, 29—31. Christ had been telling them not to fear them that kill the body &c. in reference to persecu-

tors, and then brings in the case of the sparrows. Would not the disciples naturally be led to think of the sparrows as exposed to the ravages of birds of prey? And when thus assured that the hawks could not seize their prey but by the will of God they would feel such confidence in the care of their heavenly Father, as to believe that their bloody persecutors could not take their lives until his gracious purpose was accomplished, and he for wise purposes saw fit to suffer them to be put to death.

If God thus taketh care for sparrows, can it be supposed that any human being will be left to fall by the hand of an assassin without our heavenly Father? If any can find comfort in believing that men's lives are thus left to the sport of chance, I envy them not that comfort.

Let us take another view of this subject, —I think it more consistent with what God has revealed of his universal government, to suppose that the days of this murdered man was numbered, that the designs of God in his existence on earth were accomplished, and the period had arrived for his being taken from it; and that God had determined to leave him who was the assassin thus to manifest the enmity and depravity of his heart, to be a warning to others, and to receive that open punishment which his depraved principles merited. Also that such afflictions as attended this affair, God had seen fit to appoint unto the relatives, if not to result in their good, yet for wise and good purposes.

I do not see that this view of the subject, any more makes God the author of sin, than any other system would short of that, of the Magii which supposed the existence of two Gods the one good and the other evil. Nor any more than the Lord's having appointed to Peter the death by which he should glorify God, made him the author of the sin of his persecutors. See John xxi, 18, and 19.

But to give, if possible, a clearer illus-

tration of this subject, I will offer a few remarks on the text; Luke xiii, 4, 5. "Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." I have said in a former No., there is no movement either of matter or mind but what has been so fixed by the counsel of God is to work for his glory. In the text above quoted I think there is an illustration of this fact. In the case of the *eighteen being slain by the fall of the tower of Siloam*, are the following circumstances to be noticed.

First, the passage gives no statement of the special cause which produced the fall of the tower; neither is there any intimation that it was occasioned by any thing miraculous. The whole account appears clearly to imply, that it was what would be termed at this day, a mere casual event.—Second, the Jews having been taught by their *lively Oracles*, to acknowledge the hand of God in every event, considered this a special visitation of God upon those who were slain, and accounted for it by supposing that they were sinners above others. This latter idea, the Master evidently designed to correct, and to impress upon the minds of his audience, that they were sinners equally, with those *eighteen*, and like them, exposed to the judgements of God, unless they repented with that repentance which their law required of them as national Israelites.

Whilst we are left ignorant of the direct cause of the tower's falling, whether it was carelessness in building, negligence in repairing, the wear of time, or some other circumstance, the fact is evident, that the materials of which it was built, having been undermined or in some other way removed from their proper balance one upon another, fell by the regular operation of the law of gravitation, and in their fall killed

eighteen persons. Can any be so hardened in opposition to the sovereignty of God, as to contend that he by whom alone the *sparrow* falls, had no hand in the death of these persons? Yea, is it not manifest, from the improvement which the Saviour made of the event that it was designed as a warning to the inhabitants of Jerusalem, of the impending judgements which hung over their heads? These impending judgements of which the Jews were thus warned, were brought upon them, as the event shows, by the instrumentality of the Roman arms. That these impending judgements were limited and bound by the predestination of God, is evident from Math. xxiv, 15—28, and Luke xxi, 17, 24. It is equally manifest that it was the ambition and pride of the Romans which impelled them forward to the destruction of this devoted people.

Now if in the one case God could accomplish his purpose of cutting off those eighteen persons, by the instrumentality of the effect of the law of gravitation upon the materials of the tower in Siloam, without diverting that law from its regular course of operation, why could he not in the other case, bring his threatened and defined judgements upon the Jews, by the instrumentality of the Roman's thirst for conquest and blood, without being the author of their sin, or without infringing upon their free-agency in the act? Some may say that God was the author of the law of gravitation. True God did establish it in the original creation of matter; and so did he originally permit sin to enter into the world and man to become so depraved, as that it is as natural for him to sin, as it is for a heavy body to fall to the earth. And there was no more necessity for God, in the one case, to produce a new principle of depravity in the hearts of the Romans, than, in the other case, to produce a new principle of gravitation or give a new bias to that heart. In the one instance God had only to permit the inter-

position of certain occasions, to bring the law of gravitation into effect upon the materials of the tower, and to bring those eighteen persons within its reach, to accomplish his purpose concerning them. So in the other case, he had only to permit the Jews, by their turbulency and rebellion, to provoke the resentment of the Romans to be the occasion of their acting out their bloody cruelty, so far as God had determined to permit them.

What I have said upon this subject, is probably not sufficient to satisfy the minds of some who may think they are honest inquirers after truth. But it is not dependent on me to vindicate the revelation and ways of God from the charge of sin. Let those who charge that doctrine which God has revealed, with a sinful tendency, answer to him for it.

I will offer a few remarks for the consideration of those who think that God has too great affairs to manage, to concern himself with the smaller particles of matter, such as are seen floating in the air; for such professors there are. I would ask them whether they believe in the resurrection of the body? If so whether they believe that God will raise the bodies of all, or only of such whose bodies he can find on the resurrection morn? We know that the bodies of many have been burned to ashes, and those ashes scattered towards the four winds of heaven, the bodies of others have been left to moulder to dust on the surface of the earth; the graves of many have been opened and the dust that once composed the bodies mingled with other particles of earth, not to insist upon the continual process through which matter is passing of decomposition and new organizations, by which that which was once the component part of an animal body, becomes incorporated in a vegetable substance &c. How can any person with these facts in view, believe that God will or can raise the bodies of all persons, unless they believe that he exercises that infinite knowledge,

and that universal disposal of all things, that every particle of matter is present to his notice, passing through what process it may, filling by his direction the very place, and accomplishing the very object he designed? Is this knowledge too wonderful for your comprehension? So it is for mine. But is it too extensive for our God whose *understanding is infinite*?

Other objections I leave for another No.
S. TROTT.

Fairfax Court House, Va. Jan. 21, 1834.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I cannot help noticing a request which Elders Fife, Baptist, Kerr &c. made to Elder Broaddus at the Lynchburgh meeting, spoken of by the Religious Herald. Their making such a request, satisfies me that they know nothing of spiritual things; his copying with that request gives me an opinion of (Eld. B.) equally unfavourable. The request to which I allude is, that of experimenting with the Holy Ghost by calling protracted meetings, for the express purpose of converting sinners. Now we read of a certain man who experimented in a similar way, though with a different intention: his object, was to see if peradventure the Lord would not *curse* Israel. Their object it would seem is a *blessing*.* Acting it is presumed upon the principle that, "the end sanctify the means," they feel no compunctions of conscience in following the footsteps of Balaam. He erected his altars, and sacrificed on hills and in valleys in order to obtain what he mostly desired, a curse upon Israel. They also erect altars in different places, and as they say offer sacrifices thereon, for the attainment of what they call a blessing. And they are convinced from the result of their operations that they do obtain a blessing. But were their eyes opened to see things as

they are, they would conclude that no *real* blessing attended them—only a seeming one, which will eventuate in a curse.

Says the Religious Herald, "If brother Broaddus has become a decided advocate of protracted meetings, it was from a conviction of their utility derived from personal experience."

Now do these fashionable gentry prove their doctrines by a test so flimsy? Must they wait to see whether the multitude follow them with acclamation, before they can know whether they are right or wrong? It would seem so, for this they make their test; not knowing that it proves the reverse to those who have been taught of God to abhor themselves, and to abhor all the devices and inventions of men. What does it prove to them? Why, it proves that there are more wrong heads in the world than right ones,—that the world by wisdom know not God—that they (the world) are of their Father the Devil, and his works they will do, his doctrines they will believe, and his precepts they will obey.

Again if the correctness of any system of religion is to be proven by such arguments; the Catholics may plead them in support of Popery, for truly they are more numerous than any denomination of Christians: the Mahomedans, who are still more numerous, may plead them in support of the worship of the great Prophet; and lastly the heathen, who outnumber any other, may plead them in support of the worship of Idols. But those who are led by the Spirit of God "into all truth," will look farther than the result of the number of *prosolytes* of a protracted meeting.—They will be led to "try the spirits, whether they be of God," and to "search the Scriptures," and compare the testimony of Divine truth with what God has taught them by his Spirit; and if any thing is served up for *their* palate, [however delicious to the depraved appetite of dead sinners] that does not savour of the soul-stirring, God-honoring doctrine of grace—

* I have no idea that this class of religionists desire a blessing upon spiritual Israel, in God's way: yet I believe they are sincere in wishing prosperity to what they believe to be religion.

free, discriminating, unmerited grace; it is altogether unsuited to their wants. If they swallow it for a season, it will never digest. It will never impart nourishment. That moment that the Spirit operates upon their hearts, it is vomited out. It is blown by as dust. It cannot satisfy a hungry soul.—The true friends of Christ are ingrafted into the same body; are partakers of the same Spirit, and are called in one hope of their calling, Eph. iv, 4, and unto every one is *given* grace according to the measure of the *gift* of Christ as will appear by his giving some Apostles; and some Prophets; and some Evangelists; and some Pastors and teachers—all for the perfecting of the body of Christ. All of which teaches us that the same sovereign hand that dispenses his grace on whomsoever he will, also, metes out his *peculiar gifts* to whom, and in the manner that seemeth good to him.—It would not tend to the up-building of the Redeemer's Kingdom were all to preach. In such a case, who are to be edified? Or who would edify us, were there no gifts in the church? But this is not the case. All is wisely ordered for our good,—and all gifts, whether of prophecy, preaching or exhortation, can only be derived from the source from whence the gift of regenerating grace is derived; and cannot be improved upon by human means.

But our "linsy woolsy gentry," tell us that *they* can improve *their* gifts, (meaning the gifts of the spirit) by going for a season to a seminary of learning. We doubt not but that they can improve such gifts as they have, because they are *natural* gifts. Natural processes improve the natural mind; and spiritual operations, the spiritual mind. Now who directs the operations of the spirit of God? Do natural men? O no. Do men spiritually taught? No, neither upon their own hearts, nor the hearts of others; and certainly it is not controlled by the literati of our day. No, it is sovereign in its course as is the wind of Heaven. It enlightens whom it will,

and leaves whom it will in the darkness of nature to foam out their own shame. Nothing is more palpable to me than, that the improvements they make, (as *they* say in religion) are *natural* improvements, accomplished by *natural* means, and perpetuated by a *natural* progeny. Indeed it will be difficult for them to prove themselves children of promise by the Bible: that would be much easier done by resorting to the writing of a Rev. D. D. He will tell them that all this parade of machinery is indispensable. But what saith the scripture. "Abraham *believed in God*, and it was counted to him for righteousness.' He staggered not at the promise of God thro' unbelief but believed that God was able to give him the child of promise, which came out of the *natural* order of things, as all the children of promise come—miraculously born, miraculously nourished and preserved. But how are the children of the new-fashioned systems brought forth? Not according to promise; but according to their own works. "Let us go to, and build a tower whose top shall reach to Heaven," is their language. Let us get up a protracted meeting and make a revival of religion. Let us raise money and endow seminaries to instruct pious youth to preach the Gospel; and if we can raise money enough we shall have a sufficient surplus in the ministry at home, to supply the heathen abroad; and thus in a few years *we* shall be able to evangelize the world, and consummate the latter-day glory. But this is not according to the word of promise.—The promise is that, "at the *set time* Sarah shall conceive and bear a son,"—and "God is not slack concerning his promise." It is sure to all the seed. The promises are all yea, and amen in Christ Jesus, to the glory of God. But there is no promise to the natural seed. They have no need of a promise. They supply themselves abundantly with the fruit of their own labor.—They kindle a fire and compass themselves about with the sparks thereof; and rejoice

in the workmanship of their own hands. They can indeed perpetuate their seed, and raise up children abundantly; but they are all mocking Ishmaels, who are ignorant of spiritual things as, are the beasts of the forest, or the fowls of the air. I have heard numbers of these strange children (in effect,) say "At such a time I made use of the proper means for obtaining grace.—I felt very bad—thought if I did not get religion then, another opportunity would never offer. you know if we don't make use of the means, we cannot expect the blessing," &c. Now any one who tells us that he was born into the Kingdom of the grace of God by the use of *such* means; we are led to conclude knows nothing only what he knows as a natural brute beast. (See Jude 10)—of spiritual things he has not the smallest idea. (I do not say that many of God's dear children are not seduced and troubled by false teachers. See Gal. 1st Chap; yet I do say that they can never grow on such poisonous food) But to Mr. Braddus, with whom I set out. A man that can say he will make trial of this, or that mode of procedure, as a means of bringing in the ransomed of the Lord, or what is worse, the world at large, and no authority for such procedure from the Bible, ought not to be held in fellowship with Old Fashioned Baptists,—and why? Because by such procedure, he manifests his ignorance of spiritual things, and walks disorderly.—From all such we are warned to turn away. Can it be possible that such a man has ever viewed himself in the valley of death, beyond the reach of human, yea of angelic powers, to rescue him from the yawning hell that blazed beneath his feet? Has he ever indulged in the following deplorably sad soliloquy? I see myself undone! hope is forever fled! I fain would hope; but all my sins like mountains rise before my eyes; the perfect law of God in blasts of thunder stuns my ears with that tremendous sound "Thou shalt *surely* die,"—my soul reiterates, "and dead I am," I only

need the separation of my soul (which will soon be realized) from this clay-tenement to consummate my wretchedness. I know I am helpless, and fain would throw myself at Jesus' feet and plead his finished righteousness, but am not able. My very breath evolves infected vapours, and all my body is contaminated with sin: How can a God of spotless purity, look complacently upon such a wretch—and can I pray? O no, my heart is filled with envy, pride, deceit, and all the damning sins which God abhors. I know an intercessor is provided for his people, but I have no claim on him, and dare not pray to God through him. Christ and God are one. I feel an enmity to God, and so, to Christ*; "I turn and turn, and turn and find no ray." I will not pursue the subject further, but will simply ask Mr. Braddus, in the language of inspiration, if he has ever been "dead in trespasses & in sins?" And if so, if he has ever been quickened by Christ, and raised to the enjoyment of light, life, and love to the Redeemer? Now I am sure if you have, you will not arrogate to yourself the smallest part of the work. Every christian knows he cannot call a farthing his own; neither does he desire it otherwise; for he knows that his wealth is hid with Christ in God, and is there *securely* kept to be administered to his wants as his Sovereign pleases. He cannot lay up a stock of food for future wants. If he keep it on hand but for a day it will stink, as did the manna of the Israelites; and he will loathe it as they loathed their useless stores. I conclude then if the Saints of the Most High are in a starving condition, they will "desire the sincere milk of the word that they may grow thereby," and not the windy doctrines, blown from the empty clouds of protracted meetings.

And now to Mr. Braddus and his experi-

*The arrested sinner imagines himself "full of enmity to God," but God leads him to a reconciliation to himself "in a way that he knows not."

menting brethren I have only to say in conclusion, if you are hearty in the belief of the doctrine you teach you are reprobate concerning the truth—in the gall of bitterness and in the bonds of iniquity—I have only to commend you to God, who alone can give you repentance, turn you from the error of your ways, establish you in the faith of God's Elect, and finally to keep you unspotted from the world, and bring you to the enjoyment of a blissful eternity.

I cannot close these remarks without appealing to Christians for a testimony against those bloated ecclesiastics who so often call on sinners to "repent and give their hearts to God." How is it with you christian? Did you not find yourself as unable to repent—to reconcile yourself to God and freely trust to his grace as you were to call the universe into existence. But in his own time, He who loved you with an everlasting love with his loving kindness drew you. Farewell. B.
Sullivan Co. N. Y. Jan'y. 23, 1834.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—We are informed that "They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit," and that "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—"So then they that are in the flesh cannot please God" Rom. viii, 5—8. Again "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii, 14. Now as we can know nothing of the heart of the multitude of *professing* christians, we are furnished with but one means of judging who are spiritual and who are carnal, and that is by bringing their faith and practice to the rule God has given us in his word, for "If any man have not the Spirit of Christ, he is none of his," Rom. viii, 9. And it does appear that the practice of all the popular professors is at war

with that which indicates a gracious person, as it is altogether *carnal* when tried by the true standard. First then, being carnal (not being able to discern *spiritual* things) they adopt none but *carnal* means for the spread of, what they call, the gospel—instead of praying *the Lord of the Harvest* to qualify and send forth laborers, they usurp the prerogative of God by selecting the candidates, taking them thro' a course of theology at a Seminary, where they are taught nothing but *worldly wisdom* (the teachers being carnal, can impart nothing else) which is altogether incompatible with that which qualifies to preach the gospel of Christ, as that requires a teaching of the Spirit. "*The Lord turneth wise men backward and maketh their knowledge foolish,*" Isa. xliiv, 25. "*We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,*" 1 Cor. ii, 13. "*Hath not God made foolish the wisdom of this world,*" 1 Cor. i, 20. "*The world by wisdom knew not God,*" vs. 21. "*The wisdom of this world is foolishness with God,*" iii, 19. "*Not many wise men after the flesh, not many mighty, not many noble are called,*" 1 Cor. i, 26. "*But God hath chosen the foolish things of the world to confound the wise,*" vs. 27. "He taketh the wise in their own craftiness," Job v, 13. "Thou hast hid those things from the wise and prudent, and hast revealed them unto babes," Math. xi, 25. Christ said to his *foolish* disciples, "It is given unto you to know the mysteries of the Kingdom of Heaven, but unto them [the worldly wise] it is not given," Math. xiii, 11. How beautifully did the practice of the Lord Jesus when upon earth harmonise with this doctrine! we find him in all cases calling those to follow Him, not the *worldly wise*, but such as were held by the world to be the poor, illiterate and foolish, and we find the *worldly wise* at that day expressing the same astonishment at it, that they have ever evinced since. "Now when

they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled," Acts iv, 13. Now if the means used to provide preachers be *carnal*, it follows of course that the result of those means must be *carnal* also, and we shall find them uttering forth nothing but "*The words which man's wisdom teacheth,*" "*For how shall they preach except they be sent,*" (not from a Theological Seminary) Rom x, 15. Looking not to God as the source of their calling, we see them resorting to the same *carnal* means (worldly wisdom) in all their practice—they collect together, condensed into the form of a sermon, the opinions of the Rev'd. Doct. this one; and the learned and pious that one, but before *reading* it from the pulpit, they mock God in prayer by asking Him to *furnish* them with ideas to communicate to their hearers, when at the same time they have all the "*philosophy and vain deceit*" they intend to communicate, *written, and in their pocket*; "*professing themselves to be wise, they become fools*" Rom. i, 22. "*Not knowing the scriptures, nor the power of God,*" Math. xxii, 29.—Does this manifest the Spirit of Christ? Which if they have not, they *are not his*. But the argument is, if we did not commit our sermons to writing, we should utter nothing but nonsense. Very true, all such as have not been called of God to preach, that trust in the *wisdom of this world* and what they have learned of men; always have and ever will preach nonsense, except to *carnal* hearers, "*They are of the world, therefore speak they of the world, and the world heareth them.*" Hence those that have been taught of the Spirit cannot abide such preaching, there is no gospel in it, nothing to feed the *sheep and lambs*. And Christ charges them "*Beware of false prophets. Ye shall know them by their fruits,*" Math. vii. But notwithstanding they are *carnal*, they could not succeed even with *carnal* hearers, but by doing all

in the name of the Lord, as Christ foretold they would; "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?*" vs. 22.

It is often urged in favor of a learned ministry that Paul possessed human learning. Granted. But I think he is a bad witness for their cause. When Saul of Tarsus received his education, it was far from his design to make it useful in promoting the cause of the Lord, but when God required his services, he cried out "*Lord what wilt thou have me to do,*" "*and straightway he preached Christ in the Synagogues,*" Acts ix, 6, and 20. Here was no time spent in a Theological Seminary, nor was man consulted about his being a suitable person to engage in preaching the gospel, for God had prepared him for this express purpose. See Rom. 1 Chap. As in every age since, when He requires the services of a preacher possessed of human learning, He can as easily call him from the study of Law, or Medicine, or any other learned science, as He could Saul; and there has been repeated instances of His calling such, although generally, gospel preachers have not been taken from amongst the "*wise, mighty or noble,*" but from the poor, illiterate and foolish of this world, whom *he guides into all truth*, and qualifies for the station they are designed to fill—although they may often feel very unworthy the high vocation; yet such are made to feel by the operation of the Spirit, as did Paul, that *Wo is me if I preach not the Gospel*; but we do not find them holding forth vain philosophy, and *carnal* reasonings to please the *itching ears* of the worldly professors, but such doctrine as is dictated by the Holy Spirit for the edification of the Saints. If it is evident, by comparing the doctrine and practice of these advocates for a learned ministry with the word of God, that they are altogether *carnal*, it is obviously the duty of all the Lord's Elect to set their faces against them and in no way "*bid them God speed.*" Some are led to doubt

when they find so many whom they believe to be christian that have long contended for the faith, giving way and aiding Anti-Christian practices; but it is not for them to inquire *why* it is so, it is enough to know that *it is so*, and it matters not what form they assume, or by whom patronized, whether Baptists, Socinians or the Pope. W. Jan'y. 31, 1834.

Continued from page 57

Southold, Suffolk N. Y. Feb. 19. 1833.

RESPECTED BROTHER PARKINSON:—I have long hesitated whether it would be useful for me to answer your friendly letters, the one dated 1st Feb. 1830, and the other June 6, 1832; when I read your first letter it gave me inexpressible sorrow not because it was bad counsel and reproof coming from an enemy, but because it was wrongly applied and come from a friend whom I love in the truth, and the more grievous because you was under a wrong impression, and that from a man who I had previously been convinced, was not only aiming to destroy the old standards of the church in Southold, but was an enemy, and filled with prejudices towards you as well as me, and who has appeared to me to be the most deceptive, cunning, crafty man, with whom I have ever been acquainted. And now as I have concluded once more to write to you, I aim to inform you of many well known facts, and some, which until lately, I had intended never to relate; partly because I thought in themselves they did not deserve notice, and I did not wish to trouble you with them, and partly because I hate flattery, and dread the least appearance of it in myself. But most of all because that among the many evils which are in the world, and cause so much discord that of tale-bearing stands among the first in my abhorance, perhaps because it is so nearly connected with lying & deception, thro' which I have suffered so much for five or six years past; but I think a discerning mind will readily discover (in the sequel) that I am necessarily driven to de-

send myself with the weapons of truth against the cunning, crafty, deceptive insinuations as well as the bare-faced falsehoods of that generation that curseth their father, and doth not bless their mother; that is, that you may see [if you have confidence in my assertions] that he who has cunningly managed to instill into your mind the unfavorable opinion which you have of me and the old church in Southold, is a deceptive character, and in consequence not to be depended upon. * * *

There is one thing I wish you to keep in mind while reading the following narrative viz: the *proceedings and decision* of the Association, with regard to the *two parties*, each claiming to be the *Baptist Church* in Southold. I shall first proceed to give you a short sketch of the situation of the church when Eld. James came into the place. The church was at a very low ebb, so that there was no meeting kept but our monthly church meetings, there was not any difficulty in the church when he came, otherwise than being harassed with the misrepresentations & false reports of the Rocky Point party, and now and then there would be a letter from that party, addressed to the Brethren at Sterling and Cutchogue, disclaiming [indirectly] any idea of our being a church, and sometimes offering to call a council and to abide the decision of that council, and sometimes threatening that if we would not comply with their requirements, they would injure us by making known to the public &c.; professing at the same time great regret to be obliged to do so, when in truth they were and for some years had been trying to destroy the church and particularly my character, by their false reports, in order to build themselves up. O Elder Parkinson, if you had known the accursed spirit by which this party has been led for four or five years past you would not have written to me as you did. But the church often informed them [both before and after Elder James came into the

place] that she stood with open door to receive them, one or two, or more who would give satisfactory evidence to the church of their christian meekness; and this the church was unanimous in, with the exception of one woman, who never attended a church meeting after she was restored to the church, and who stood as an outlet to the church for about two years, and a tool for the Rocky Point party to work with, and for Elder James after he came here, and who ought to have been called to account for her not attending church meeting long before; was winked at on account of her husband's requesting to let her alone, hoping that she would see better of her own accord; but I was aware that she was doing the church an essential injury all the time she stood so; but it was evident that nothing would answer the purpose of that party and their counsellors, but for the church to give up the idea of being a church and fall upon equal ground with them, and in so doing acknowledge that we were all in an equal wrong together, [all which we could not in conscience do,] and then the majority would have the power to build up just such a church, on just such ground, or faith as they wished for, which Elder James, by his cunning has partially done, and where then would the minority have been? They could not have joined them as you will see in the sequel. But notwithstanding all the bad council of Arminian Ministers from New England and private members of the same cast, who moved into the neighborhood together, with all the false reports and misrepresentations against us, and particularly against me, there were four restored to the church from the Miller party, and I believe if it had not been for bad counsellors, that the christians among them would have now been in the church.

(To be continued.)

PHILANTHROPY.

BROTHER BEEBE:—In a late No. of the "New York Standard and Statesman," I

find an article "*On the Philanthropy of the present age,*" well worthy a place in the Signs of the Times. The writer has plainly shown that it does not require an Eagle's eye to discover that the Benevolence or Philanthropy of the present day is altogether of a selfish nature, when stripped of its thin covering which it has ingeniously contrived to selter itself behind. How very plausible its pretensions in endeavoring to send the Gospel to convert the Heathen. In endeavoring to supply the whole world with the Bible. In training up young men for the Gospel ministry. In giving the young a moral & religious bias, and in endeavoring to establish Temperance Societies in every school district in the State that we may become a temperate people. But how ready are all those when opposed in their course to cry out *infidel, drunkard, &c.* or in their own language "*Illiberality and malignity*;" which we have a striking instance of in the "New-York Observer," when speaking of Stephen Girard's Will. They say, Mr. Girard was born in a Catholic country and probably imbibed at an early age that aversion to Ecclesiastics for which Frenchmen are so distinguished, and like the majority of his countrymen probably never bestowed so much thought on religion as would enable him to discern the difference between Popery and Christianity. This (say they) we presume is the true explanation of what seems to be a singular instance of *illiberality and malignity.*" If ever there was *illiberality and malignity* in any writer, we have it in the above extract. For if ever there was a PHILANTHROPIST—STEPHEN GIRARD was one. If ever there was property *Philanthropically* distributed it was done by Stephen Girard. If ever there was an act of *Benevolence* in any man; it was in Stephen Girard. And if ever there was a *Pharos* erected to give warning to the people of the machinations of the Clergy; here it is in the College of Stephen Girard. What act of Philanthropy could a

man do : more, than to give all he had to the poor—and what act could a man do that would heap upon him more curses than the act of Stephen Girard, in excluding the Clergy or the *Teaching Priest* from any participation or station in his college. But how would the scene have been changed if Mr. Girard had given his immense fortune to the various Benevolent Societies of the day, so that these money-loving Priests could have had the privilege of fingering the cash. What a *pious* man would he then have been ; yes, he would have been hailed as a Saviour of mankind. And those ‘winged messengers’ [Tracts] would have carried the news to the most distant parts of the Globe, e’re this. But thanks be to HIM who rules and governs all things, that thousands of Orphan Children, yet unborn, will live to enjoy the *Philanthropy of Stephen Girard*. But I close to give place to the following.

L. L. VAIL.

From the N Y Standard.

“The last number of the New England Magazine contains a well written paper on the Philanthropy of the present age. It states, that the philanthropy of the present time is distinguished from that of former days by the following characteristics :—It is active ; the efforts to which it leads are all seen by the public eye ; it generates strife ; and it calls for few sacrifices. The writer illustrates his positions by apt examples and arguments, and his views are as just as they are clearly and ably elucidated.

We have before remarked, that the philanthropy of the present day is too often made use of as a marketable commodity, worldly applause being the consideration which is paid for it. It seeks its reward not alone in the consciousness of doing good, in the reflection that hundreds are made happy by its benefactions, but it is ambitious of popular honors and distinctions. In the common matters of life, in the struggles of business, it makes a parade of its goodness, and it has more than once endeavored to force its way into the arena of party politics. Meetings have been held in more than one place, to discuss the question, whether individuals opposed to temperance reform are entitled to the suffrages of the people as candidates for public offices. We are far from accusing the intelligent or the truly zealous leaders of the temperance cause as being concerned in attempts to form political parties. As enlightened men, they must see that such a course will necessarily fail, and as liberal men, they would scorn to coerce individuals into the

support of their doctrines, by placing them under the ban of political proscription. But it is one of the consequences of the present system of philanthropy, of the excitement which it seems necessary to raise, that it may enlist in its support the feelings of the community, that it is too liable to be prostituted to base uses by the fanatic and the designing. It appeals to popular feeling ; seeks to operate upon the mass of the community, and it is perhaps a necessary consequence of its extended sphere, and its action upon all classes, that it is liable to be diverted from its original object, and made to subserve the purposes of unprincipled men.

To give currency to any new system of charity, and to obtain for its support a large portion of the suffrages of the community, there must be the influence of example ; great names must be made use of to give it the stamp of authority ; its acts are necessarily exposed to the light, and its actors, from being constantly before the public eye, are apt to become philanthropists by profession, to glory in seeing their name embazoned on the covers of tracts and reports, and in being trumpeted as the leaders in the grand cause of the amelioration of the human race.

It may be that as a matter of policy, the ostentation of modern philanthropy ought not to be discouraged. Heartless and selfish men who have little sympathy for the distresses of their fellow-beings, who close their purse strings at the calls of charity, may be induced to open them when they find that the pecuniary outlay will purchase them a good stock of popularity. Besides, emulation is excited by this display of good works, an emulation it is true as selfish in its foundation, as that which governs men in the meanest struggles of common life, but which however worthless its origin, may be made productive of much good to mankind. As we agree with honest Sancho, that we should not look a gift horse in the mouth, for the same reason, we are not disposed to question the motives of these public functionaries in the cause of philanthropy. We consider their donations as so much gained to the cause of charity, and we are thankful.—Whether their works spring from a spirit of vanity, or from a heart overflowing with kindness to their fellow beings, is beyond the sphere of human penetration to discover, but we do say, that under the present system of philanthropy, got up and sustained as it is by excitement, there is a strong temptation, to the gratification of worldly ambition.

The philanthropy of the present day, as it is active, so it is wide in its objects and its operations. It has a hundred different ways of diffusing its doctrines and its bounty, and the sums which it assesses upon the community to carry these objects into effect, are enormous. Its ambition is to do things on a grand scale, and in its anxiety to accomplish great results, it neglects small matters, of trifling character by themselves, but collectively of importance ; it triumphs over space, & extends its bounty to the farthest corners of the earth, while it too frequently overlooks the calls upon its charity from those who are

immediately before its view. We verily believe that more money could be raised at a public meeting for the support of education in Greece, than for the same object in our own country. The charity of the present day, is in a direct ratio with the distance to which it is to travel. It is too much of a traveller. In seeking for objects on which to bestow its bounty, it looks with an eagle eye into the distance, while it is blind to that which is immediately before its nose. Is it not sometimes the case, that its great exertions produce re-action, that the public mind weary with being continually overstrained, forces itself back into its original position, and refuses to be again moved? Agitation, come in what shape it may, must be brief.

This may be an unamiable view of the philanthropy of the present day. But we are satisfied that it is a just one. In the language of the *New England Magazine*, "the philanthropy recommended by the Providence of God and the Gospel of his Son, acts by persuasion, and not by compulsion; it admonishes without bitterness; relieves without ostentation; and the freedom of opinion, the freedom of conscience, and the freedom of action, which it covets for itself, it unhesitatingly allows to others."

These are hardly the characteristics of the philanthropy of the present age.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday Feb'y. 19.

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No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

PANTING FOR CASH.

[From the *Christian Watchman*.]

Concluded from Page 63

ELOQUENT APPEAL FOR EDUCATION.

Extract from the Annual Report of the Directors of the Vermont Branch of the Northern Baptist Education Society, Oct. 1833.

Thus with the increase of its beneficiaries, the society has, in an equal proportion, increased its ability to sustain them, acquired a stronger hold on the sympathies of the denomination, and received an onward impulse, which promises to carry it forward, with augmented efficiency in the accomplishment of its benign and holy purposes.

Young men assisted.

The number of beneficiaries on the funds of the society, at the last annual meeting, was eight. Six of these were transferred soon after to the

Parent Society, agreeably to the request of its secretary. Nine have been received during the year; making the number now under the patronage of the Branch, *eleven*. Of these, two are in college, and the remainder in different academical institutions. From all of them, the Board have received satisfactory testimonials of religious character, promising talent and respectable proficiency.

The Parent Society and its branches have raised during the past past year, \$8499 99; an amount which exceeds the receipts of the preceding year by \$2198 54. The whole number of young men now under the patronage of the Northern Baptist Education Society, and of its several branches, is 143. Of this number, 23 are in Theological Institutions—34 in Colleges, and the remaining 94 in various branches of preparatory study.

Young men panting for the work.

In addition to the number now already under patronage, the Board have ascertained that there are, belonging to the denomination in this State, more than *thirty* young men of devoted piety & superior talent, whose hearts are burning with desire for the sacred office, and who are prevented from commencing an immediate preparation for it, only by their extreme indigence and the want of suitable encouragement. To these interesting sons of the church, the Directors wish to extend a parental hand, draw them from the obscurity which covers them, and place them upon a course of intellectual and moral training for future usefulness in the Christian ministry. And this, relying on the blessing of God, and the benefactions of their brethren, they are resolved to do. That it can be done, they are fully convinced. Nothing but vigorous and systematic exertion is wanting to its complete accomplishment. Let prompt and thorough measures be adopted to arouse the denomination from its slumber—let pastors do their duty—let them press this subject strongly and repeatedly upon their people, and hold up before them the wide-spread and appalling destitution of competent ministers, till apathy itself shall feel, and avarice melt into benevolence—let auxiliary societies be formed in every congregation—let every member be enlisted in the enterprise—let the rich and the poor, the high and the low, youth and beauty, manhood and old age, bring each their offerings, according to the ability which

God has given—and the work can be done—speedily, successfully, gloriously done.

But if it can be done, ought it not to be done, and to be done now? To this question, the Board consider the astounding fact, that in the United States there are two thousand, four hundred and twenty six destitute Baptist churches, and more than fifty in Vermont alone, as a sufficient answer. These churches must be supplied with pastors, or they will soon become utterly waste, their very names will perish, and the fire on their altars will be extinguished forever. And they must be supplied, too, with efficient and well instructed pastors, for no other kind of ministry can adequately meet their wants.

The Prospect before the Baptists.

And hence we are reduced to a single alternative, either to furnish our churches with educated pastors, or to retire from every inch of ground we now occupy, surrender our children to the influence of other denominations, and abandon to the bittern and the owl our deserted sanctuaries. If then, there is this alarming deficiency of qualified ministers, ought not the object contemplated by the Board to be effected? Shall we cast from us, with reckless hand, those precious gifts for the bestowment of which, we have long been supplicating the Lord of the harvest; and by our neglect and indifference compel the numerous young men, whom God has raised up in the churches and in whose bosoms he has kindled a heaven-born desire to become heralds of salvation, either to stifle their convictions of duty, or engage in some secular pursuit. * *

Appeal to Conscience.

And ought not these minds to be rescued from the darkness which envelops them, and sent forth, moulded and refined and beautified by the plastic hand of education, to enlighten and bless mankind? None but the covetous, the ignorant or the envious will deny it.

If then, as has been shown, the work can be done, and ought to be done, the Board, in conclusion, would address to the conscience of every Baptist in the State, the momentous and decisive question, *Shall it be done?* Shall they be sustained in their effort to extend the patronage of the Society to every applicant of suitable character; or must they say to them, We cannot aid you; you must look for help elsewhere; or renounce at once all your cherished hopes of being useful in the ministry? Let each mem-

ber of the denomination consider that he is personally responsible according to his means, for the cultivation of those gifts with which God has endowed his church, and that if any of them are lost to Zion and the world, through his neglect, his soul must bear the guilt at the judgment day. Let him listen to the loud and importunate appeals for labourers in the gospel field, which come on the wings of every wind, from the four quarters of the earth; let him remember that the destitution under which we groan, is every moment increasing; and that after a little more sleep, a little more heedless indifference, and a short, transient space of languid indecision, the present auspicious season will have passed away and ruin, with a step as sure as time and as fatal as death, will come in all its might upon our slumberings, and consign our churches to a state of desolation and night, compared with which all that they now experience will be accounted as nothing.—Let him think of this, and then, in the fear of God and in the view of the tribunal of eternity, say, *what he will do.*

REMARKS

Perhaps by some of our readers, an apology may be thought necessary for occupying so much of our paper with the above extracts, while we have on hand many valuable communications from our Brethren, which are more in accordance with our own views.

Were we seeking an exemption from the sneers of the nominal Baptist of our day, or from the persecuting spirit of the age in which our lot is cast, we would endeavor to persuade ourselves that it were sufficient for us as Watchmen, only to cry 'Peace' and as publishers of the "Signs of the Times," to notice only such signs as portend peace. But such is not our object.

When the project of a Theological Seminary was first whispered among the Baptists of America (as we can show by certain documents now on hand) the object was said to be, merely to assist such illiterate Brethren as were laboring in the ministry under great disadvantages from the want of a proper knowledge of their mother tongue, and the idea of making ministers for the Lord, was disclaimed, until the churches of our denomination should be better prepared to receive such a sentiment.

Those who would at that early period venture to express a doubt of their utility, or a fear of their becoming a *machine*, to supersede the work

of God, in raising up and thrusting into his harvest men after his own heart; were accused of evil, surmising &c. But the denomination consented, Theological Schools have been established in every state where Mammon abounded.—The little inoffensive *Grammar School* has become a Giant! and the Institution which promised to teach illiterate young ministers the English language, has now become the mint, for coining such articles as A. M's. D. D's. Revd's. Professors &c. &c. and the *Beast* whose horns were like the Lamb, now gives utterance to the voice of a *Draggon*.

In the above extracts from their report, we have an out line of their feelings, and of their pretensions. They tell us that they could not relinquish their enterprise, for they felt themselves sacredly called to the high and holy work of supplying the *world* with an efficient ministry!! What an extraordinary call this must have been!! A call to supply (not the church but) the *world*, with, (not a set of illiterate Fishermen, but) an efficient ministry. But from whence this important call? They tell us that it is from conscience first, from God next, & then from more than 2000 destitute churches at home, and unnumbered Heathen abroad?

What a remarkable coincidence in the calling of these GREAT MEN. That their conscience, their god, the churches and the Heathen should harmonize in one simultaneous call. What were they that they could resist such a powerful call as this, to the work of supplying the World with such Ministers as the world could be pleased with!

Hence from their own report their business is to supply the world, (not the church.) God has pledged his veracity that he will ever supply his church with Pastors after his own heart, and according to his promise he has called into the work from time to time, such men as he will own and bless, to the edification and comfort of his people, but they are a very different class of preachers from those pronounced by the Committee "efficient." God has chosen the weak and foolish of this world—they call the wise and strong. God qualifies those whom he calls, and they profess to qualify theirs. God thrusts his ministers into his vineyard to labor.

Their ministers are hired out to Missionary and other worldly Societies. God causes his ministers to preach Salvation by grace—they

teach theirs to preach Salvation by works, as is abundantly shown in the above specimen.

Young Men panting for the work.

How would this language have sounded thirty years ago? Had it then been predicted that in Oct 1833. The world, the churches, the Heathen, and God himself should look to a committee of men whose breath is in their nostrils, creatures of yesterday, who know nothing, to supply the world with an *efficient* ministry. Young men—said to be *sons of the church, panting for the work*; of course supposed to be called of God to preach his Gospel. Yet all must wait, until this powerful monied institution can supply the number required.

But to the prospects before the Baptists.

The committee have the assurance to say WE are reduced to a single alternative, either to *furnish* our churches with *educated* pastors, or to retire from every inch of the ground we now occupy.

What daring arrogance! What blasphemous reflections upon the name, attributes, and work of God! What bold contradiction of his holy word. Christian reader let me ask, Does not chill horror dart through your very soul at the sound of such defiance of the word of God?—Yet tell it not in Gath! These very men are applauded by all the popular religious periodicals in our country—and many there be who love to have it so.

We have inadvertantly extended our remarks far beyond our intention, the article needs no comment—our object in copying it into our columns was to show from their own testimony what a mass of corruption they embody, and then to inquire, Can such fountains send forth pure water?

One word more and we leave the subject. In their appeal to conscience, they brand with their usual epithets—Covetous, Ignorant, and Envious &c. all those who will reject their theory, and still adhere to the Gospel of Jesus Christ.. All who will reject their damnable heresies, and remain contented with the Faith once delivered to the Saints.

We do hope all our readers will turn back and read from the commencement of these extracts which commence on our 63d page.

Let none say that we have quoted them unfairly, or that we have extracted the most exceptionable parts of their report, for these extracts

were selected by the Editor of the *Christian Watchman*, (so called) a professed Baptist paper printed in Boston, as the very cream of the report and by them Headed "Eloquent appeal for Education."

GENERAL MEETINGS.

There appears to be a disposition manifested by our Old School Brethren in various parts of the country to encourage a mutual interchange of sentiment, to take sweet council together, to walk to the house of the Lord in company, not for the purpose of trying experiments upon the Holy ONE, nor with the expectation of aiding the Lord in the conversion of sinners.

When the children of Israel had departed from the Law of the Lord, and committed lewdness upon every high Hill, and under every green tree, when they burned incense upon altars of Brick, (in violation of the command of God.) When the number of nominal Israelites exceeded that of the stars, for multitude, and the true Israelites were but a remnant according to the Election of grace, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a Book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii, 16.

We had the pleasure of attending a meeting of this description, on the 5th and 6th inst., and of enjoying a precious interview with a number of Brethren from various parts of Zion, assembled with the church at Olive, in Ulster Co. N. Y.—owing to the unpleasant state of the roads, there were not as many brethren present from a distance as had been expected. But the meeting was refreshing—the conversation edifying, and the preaching during the meeting was like Moses' two *silver trumpets*, of a whole peice.

After the meeting was dismissed and the br'n. had gone every man to his tent—a letter anonymously signed was found lodged in the pulpit demanding the signification of the term *Arminian*. The substance of this letter has been forwarded to us by a brother who wishes us to explain the matter.

In our use of the term Arminian we mean all such as believe that man, or men can possibly aid in the salvation of souls.

This term was applied to the followers of *Arminius*. (A professor at Leydon,) and by general consent it has been subsequently applied to

all such as deny the doctrine of divine sovereignty in the work of grace—and who hold the Doctrine of a General Atonement, Offered salvation, Human ability, Human virtues, &c. &c. as these sentiments are held by all the Protestant daughters of Mystery Babylon—we apply the term to them indiscriminately. The doctrine of human merit, however, did not originate with *Arminius*. It was first whispered to the progenitors of our race in the Garden of Eden, that they could by their works become as Gods &c., the same doctrine was attempted to be enforced by coercive measures by Adam's first born, and has existed from that early period until the present.

The Editor of this paper was born an Arminian in the full sense of the term, and had he not been born again, he would have sunk down to Hell in the full belief of that doctrine. Hence he has nothing whereof to boast, "Boasting is excluded, not by the law of works, but by the law of faith.

To Correspondents

We have communications on hand from Brethren Drake, Woodward, Garrison, Westervelt, Trott, Barton, Zoar, and some others, which will receive due attention soon.

RECEIPTS.—David Campbell \$1. Elder Levi Streeter \$7. Deacon P. Winchel \$15 50. H. Winchel \$1. T. G. Frost 50 cts. Chas. Wheat \$1. Coleman Stowers \$5. George Drake \$4. E. Howell \$1. A. Holmes Esq. \$3. J. Denton \$10. Smith Rider Esq. \$1. G. Beach \$1.

A very capital painter in London lately exhibited a piece representing a fryar habited in his canonicals. View the painting at a distance and you would think the fryar to be in a praying attitude: his hands are clasped together, and held horizontally to his breast; his eyes meekly demitted, like those of the publican in the gospel; and the good man appears to be quite absorbed in humble adoration and devout recollection—But take a nearer survey and the deception vanishes; the book which seemed to lie before him, is discovered to be a punch bowl, into which the wretch is all the while in reality only squeezing a lemen. How lively a representation of an hypocrite!

MARRIED.

At Walkill, on Saturday the 1st inst. By Eld. G. Beebe, Mr. *Ira Horton*, to Miss *Bede Jane*, daughter of Jeremiah Cox.

At Olive, on Thursday, the 6th inst. by the same, Mr. *Levi H. Terwilligar*, to Miss *Catherine*, daughter of Jacob Winchel.

At New Vernon, on Saturday the 8th inst. by the same, Mr. *Thomas G. Smith*, to Miss *Sally Ann King*.

At New Vernon, on Wednesday the 12th inst. by the same, Mr. *William Miller*, to Miss *Elizabeth J.* daughter of Benjamin Montanye.

POETRY.

From the *New England Review*.

THE CITIES OF THE PLAIN.

Away from the ruin—oh hurry you on,
While the sword of the angel yet slumbers
undrawn!

Away from the doomed and deserted of God:
Away, for the spoiler is rushing abroad!

The warning was spoken—the righteous had
gone,
And the proud ones of Sodam were feasting
alone;

All gay was the banquet—the revel was long
With the pournig of wine and the breathing of
song,

'Twas an evening of beauty—the air was per-
fume

The earth was all greenness; the trees were all
bloom:

And softly the delicate viol was heard,
Like the murmur of love on the notes of a bird.

And beautiful creatures moved down in the
dance,

With the magic of motion, and sunshine of
glance;

And white arms wreathed lightly and tresses
fell free,
As the plumage of birds from some topical tree.

And the shrine of the idol was lighted on
high,

For the bending of knee and the homage of eye;
And the worship was blended with blasphemy's
word,

And the wine-bibber scoffed at the name of the
Lord!

Hark, the growl of the thunder; the quaking
of earth!

Woe, woe to the worship, and woe to the mirth!
The black sky has opened—there's flame in the
air,

The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where
the song

And the low tone of love had been whispered
along;

For the fierce flames went lightly o'er the palace
and bower,

Like the red tongues of demons, to blast and
devour!

Down, down on the fallen the red run rained,
And the reveller sank with his wine cup up-
drained;

The foot of the dancer; the music's loved thrill
And the shout and the laughter grew suddenly
still.

The last throb of anguish was fearfully given;
The last eye glared forth its madness on heaven!
The last groan of terror rose widely and vain,
And death brooded over the pride of the plain?

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SIGNS OF THE TIMES.

[Vol. 2.] Debated Exclusively to the Baptist Cause. [No. 7.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. MARCH 5, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.
Near Lexington, Ky. Jan'y. 31.

DEAR BROTHER BEEBE :

Since I last wrote you, I have felt more encouraged than for years past. I trust we have experienced a refreshing from the presence of the Lord. Three of the churches I supply have had additions within the present month, I Baptised two on first Lord's day, three on the third, & two on the fourth Lord's day—all upon profession their faith in the Lord Jesus: we require something more than a *bare assent* to the truth that Jesus is the Son of GOD; each of them related all that we could ask, in order to full fellowship.

Thus you discover that preaching the Doctrine of Sovereign, Reigning Grace, so far from hindering the gathering together of the ELECT, into the Churches (as is contended by some) it encourages the

"Helpless and poor, to Jesus to come,
"Nor hope to bring a perfect thought."

For with him there is *for such* Mercy and plentiful Redemption. It has often been said of us, that the rigid course we pursue in examining Candidates for Baptism, will operate as a hinderance to young Converts who may be seeking an Asylum with us.

I have yet to be convinced, that *Heaven-born*, and *Heaven-taught* souls object to a critical search after *fellowship*, without which we have no disposition to increase our

number. There is considerable excitement amongst the members of those churches belonging to what is called the "General Union," but which would more appropriately be styled *General dis-Union*. In our vicinity the frequent applications to join our Churches by letter and examination, I consider a good omen. The practice of our Churches, is to read our declaration of Faith at the introduction of every Church Meeting, and no one is received into fellowship who does not profess to receive cordially our declaration of faith and practice. Hence you may account for the unprecedented oneness of sentiment prevailing in our Association.

Perhaps there is no section of our country where the same means have been resorted to, to arouse prejudice against a body of people, which have characterized a number of the General Union Baptist against the Particular Baptist in this Country; and those efforts have been but too successful where there is no Particular Baptist Ministry. But where our Ministry visit these sections, they are by many *received cordially*; and frequently greeted with:—"This is the Doctrine our souls feed upon, and you are not the people we have been taught to believe you were!

The crisis is at hand when I conceive another split amongst the Baptist is inevitable; an event I much desire to see, forasmuch as I consider it indispensable to the production of harmony of sentiment from whence flows Brotherly love and affection amongst professors. Indeed there is little of what

I denominate Gospel fellowship existing among a large portion of the Baptist in Kentucky, hence a division, if such division shall throw those who harmonize in sentiment together, should be ardently desired by all those who love the cause of our Redeemer. Our Association stands firm, and uncompromising in the Doctrine of the Cross, and in her opposition to the *trickery of the times*, combining Schools, Societies, Conventions &c. in which the errorists of our day would seem to think they are *helping the Lord to build up his Kingdom upon the earth*. I wonder whether they have ever thought of Uzza and the Ark? Or of David's declaration, "Except the LORD build the House they labor in vain that build it; except the LORD keep the City, the Watchman waketh *but* in vain." Ps. cxxvii, 1. It is confidently believed there is not to be found in our Ass'n. one dozen who are favorable to these establishments; and yet the Lord seems to prosper us: *without the use of such means*. One of the Churches I supply was constituted about eighteen months ago with six members, in the midst of a Baptist Church composed of more *pliable materials* and surrounded by several other Baptist Churches of the *General Union Stamp*, besides a variety of other denominations from whom the little Church has had to encounter opposition to a considerable extent, and yet, requiring as she does, a renunciation of all connexion with, and fellowship for the popular societies of the day; she has quadrupled her original number, and her prospects are brightening daily, for a further and more extensive increase.

I must desist as my paper is nearly full.

Yours &c.

THOMAS P. DUDLEY.

FOR THE SIGNS OF THE TIMES.

Piscataway, New Jersey Jan'y. 24

BROTHER BEEBE:—I desire to feel grateful to a covenant keeping God, that I have not been cut off in my sins; and that I am still a living monument of his mercy,

although His afflicting hand lies sore upon me, wherein I am deprived of the use of my legs, by a swelling on my knee, which I fear is incurable, and sometimes the thoughts of spending the remainder of my days in such a situation appears more terrible than death itself, but I would that this murmuring spirit might be hush'd in eternal silence, for I know that the Judge of all the earth will, (and consequently *must*) do right, and if I am a child I must expect chastisement, whereof all are partakers; for in faithfulness he doth afflict his children, to wean them from this present evil world, that they may be partakers (experimentally) of his holiness. But let me be what I may, I feel sometimes to say with the Psalmist. It was good for me that I was afflicted, for before I was afflicted I went astray, but now I love thy law, even the law of the spirit of life in Christ Jesus. And again, "O praise the Lord for he is good, for his mercies *endureth* forever," Psalms cvii, 1. "For he that dwelleth in the *secret places* of the Most High, shall abide under the shadow of the Almighty," Psalms xci, 1. Now my Brother, you know from the number of subscribers, that the (Signs) are not very popular in this place, yet some of the brethren say, (and I think believe) that the doctrine they exhibit is purely Bible; and are anxious to get a peep into them occasionally, but such is the opposition against your paper here, that whoever advocates it, his moral, and religious character must stand fair indeed, if he escapes the stigma of approbrious names, but commonly in the aged it is imputed to childishness, in youth, and middle age to ignorance. But notwithstanding what others may say, my soul has been fed from time to time, in perusing the various communications from brethren far and near, exhibiting so much of the simplicity of the Gospel, learned only through the small still voice, that spake to Elijah, while the various other publications of the day, so

popular among us, exhibit little else but wind, earthquake, and fire; but we are told, that the Lord is not in them,—that is, in a way of mercy, See 1 Kings xix, 11, 12. Hence they profess great benevolence, in proclaiming the gospel on an improved plan, and through their *wind* of error, may seem to shake for a season the very foundation of a sinner's hope, yet I rejoice that there is a small still voice that speaks louder, and more effectual unto salvation, than ten thousand thunders proclaiming wind, earthquake, and fire only. Although the general character of the Signs (meet my approbation, yet there has been some things published, which I had much rather, had been committed to the flames, particularly the Fable of the dialogue between the Pope and the Devil,* and as we profess to stand aloof from fables, whether in the form of [Tracts] or otherwise, we put a weapon in the hand of the enemy by so doing, I do not write this, so much to *blame* as to *caution* you my brother, for I know, as long as you are not divinely inspired, your productions must savor of imperfection—but some may infer from this, and say, wherein does this publication excel others, seeing all are imperfect; but many such know, that there is a vast difference between imperfection and error, while the former implies an habitual aim, or desire to be perfect, although we do not expect it in this world; the latter implies a state of *reprobation*, or one, whose person and conduct has not the *approbation* of Jehovah, and described by the Apostle, as running *greedily after the error of Balaam for reward*, See Jude 11. I have been pleased to see with what moderation, [some cases excepted] you have rebutted the more gross errors of modern things; truly you need to be as wise as a Serpent, and as harmless as a Dove, to maintain a

*The Dialogue alluded to was copied into our paper in the absence of the Editor without his knowledge. The remarks of Brother "D" accord with the views of the Editor on that subject.

straight forward course amidst the tumultuous noise, and religious hubbub with which you are surrounded, and to maintain a meek, but firm stand, against open and avowed Arminianism. But I consider Arminianism in disguise, or that which comes very near the truth, and is not, to be far the most dangerous, for it is this that has caused the greatest difficulty among Old Fashioned Brethren of late—and this appears to be the snare into which many good meaning brethren have been caught, while off their guard, or on forbidden ground; in the mean while have been hoodwinked with the veil of popularity, and now they imagine they are laboring in the cause, and running the race for the heavenly prize. But it is evident, that they are only carried forward by the current, and rapidity of the stream in which they glide, (*viz*: popular religion.) Now this stream has increased much in rapidity of late, on account of the frequent thunder storms of error, and almost constant showers of plausible argument, pouring down in every quarter of the land, and threatening an almost instantaneous deluge, to all who are not disposed to follow the current; and this is what many suppose to be a prelude, to the millennial glory of the church, and the end will be a world full of christians. I recollect of hearing a sermon on this subject, some time since, when the preacher seemed to be elevated at the thought, that at that day, there would be none remaining on earth, but those that loved and feared God, I thought I should like to ask him a question, *viz*: where Gog, and Magog was to come from, at the expiration of the latter day glory? The truth is, in my view, the Saints will be but a handful in that day, when compared with the unregenerate, and as Satan is to be bound a thousand years, that he cannot go out to deceive the nations, there will be no lo! here's, and lo! there's, and the world being deprived of their leader, and under such restraint, that there will be no opposition to the truth in

any way or form, consequently pure, true, & undefiled religion will run and be glorified by all the Saints, from the rivers to the ends of the earth, and the dog of Hell cannot wag his tongue, to disturb the repose of one of the least of the flock of Christ, while Jesus (not personally for the Heavens must receive him till the consumation of all things) but manifestively will dwell in Zion, and then will the Saints appear honorable indeed, for they will be Kings and Priests unto God, and to the Lamb, and shall reign with him a thousand years, not individually, but collectively, for man's days are set to three score years and ten—and then Satan must be loosed for a little season, and he will go up, and gather together the nations of the earth, Gog, and Magog, an innumerable company covering [as it were] the breadth of the earth, and shall compass the camp of the Saints [comparatively a little flock still] and the fire of the wrath of God shall consume them &c. See Rev. xx, Chap. I cannot say with many, that the Signs are gaining ground in this region of country, for one of the small list from us, wishes to take them no longer, viz: S D, you will therefore discontinue his paper at the expiration of the year; hoping & praying that truth may be richly displayed throughout its pages. It certainly is a day [in my view] that calls for something of this kind, particularly to unveil, or remove the deceptive gloss, frequently put upon the inventions of the day; but this should be done without sarcasm, or ridicule, and on the other hand, to exhibit truth, in a plain, clear, and impressive light. The exhortation of the Apostle is, to speak evil of no man, and yet, rebuke them *sharply* that they may be sound in the faith. This is called by many a day of great light; well, I confess that it is in natural things, and the wisdom of this world is rising nearer, and nearer the summit of its glory, and great efforts have been, and are now making to amalgamate it with

the wisdom of God; but men may stir, and stir, and stir, with all the sticks of popularity, till generations are worn out in the fatigue, and they will find that their materials are still heterogeneous, yea, I very much doubt, whether they will ever be found together in the same mortar; for it is written, that the *wisdom* which cometh from above is first *pure*, [no alloy ever has, or can be moved with it] then peaceable, gentle, easy to be entreated, full of mercy and *good fruits*, without *partiality*, and without hypocrisy, James iii, 17. I cannot conceive, that a persons' attending to natural, rational, or even moral light: brings him any nearer to *spiritual light*; but rather if possible, removes him more remote, by swelling the pride of his heart, and thereby strengthening that fixed enmity that exists between him, and a God of sovereign love. At the same time I insist, that natural, and moral light are good in their place; but let none conclude, that when they have attained these, they have ascended so many steps nearer to Spiritual things, for it is evident, that knowledge in these things puffeth up, while charity edifieth, and then, though we had the wisdom of Solomon in the knowledge of natural, and moral things, yet being destitute of the love of God, we would be still reprobate concerning the faith. Now my brother, you may make what use you please of this letter. I do not feel myself competent to write for public inspection, yet I am not ashamed that my views respecting *popular religion*, should circulate from Maine, to Georgia, for I know, that the religion which I have professed never will be popular, & that the Saviour which I have professed to love, will continue to be as a root out of a dry ground, having no form nor comeliness to all excepting the remnant according to the election of grace, and I do not feel alarmed, that the Devil, or any of his agents, are a going to be the eternal destruction of one who was chosen in Christ from

before the foundation of the world, for the foundation standeth sure having this seal, the Lord knoweth them that are his, and the redeemed of the Lord shall return, [if not to Zion on earth in all cases] yet to Zion above, with songs and everlasting joy upon their heads; and sorrow and sighing shall flee away.

May grace, mercy, and peace follow you and the Israel of God, both now and forever. Amen. I subscribe myself yours in the faith of the Gospel.

GEORGE DRAKE.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The following is a parody on a communication published in the New York Observer—signed M. S. or a translation from the original partial religion of the *Roman Church, alias, Benevolent Societies* of the day, into the true impartial religion taught in the Bible.

“There is nothing of which I am more perfectly certain than that the religion of the church of Rome,” or of the Benevolent Societies of the day is not the religion taught in the Bible. You say Mr. M. S. that you “do not care what it is.” I do care, and I do say, it is not Bible religion, but is of its *father the Devil*. “How can they be the same when they differ so widely? Midnight and noon are not more unlike—I will specify one point of difference.” The religion of the church of Rome, or the Benevolent Societies is *partial*. It “is a respecter of persons.” The religion taught in the Bible “is the very opposite of this. and not only is the “religion of the Benevolent Societies,” partial, but its partialities are all in favor of the *rich*. Now the religion taught in the Bible, “if it leans in any direction, it inclines towards the *poor*. It was one sign that the Messiah was come in the person of Jesus of Nazareth, that the poor had the Gospel preached to them.” It seems “they were not overlooked” at that time as they are in these benevolent times.—

“Hearken,” says one, “Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he has promised to them that love him.” “The poor had never such a friend as Christ. He was himself poor. So poor was he, that he had not where to lay his head. No lodging-place at night,” was found for him in the Inn. “The poor are peculiarly his Brethren. And think you then, that he has opened a wider door of entrance into Heaven to the rich than to the poor?”—Think you Mr. M. S. that the rich man by contributing his money to the various Benevolent Societies, “will more easily obtain admittance into the place of his glorious presence? I do not believe it. But this is what the religion of the Be'vt. Societies teach. It “preaches better tidings,” more conspicuous situations, higher seats in the Synagogue “to the rich than to the poor. But I must make this charge good against the” religion of the Benevolent Societies. “I do it thus—according to their creed, all” those who do not contribute to the Benevolent Societies, like the church of Rome, which believe after the souls leaving the body it will go to Purgatory. They call upon us to “contribute our money to replenish the Treasury of the Lord,” and say they in the language of Dr. Beacher, it will “SAVE MILLIONS FROM GOING TO HELL,” and the Rev. Mr. Judson says, it will save “MANY PRECIOUS SOULS FROM THE QUENCHLESS FIRE OF HELL.” Thus it is proven that the poor cannot obtain an entrance into Heaven as easy as the rich, as there is no other way pointed out by the religion of the B. Societies to obtain salvation other than contributing the cash. “Christ’s sacrifice does not give rest to the soul according to the” religion of the Benevolent Societies, unless there is a sacrifice of *cash* added to it. The Roman Priest says, give us money and we will relieve the soul from Purgatory. The Priest of the Benevolent Societies, says, give us money and we save the soul from *going to*

Purgatory. Now do you not see the advantage money gives a person in obtaining salvation both in the church of Rome and in the Benevolent Societies. "I wonder any poor man should think the" religion of the Benevolent Societies the religion of the Bible. What did our Saviour mean when he said: "How hardly shall they that have riches enter into the Kingdom of God." According to the Catholic, and Benevolent Societies doctrine, they are the very men that enter most easily. They having the where-with-all to purchase indulgences and masses. It is the poor, according to this scheme, that with difficulty enter in." The poor according to the Catholic religion: "have to serve their time cut in Purgatory; whereas the rich can buy their time off." So it is with the religion of the Benevolent Societies, they can pay their money and keep from going to Purgatory. "But is the thing managed in this way? Are not masses said for all that die in the Catholic faith? Yes, there is a day in the year called All-souls day, (it comes on the 3d of November, alas for the poor Catholic who dies on the third, for he has to wait a whole year for a mass;) when all of them are prayed for." But is the thing managed in this way by the religion of the Benevolent Societies? Yes, there is a day in the year called *Thanksgiving day*, it generally comes on the the second Thursday in December in this State, and is held annually in the different States, agreeable to *usage &c.* Alas for the poor who have to wait a whole year before they can publicly thank the Lord for his goodness, and then the Lord is informed they cannot thank him for any more of his mercies (*that is by proxy*) till the next year. But to return—"I do not believe that it is the religion of the Bible" that makes this distinction in favor of the rich. I believe that Christ brought as good news from Heaven to the poor as to the rich. I believe that every blessing which he has to dispense may be bought without money, and without price

—See Isa. lv, 1. There was poor Lazarus, I reckon he went to Heaven as soon after he died as he would have done if he had millions of money to leave the church of Rome, or to Benevolent Institutions,— "And I reckon the Angels were as tender and careful of his soul as if he had been clothed in purple and fared sumptuously every day." And I do not "think that Joseph of Arimathea, rich as he was, could have got to heaven any sooner than" poor Lazarus. I will close with a syllogism. The religion taught in the Bible "makes it as easy for a poor man to get to Heaven, as for one that is rich." This is my *major* proposition. Who dare dispute it? But the religion of the Roman church and of the Benevolent Societies "make it not as easy for a poor man to get to Heaven as one that is rich. This is my *minor* proposition. Now my conclusion is, that the religion of the Roman church, and of the *Benevolent Society*, is not the religion taught in the Bible. "Who dare deny it?" Dare you Mr. M. S. ?—I wait an answer.

LEBBEUS L. VAIL.

Goshen, Or. Co. N. Y.

FOR THE SIGNS OF THE TIMES.

The Rod of Aaron.

Among all the miracles flowing from Sovereign love, which Jehovah wrought for and in the midst of his chosen nation, this of the flourishing of Aaron's Rod, is none of the least. This miracle was to prove Jehovah's choice of Aaron, to the office of High Priest, as well as to confirm the Lord's choice of the House of Levi, for Priests and Ministers in holy things; and likewise to stay the murmurings of the children of Israel, for they were a rebellious people. But then we are to recollect, that the people were in some respects a typical people, and that the High Priest was typical of a better High Priest, and if in our searching the Scriptures, our minds are not led to behold something of Jesus our glorious High Priest,—we miss the chief

intent of the Holy Ghost. Several circumstances justify the assertion, that Jesus himself was typified by the rod of Aaron. First, this rod was for one House, Num. xvii, 3. So Jesus is the head of his Fathers house. Second—this rod was laid up before the Lord, veres 8—10; Heb. ix, 4. And our great High Priest is ever in the presence of God for us, he being the only one that could draw near to God on our behalf with a sacrifice adequate to make an atonement for the chosen nation. Third—Jesus bears the appellation “a rod” in Isa. xi, 1, and such a rod as is not to be found in all the Sons of God, possessing the fulness of the Spirit without measure and in all things he has the pre-eminence.

The rod of Aaron we are told budded, blossomed, and brought forth Almonds; in like manner does our antitypical rod.—He buds. Buds on a tree or branch, literally, are a *preparation* for bringing forth fruit; and here we must look back to the covenant engagement of the Son of God, and we shall find some valuable buds indeed. For what are his covenant engagements but preparations for bringing forth fruit? As his covenant is ordered in all things, it contains what he had to do, what he had to suffer, what qualifications he should possess both for doing and suffering, what office and characters he should sustain, & what the glory that should follow.

2d. He blossoms. The blossoms is nothing more than the bud expanded—to blossom therefore is to open wide the previous buds. Here again we find Immanuel, “God hath spoken by his Son,” is the language of Scripture; indeed he only is the revealer of secrets for “no man hath seen God at any time, the only begotten Son hath declared him. The first blossom was in Paradise, “the seed of the woman shall bruise the Serpent’s head;” and all the revelations, promises, and covenants, made to and with Noah, Abraham, Isaac, Jacob, & others, served in their measure to preach the covenant engagements of Jesus Christ

the Son of God. And we find that the buds expanded wider by the Prophets, until Immanuel came in person to fulfil his engagements, then he blossomed indeed; by his Apostles, he by the Holy Spirit laid open more and more the things concerning himself; and in the present day ministers cannot preach the Gospel without coming to the covenant of grace. Third. He brings forth fruit. The fruit which he bears is “Sweet Almonds,” precious fruit, how precious then the rod. Well might it be said, “unto you which believe he is precious.” Pardon of sin is one fruit. We have redemption through his blood, even the forgiveness of sin; all sins, sins of thought, words, and actions, sins past, present, and to come. Yes, you who are quickened, are forgiven all trespasses, Col. xi, 13. And this pardon does not grow partly on you, and partly on the precious rod; no, your repentance is the effect, and not the cause of your pardon. Both repentance and remission of sins are gifts of rich grace; hence it is that Jehovah pardons for his own name’s sake, and for the sake of Immanuel’s atonement, he is faithful and just to forgive sins, and to cleanse us from all unrighteousness; a righteousness to answer the demands of the holy and just law of God is another fruit of this rod. Persons tell us, that the sufferings of Jesus make people that trust in him righteous. Far be it from me to think lightly of the sufferings of Christ; but to say that suffering alone can make any one righteous, shews ignorance of those parts of divine truth which say, “by the obedience of one shall many be made righteous.” Besides if suffering the penalty due to sin makes any one righteous, then it follows that all the damned in Hell are righteous, and the very Devils themselves are righteous, *because they are sufferers.* What then becomes of the righteousness of God? But we know that the law of God required a perfect obedience from a perfect and sinless creature; hence it becomes neces-

sary that sinners not only suffer, but likewise obey, and as no man does obey fully, we see the necessity of the obedience of Jesus. Blessed be God that we poor sinful creatures have a righteousness in Jehovah Jesus!

Peace with God is another great, glorious, and precious, fruit growing on this rod; access to, and acceptance at a throne of grace with an endless number of great and precious fruits might be mentioned as growing upon this rod. With these remarks, I would say, if the enjoyment of this rod will not stay our murmurings,—Mr. Editor, can you tell me what will. Wishing grace, mercy, and peace, to the whole family of God.

N. Y. Jan. 19. ZOAR.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Since some of us have been so refreshed by the good news that our Brethren are holding conferences in different and distant parts: consulting each others views in reference to the Old and New Schools, I have been requested to send you the following for publication. At the last session of the Chemung Assn. there was a resolution passed in substance as follows:

Resolved, That whereas we profess to believe that the Scriptures are the only rule of faith and practice; we recommended to the churches to appoint Delegates to meet on the third Thursday in January next, at Franklin, to compare our articles and practice with the Bible: and if our Articles or practice does not agree therewith endeavor wherever the fault may be, to point out the same; and recommend such reformation to the churches as shall agree with the rule God has given.

Pursuant to appointment there met at Franklin, Bradford Co. Pa. January 16, 1834, from the church in Sullivan, Elders John Sawyer, and Eli Gitchel, and Brethren with them. From the church in Orwell, and Sheshequin, myself and some Brethren. From the church in Canton, some Brethren. The above met with the church in Franklin, and some visiting

Brethren. We were informed that the churches in Columbia Wells, and Warren, had appointed Delegates but—providence prevented their meeting with us. From some of the churches we had no specific information.

After the meeting was opened, and some remarks made; the articles of the Chemung Baptist Association were read, and we were satisfied with all but one of them. The 7th Art. in relation to a Gospel administrator in the ordinance of Baptism, was put over for consideration until the next day.

Several remarks were made in relation to the present movements of the day; and it was found that there was some minds entangled with some of the popular schemes and it seemed to be difficult for them to see what others said they did in them. Adjourned till To-morrow.

January 17th.

Elder Gitchell preached from Eph. i. 4. It was then proposed to adjourn, partly because there were so few present. After some general remarks, some wished that we would state things particular. In answer to which the following was read to them.

First. The formation of Societies for religious purposes, or for evangelizing the world upon a monied base, where money, and not christian fellowship, gives membership and office: thus amalgamating the church with the world.

Second. The great importance attached to a Classical Education, as a qualification for preaching the Gospel of Christ.

Third. The mechanical operations used in order for the conversion of sinners; embracing the idea of the professed benefit of a person's leaving one comfortable seat in the place of worship to take another in order to be prayed for.

If for the support of these things, our brethren, can show us scripture, precept or example; we should rejoice to accompany

them ourselves, but if not we cannot unite with them, in them. To the law, and testimony we submit: without it we dare not go. We then adjourned to meet on Tuesday before the second Wednesday in Sept. next, with the church in Columbia and Wells, at 10 o'clock A. M. Which is the day before the next session of our Association.

H. WEST.

FOR THE SIGNIS OF THE TIMES.

ELDER BEEBE:—How can you express a doubt that the *new measures*, of the present day are of the Lord, when Mr. Crosby and other friends, who are so well acquainted with them, furnish such abundant proofs of the fact! such as revivals and large numbers added to the church, and its general prosperity? That such results are conclusive testimony that they find favor in the sight of God, we have the corroborative testimony of *Catholic* Bishop Edward Fenwick, of Cincinnati, Principal agent of the *Pope* in that region. He says in a recent letter to Europe, "You will see too, how much *God is disposed to favor the work of Missions* among the Indians, as he has so ordered it that the Government of the U. S. manifests unusual favor towards the exertions which *pious* souls of the Austrian Empire are making for the propagation of the *faith*." After speaking of a grant of money by the U. S. he says, "In this unusual grant of money by the U. S. Government, we behold the *triumph of truth*, and our hope is increased of seeing the holy gospel take deeper and deeper root." And speaking of the Indians he says, "They have steadfastly resisted all the efforts of the Protestants to proselyte them, and retain almost universally such favorable impressions of *our* holy religion, that one is tempted to say, these men of nature feel, by a kind of instinct, where the *true christianity* is to be found." The Vicar General who accompanied two Indian youths, who had been instructed at Cincinnati, to be educated as Priests, informs us "that the Col-

lege for youth founded at Cincinnati, is already in full operation, and a *Seminary for educating Priests*, is being erected there." They may well say, Lord, *in thy name* have we done many wonderful works.

Feb'y. 15.

W.

Continued from page 90

Southold, Suffolk N. Y. Feb. 19. 1833.

I have already stated that the church was unanimous in their faith with regard to the spirit and form, through which they had ought to be received into the church, but all the blame of the refused of the church to submit to their request as above stated was laid to my charge.

Hence to all strangers that came into the place, I was represented as one having a hard unchristian, unrelenting and unforgiving spirit, (as you very tenderly hinted to me in one of your letters) and that the church was altogether ruled by me, and that they (the Rocky Pointers were very anxious for the cause of God, and to have all the old difficulties healed, and all be united again. Now is it not trying to nature? I have borne all this and much more, year after year, and said nothing about it except to a few confidential friends. Oh the deception of the fallen unrenewed heart, "who can know it," and who can know the effect but those who have experienced the like; I have thought I could have borne it all if it had not been for the effect which it had upon the church, not to turn them against me, but to dishearten and discourage them, insomuch that they could not keep up the worship of God on the Lord's days. Hence the discipline of the church in a great measure relaxed and consequently barrenness and unfruitfulness appeared to be growing upon the church, on that account I felt myself sinking in my spirits more and more, until I was under fearful apprehensions, that for our ingratitude as a church, in our not remembering our great deliverance from the Miller influence and neglecting to render that praise and thanksgiving to our deliverer, regard-

less of the enemy in acts of obedience to his will that the Lord was about to spew us out of his mouth. I often mentioned it to the Brethren without much, if any effect, and finally after grouping along with but little prospect for perhaps the most of a year. I concluded it was best for me not to be forward in any business in church meeting, but to let others go forward, and stand myself simply on the ground of submission with but little, if any hopes for any thing better for the church otherwise than the circumstance of our expecting a Minister from that quarter where our trials were understood by some. Thus, I have given a very brief relation of the situation of our affairs, when and before Elder James came into this region, I think we might have had good reason to expect that the Association which had took upon them to look into our affairs, and in the end pronounced us the church declaring that we had ought to have a place on their minutes, and accordingly placing our names there, and also the Mission Society connected with it into which, we the church had cast our mite would have sent a minister to help us.

(To be continued.)

Extract of a Letter from Elder A. H. Bennett, dated Faquier Co., Va. Jan'y. 16, 1834.

B'R. BEEBE :—There is nothing of a very interesting character among us. I see that Elder Andrew Broaddus, has come out quite lengthy in the Religious Herald, upon human ability and inability, together with his views upon the general atonement and special application plan. I should be very glad, if you could see this heretodox production, that you might be more particularly informed, as to the views of the Free Agency Baptists of Virginia—as I have not the paper before me, and as I had but the opportunity of hastily glancing it over, I will not attempt from memory lest I should misquote him. But when I reflect upon his long course in the ministry, and

the high estimate many have put upon his abilities and apparent christian piety ; it is no marvel that our Lord should have cautioned his Disciples to take heed how they hear, or that the great Apostle when writing to the Gentile churches, should have been so fervent in exhorting his Brthren to be strong in the Lord and in the power of his might, and to put on the whole armour of God,—Since they war not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, that the true Israel of God have had, and still have to contend with wolves in sheeps' clothing is just as true, as the word of God is true, else why should the Apostle have expressed such vehemency of spirit when he said, I tell you even weeping there are many who walk that are enemies of the Cross of Christ ; and again that in the latter times some should depart from the faith giving heed to seducing spirits and doctrines of Devils, &c. That the blessed Lord may keep you and all those who stand up in defence of truth, from such delusive schemes, and contradictory doctrine, is the fervent prayer of your fellow laborer in the vineyard of God's grace.

A. H. BENNETT.

BROTHER BEEBE :—Having had the privilege of reading your paper, I am highly gratified for I find there that the Old School Baptists are more numerous than I had thought they were. I live almost alone in this Western Country where the New Institutions are all afloat, Bible Societies, Sunday schools, Tract and Temperance Societies, are held up as helps in the conversion of sinners, but I have not so learned Christ. I can say with Paul that I am not ashamed of the Gospel of Christ for the same reason, it is the power of God to every one that believes, unto us that are called, Christ the power of God and the wisdom of God, called out of nature's darkness into his marvelous light ; thanks to

the Lord for wisdom, love, and power,—wisdom to devise, and power to effect, and love to rule in us, and finally conquer all our corruption. of this we are assured; I was young when called into his Kingdom almost twenty-seven years has elapsed, sixteen of which I have been trying to preach salvation by grace to the dying world without the creatures aid to help the work on. And at the same time tell the sinner that as a creature of God, he is bound to obey God. That we should believe in the name of the only begotten Son of God, is the purpose of God, and must be effected by the power of God. This strips the creature too bare for them to like such preaching; they tell me there is so few that believe with me, I had better give it up and come into the popular opinions of the day, and then I would be respected; but I had rather have the approbation of my God, than all the world.—

Dear Brother I wish to become a subscriber for your paper and commence with the second Vol. I will also be an agent if you wish, and if so let me know every particular of the transmitting of the money—I live in the State of Ohio, Licking Co. Johnstown, and will do all I can for you, I hope I shall see truth maintained and a spirit of meekness, and Christian affection and in so doing heap coals upon our opponents head. ELI ASHBROOKE.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday March 5.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

“BLACK ROCK IMPOSITION”!!!

(*Ir*) *Religious Herald*,—*World*,—*Cross*,—*“Hands off,”* &c. *Baptist Repository*.

The communications of Brethren Trott, and

Reis, in reference to the false and slanderous article published in the Herald, and eagerly copied into the Repository, World, Cross &c. under the above significant heads,—we conclude are superseded by the following denial of Elder Healey, and the reluctant recantation of the Herald.

From the Religious Herald.

“*Black Rock Convention*.—In conversation with Brother Healey, during our recent visit to Baltimore, concerning the Black Rock Address, he remarked that he had written to the Editor of the Signs of the Times, to have his name taken off. We supposed he alluded to the address; it appears from the following note that it was only to take his name off as agent for the Signs of the Times. We wish our good brother had been more explicit—as the case now stands he will probably be claimed by both parties. As this Address disclaims fellowship with all the supporters of benevolent institutions, comprising three-fourths of the Baptists of the United States, it is certainly a matter of importance to decide this point at once.”

“Elder John Healey never wished to be understood as having written to Eld. G. Beebe to take off his name from the Black Rock Address! The letter (for only one was written,) requested Brother Beebe to take off his name from the Signs of the Times, as agent for the paper: it was only in conversation with Brother B., he told him that he could not go with him in the eleventh article in the Signs of the Times, relative to Bible Societies, &c.”

“Brother Healey request that those Editors who copied our previous remarks will also insert this explanation.”

REMARKS

Thus our readers may see how soon the calumny and false representation which has been started by the Herald and so industriously circulated through other *kindred* channels evaporates into *thin air*, when for a moment exposed to the searching rays of TRUTH. As the darkness that broods over the earth by night, flies before the rising dawn of day, so flies these mists of falsehood, at the bold advance of truth.

It must be, not a little mortifying to these skilful archers who have been shooting sorely at the Black Rock Address, to find their arrows with redoubled velocity, returning to their own bosoms, and themselves falling into the very pit

which they have digged for these who can only delight in the old paths of Zion.

For it will be seen that the whole volley leveled at the Black Rock Meeting—dwindles down to—what? Black Rock Imposition!! Hands off!! “Hands off from what? And pray what is the Imposition, that the Old School Baptist at Black Rock have been guilty of? Why Elder J. Healey, on account of old age, infirmity &c. (as his Letter will show,) has written to Elder Gilbert Beebe to take off his name! from what? Not the Black Rock Address, but from the list of Agents for the Signs of the Times. Now candid reader; where is the imposition. We have in a former number, acknowledged the receipt of this Letter, and we did immediately upon its receipt drop his name as our Agent for Baltimore, and in his stead appointed our worthy Brother J. B. Preston, agreeably to the recommendation given by Elder Healey.

Mr. Sands and his coadjutors offer no apology for having wantonly slandered the Brethren of the Black Rock Meeting. No, this could not be expected from those who have removed so far from the neighborhood of candor, (not to say religion) but as might have been expected, they have endeavored to shift the blame off on to Eld. Healey, and attempt to pacify his mind by calling him their *Good Brother*.

“*We supposed he alluded to the Address.*” Then this is all a mere supposition!! and yet published as a fact obtained from the very mouth of Elder Healey, during a personal interview. If Mr. Sands had been an honest man, would he not have published this as a supposition?—Would any honest man, would any Christian publish in the most positive terms that the Brethren who met at Black Rock were a set of Imposers—or, (to use his own words, amounting to the same thing in substance) “Black Rock Imposition,” upon a mere unfounded supposition? We think not. Again, being convicted of so gross a departure from truth, if he were as ready to confess his faults, as he is to slander the Old School Baptist, would he not say, “I have wronged these people by charging them with imposition, and even forgery, and now I wish to make all the satisfaction in my power.”

But not a word of this appears, his only justification, is embraced in this short sentence “*We supposed he alluded to the Address.*” But with what ingenuity this sagacious Editor attempts to

shift off, the wrong upon Brother Healey. “We wish our *good Brother* had been more explicit.” But what could Mr. S. want more explicit, he tacitly acknowledges that Bro. Healey did not authorize him to say what he has said.

Only observe the difference. In his first article Mr. Sands says, “His (Elder Healey’s) name had been appended to the Black Rock Address,” evidently implying that it was done without his knowledge or consent. Second, “He informed us, that he attended the meeting under the impression that the object was only designed to present an exhibition of doctrinal views,” implying that he had been decoyed by designing men, when Bro. Healey himself with others had called the said meeting.

Third, “He also states that he declared to the Brethren present, that he could not join them in their Anti-Mission Crusade, because he was then and always had been friendly to Missionary operations.”

This part of the bitter roll, Mr. Sands has eaten up. Passing also his having written to the Editor of the “Signs of the Times,” which statement is also contradicted—we notice

Fourth, “And he further authorized us to publish to the world, that he did not wish to be considered as belonging to that party—that he could not countenance or support the Anti-Mission views contained in that Address. He also begs the favor of the Editors of the Baptist Periodicals to notice that he renounces *all connexion* with this body.”

And now this same Mr. Sands, Editor of the Religious (so called) Herald, wishes that “our good Brother had been more explicit.” Very strange, Mr. Sands!! We of the Old School would call the above very *explicit* language, and in our former remarks we observed that we very much doubted whether Elder H. was the author of them, for we did, and do still believe him to be a man of truth, and it would give us pleasure if we could, say the same of the Editor of the “Religious Herald,” but this alas! we cannot—for Elder Healey either did, or did not make the above statements to you. If he did, you could certainly wish nothing more explicit, you could not have been at loss to gather from such statements, which side of the Black Rock Address our *venerable* Brother was on. Nor are we easy to believe in that case Brother Healey,

would have wrote to you the above note—saying that he never wished to be so understood.

But if he has never authorized you to publish to the world the above statements, nor to beg (in his name) of all other Editors to publish them; you must be guilty of two sins. We leave it to your conscience to give them a name, nothing doubting that if it be not seared with an *hot iron*, it will ring like thunder in your ears; slander and falsehood !!

One word concerning Mount Zion church &c. you said in your first publication, that this church was opposed to Blackrockism, this we will not deny, as this is an *ism*, that we have never learned; but you add, she “did not send messengers to the convention, (meaning as we presume the B. R. Meeting.) Let it be observed that this was not a meeting of delegates from churches—although some few of the Brethren perhaps were appointed by the churches to which they belonged, But the circular of Elder Healey and others, calling the meeting, simply invited “All Ministering Brethren distinguished by the name of *Old School Baptists*, in the U. S. to attend; hence if Mt. Zion church had been of the denomination invited, she would have had no occasion to appoint delegates. Mr. Joseph Mettam, however then officiating as their stated minister, with several other members did attend, and some, if not all of them acted in concert with the meeting—and Bro. Mettam, did in our presence voluntarily sign his name to the Address.

We are authorised by Brother Edmund J. Reis, Pastor of the Ebenezer Baptist church to say that the statement in the Religious Herald, as far as it related to that church is false.

Mr. Sands, expresses some concern, lest Bro. Healey, should be claimed by both parties,* and seems to urge the necessity of an immediate decision, and lest he should not fall on the side with Mr. S. he holds forth the all-enticing bait viz: the multitude &c. But not being satisfied with this he gave another wanton misrepresentation of the Black Rock Address viz: that the Address disclaims fellowship with all the supporters of Benevolent Institutions, comprising three fourths of of Baptist in the United States.”

*Brother Healey is of age, he is a free man, he lives under a free government—he will act we trust from principle, otherwise the Old School have no claim on him. We have no splendid toys to allure him, nor do we boast of numbers.

We challenge Mr. Sands to prove his statement. We will send him an extra paper containing the Address in question, in which if he can produce words to the above amount, he will perhaps do himself at least some credit.

And in the mean time, for the use of such of our readers as have not read the Black Rock Address. We give the following extract, that they by comparing it with Mr. Sands’ assertions may be the better prepared to judge how much weight should be allowed the testimony of such a man.

[Extract from the Black Rock Address.]

Now Brethren, addressing ourselves to your who profess to be, in principle Particular Baptists, of the “Old School,” but who are practising such things as you have learned only from a New School it is for you to say—not us, whether we can longer walk in union with you. We regret and so do you, to see br’n. professing the same faith, severing apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or to separate from you, the sin lieth at your door. If you meet us in churches to attend only to the order of Christ’s house as laid down by himself; and in associations, upon the ancient principles of Baptist Associations, i. e. as an associating of the churches for keeping up a brotherly correspondence one with another, that they may strengthen each other in the good ways of the Lord; instead of turning the association into a kind of legislative body, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by resolutions &c. as is the manner of some, we can still go on with you in peace and fellowship.

Thus, Brethren, our appeal is before you.—Treat it with contempt if you can despise the cause for which we contend, i. e. conformity to the word of God. But indulge us, we beseech you, so far at least, as at our request to sit down and carefully count the cost on both sides; and see whether this shunning reproach by conforming to mens notions will not in the end be a much more expensive course, than to meet reproach at once, by honoring Jesus as your only King, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* And *rebellion*, you know, is *as the sin of witch-craft.*

THE WORLD, vs. THE SIGNS.

From the World.

The Editor of the “Signs” has occupied much space in his last number in a reply to what appeared under our editorial head a few weeks ago, in reference to the meeting at Lambersvill. He has excited our astonishment by an irreverent use of the Word of God. But for one paragraph his article should have passed in silence. “Our

theory," (says Br. Beebe) "is the Bible, and when the Editor of 'The World' will show us that we act in opposition to that theory, we will acknowledge our fault, and endeavor to retrace our steps." He has done so in his quotations from the Bible, for they are wholly inapplicable in some instances, to the case which they were cited to sustain; and in others, he has been guilty of a play upon words which we regard as exceedingly reprehensible. We refer him simply to his own course in the article from which we have quoted, and in another referring to the Editor of the Repository; and if that does not convict him at the bar of his own conscience, of having acted "in opposition to the theory of the Bible," it is vain to use argument with him. We sincerely hope he will redeem his pledge by acknowledging his fault, and retracing his steps. The emotions of mind that are produced by witnessing a brother depart from the path of rectitude are painful in the extreme; that they may be changed to joy by his return, is the prayer of his calumniated brother, the Editor of the World."

The cause carried up.

Among all the charges hitherto brought against the Signs of the Times, that of irreverence of the Word of God has not appeared until preferred by the Editor of the World, in a short article in his seventh number under the Editorial head. In order that our readers may form an opinion, how far he has sustained this charge against us, we have copied the entire article, which our readers are requested to compare with that in our fifth number, to which it is intended as a reply, and then decide whether we have in that article as he represents treated the Sacred Volume with contempt, or irreverence.

He has not stooped so very low as to inform us, what precept, of that blessed Volume we have violated. He has not pointed us to any Chapter, or verse. But he has arraigned us before a very different tribunal from that, before which we proposed to have our trial, and having brought three specific charges, against us, anon, proceeds in a most summary form, to enter judgment, and then demands of us the redemption of our pledge; as though he had complied with our terms, and had in reality proved us guilty of a departure from the *theory of the Bible*. Altho' we intend to appeal, from the decision of the pronoun WE, to the high court of those who have been duly authorized, by our King to sit upon twelve Thrones, and to judge the Twelve Tribes of Israel—yet we will notice the charges &c. *briefly*, (as the complainant seemed dissatisfied with the length of our former article.)

And first—we are charged with having excit

ed the astonishment of the World, [we are glad it was not the church] by our irreverent use of the Word of God." We can hardly hope to escape the charge of repeating the same offence if we should say that our good Master once caused a very similar excitement, among those of the World, Pharisees &c. For it is written "*They were astonished at his doctrine* for he taught, as one having authority, and not as the Scribes." He was frequently accused of violating the Scriptures, or not reverencing them—Sabbath-breaking, eating with unwashed hands, associating with *wine-bibbers*, [as our Lord did not join the total abstinence party,] and with gluttons &c.

But the second specific charge, is that "He [Br. Beebe] has done so, i. e. acted in opposition to the theory of the Bible" in his quotations from the Bible." A serious charge this! But is it not bible theory to quote Scripture? Did not Christ and his Apostles, John the Baptist, and the four evangelists, all quote Scripture? It cannot be denied. But our complainant adds "for they are wholly inapplicable in some instances, to the case &c." But this remains to be shown. The application which our Lord and his Apostles made of their Scripture quotations have been uniformly disputed by *The World*.

We do not pretend like them, (the Apostles) to be infallible—but we wish to be followers of them as they were of Christ, and if through infirmity, ignorance, or inability we have missed the track, let it be shown wherein.

The third charge is that we are guilty of a *play* upon words, which WE regard as exceedingly reprehensible. This charge is so indefinite that until we receive a farther explanation we will not attempt to plead either guilty, or not guilty.

But finally we are referred to *our course* in the article from which the Editor of the World has quoted, and to another referring to [his yoke fellow] the Editor of the Repository. And an appeal is made to the bar of our conscience &c.

Perhaps we may again excite the astonishment of the World, by assuring the conductors of the World that we have long since learned better than to recognize conscience as a duly authorized tribunal, for we have a more sure word of prophecy [or decision] whereunto we do well, if we take heed, as unto a light shining into a dark place, until the day dawn." &c.

If our course is wrong, our conscience is al-

so wrong; this may possibly be the case. But the Word of God cannot be wrong. Hence from every consideration, we are hearty in making our appeal from the tribunal WE [the World] and from the Bar of conscience, to the word, and to the testimony.

WHAT IS TO BE DONE?

From the Baptist Register.

"*Want of Laborers.*—The editor of the New York Baptist Register, in an article on "The Paucity of Laborers," in the vineyard of Christ, writes the following paragraph. It is worth considering."

"More than two hundred churches are destitute of public teachers, besides the countless districts where no churches are organized; and how many are wanting in the desolate districts alone? Probably as many again as there are destitute churches—and all these within the limits of the United States! Now look abroad and see the claims of foreign lands, and ask if these institutions can begin to supply them in fifty years.—What is to be done? Sit down and indulge in day-dreams about a supply from our seminaries? No; look about you—think of the mighty pressure for harvest-men, and call out those to labor, whom the Lord appears to have qualified by an elevated spirit of philanthropy, and sound minds, and a good knowledge of the Bible in their vernacular tongue."

And so it appears that the self-constituted executive in the religious affairs for the United States, are about making a serious question of it, whether any shall be suffered to teach, or preach without first receiving a collegiate, or Theological Education.

It is however proposed by A. M. Beebee of the N. Y. Baptist Register, that for the time being, and, say for some half century to come—until the Seminaries shall acquire greater facilities for manufacturing preachers of the stamp required, that the executive, shall *call out* from such as the Lord has qualified &c.

What a privilege this! for the illiterate servants of God—in whose bones the word of God is like fire confined—that in case Mr. B's suggestion should *take*, with those *would be* Lords over God's heritage, they are to be *called!* and such as suit the inspector general of their inquisition, may be appointed to some of the *minor* posts, or sent into heathen lands.

Do these *learned novices* know that the "Lord God, omnipotent reigneth?"

BR..BEEBE :—Last week I was blessed with a call from Elder Wm. House, of the Abington

Association, from whom I received the inclosed verses composed on the words spoken concerning the return of the Prodigal Son, "We have received him safe and sound," with a request that I should forward them to the Sigus for publication. It was my privilege to hear him preach while here, and truly I can say, "Blessed is the people who know the joyful sound which the spirit gives through him."

He informed me that there has recently been a great *revival* in that, Association, because many in many churches have thrown off the *benevolent* yoke which they were no longer able to bear. I am glad to hear that some are brought to cast their "Idols to the moles and the bats," and are turned from them "To the service of the living God. Nothing is more evident to me than that the entire brood of the Benevolent Institutions are "graven by art and man's device," and that those who admire, adore and praise these creature objects, cannot at the same time adore and praise that God who says "Thou shalt have no other God before me."

I should have entered more into detail respecting this reformation as given by Elder House, but feel in hopes you will receive full information from those who are eye witnesses of all that has come to pass in these days.—Yours in love.

G. VAN. DUZER.

To Correspondents

Apology. We have now on hand several valuable communications, which have been necessarily deferred,—in some cases for want of room to insert them, and in others for want of time to correct them.—Brethren will excuse.

RECEIPTS.—Dea. George Doland, N. J. \$11. Wm. C. Lauck, Va. \$5. Mr. Ingram, N. C. \$1 Saml. Herrick, per M. Burt, Ohio, \$1. Elder Wm. K. Roberson, Del. \$6. Eld. Wm. Marven Va. \$10. J. C. Gates, P. M. Goodes Bridge, Va. \$10. Eld. E. Crocker, N. Y. \$1. Charles Jillet \$1. S. Roberts N. J. \$240. John Hutchinson, Va. \$5. James C. Smith, Tompkins Co. N. Y. \$5. E. Moseley, Troy \$10. Eld. E. Crocker, N. Y. \$1. G. Westervelt, N. Y. City \$5. Chas. Morton Esq. II. \$5. Eld. T. Barton, Pa. \$10. Eld. D. B. Stout, N. J. \$2. Eld. S. Trott, Va. \$5. Eld. J. B. Bowen, cash \$5. account \$7. \$12 in all. J. Cox, \$1.

MARRIED.

At New-Vernon, on Wednesday the 19th inst. by Elder G. Beebe, *Mr. William Beaks*, of Walkill, to Miss *Abey Howell*, of the former place.

At Walkill, on Thursday the 27th—by the same, *Mr. Coles Nickerson*, to Miss *Julia Williams*.

DIED

At the residence of Maj. S. Wheat, at Mount Hope, on Thursday evening last, *Mrs. Mercy Wheat*, in the 95th year of age.

POETRY.

For the Signs of the Times.

SAFE AND SOUND.

- 1 Safe is the man and sound who knows
The truth in Jesus tho' opposed,
By fears within and foes around,
The Gospel says he's safe and sound.
- 2 Tho' long a stranger, yea a foe,
Yet Jesus came and, made me know
The highs and depths of love profound:—
Gave Grace, and said you'r safe and sound.
- 3 Sav'd in the Lord's Eternal plan,
Beyond the reach of thought to scan;
The Spirit came and turn'd me round :
A voice was herd—you'r safe and sound.
- 4 And am I Lord, the very man?
Have I an interest in this plan ?
Tho' sin distress, may Grace abound,
And tell me I'm both safe and sound!
- 5 In foreign lands I long did roam,
Far distant from my Father's home;
I then was lost, but now am found I
In Jesus' love both safe and sound.
- 6 Tho' Satan does me much annoy,
And in my heart there's much alloy:
Tho' black, yet comely I am found,
Through Jesus' blood I'm safe and sound.
- 7 Sound in the Faith of God's Elect,
Nor Satan can my soul eject—
In doctrine, love, and truth profound,
The Word declares I'm safe and sound.
- 8 Safe tho' at times I feel within,
Much darkness, unbelief and sin;
And tho' with chains I'm often bound.
My God declares I'm safe and sound.
- 9 Safe tho' my enemies combine,
And say that I am none of thine;
Corruptions often me astound;
Yet still in Jesus safe and sound.
- 10 Safe though I'm often tost about,
With winds & waves, yea fears and doubt,
I often seem to be aground;
Yet Jesus rescues, safe and sound.
- 11 Though neither Sun nor Moon, nor Stars,
For many days to me appears;
Yet soon the light doth shine around,
And shows me I am safe and sound.
- 12 Then let the world upon me frown,
And Satan strive to run me down;
If in the Book of life I'm found,
Preserved in Jesus safe and sound.
- 13 And when the glass of life is run,
May I behold that blessed Sun
Of Righteousness, and praise resound
To Him, through whom I'm safe and sound.
- 14 And when the Book of Life's revealed,
And my name found among the seal'd
Before he gave the earth its bound,
The reason why I'm safe and sound.

LIST OF AGENTS.

The following list of Agents are duly authorized to receive Subscription, collect, receipt, and transmit to the Editor all monies which may be due to the SIGNS OF THE TIMES, viz:—

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NEW-VERNON, ORANGE COUNTY, NEW-YORK. MARCH 19, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times

The Absolute Predestination of all things.
No. 4.

Another objection urged against the doctrine of predestination, is that it would involve the notion of the fatalists, and destroys the free-agency of man, and consequently his accountability. These notions must arise from ignorance of the true character of God, who as an efficient intelligence governs the world in wisdom and righteousness, causing every thing to result in the greatest good. But, in answer to the objection, suffice it to say, that the universal experience of man, and the sure word of prophecy, both unite in establishing the fact, that man in all his sinful transactions, acts freely, and is accountable therefor. I will notice a few instances in which the consciousness of guilt was manifested in persons, relative to transactions, manifestly predestinated of God. We have an instance in the case of Joseph's Brethren. Altho' Joseph declared that it was God who sent him into Egypt, yet when their Father was dead his Brethren sent unto him saying, "We pray thee forgive the trespass of the servants of the God of thy Father," Genesis. L, verse 17. We have another instance in Judas who though committing the very crime which had long been predicted, and which the Master pointed him out as the one destined to perform; yet when he had committed the base act, he in contrition said, "I have sinned in

that I have betrayed innocent blood," Mat. xxvii. 4. An instance of acknowledged free-agency we have in the case of the Assyrian, who was the rod of God's anger against the Jews. God says of him, "I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it and by my wisdom &c." Isa. x, 12, 13. Thus it is that men and devils instead of frustrating or retarding the righteous government of God by the acting out of their enmity, are, in their very acts of sinning against him, made by his wise government to bring about his holy and eternal purposes. This view of the holiness and Majesty of God, manifested in his overruling the sins of men to the promotion of his purpose of grace, whilst it fills his enemies with wrath, constrains the believer to exalt him and to worship at his footstool under a feeling sense that he is holy.

I now pass to the consideration of an objection made by the popular Baptists, more particularly against this doctrine as held by the Old School Baptists. Even those who profess to believe the doctrine of predestination, make it, when professed by an Old School Baptist, to be a very Pandora's box, from whence springs Antinomianism, and every thing which they are accustomed to consider as evil in us. It is, according to their representation, our belief in the Absolute Predestination of all things, that keeps us from engaging in the Benevolent enterprizes of the day, and prevents us from preaching repentance and faith as conditions of salvation, and from

making any efforts to convert sinners, and in a word that it makes us very idle and wicked professors. This is the most unhallowed of all the objections made against this doctrine. It is the very course pursued by the Jews against our Master, that of raising a prejudice in the public mind against him and his doctrine, that they might more easily accomplish his death. As they thus succeeded against him to do *with wicked hands*, what the *counsel of God had before determined to be done*, so will they succeed against the *two witnesses*.

But let us, Dear Brethren, rejoice with his early disciples, in being accounted worthy to suffer persecution for our Lord's name sake. This course pursued by the popular Baptists, in reproaching this doctrine, and us for holding it whilst they admit it, even to be a Bible doctrine, is the most decisive testimony as to *what manner of spirit they are of*, that could be had. It is, I sometimes think, undeniably an instance of our being *reviled and having evil said of us falsely for his sake*. The Christian knows that ordinarily, owing to a sense of the corruptions of his heart, the instances are not many, when he can clearly draw the conclusion, that it is for Christ's sake he is reviled. Hence how thankful ought we to be for the privilege granted us, of having such an unequivocal testimony that the blessing recorded, Math. v, 11, 12 belongs to us.

It is not in one solitary instance, or two that we are reproached for holding this doctrine. There appears for a few months past, to have been a general concert on the subject. Preachers whilst professing to preach the doctrine of predestination, have in the very same discourses, represented it to be Antinomianism and to have the most deadening influence when held by certain Baptists, meaning the Old School Brethren. Others have given the same views of the subject in their publications in the Religious Papers: witness the Letter of a certain celebrated preacher of Va.

published in the Religious Herald, of Dec. 20th, 1833. But it is perhaps proper to answer the objection, however unprincipled it is. The objection seems to imply that the whole sum of our faith, is the doctrine of predestination; that all our religious course is determined by our belief of this one point of revelation.

It is true, that believing in the predestination of God, we have no idea of procuring or of being instrumental in producing the salvation of one individual, not chosen of God unto salvation; nor that one of the *travail* of Christ's soul will die, without experiencing the renewing of the Holy Ghost, and thus being prepared for the society of Heaven, whether that individual die in infancy or in old age, whether he was born in New York, in Rome, in Macca or in Pekin. But we as firmly believe that *God has chosen his people to salvation thro' sanctification of the spirit and belief of the truth: that It pleased God by the foolishness of preaching to save them that believe, and that whilst the preaching of the Cross is unto them that perish, foolishness; unto us who are saved it is the power of God.*—

Let those who think and speak of Tracts and Sunday schools as the more efficient means of converting the world, ponder this text, and think seriously on the distinction drawn between those who *perish* and those who *are saved*. The one class esteem the *preaching* of the Cross, or Christ crucified, as far surpassing any scheme of men, as the power of God surpasses the weakness of man. But they do not consider the difference between the *preaching of the Cross*, and Sunday school teaching, or reading of Tracts, to consist so much in any natural superiority of the one over the others, but simply in the fact that the one is the appointment of God delivered to us through the Volume of eternal truth, and that the others are not. Attendance therefore on the one, calls for and authorizes the exercise of faith in God, that he will bless his own appoint-

ments, whereas there can be no authorized faith in relation to the others, because God has made no revelation concerning them. And according to the Apostles' views of the subject, the reason why God has instituted the simple preaching of the Cross, unadorned with wisdom of words, and by that God might *make foolish the wisdom of the world*, and that the *faith of his people should not stand in the wisdom of men but in the power of God*. See 1st Cor. i, 18—29 and ii, 4, 5. The above may suffice to show that it is not our belief in the doctrine of predestination alone, that prevents us from uniting in the *Benevolent enterprises* of the day, as they are styled, but the fact that God has appointed the one institution, and but the one has its due weight with us, and ought to have with all who have confidence in the wisdom of God. But again our belief in the predestination of all things, gives us confidence to believe that not an instrument shall be wanting, or a circumstance fail, that God ever designed to employ, or ever would own for bringing an individual of the Election of God into the liberty of the Gospel, or for establishing him in the hope and consolations thereof. It also leads us to believe, that Christ's people will *be willing in the day of his power*, according as they are called to believe in him, to confide in him, to profess his name, to enter the ministry, and that with just such gifts as he has bestowed on them, and to go and occupy these gifts wherever he in his providence directs; and that their willingness to these things will be from a manifestation of the *day of his power* to their souls, and not from any offered worldly accommodations.

Hence we have no confidence in the Divine call of any person to the Ministry, who enters it or goes forward in it, only as some salary or mission fund is proffered for his accommodation. Neither when they go forth from these considerations can we believe that God will make their labors a blessing. Consequently we stand opposed

to Missionary and Theological school systems. The preacher made willing in the day of Christ's power to enter the ministry, does not need these proffered accommodations to stimulate him to action, neither does he need, for this end the notion, of becoming popular, by a display of *School polish* or by multiplying converts. He has to preach to answer his own conscience. Being an *ear-bored* servant, he will desire to be found faithful. And feeling that he is a servant, he will feel it to be his province to follow the directions of his Lord, to keep strictly to his *written orders*; to *preach the word to be instant in season and out of season*, and to leave it to his Master's Will to accomplish his own purpose by the word preached. Thus the predestination of God has secured, that belief in the *Absolute Predesination of all things* will not make his servants idle, but on the contrary it becomes an incentive to active obedience. The same is the case, as might be shown from the word, with all his other children, in their several relations.

It is true that the servant of the Lord may sometimes be left to seek his own accommodation, rather than to do his Master's Will, but when this is the case, the Lord will assuredly send leanness into his soul, or otherwise, so chastise him as to bring him back to a cheerful discharge of duty.

As to *antinomianism*, those who know the meaning of the word, when they use it, certainly do know that it is a base calumny upon us. They know that what offends them in our preaching relative to the law, is our contending so strongly for the spirituality and unchangeable nature of the Law, and that nothing but that full and perfect righteousness, found in the obedience of Christ as the representative of his people, could release from condemnation. If instead of preaching the Apostles' doctrine which *establishes the Law*, we preached the abrogation of the eternal law, and that man is, as they say, *on pleading terms* with God, and by which many seem to mean that man is *on grounds for proposing terms of acceptance*, with God, we should

then in the estimation of the *populars* be very *lawful* and holy men.

In reference to the charge that our belief in the doctrine of predestination; occasions our not preaching that men should repent and believe, I would remark, in the first place, that according to our understanding of the Scriptures, *repentance towards God and faith toward our Lord Jesus Christ* are essential parts of that salvation to which the Elect of God are predestinated. These things therefore we preach. But the repentance to which God has predestinated his people, is a heart repentance, a *godly sorrow for sin*; a turning with *heart-loathing from self and all self-donings*, as being defiled with sin. We do not therefore and dare not preach a mere *Ahab* or *Ninevite* repentance, as that which characterizes persons as entitled to the consolations of the Gospel. There is the same corresponding difference between the one repentance and the other, that there is between the deliverance granted to *Ahab* & *Nineveh*, and that salvation which cometh by Christ. It is true, that if we could satisfy our consciences by preaching the word *repent* instead of preaching that repentance which is the result of the regenerating operations of the Holy Ghost, we should much better please the unregenerate, and popular professors, as we should then preach a repentance of which they have some conception.

Again, Christ, by *nailing the hand writing of ordinances to his Cross*, so took the *Sinai* covenant, as such, out of the way, that it never after should, by all the contrivances of men, be introduced into the plan of God as any part of the system of salvation. Hence Christ, after his resurrection, made known to his Disciples, that *repentance and remission of sins should be preached in his name, among all nations beginning at Jerusalem.* (Luke xxiv, 47.) *The law was given by Moses, but grace and truth came by Jesus Christ.* If therefore,

there is any meaning in the expression, *In his name*, it must mean something very different from preaching repentance and remission of sins in a *legal form*. So we understand it, as fixed by the predestination of God, and therefore we do not preach repentance as a *condition* upon which salvation is suspended. But while we preach the *manifested* obligation of all both Jews and Gentiles, as the creatures of God, to return unto him by repentance, or as the Apostle expresses it, *But now commandeth all men every where to repent*, and whilst we preach the absolute necessity of heart-repentance as a predestined part of the salvation of God, we preach that Jesus Christ is *exalted as a Prince and a Saviour to give repentance to Israel*; and that no repentance short of that which he giveth in making *his word as a fire and a hammer that breaketh the rock in pieces*, either manifests the person as entitled to, or capacitates him for receiving the consolations of the Gospel. Hence that no other is of any avail.

Thus far our belief in the predestination of God, effects our preaching repentance.

So *faith*, we preach, not as a condition of salvation, but as the *gift of God*. And the faith we preach is as distinct from any natural belief of the human mind, as the internal revelation or testimony of the Spirit of God is distinct from the testimony of men: the one is external and natural the other is internal and spiritual; the one is comprehended and received by the natural powers of the human mind, the other can be understood and relied on, only by spiritual life, imparted. In a word, we believe that the predestination of God has fixed eternally the point, that none but that system of salvation, which God has decreed that truth which God has revealed, and that order which he has established shall stand. We would, therefore be wholly conformed in understanding, in feeling and walk to that system, be grounded in the

truth, and bounded and defined by that order, which God has revealed. Being thus established in the truth of God and sustained by his word, if persecution come let it come, we shall feel the assurance that the *two Beasts* with their *Image*, and all their drilled and mustered forces, can go no farther in their rage than our God has determined to permit them, that they cannot afflict us, only as he has designed the affliction in mercy unto us, that they cannot take our lives one moment before our Father has accomplished his wise purposes with us in this vale of tears.

Such an established belief in the predestination of God serves to preserve us, amidst the various trials of life, and amidst the rage of persecution, from that fretful, sullen, and heart-sunken spirit manifested by Saul, when he said, "Hear now, ye Benjamites will the son of Jesse give every one of you fields and vineyards, &c.—that all of you have conspired against me; and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me," &c. 1 Sam. xxii, 7, 8. But on the contrary it will enable us to manifest that patient, resigned spirit, which David manifested when he said to Saul, "The Lord judge between me and thee, and the Lord avenge me of thee; But mine hand shall not be upon thee," (1 Sam. xxiv. 12) and when he said of Shimei, "So let him curse, because the Lord hath said unto him, Curse David, who shall then say wherefore hast thou done so;"—"Let him alone and let him curse for the Lord hath bidden him, it may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." 2 Sam. xvi, 10, 11, 12. In the case of Saul we see manifested the genuine temper of that spirit which will not have the Lord to reign over him, and which therefore rejects the purpose of God; in the other that humility and meekness which is incident to a belief

and acquiescence, in the Sovereignty of God.

But David did not believe that God's having bidden Shimei to curse, or in other words, his having predestinated this act, exhonored him from guilt. Hence David's directions to Solomon 1 Kings ii, 8, 9.

I will here leave the subject, praying that whilst others reproach us for believing in the Absolute Sovereignty of God, the Lord would bless us with more unshaken confidence in his universal predestination, and with a more entire submission to his Sovereign Will in all things, and that whilst others indirectly charge God with revealing a doctrine that leadeth to licentiousness, God may manifest in us, that the belief of his truth and the power of his grace can so overcome the corruptions of our nature as to enable us to lead quiet, peaceable and godly lives.

S. TROTT.

Fairfax Court House, Va. Feb. 24, 1834

FOR THE SIGNS OF THE TIMES.

The Necessity of Personal Religion.

One important item in the doctrine that the Dear Redeemer preached, was that of the new birth: "Ye must be born again." He well knew the necessity of our being made new creatures—of having a holy seed planted in the soul—of being begotten again to a lively hope—of being made meet for an inheritance with the Saints in light. And without this spiritual and supernatural work within, we can have no personal communion with God; nor can we see the necessity of having the truth, and the enjoyment of the truth abiding within us—the value of the immortal soul will not be estimated; the person and work of Jesus will not be sought after and prized. Persons may have the sense of the revealed truths of God abiding in their heads, but unacquainted with the rich blessings in the high and sweet enjoyment of them in their souls. It will avail me nothing to be able to dispute about the Lord Jesus, and learn-

edly and logically contend for his power & Godhead, in opposition to those who are enemies to his Cross and his Crown, and be a stranger to the peace that he has made by his invaluable blood, and ignorant of the sweetness of his love, resulting from faith in him as my divine surety and my righteousness. It is impossible that a real believer can be content long to travel without the company of Jesus, whose faithfulness he has often proved, and whose wisdom and power he every moment needs; and although fully persuaded that Christ has made full satisfaction by his own offering for sin, and that God his creditor is content; all this and much more he assents to in his mind and judgement; but he wants the witnessing of the Holy Spirit, that he is an adopted Son, that he is secure in Christ, standing complete in his righteousness. Arguing and disputing for the truth will not satisfy—believing our covenant interest only will content. Believers should be very much concerned to be correctly acquainted with all the great and grand truths of God, revealed in their beauty and excellency; particularly in times like these, when error is so busily circulated; such as, Universalism, Fullermanism, Arminianism, and of such I call apostasy from the grace of God. But believers should be most of all anxious that they may have a personal experimental acquaintance with the truth in their own souls; and in order to attain this we should be constant in our attendance at the throne of grace, and looking up for the anointing's of the blessed spirit to shine into our hearts.—This abiding comforter we daily need to lead us into the truth, to seal it upon our hearts, and to give us the knowledge of the glory of God in the face of Jesus Christ. The Apostles were to tarry at Jerusalem until they had received this invaluable blessing. There is too great a disposition to make use of human helps, and to study critics and commentators, and take up truth

from men, apply to the Holy Spirit in a secondary way; which is to cast a slight upon that divine director and teacher, the Lord the Spirit. It is absolutely promised, that the Spirit shall be poured out from on high; that the great work of witnessing and leading into the truth is his prerogative and he only can convert the soul to God. Nothing can be more clear than God loves his people with an immutable love; and that the complete work of Christ is the alone salvation of the church; that the government of all the creation of God is upon the shoulders of Jesus the Mighty God; that while his children are but little known and much forgotten, he knows them all, & remembers them all before his Father and their Father at all times. But that Saints may enjoy the sweetness of his love, and that a stream from this river may be turned into their bosoms to revive & refresh their drooping spirits, God the Holy Ghost must exert his great power. Nor shall we realize the engagements to Jesus as the governor of the World, the representative of our persons, the performer and presenter of our praises and petitions, but as the scales are removed from our eyes by the Holy Anointer. How very often the necessity of personal religion is inculcated in the Scriptures. Arise and shake yourselves from the dust, and put on your beautiful garments. How pathetically an inspired Apostle prayed, "That I may know him, and the power of his resurrection." and how very earnestly the languishing church of old prayed, "Wilt thou not revive us again, that we may rejoice in thee?" And all who have been long engaged in the battles of the Lord, more or less know that Satan incessantly employs his instruments to cool the ardor, quench the holy zeal, & deaden the life of God in the soul; and very often succeeds, as Dr. Watts observes:

"Hath restless sin, and raging Hell
Struck all our comforts dead?"

A gracious God will guard his own

work in the believers, but powerful attacks from within and without will be made against the holy seed within; but it remaineth there in spite of all opponents. It cannot be rooted up; it is a plant that our Heavenly Father hath planted, and he will water it every moment, and keep it night and day.

Every real child of God wishes to be more spiritual and heavenly minded and is often constrained to lament his leanness before the Lord, and gratefully welcomes every revival. How happy he is in the House of his God, when the Lord clothes his Ministers with salvation, and the provisions of the table are blest; when he can see the goings forth of his God and King in the sanctuary—in the awakening of sleepy Saints and dead sinners—in feeding the faint and hungry pilgrims—in bringing home any who have been long banished from him. Oh how it refreshes and rejoices him to see the long neglected desert again blossom as the rose; and when the word reaches his heart—subdues his sins, revives his graces, brightens his prospects, and again makes the Redeemer altogether lovely; then Simeon's song suits him well, "Lord let me now depart!" The life, the vigor, the incessant activity of the holy inhabitants of that better world above, how desirable to imitate, they rest not day nor night, everlasting love calls forth an everlasting song, everlasting mercy fills the safe-landed Saints with everlasting mirth, and the everlasting God fixes their every thought.

"Thou sacred one, Almighty three,
Great everlasting mystery,
What lofty numbers shall we frame,
Equal to thy tremendous name?
How flat our highest praises fall
Below the immense original."

But we are confined within the walls of sinful clay, and know not the day of our deliverance, and may have long to groan under the pressure of corruption. But we have much to cheer and encourage us in a faithful God Jehovah, who is Being itself,

who gave Being to all creation raised a world out of nothing for a new world, his Church, to be brought forth upon. On this Globe his goodness and grace are displayed; and in nothing more than in building up his Jerusalem, and gathering to himself all his out-casts; and goes on with his holy and Heavenly work in binding up and healing the wounds of his wounded.

He taketh pleasure in them that fear him, and in those that hope in his mercy. May the quickening and reviving mercy of God be put forth in the souls of the writer and reader, that our path may be as the path of the just that shines brighter and brighter, that our personal piety may alure many of the Lord's dear ones to seek his face.

SCRAPS.

New-York, Feb'y. 27, 1834.

FOR THE SIGNS OF THE TIMES.

New York 20th Feb.

BROTHER BEEBE:—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings ect. According as he hath chosen us in Christ Jesus before the world began, in consequence of which we are made to set together in Heavenly places, where there is fulness of joy and life for evermore. But do you inquire what it is that constitutes an Heavenly place in Christ Jesus? In answer, I will refer you to the following two witnesses, which will abundantly demonstrate, not only the existence of such a place, but will also, testify what it is that constitutes the same *an Heavenly place*.

The first witness I shall introduce is the infallible word of truth, viz: "This God, is our God forever, and ever; and will be our guide even until death." God will therefore guide us by his counsel, and afterward bring us into glory. Though, my Brother, the words above quoted are but few, yet they are so comprehensive as to embrace the whole of God's conduct towards us, in relation to his New Covenant; yet in the absence of a home application of

the same by the spirit to our own hearts, we can know nothing what it is to sit together in Heavenly places, or in a place of Heavenly joy; but are rather represented by the Word of God, as setting in the regions of darkness, and in the shadow of death: having no hope, and being without God, in the world which is hardly one step from Hell; and it is abundantly evident that a mere external *hearing* of New Covenant blessings can give us no real comfort or any such joy, as will constitute an Heavenly place while we remain in that condition.

My second witness (christian experience) will establish the fact that there is a place provided for Ransomed Sinners appropriately denominated *an heavenly place*.

The limits of a single sheet would be too circumscribed for the development of all that might be gathered from the testimony of the experience of a regenerate sinner on this subject; hence, a few particulars under this head must for the prespnt suffice, and as I cannot demonstrate this truth by the experience of others, of which we can at the best have an exterior view, I shall be under the necessity of offering my own.

Oh! my Brother it is a great consolation to my soul, to hear of an Heavenly place, but it affords me much stonger consolation to be enabled to believe that Sovereign Grace has made me a citizen of that place, and still greater joy to experience in my own soul the very blessedness of that place of delights; it soothes my mind, it drowns my fears, and lifts my soul to God. Observe, "He hath raised us up (out of that state of abject wretchedness) and has made us (caused, yea, forced us, by his invincible grace) to set (to rest, yea here the weary find rest to their souls, and all who believe do enter into rest) in Heavenly places in Christ Jesus, who is the only place of refuge for a poor sin oppressed soul. It is impossible to describe this Heavenly place without preaching Christ, who is in and of himself the very Heav-

ly place. What I understand to be implied by the term *Heavenly place*, is not only a place of perfect happiness, but a place of eternal safety, where fear and danger can never enter, for should it admit the shadow of doubt and fear it would cease to be an Heavenly place, but would assume the appearance of what we should denominate *hope and despair*. But I have not so learned Christ. I claim him as my Heavenly place, for "In him dwelleth all the fulness of the God-head bodily." Precious thought! precious hope! precious Christ!! In him we find an Heavenly place indeed, a place of unclouded light, and most refulgant glory. In this *place* are hid all the treasures of wisdom and knowledge, in this *place* is concentrated all power in Heaven and on earth, and here, the Sovereign Throne of grace, from which goeth forth (not a firey law,) but burning love to consume the dross, and to purge away all corruption. The Bulwarks of this *place* are invincible, its duration eternal, its beauty the perfection—its greatness inexpressable! This is the place of his rest, for he has desired it, and here he maketh his flock to rest at noon; and here they pluck, immortal fruit. In this *place* the Lamb's Wife sets down with great delight, and his fruit is sweet to her taste.

The inhabitants of this Heavenly place shall not say they are sick, for he has forgiven their iniquities. Blessed be his name his pardoning grace, is their healing balm and he the Great Physician. The foundation of our Heavenly place, is laid in infinite wisdom and is supported by immutable love, Oh! my Brother this is a place at hand, and not afar off. It is Christ in you the hope of glory.

G. WESTERVELT.

Extract of a Letter from Elder Martin Salmon, dated West Turin, March 3.

DEAR BROTHER BEEBE:—Since I last wrote you, I have procured five more subscribers, making in number nine. * *

Brother Beebe, you may be assured the Signs have given a new impulse to many Baptist of the Old School in this region, where the light (so called) is darkness.—As many Correspondents have said to you, so say I, that I have been made glad to learn that we are not alone in our views as a church, and as such we have passed thro' deep waters of opposition, as you will learn from a publication in the Baptist Register of January 24. In our last church conference, a publishing committee was appointed to meet that publication and defend ourselves from their cruel asperitions.

This little church to which I enjoy the pleasure of preaching and administering the ordinances are in a thriving state under King Jesus.

The Lord give thee success in your grand design. Yours in the Bond of everlasting love.

MARTIN SALMON.

N. B.—You will soon hear from the above named Committee.

Continued from page 106

Southold, Suffolk N. Y. Feb. 19. 1833.

But alas, when Elder James arrived at this place, we soon found that his aim was not to build up the church upon its old foundation, but to pull it down; hence he took no notice of the church as such, but went directly among the Millerites, who were excommunicated members, made his home at Mr. Truman's (who is one of that party) and spent the most of his labors among them, and asking those to pray at the close of his meetings, and fellowshiping them who were excommunicated from the church, which he was sent to assist & build up. This appeared to us a paradox indeed—I inquired of Eld. James, the propriety of his asking one to pray who was excluded from the church—he denied that he did, but said that he was in the habit of asking in general terms some of the Br'n. to pray, and that he was not accountable for who it was, and that he did not come here to take sides with either party, but to

try to get the parties to settle their difficulty; at other times he would say that he had not found any church, that he did not know any church in this place, and that so long as there were two parties, we could not be built up, but that we must go down, and so he went on not appearing to take any more notice of the church (as a church) than he did of Presbyterians or Methodist,—he was told at different times that there was not any particular difficulty in the church otherwise than a low state and discouragement, and that we had hoped that if the Association would send a spiritual minded skilful Minister, that it would be a means of the encouragement and prosperity of the church, and also that we thought it was the ministers duty to labor in the church, and to administer the ordinances, and that those who were without (if they had any life) when they saw the church walking in her church capacity, would probably unite with it. But he would frequently say, That he could not brake bread to us as we then stood: that the first thing to be attended to was, for the two parties [meaning Miller's party and the church] to settle their difficulties, and intimating that his business was to preach the Gospel; and that if there was no prospect of the two parties coming together, he should leave the place, knowing that he had got the affections of most of the church, and was received as a good Preacher by most, if not all others; things went on in this way for a long time and the church sinking lower and lower, until I was almost lost in astonishment, taking into view what had transpired with the church and Association, relative to our affairs. Sometimes, I was nearly ready to believe that it was a contrived plan of that society which sent Eld. James here (or of some of them) and at other times I attributed it to an uncommon thirst in him for popularity and to build up a church for his own support in one place, and also to a want of understand-

ing of the government and discipline of the church of Christ ; but some of the Brethren [although they were fed with Elder James' preaching] were grieved by his fellowshiping excommunicated members, but perhaps for want of better understanding of the rules of discipline they would try to overlook and get along with Eld. James, and attribute it to the cunning of the Rocky Point party, but it plainly appeared to me, that whatever might have been the case, Elder James was determined to destroy the church which the Association had approved and publicly acknowledged, but as I had already passed through such scenes of trials, and had to bear the brunt I dreaded another contest, and as before stated, had made up my mind to stand simply on the ground of submission, and most of all, because I feared the Lord had left us to the wish of our enemy. I concluded to let Eld. James, do what he pleased, not to interfere more than to speak my own mind occasionally, and after a long time I observed to him again that I thought it was the duty of the man who was sent to assist the church to be more active than he had hitherto been—said I, you have been in the place a number of months, and you have not attended any church meetings nor taken any notice of us as a church [or to the same import and much more] he said he had not had any invitation to attend church meeting. I said that I did not wish to dictate him or the church, but that I should be glad if he would request the church to appoint a church meeting, to give Eld. James an opportunity of inquiring the reason why we were not more active ect. This he readily fell in with and after the lapse of one month or two, [and it was evident at the meeting] after he had got his cunning crafty plan laid to his mind, he requested the church to appoint a meeting which they did, and there and then this sister attended for the first time, after she was restored to the church, who I have observed

was an out-let or a tale-bearer. It would be almost endless for me to underake a minute detail of the circumstances attending, what I wish to bring to light, therefore I must cut short, and only say, that instead of encouraging us to walk according to our covenant engagements to the Lord and to each other,—the most of the time was taken up by Elder James persuading and driving [and threatening in case of failure] us to give liberty for S. Webb, to join what is called a Temperance Society ; this was the first time that there was ever a word of Temperance Society mentioned in church meeting to my knowledge, and that same Brother, S. Webb, had acknowledged to me [before Mr. James came into the place] that it was a breach of one article in our Covenant, and had taken his name from that Society, and had given it up, not willingly, but he said on my account ; but I believe because I told him that I must carry it before the church, and that after I had for months labored with him, persuading him to carry it before the church and examine the subject in church meeting ; but he knew that it was contrary not only to our written articles but to the faith and view of all the Brethren unless it was that Sister which was the out-let and if it had not been for Mr. James, I presume it never would have troubled the church to this day, and I went to this meeting resolved not to oppose the proposition of Mr. James, even if they were for the church to fall upon equal ground with the Miller party, but to leave my Br'n. to their own voluntary judgement—that Mr. James might know their mind without mine ; but I had no expectation that he would introduce Temperance Societies, & he would say that S. Webb introduced it, I will grant it, but it was the contrivance of Mr. James, when he put the question, "Will you give Brother Sandy liberty to join the Temperance Society."

(To be continued.)

SIGNS OF THE TIMES.

NEW VERNON. Wednesday March 19.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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ABSOLUTE PREDESTINATION, &c.

WE are pleased with the Communications of our esteemed Brother TROTT, on this allimportant subject, and we do hope that our readers will faithfully examine all his numbers, comparing them with the infallible standard [the Bible,] with unbiased minds, open for the reception of truth. These numbers we are fully persuaded will bear examination, and certainly the importance of the subject should be a sufficient incentive to lead us to weigh them in the balance of the Sanctuary.

Among others (we doubt not) some well meaning Brethren have started at the position assumed by Brother T. that the Predestination of God extends to the wicked actions of men and devils. But is there not a cause, why they are so fearful? Few, very few of our pulpits have rung with this doctrine for the last ten or fifteen years. Arminian and New School Baptist have and do hate it, while some who are compelled to acknowledge the truth of it have thought they were doing God service by suppressing the publication of it, and of this class not a few who have seemed unconscious of the presumptuous stand which they occupy while they are virtually attempting to dictate to the allwise God—what portion of his truth will do to publish and what should be kept back. It is sufficient for us to know that God has revealed this doctrine in the Bible, it is our privilege to publish it and leave the result with him.

This subject, evidently involves the consideration of the extent of God's Government. If we say that God cannot without attaching impurity to his nature or motives, govern or overrule the wicked actions of men and Devils, we say in substance that he cannot maintain his holiness unless he resigns his universal government.

The examples given by our Brother, from the Sacred Volume, of the overruling providence of God, in regard to some, and the express declaration of his fore-knowledge and predestination of the wicked actions of others, are in point, nor can they be easily surmounted by those who protest against the universal government of God. The Bible is full of testimony on this subject. God has declared the end from the beginning, and he says his counsel shall stand and he will do all his pleasure. Prophets and Apostles have corroborated this testimony. Balaam was forced to acknowledge that he could not go (though a false Prophet) beyond the word (or decree) of the Lord, and Satan himself if he could speak truth would tell us that he could not drown a hog without permission from God.

But leaving all other witness, we would be perfectly safe in resting the whole subject on three of the Scripture references offered in Br. Trott's numbers, viz: Acts ii, 23. Chap. iv, 27, 28, and the history of Joseph. In the first two passages, in relation to the crucifixion of our Lord, by wicked hands, we have an example of the extent of God's Government, in perfect harmony with the responsibility of man for his conduct, and in this transaction we have placed before us the grand centre of all human events,—this the most important of all, all others, past, present and to come stands connected with this—the model then which displays the Government of God over the wicked hands which acted in the murder of the *Holy Child Jesus*, is suited to every event that ever has, or ever can come to pass.

In the case of Joseph, we are taught that notwithstanding the fore-knowledge and determinate counsel of God, which bounds the rage and wickedness of all beings that exist. Men and Devils act voluntarily in sin, without the least regard to the purpose or decree of God, of whose purpose and decree they are totally unconscious; of this truth, what a striking example is given in the case of Joseph's Brethren. Read the words of Joseph to them, Gen. L, 20. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Thus we see that while men and Devils act from wicked motives, with wicked hands ect. God means it for good, overrules, even their wicked acts, and murderous designs for his glory and the good of all such

as are the called according to his purpose. Amidst all our trials, and conflicts, opposition and persecution, be this our consolation

"That Death and Hell can do no more
Than what our Father please."

From the Bap. Weekly Journal
"RELIGIOUS TRACTS."

Report adopted by the General Meeting on Religious Tracts, and the Publications of the Baptist General Tract Society.

"The Committee to whom was referred the subject of religious Tracts, and of the Baptist General Tract Society, have attended to the duties of their appointment, and beg leave to submit the following report.

It is admitted as a fundamental principle, by all evangelical denominations, and by none has the sentiment been more distinctly and emphatically pronounced than by Baptists, that the preaching of the gospel is the great and leading instrumentality which God has ordained for the conversion of the world; and so clearly is this truth taught in the New Testament, and so thoroughly are our churches impressed therewith, that he who should attempt to assign a paramount, or even a correspondent importance to any other channel of communicating the messages of divine truth—he who should teach that to any one of the benevolent associations of the present age, or all of them combined, the preaching of the gospel by the living preachers, should be subordinated, would soon be found without an auditory, in any section of our churches.

Your committee believe that the misapprehension has been great and widely extended on this subject, and that to this very misapprehension may be traced many of those objections, which some of our excellent brethren entertain against what are termed the benevolent operations of the present day—and here it is conceded, that in their zeal to extend these operations, instances have not been wanting in which claims have been urged in their favor, which have given them a prominence to which they are by no means entitled, and which has awakened a holy jealousy in the minds of Brethren who feel bound to resort to the word of God as their guide in every matter relating to faith and practice. This jealousy your committee regard as highly salutary, nay, that it is the conservative principle of our denomination—a constant resort to first principles, and an ever-watchful vigilance that they receive nothing but truth from whatever source it comes; nothing which conflicts with the testimony of the great Lawgiver—and so long as this vigilance characterizes our churches, there is little danger of any essential departure from the purity of our faith.

We are aware, that it is a popular objection, and that many of our brethren for whom we entertain great respect, have urged, that the New Testament affords neither precept or example for the organization of tract societies. To this objection we reply, that the New Testament was

never designed to embrace, and in the very nature of things, it could not possibly embrace, every minute detail of practical duty which is binding on the disciples of Christ throughout the world, in all their diversified circumstances, and throughout the wide range of time.

"Your committee believe that much misconception has prevailed, and much evil has resulted to the churches from a mistake on this important point—they therefore, would state that they consider the scriptures as a great body of doctrines and principles including the positive ordinances of baptism and the Lord's supper, with some leading and prominent directions respecting the organization of the churches of the saints. Beyond this, the New Testament does not profess to go. HENCE WE SHALL SEARCH IN VAIN FOR ANY SPECIAL DIRECTIONS FOR THE WIDE AND INNUMERABLE AND DIVERSIFIED DETAILS OF CHRISTIAN EFFORT AND BENEVOLENT ACTION,—which details are nevertheless as imperative on every individual disciple as if specially enjoined.—Whenever, therefore any course of action, not expressly designated in the constitution, is proposed, the question is to be determined by the churches, whether it is in harmony with that constitution—and by this rule it is to be fairly tested, and received or rejected accordingly.

"In this view we recognize the principle of Christian liberty—the right of private judgment, which, as a denomination, we so highly prize. It is a principle of vital importance in the divine administration, because it leaves each individual perfectly free to form his own judgment, and to adopt whatever mode he deems most suitable for the accomplishment of the end proposed—but in doing this, he at the same time acts under a very high responsibility, and must beware that he aims at no end not clearly sanctioned by the general principles and practice of the New Testament.

"Were it possible to have spread out with the utmost precision, within the compass of a written revelation, every minute detail of Christian duty, their responsibility would have been vastly circumscribed, and Christian obedience would consist in a dull conformity to the ritual, and thus a most important design of the Lawgiver in making a revelation of his will—the development of character, would have been frustrated. Hence, the wisdom of just such a revelation as has been made.

"Your committee have dwelt longer on this point than they would have done, were it not that they believe, in its bearings, it covers the whole ground of objection, and meets the grand argument which is urged against those enlarged efforts of Christian philanthropy which distinguish the present period of the church; they believe that if brethren would examine this point with candor and attention, their objections to those modes of extending the knowledge of the divine Will in which the Christian community are now engaged, would cease to operate upon their minds. They would then come forward most cheerfully and mingle in the noble effort to promote every good work, recognizing in these enterprises the

same spirit which impelled our Divine Master, when he was here upon the earth, to "go about doing good."

"Impressed with the truth of the foregoing sentiments, your committee would beg leave to ask your attention, for a few moments, to the consideration of that department of Christian effort, which relates to *Religious Tracts*.

"It will instantly be perceived, that the question is not whether the New Testament has any where expressly directed to the establishment of a Tract Society, designated the year, day, and hour, when it shall be organized, the number of its officers, and given a schedule of their names; —all will admit that no such directions are given, and for the very reason which we have already stated; and for the same reason, very many matters relating to the visible order of the church, are left undetermined, in order that christians professing to act under the influence of these general principles which are most clearly stated in the New Testament, may feel the responsibility of action, and develop and bring out character, and present it in its legitimate form and shape; this view of the subject arouses and stimulates to incessant action, and produces a hearty and zealous co-operation in every effort to extend far and wide the blessings of the gospel.

"Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament, but adopting these as his principles of action, he is impelled to devise new modes of doing good to the souls of men, and is ever ready to afford his aid to any object in aid of benevolent action, which does not conflict with the laws of Christ.

REMARKS

The General Convention at their late meeting in Cincinnati, Ohio, have discovered that the Bible affords no authority for what they are pleased to call *Benevolent Societies*. Yet they consider them "nevertheless as imperative on every individual disciple as if specially enjoined!"

The Committee are willing to grant that the Scriptures as a great Body of doctrines and principles including the positive ordinances ect. with some leading and prominent directions respecting the organization of the churches of the saints. But they tell us that beyond this the New Testament does not profess to go.

Christian reader, please to read 1 Peter iv, 11. Also 2 Tim. iii, 14—17, and then say whether the Scriptures are only a mere skeleton or outline of the Will of God, to be filled up by man's device, or are we to receive them as the complete standard of our faith, rule of our conduct, and man of our counsel? And say are we, or are we not safe in believing them to be a perfect ex-

pression of Jehovah's Will, by which the Man of God is thoroughly furnished to ever good work? And when you have decided on these points turn to Rev. xxii, 18, 19, and there read the fearful doom of the Ohio Convention.

OBITUARY.

"Blessed are the dead that die in the Lord."

KEZIAH VAN HART, daughter of James and Mary Bowen departed this life at Trenton N. J. Sept. 22, 1833, aged 38 years, leaving three destitute and Orphen Children to mourn their loss. Although she was called to leave her very aged and infirm parents, and her almost helpless children, yet such was the assurance of her hope, her faith resting on the Blood and Righteousness of her Redeemer, that so far from revolting at the approach of death, she evidently desired to depart and be with Christ, which is far better.

The next day after the interment of her mortal remains, her mother Mrs. Mary Bowen, was taken ill of a fever which terminated her earthly existence, she died as she had lived, strong in the faith of God's Elect.

She had in the days of her youth been bro't. to experience the reality of the promise of God to his Son, Psalms cx, 3, "Thy People shall be willing in the day of thy power." She was taught of the Lord in early life that it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy. Drawn by the loving kindness of her Covenant Lord, she was enabled to follow her Redeemer into his liquid grave, & to unite with the first Baptist Church of Hope-well. This was at a time when *Arminian* Baptists which are so numerous at this day, was almost unknown. That faith which works by love, was manifested in her life and conversation.

After her marriage, her residence was in Trenton, at a time when Baptist preaching in that place was very rare. As her soul thirsted for the waters of life, she invited a Baptist Minister to preach in Trenton, which request was complied with, and from this the Baptist took their rise in the Capitol of New Jersey; as she had received her religious knowledge from the Word of God, and from christian experience, she did not feel free to fellowship the various modern institutions, for the support of which no "Thus saith the Lord," has ever been found, nor could she feed on the preaching which now invariably sounds from that pulpit, from which in former years her

soul was comforted and fed—and in that church where she had maintained a respectable standing from the first constitution of the Trenton and Lambertson church. After her death, (as might have been expected) when a servant of the Lord who wishes only to know Christ and him crucified, had travelled near twenty miles, to preach a discourse on the occasion, in exaltation of that grace of God which had been so abundantly manifested in her & conversion preservation, & in her happy death, the use of the pulpit which her mite had assisted to build, and from which wholesome food had formerly been handed out, was denied him for that purpose. “*The time is coming when they shall put you out of the Synagogue.*” The reason assigned for this unkind treatment was that their meeting then in progress, (a protracted meeting) was expressly designed for the conversion of sinners! and thus the people were prevented from hearing that it is by grace sinners are saved, and by the power of God they are kept.

Notwithstanding this cruel and unkind treatment of a departed Mother in Israel there was a funeral discourse preached in Blegnsbury to a very numerous and solemn assembly from Isa. liv, 17. “No weapon formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord.”—Thus my Brother the goodness of God was manifested in sustaining a vessel of his mercy, even down to old age, as she had reached her 76th year—the greater part of this time she was engaged in contending with sin, and Satan, but to the praise of the glory of God’s omnipotent grace, she was enabled to finish her course with joy, leaving her lonely partner to grapple a little longer with the difficulties of this life, he being at the advanced age of 84 years.

The writer of this article remembers with peculiar interest her maternal, affectionate, and fervent admonitions when under her care. Being with her about two weeks before her death, she expressed her warm desire to depart, I asked her if she was ready to go? With perfect serenity of mind she replied; “I am a great sinner, but James you know where my hope is.” Yes my Brother thanks to the God of grace her hope rested on the tried stone, which is laid in Zion, and hence could not be confounded. She died

at her residence in Trenton, N. J. Oc. 27, 1833.

J. B. BOWEN.

South Hampton, Pa. 7th Feb’y. 1834.

Enfield 29th January 1834.

BROTHER BEEBE :—About thirteen years ago I left Old England, for this country, and became a citizen of the United States, between two and three years previous having joined a particular Baptist Church of Christ, being brought up in the established Episcopalian church, both from education and the natural leadings of every carnal mind, was greatly opposed to the doctrine of Sovereign Grace; but as I humbly trust the Lord found me in a waste howling wilderness, like the Babe in Ezekiel’s vision xvi, 6, and in the riches of his own free grace plucked me as a brand from the burning to make me a monument of his mercy; when I left the Episcopal church and united with the Lord’s people, I had never heard any person relate their Christian experience, and till then did not know that there were any who thought as I did respecting the doctrine of the Gospel. In this country I first united with the church under the pastoral care of old Elder Caton, and for some years have been a member of the Baptist Church in Enfield, where I have been called to witness great opposition in years that are past, to the ordination of our beloved present Elder, which I conceive mostly originated in our not fellowshipping Freemasonry, and supporting the popular institutions of the day.

Last year I became a subscriber for your excellent paper, for which as a means under God of affording much comfort; I have great reason to be thankful. Now that so many of our professed Brethren are runing after every lo here, and lo there,—following whatever their Newlight teachers may dictate, like many others have been led to reflect what would be the situation of our Old Fashioned Baptist Churches, being left destitute of an under Shepherd, if they were to call a council of our Newlight men, unless they and the supposed Brother would support their system—it would therefore be doing me, and no doubt many others, who wish to be only Bible Baptists a great favor, if you, or some of your valuable correspondents would in some of your next No’s give us your opinion in case of a church being destitute of a Pastor, and the Lord of the Harvest sending or raising up among them a Brother

of whose gifts and calling to the Ministry of the Gospel they were satisfied, but from the above reasons could not expect to get a council that would assist at his ordination, what course ought they to pursue? Whether they must be dictated by others, remain destitute, or else what other consistent plan they could adopt, having a "thus saith the Lord" for their act? I remain though a stranger in the flesh, your very unworthy Br. in Christ Jesus.

CHARLES WOODWARD.

REPLY.

To enjoy the fellowship of those whom we love in the truth, is certainly a blessing very much to be desired by all the children of God; and whatever sacrifices we may be at liberty to make, of interest or feelings, we are not permitted by the Gospel of Christ to sacrifice either the truth or the order of the House of God, for the promotion of this desirable object. The word of our King, thro' his Apostles, "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," 2d Thes. iii, 6.

We are of opinion that every Gospel church is competent, to call into use all the gifts bestowed on their members by the Holy Ghost, for the edification of the body. We consider it inexpedient therefore, and a violation of the Divine Rule, to call on a council, composed of members from beyond the limits of our lawful fellowship, to ordain an Elder for us under any circumstance whatever.

We would rather recommend that the supposed Brother should occupy his gift, in such a manner as in the judgement of his brethren shall best subserve the interest of the church with whom he labors in particular, and the cause of God in general, until God in his providence shall open a door for the extension of Christian fellowship. We submit these remarks, perhaps some corresponding Brother will show us the more excellent way.—ED. SIGNS.

FACTS AND REMARKS.

Under the above imposing head the Editor of the Baptist Weekly Journal has thrown in his portion of abuse and falsehood on the Brethren of the Black Rock meeting.

Their article purports to be a letter containing what they call *Facts*, written by Elder G. M.

Daughters, of Ia. and contains a doleful lamentation over Salsbury Association, the churches of which have rejected the entire system of modern mendicancy, and fraught also with railing accusations against the Ministers and Churches of that region,

The Editor of the Journal has indorsed the calumny by declaring the writer a *worthy* minister of the Laughery Association, Ia.—and adds that in this region of Country, i. e. between the Chesapeake Bay, and the Atlantic, is the *principle seat*, or at least one of the head quarters of the combined opposition, ect. which was organized in 1832, at Black Rock.

We have only room at present to say that this statement is not founded in truth. Not one of the Ministers named in the Letter, nor as far as our knowledge extends one individual attended the Black Rock Meeting, from between the C. Bay, and the Atlantic.

☞ We purpose noticing this subject again.

ARMINIANISM.

As every reader may not have a clear determinate idea of what Arminianism precisely is, it may to such be satisfactory to know, that it consists chiefly of five particulars. (1.) The Arminians will not allow election to be an eternal, peculiar, unconditional and irreversible act of God. (2.) They assert, that Christ died equally and indiscriminately for every individual of mankind; for them that perish, no less than for them that are saved. (3.) That saving grace is tendered to the acceptance of every man; which he may, or may not receive, just as he pleases. Consequently, (4.) That the regenerating power of the Holy Spirit is not invincible, but is suspended for its efficacy on the will of man. (5.) That saving grace is not an abiding principle; but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to the contrary) throw all away, and perish eternally at last.

To these, many Arminians tack a variety of errors beside. But the above may be considered as a general skeleton of the leading mistakes which characterize the sect.—*Toplady*.

RECEIPTS.—Eld. Conklin, N. Y. \$3. N. Cary Chemung, \$3. J. Squires, \$1. J. G. Woodford, Va. \$10. Elder C. Suydam, N. J. \$2. Ira Barbary, Esq. N. Y. \$1. Eld. S Gard, Ohio, \$5. Dea. T. Faulkner, N. Y. \$1. S. B. Denton, N. Y. \$2. Martin Salmon, Turin, N. Y. \$10. Wm. Jones Sen. Ill. \$5. Jno. P. Shitz, Pa. \$5. Eld. E. Crocker, R'ville N. Y. \$1. Eld. T. P. Outten, Va. \$10. Dea. Wm. Murry, \$6. Joel Abers, \$1. Jas. Dirlaud, \$1. Dea. M. Northrop, \$1. Dea. John Hammond \$1. Amon Cast, Ky. \$5. Elder T. P. Dudley,

Ky. \$5. G. Westervelt, N. Y. \$3.—By the hand of Elder Henry Moon, of Va. from Eld. Wm. Gilmore, \$30. Joseph Grimes, D. C. \$5. B. Bridges, Va. \$5. Eld. T. Harris, Pa. \$1.

POETRY.

From Erskine's Sonnets.

The gospel of DIVINE GRACE the only means of converting sinners, and should be preached therefore most clearly, fully, and freely.

They ought, who royal grace's heralds be,
To trumpet loud salvation, full and free :
Nor safely can, to humour mortal pride,
In silence evangelic myst'ries hide.
What Heav'n is pleas'd to give, dare we refuse ;
Or under ground conceal, lest men abuse ?
Suppress the gospel-flow'r, upon pretence
That some vile spiders may suck poison thence ?
Christ is a stumbling block, shall we neglect
To preach him, lest the blind should break their
neck ?

No grain of precious truth must be suppress,
Though reprobrates should to their ruin wrest.
Shall Heaven's corusant lamp be dimm'd, that
pays

Its daily tribute down in golden rays,
Because some blinded with the blazing gleams,
Share not the pleasure of the lightning beams ;
Let those be hard'ned, petrified, and harmed,
The rest are mollified and kindly warmed.
A various savor, flowers grace's field,
Of LIFE, to some, of DEATH to others yield.
Must then the Rose be vail'd, the Lilly hid,
The fragrant savor stifled ! God forbid.

The revelation of the Gospel-flower,
Is still the organ fam'd of saving power ;
Most justly then are legal minds condemn'd,
That of the glorious Gospel are asham'd ;
For this the DIVINE arm, and only this.

THE POWER OF GOD UNTO SALVATION IS.
For therein is reveal'd, to screen from wrath,
The Righteousness of God from faith to faith.
The happy change in guilty sinners case
They owe to free displays of sov'reign grace ;
Whose joyful tidings of amazing love
The Ministration of the Spirit prove,
The glorious vent the Gospel-news express,
Of God's free grace, thro' Christ's full Righte-

ousness,
Is Heaven's gay chariot, where the Spirit 'bides,
And in his conqu'ring pow'r triumphant rides.

The gospel-field is still the Spirit's soil,
The golden pipe that bears the holy oil ;
The orb where he outshines the radiant sun,
The silver channel where his graces run.
Within the gospel-banks his flowing tide

Of lightning, quickning motions, sweetly glide.
Received ye by the Spirit, scripture saith,
By legal works, or by the word of faith ?
If by the gospel only, then let none
Dare to be wiser than the wisest One.

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SIGNS OF THE TIMES.

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NEW-VERNON, ORANGE COUNTY, NEW-YORK. APRIL 2, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times'

Flat Rock, Pawhatan Co. Va. March 12.

BROTHER BEEBE:—A leisure moment has at length presented itself, and with much pleasure I embrace it to write you my views of your paper, very correctly called the "*Signs of the Times*," because illustrative of the Prophecies going before, and in perfect accordance with the parabolical teachings of the Great Head of the Church. At the time I received your first Vol. I was a subscriber for the Religious Herald, (so called) but since a careful perusal of yours I have discontinued the other, under the serious conviction of its tendency to interrupt the harmony of the Baptist Churches, and an Agent to call into operation more effectually a monied system to propagate the Gospel of Jesus Christ contrary to the design and instructions of the Great King in Zion, as the lively oracles of Divine truth irresistibly prove. To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.

On the 19th of April 1823, about sun rise, in a piney old field, remote from any human abode, almost in despair, under a sense of guilt and shame, I believe Jesus spoke the life giving word, Son thy sins are forgiven thee, arise and publish it to a dying world; giving me at the same time an inexpressible,—yes an incommunicable view of the glorious scheme of redemption. My feelings on this occasion and at this

time, are more easily conceived than expressed, and only understood by God's people. Soon after this joyful morning, I felt a call to warn sinners, which daily increased, until I became perfectly resigned to the will of God, and was made willing to take up the Cross and suffer shame or reproach for the cause of my Divine Master. I have very unfaithfully continued since to try to preach Christ, not only crucified but risen, without the expectation of a remuneration from man here, and although I have received many presents from Brethren, and sometimes a little money as a token of their regard, for which I hope I feel thankful to them and to God. Yet as to the true definition of the word, Hireling, I can perceive very little difference (if any) in the jack leg Lawyer who for fifteen shilling, or five dollars would tell fifty lies to defraud the honest creditor, and the preacher who would for the sake of five, or six dollars sell his feelings, and faith, riding into the different Counties, getting up his Missionary, Tract, and Temperance Societies, at the expense of the good feelings and harmony of God's people; I fear the object in both is money. I hope the love of Christ constrains me as an Elder, to feed the church which he has purchased with his own blood I am often brought to reflect on our Lord's words, to Peter, "Lovest thou me? yea Lord,—then in answer to Peter, Feed my sheep." As much as if he had said show thy love to me by feeding my sheep and lambs,—I feel my imperfections, often mourn over my apostacies, grieve in consequence of a deceitful and treacherous heart, and if it should ever be my happy

lot to reach the celestial Canaan, and set down with Abraham, Isaac and Jacob, in the Kingdom of their Father, I already anticipate the song as here, will be there, Redeeming grace and dying love, Not unto us, not unto us O Lord, but unto thy name give all the glory. Shall I confess unto you, that from my spiritual infancy I was a believer in the doctrine of grace, yet living so near the working or manufacturing school that for the two, or three last years, I had somewhat departed from the Apostolic Faith, but thanks be to God, the letters of the good old Brethren in the 'Signs,' have reconducted my wandering footsteps again into the good old way, for which I expect to suffer persecution, but shall I refuse the cup if it be my Father's will for me to drink it? Oh! no, it would work for my good, lead me more frequently to a throne of grace, teach me the unfaithfulness and mutability of man, and my dependance alone on God. I am no stranger to persecution, and that too, from professors of religion, and find comfort from it, in the words of Paul to the Galatians, Cap. iv, commencing at the 28th verse. Now we Br'n. as Isaac was, are the children of promise, but as then, he that was born after the flesh, persecuted him that was born after the spirit even so it is now; nevertheless what saith the Scripture, "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." So then Br'n. we are not children of the Bond Woman, but of the Free. You may consider several of your subscribers in Chesterfield County, Va. so, through my instrumentality. I hope I shall be enabled to influence many others to take the "Signs." Yours in Gospel Bonds.

PETER F. OGILBY.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—I have often heard the Old School Baptists censured for their close communion, when at the same time those that bring the charge are themselves close

communianists, upon the same principle that they accuse others. The Baptists refuse to commune with none that have professed faith in the Lord Jesus Christ and been Baptized, and are in good standing in a sister church. The substitutists or paido-Baptists profess to preach what the Lord Commanded "He that believeth and is Baptized shall be saved," Mark xvi, 16.—and will fellowship at the table none but such as profess to believe the same doctrine—but the difference is, an Old School Baptist believes none have been Baptized, but such as have been buried with Christ by emersion. Whereas a Paido-Baptist thinks sprinkling is a lawful Baptism (and proclaims to the world "He that is Baptized, or sprinkled, may possibly at some future time believe and be saved.")—Therefore exclude all, who according to their understanding of the subject, have not been baptized, and what do "Close communianists" more than this? The one says, if ye believe and have been Baptized (as we understand Baptism) take a seat with us; and so says the other. However my present purpose is not to discuss the subject of Baptism, so much as to point out the inconsistency of some professed Baptists, who can unite in the ordinance of the Supper with those who never have submitted to that of Baptism. They earnestly contend for immersion as the only Baptism, and yet appear satisfied to celebrate the Lord's Supper at the same table, with such as they believe never have been Baptized. Where can such draw the line? All that have been sprinkled only, have been as much Baptized, one as another, and a Baptist can with the same propriety unite with one sect as another, no matter by what name called. But they should bear in mind the commands of Christ—also that it is said that "The sheep follow him for they know his voice, and a stranger they will not follow," John Chap. x. Now if they are sheep, they have no excuse for uniting with Goats, or any such

as do not follow the commands of Christ, and Paul says "Withdraw yourselves from every Brother that walketh disorderly and not after the tradition which he received of us," 2d Thes. iii, 6. "And if any man obey not our word by this epistle, note that man, and have no company with him," vs. 14. "I would not that you should have fellowship with Devils," 1 Cor. x, 20.

The type of the church manifested the same disposition to unite with the Moabites in their sacrifices and worship, that many of the Baptists do for strange Gods at the present day; but God in a peculiar manner made known his displeasure. See Num. Chap. xxv. W.

March 15, 1834.

FOR THE SIGNS OF THE TIMES.

The next, or seventh error which comes under our consideration is "Holding that the first day of the week is holy time, and is" *the Sabbath*, "And is binding on all men to be kept sacred, and that to labor on said day, is to sin against God." Had this doctrine confined itself to the "Jewish church continued," we should not have considered it worthy of notice. But as it is now received as a point of Orthodoxy by all the Regular Baptists of the modern school—we deem it of consequence to expose its fallacy, especially as a church, (we believe the church at Fort Ann) has been censured severely, and threatened with Ecclesiastical vengeance, for hearing a Brother preach who esteemed every day alike. It seems the more necessary, to shew these modern disciples of Moses, that he is really dead, and buried, that his sepulchre is *hid*, and Christ only is our life, and that we acknowledge no other Lord or Law-giver in Zion but him.

In doing this we shall pursue our usual method, and expose error by holding up truth. The Sabbath like all the institutions of Moses, was strictly typical, and was given to Israel as a rest, not a day of worship by any means, for no man was to leave his

dwelling, or kindle a fire, or do any manner of work, he, nor his family, nor his cattle, there was to be a perfect literal rest, a complete cessation from all works, of every sort. But as their offerings were not able to put away sin; nor their High Priest able to make a lasting atonement, so neither could their Sabbath be a true rest, but only feebly shadowed forth. The REST that remained to the people of God, into which they enter by faith, we who believe do enter into rest, the cessation from works under the former dispensation on the Sabbath represented, the ceasing from our own works, when we believe in Christ our salvation, none but those who have been taught of God, and learned the perfection of the work of Christ, and the perfection of his character, as the Messiah of God and our salvation, and have believed with the heart unto righteousness, can keep the christian Sabbath,—the labor of the hands, in any lawful business, or calling, does not profane it, but those who seek justification by the deeds of the law, or believe they can commend themselves to God by their doings, their prayers, or their money, they are verily guilty of Sabbath breaking in the full, and only Gospel sense of the term.—We scarce conceive it necessary to show at length that the Seventh Day observance of the Jews is abolished even to them, but would point our readers to 2d Cor. iii, 11, 13,—where the Apostle declares that the ministration written & engraven on stones, was "*abolished*" and "*done away*." But even this was unnecessary as regards the Gentiles, for they were never under the Law, e. i. they were never under the Mosaic Ritual, as a ministration. Legality was in their nature, and they were by that means "A Law unto themselves," but the various institutions of Moses were never given them. See Romans ii, 14. So that the Gentiles had no connexion with any Sabbath, till they were brought into the new dispensation, and manifested as a part

of that Israel who shall "all be saved," then did the blessing of Abraham come on the Gentiles thro' faith, and every nation receive favor in the seed which was promised, and as they believed the Gospel they entered into an eternal Sabbath, which no Arminian fleshly worker could even see, much less keep or enjoy. As to the first day of the week, it was never enjoined by any authority on any people, except the authority of men. Calvin tells us in his institutes that the Disciples changed the time of their assembling from the seventh day, which had been their custom to the first day, for fear their custom by long usage might become a law; and after generations of christians might suppose that they esteemed one day above another, and met on that day, because they supposed it holy time. But superstition laid hold on the first day, and christened it the "Holy Sabbath," and tradition sanctified it, and Anti-Christ through her ten thousand trumpeters declared that God had changed his Sabbath! and called on the Civil Magistrate to make it penal to doubt such authority; and John Rogers, a Baptist in New London, Connecticut, was by Presbyterian influence, and by Presbyterian hands, publicly whipped, and plunged head foremost into a tub of warm tar, was imprisoned a year, and had his children taken away & placed under more orthodox guardianship, and all for questioning the Divinity of the Statute, which made and declared, the hours, minutes, and seconds of the first day of the week, "Holy time," and commuted the penalty of death, for five pounds fine, half to the complainer and half to the town Treasury. Thus making it more criminal to speak against their authority, than to break what they called a command of God. We here challenge any one to produce Scriptural evidence that the first day of the week was ever set apart by the Lord for any purpose, any more than any other day, or that to labor in any lawful

calling on that day, is, for a man of the world, any more criminal, than to do so on any other day, except it may be a breach of the Civil Law, as far as it relates to believers, if the church by common consent in conformity to the usage of the ancient Disciples, agree to meet together on that day, to worship God, and break Bread, occupy the gifts which God has given them, and edify one another; to them the day is sanctified, and so is every other day and time thus set apart, and to leave the br'n. to meet without us, or be hindered by any worldly business, or any ordinary temporal consideration from the assembly of the Saints, is a sin against Christ, a breach of the fellowship of the Gospel, and if persisted in, will bring on the aggressor that "Sore punishment" spoken of by the Apostle, to the Hebrews,—of which those were thought worthy who trampled under foot, the Son of God, for it is written "The Lord will judge *his* people." But breaches of fellowship cannot be punished, or corrected by the Civil Power, and there would be as much consistency in the Civil Power, should they make the neglect of repentance and Baptism, penal, or direct the Grandjuror to present carnal mindedness, or covetousness, as breaches of the peace. Neither can men of the world be brought under the discipline of the Gospel, and the enjoining on them the observance of days & times—because they are supposed to be obligatory on the church, is one of these bastard doctrines, springing from the adulterous union of Church and State,—and is propagated, defended, and enjoined at this time by those and those only, who would with all their hearts, bind the Disciples of Christ, and the free institutions of our country in the galling chains of National Religion.

PHILO LOGOS.

Divinity of our Lord and Saviour Jesus Christ.

"In the Beginning God created the Heaven and the Earth, and the Seas and full-

ness thereof." 1st John Chap. i, vs. 1, In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. Isaiah Chap. xlv, 5—7, I am the Lord, and *there is none else, there is no God besides me*: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that *there is none besides me*. I am the LORD, and *there is none else*. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. Col. i, 16, For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be thrones, or dominions, or principalities, or powers*; all things were created by him, and for him. Revelations Chapt. iv, 11, Thou art worthy O, Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Appellations of the Lord God Almighty.

Exodus, iii, And God said unto Moses. I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. St. John Chap. viii, Jesus said unto them; Verily, verily, I say unto you, Before Abraham was, I am. Exodus Chap. vi, And I appeared unto Abraham, unto Isaac, and unto Jacob by *the name of God Almighty*, but by my name JEHOVAH was I not known to them.

Genesis xlix, 10, The sceptre shall not depart from Judah, nor the law-giver from between his feet, until Shiloh come: and unto him *shall* the gathering of the people be. Math. xvii, 5, While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which

said, This is my beloved Son, in whom I am well pleased: hear ye him, vs. 2, and was transfigured before them: & his face did shine as the sun, and his raiment was white as the light. Acts Ch. xxvi, 13, At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me; vs. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks*; vs. 15, And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. St. John, Chap. viii, 12, Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life. Isa. Chap. vii, 14, Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Mathew, Chap. i, 23, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Isa. Chap. ix, 6, For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace. Dan. Chap. ix, 25, Messiah the Prince. St. John Chap. i, 38—41, Then Jesus turned, & saw them following, and said unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou? He saith unto them, Come and see, They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John *speak*, and followed him, was Andrew Simon Peter's bro'r. He first findeth his own brother Simon, and said unto him, We have found the Messias; which

is, being interpreted, the Christ. St. John Chap. iv, 25, The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things. Jesus said unto her, I that speak unto thee am *he*. Micah. v, 2, But thou Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Timothy i, 17, Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen. 1st Chro. xxix, 11, Thine O Lord is the greatness and the power, and the glory and the victory & the majesty, for all that is in the Heaven and in the earth is thine; thine is the kingdom O Lord and thou art exalted as head above all. Dan. vii, 9, I Beheld till the thrones were cast down and the ancient of days did sit whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. Rev. i, 13, And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Matthew xxv 31, When the Son of man shall come in his glory, & all the holy angles with him, then shall he sit upon the throne of his glory: vs. 32, And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. vs. 33, And he shall set the sheep on his right hand, but the goats on the left. vs. 34, Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of

the world: vs. 41, Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angles. Rev. j, 8, I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come the Almighty.

MOSES NORTHRUP.

IMPOSITION EXPOSED

BROTHER BERBE:—Inclosed I send you for publication the inclosed Certificates of several Old Fashioned Baptist Churches, and individuals of the Spoon-River Association relative to that libellous Letter of Mr. Logan to his employers, which you copied from the Baptist Repository into your 13th, No. of Vol. 1st. I am, and for several years have been personally acquainted with many highly respectable members of Spoon-River Ass'n. among whom are some of the members of New-Providence Church; and I know that their characters for piety and for truth and varasity, will bear a comparison with any other individuals. I have been by them informed of the whole circumstance of Mr. Logans' career and of his exclusion. In the settling of what is called the Millitary County Tract, there being in many places a goodly number of Baptist, they at an early period formed several churches; these lived in much harmony for a time; & although this Logan was not considered sound, yet the brethren suffered him to remain: acting upon the principle that has governed too many Baptist before them, of supposing it better to put up with a little Arminianism and Fullerism, than to be scarce of preachers:—not considering that this little pharisaic leaven unless quickly purged out, would leaven the whole lump.

About this time Mr. Peck, was hardly beset to obtain a footing among the Baptist, being shut out in almost every direction.

He had got three small churches, (two of which had been previously refused admission into the Illinois Ass'n.) to form an Association, and having done this he be-

came very anxious to increase his bounds and his influence ; and as the Millitary Co. Tract, presented the most flattering prospect, he hied to that place, and very soon taught Logan the mechanical art of revival and convert making, by *means* of Tracts, Sunday-Schools, Axious-benches &c. &c. The leaven now began to work rapidly, and the churches found they must promptly purge it out, or give up all pretence to the faith of the Old-Fashioned Baptist ; accordingly some of the Churches in their letters to the Spoon-River Ass'n. in 1832, set forth their determination to hold no fellowship or connection with this Missionary Crusade aganst the faith and order of the Baptist Church, and requested the Ass'n. to purge herself, of all such dross.

At the same Meeting, the Sangamon Association informed the Spoon-River, that she declined any correspondence with her until she purged out the aforesaid errors.

The Association acted promptly, and according to these suggestions declared non-fellowship with the entire Mission system.

This declaration produced the division in Logans' Church, a part remained with the Ass'n. and a part having been but lately initiated through the new Revival-making machine, went of course with Mr. Logan ; the former although they were a minority, yet as they continued steadfast upon the old platform of Zion, conceived it to be their right to exclude the majority, when that majority had departed from the word of God & from the constitution of the Church, and turned aside unto fables ; and they accordingly did so, and the Churches sustained them in it. Mr. L. and his party manifested that they had neither regard or use for the constitution of Crane Creek Church by there constituting themselves into a Church (as they call themselves,) upon different principles. But Mr. Logan being thus cast out, he has not ceased to pour out a flood of bitterness after that little Association, and he with his colleagues

are almost incessantly pouring forth a torrent of bilingsgate abuse and buffoonery, in order to caricature and mangle the characters of such brethren as cannot consent to desert with them from the word of God, & the ancient usages of the Baptist, and follow them. In one of his strolling tours for the purpose of harassing the brethren of the *Old Order*, by preaching his *new Gospel* of the wonderful efficacy of the *A. B. H. M. Society, Tracts, S. Schools, &c.* Mr. Logan obtruded himself upon the Bethel and New Providenc Churches, at a time when the former had appointed to meet in the bounds of the latter, in order to secure the counsel and assistance of an experienced, long tried and faithful Minister of the Gospel, in the ordination of one of their members to the work of the ministry ; this meeting being on the day preceeding the regular meeting of the New Providence Church, and that Church being unwilling to have her privileges again trampled upon by one whom she considered in disorder in every sense of the word : she therefore instructed one of her members to inform Mr. L. of the wish of the Church ; this circumstance is what this pretender to truth and consistency, has magnified into that of a civil officer serving a *warrant ! for the purpose of preventing Mr. L. from preaching the Gospel !* ALIAS Tracts, Sunday Schools, Am. B. H. M. Society ect. to the people. It is no wonder that Mr. L. should think of making his missionary friends *weep* at his doleful tale ; knowing as he did how succulent they were, and wishing to enlist their sympathies in his favor, and their prejudices aganst the Old School Brethren.

But Mr. Logan is not worth spending our time with, I would not, and I presume the Churches whose certificates are subjoined, would not have thought it necessary to contradict any statements made by him, if he was as well known in N. York, as he is in Ill. But as that may not be the case,

I thought it proper to expose him, and accordingly when I was traveling in the Western part of this State I handed your 13th No. to Bro. Jas. Edmonston, and requested him to show it to the Churches concerned, that they might see how they are represented 1000 miles from home by this hireling preacher of modern missionism; and do what they thought proper in the case. Bro. E. has done so and the letter together with the certificates, I here-with transmit, all which together with this letter, are at your disposal. It is past 11 o'clock and I have been chopping until my fingers are so stiff that it is with difficulty I can hold my pen;—More than three fourths of my time being taken up in the ministry, I have no time when at home for writing except by candle light. When I commenced I thought to have given you some account of a Church near Princetown Ia. which has been honored with a passing notice by the celebrated J. M. Peck, Editor of the *Pioneer*, under the head of "*Persecution*" and with this Church he has also noticed two others, one in Al. and one in Ohio, these are charged of the crime of persecution in withdrawing fellowship from those members who joined in with their novel religious devices. I have been personally acquainted with the Church near Princetown Ia. and also with the exclusion named in Mr. Peck's awful piece of persecution, it is a large respectable Old Fashioned Church, under the pastoral care of Elder Elihu Halcombe. She is situated in the midst of Presbyterians of various kinds, Methodists and Free-will Baptist, all frequently striving to draw the members away from the Church by their legerdemain; their manner is to watch, and whenever they can discover any hardness, to fan the embers with a zeal worthy of a better cause. Mr. Peck says that the *excluded member was in all respects, orderly and pious*; but the records of the Church shows this statement to be positively false; they

will shew that he had been frequently arraigned for improper conduct. In answer to a query, the Ch. had at the meeting preceeding that on which the exclusion occurred, said,—As the scriptures of truth, furnish neither precept or example for the Benevolent (so called) institutions, and as we regard the Bible as a full and sufficient and only Rule of our Faith and Practize, we cannot view them in any other light than as the devices of men, and calculated in their nature to impeach the wisdom of God. Hence, for a professor of the religion of the Bible, to join, aid, or abet those religious devices of men, is in effect to treat the divine Law-giver with contempt. Such in substance were the views of the Church, and she answered the query accordingly.

At this time *the persecuted brother*, was at variance with some of his brethren who were in favor of this decision, and to show his contempt as well for them, as for the Church, went and joined the Temperance Society and in communion with the Presbyterians; he was consequently excluded.

From this circumstance Mr. Peck raised the whine of *Persecution!* and Mr. Chambers and others, have reiterated the slander all over the States.

I will give you one more instance of Mr. P's talent for calumniating the anti-mission Baptist, that our Brethren at the east may know how to appreciate the tales of those missionaries which they have sent to convert us *wild people* of the west. When the celebrated Jno. Going, was exploring this country in search of materials for making out his famous report, to his eastern employers; Mr. P. accompanied him into Ky. and published an editorial journal of his tour, in the *Pioneer* in which he gave an account of a meeting they attended on Ellison's Prairie, with a people who call themselves "Christians" and after giving a very flattering account of their intelligence, he says "North of this Prairie is a baptist church of Daniel Parkers' connection, and like all

of that connection is sunk in Laodicean stupidity or wrecked on the ice-berges of anti-nomian presumption. The only thing we can learn these Churches are doing, is deadly opposition to all the *benevolent institutions* of the day, particularly sunday schools &c. This church is one that, I attend, and only the sunday before this famous meeting, I Baptised three hopeful converts into that very church; and it can be proved by several respectable witnesses that they informed Mr. P. of the same; and it is also well known that the members do meet together every week for social worship, a practice which they have in no case omitted for the last ten years. True, she has neither Tract Societies nor Sunday Schools, she draws her maxims from the **WORD OF GOD** of course she is a Predestinarian Church, and stands opposed to all human devices for advancing the Redeemers' cause. She believes God who appointed the end, has also ordained the means: and taught us what these means are, in his word. For us therefore to resort to the use of *anxious-benches, or submission chairs*, to coax, tease, or drive people, would be the height of arrogance. The church N. of Ellisons Prairie is indeed opposed to S. Schools and to all kindred institutions; but officially she has never said any thing about them, having had no occasion to do so; but I suppose what gave rise to this part of M-Pecks' report, was an altercation that had previously taken place between a *rev. S. School Agent*, and an Old School Bro. which resulted in a mortification of his friends, and was at the time a subject of much conversation. These are but a few of the many instances of gross misrepresentation and falshood, which have been circulated for the purpose of slandering the *Old-School Baptist*, of the West. *Mr. P. has well said that "the sooner a separation is made the better"*; the Old-school have thought so long before he did: for the doctrine and practice of these missionaries is

such, as to render it impossible for us to either fellowship, or have confidence in them. They may calumniate us abroad, but we trust through the grace of God, we shall be enabled to stand fast, and never be brought in bondage to their fanaticism and heresy.

I shall now conclude by subscribing myself Yours in the Gospel of Christ.

RICHARD M. NEWPORT.

By request, the regular Baptist Church of Jesus Christ, called Bethel, Fulton Co. It, give the following Certificate respecting the Ordination of Brother John Miner, to the Ministry, on Saturday the 19th of January 1833.

The church met in conference, it being her stated day of business, and on said day agreed to set Brother John Miner, forward in the full functions of the Ministry, and helps being scarce, the church agreed to meet at the House of Br. Ammisiah Howard, in the bounds of New Providence church in the same Co. on Friday before the second Lord's day in Feb. 1833, for the purpose of having Elder John Howard to assist in the aforesaid Ordination. He being a member of said Providence church, and by old age and infirmity not able to come to our church. We also petitioned Salem, and Copperas Creek churches for help to assist us in the aforesaid ordination, and wrote to New Providence church for their help to meet us on the day aforesaid, at the House of Br. Ammisiah Howard, in the bounds of said church, and it being the day preceeding their stated meeting on the Friday before the second Lord's day in Feb. 1833. We met at the House of Br. M. Howard, according to appointment, and the helps attended agreeable to our petition as follows: from Salem church Dea. Samuel Cazad; from Copperas Creek church, Dea. James M'Cam; from New-Providence church, Elder John Howard, and Dea. Absolum Sargent, who was received by us and after the Presbytery went through the necessary examination, pro-

ceeded to ordain Br. John Miner to the Ministry. Signed by order, and in behalf of the church, by

JOHN GOFORTH, *Moderator.*

ELISHA PUTMAN, *Clerk.*

N. B. this Brother John Miner, is that old Anti-Mission preacher, that Logan wrote was called from another church and ordained in New Providence church.

JAS. EDMONSTON.

By request we the United Baptist Church of Jesus Christ, called New Providence, Fulton Co. Il., give the following certificate respecting the ordination of Bro. John Miner of the Regular Baptist Ch. of Jesus Christ, called Bethel.

We the New Providence church received a letter from our Sister Bethel church, requesting our official helps to meet them at the House of Brother Ammisiah Howard, in the bounds of this church on Friday, before the second Lord's day in Feb. 1833, which request was granted, and helps sent, to wit: Eld. John Howard, and Absolum Sargent Deacon, who met at the time and place appointed, and it being the day preceeding our regular monthly meeting, and that night John Logan of Schuyler Co. came to the place of meeting, and stood up and preached, without any invitation, and contrary to the wish of New Providence church, and the next morning he came to the place of meeting again; we told him that we did not consider him in good order, that he had broke off from a church in our union in disorder and was excluded, & therefore he could not preach in our church.

Done at our meeting of business the 9th day of November 1833, and signed by the church.

JOHN MINER, *Moderator.*

AMIZIAH HOWARD, *Clerk.*

The church appointed Elder John Howard to tell Logan that he must not preach; and this was the officer that was appointed to serve the warrant— that Logan stated in

his letter to prevent him from preaching the Gospel to the people.

JAMES EDMOSTON.

In answer to a request, we the regular Baptist church, called Crane Creek, Scuyler Co. Il. give the following certificate respecting the seclusion of John Logan, and 13 members with him from this church.

The Spoon River Association was in session on Saturday before the first Lord's day in Oct. 1832, and on a request of Bethel, and Crooked Creek churches, and Sangamon Association; the request was this for Spoon River Association, to purge himself of the Mission system. Therefore the Association declared a non-fellowship with the Mission system, and all its various branches. John Logan, George Swan, and Edward P. Swan immediately protested against the act of the Association—they were members of Crane Creek church, and on Friday before the third Saturday in October 1832, Crane Creek church met in session at the House of George Swan, and the question was brought before the church,—who does and who does not justify the act of the Association; the number of Members that belonged to the church on that day was 58, and Logan and his party declared that they did not justify the act of the Association, and offered to give us, that did, Letters of dismissal, but we refused to take Letters; they then proposed for us to give them Letters, we also refused. On the next day the Mission party met at the same place, and we met at the Br. Mathias Masten's, our former place of holding meetings, and the Mission party formed themselves into a church separate and distinct from Crane Creek church, & called the name of their church Concord,—on the same day we agreed to petition Crooked Creek, and Union churches for helps to meet with us at our stated meeting in November next, to look into our standing and give us advice what to do, and

prepared letters to that effect, and appointed Br'n. to bear them on the third Saturday in Nov. 1832. The church met in order and helps from the above named churches attended to wit:—From Union, Br'n. James Edmonston, Jasper Buck, and Benjamin Matthews; from Crooked Creek, Br'n. Nathaniel Harris, Benjamin Golston, Charles Friend, and William Allen, who was kindly received. The church then proceeded to choose out of her own body three members to set with the aforesaid helps to wit:—Brethren Jacob Fowler, Drewry Sellers, and Mathias Masten, the Committee now being in order proceeded to business and after a careful and strict examination on the subject the committee declared that John Logan and all that were formed in the new church with him to be in disorder, and they being the majority, the committee declared the minority to be Crane Creek church, and in good order the committee made their report, which was received. The church then said that she disapprobates the conduct of the disorderly part of this church which is John Logan, and thirty-one others with him, and declare the said disorderly part to be no more under the watch, care, and fellowship of this church.

Done at our meeting of business in conference the third Saturday in November 1832, and signed by order, and in behalf of the church by

JOHN RAY, Moderator.

MATHIAS MASTEN, Clerk.

N, B—this is the church that Logan alluded to, when he stated in his letter in these words, "my church divided,—thirteen went with the Association, and thirty-four stood with me; the division was thirty-two and twenty-six, and about one fourth that went with Logan was children, and Sunday school made Baptists. Logan stated in his letter, that New Providence church would divide which is false, for I do not believe that there is one Member in that church that would suffer him to preach in their House. I have visited them lately and they are sound; and all speak the same thing.

JAMES EDMONSTON.

Fulton County, Il. November 8, 1833. By request we the undersigned Elders give the following Certificate.

Being two of the Members that was appointed by the Spoon River Association, to visit Hender-

son church, in Knox County, and inquire the reason why said church did not represent herself in the Association last year, and this present year. It being represented to the Association that said church had followed after John Logan in the Mission system. We do certify that we did visit said church agreeable to appointment, and the church informed us, that she non-fellowshipped the Mission system, and all its various branches, and that she would not suffer those preachers that was engaged in the Mission system to preach in the church, and the reason she did not represent herself in the Association last year, was an account of sickness, and the reason she did not represent herself this present year was that she was informed that the Association was in disorder, and in confusion, on account of the two seed doctrine, and eternal reprobation with the Mission system; and while the church was in session, the question was taken will this church represent herself in the Association next year by Letter and Messengers or not. And the church said by a very large majority that she would represent herself—we think not more than three or four that was opposed to the question. In all that the Association appointed only two Brn. met.

JOHN MINER.

WM. BRADLY.

N. B—this Henderson church is the one that Logan wrote, would go with him except a small minority, and had sixty-three members it.

JAS. EDMONSTON.

FOR THE SIGNIS OF THE TIMES.

CIRCULAR.

Northfolk church, to the churches of Ketoc-ton, Sendeth Greeting:

VERY DEAR BROTHERS:—We have good reason to believe few of the churches, (and perhaps not one of them) will send Messengers to the Association, to be held at Broad Run next August. As they cannot believe it will be for the good of Zion, the honor of religion, and glory of God, unless they meet in council before that time—as all (so far as our information extends) believe this is not only the best—but the only correct course, or plan, under existing circumstances, to be pursued in the path of duty for the general good of the whole.

We therefore adopt this general public mode, of affectionately inviting all the churches of the Association, mutually to agree and meet in coun-

cil, by their Messengers. Two from each Ch. at Northfork, on Friday before the second Lord's day in June next, to examine the subject prayerfully, to see what can be done, in order to bring about a better state of feeling.

Done by order of the church at our meeting for business the 8th day of March 1834.

CHARLES TURNER, Clerk.

P. S.—you will direct your letters to our Clerk, at Aldie, Loudoun Co. Va.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday April 2,

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

"I have peace-offerings with me! this day have I payed my vows."—THE STRANGE WOMAN.

How different the language of this strange woman, from that of the Sister and Spouse of our Lord Jesus Christ, whose motto has ever been "The Lord is my Shepherd, I shall not want," Psalms xxiii, 1. Zion has ever delighted in telling what her Lord has done for her. "He bro't me up also out of an horrible pit and miry clay, and established my goings and he hath put a new Song in my mouth, even praise to his name. "He brought me to his banqueting house, and his banner over me was love." He is her refuge in distress, and a very present help in trouble." But not so with the strange woman—her husband has gone a long journey, and has taken the bag of money with him, (as though he were a modern Missionary) and she is left to provide for herself—hence she is found devoid of delicacy, in the streets at the twilight, she is loud and stubborn; and at every corner she seeks for lovers, and wishes with them to take her fill of love, she delights to tell of her own doings. For in truth she is, a work-monger practically—she has decked her bed with tapestry, with carved works, and with fine Linen of Egypt, (not of Zion)—she has paid her vows, and so of course she has peace-offerings with her. Hav-

ing by her industry, in the absence of her good man, rendered her house so inviting, by her peace-offerings, her carved works, perfumed bed, and her fine Linen of Egypt. She is now seen in the black and dark night, for her feet abide not in her house, she goeth forth a diligent seeker, and a sure finder of her deluded proselyte—among the young men she espieth one void of understanding, she flattreth him with her words, and with her fair speech she causeth him to yield—yea she forces him. He goeth after her straightway, as an Ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver, as a bird hasteneth to the snare, and knoweth not that it is for its life.

She telleth him that stolen waters are sweet and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of Hell. She hath cast down many wounded; yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

Ye children of wisdom tell us—is she not a daughter of her who sat upon a Scarlet coloured Beast, who made the nations of the earth drunk with the contents of her golden Cup, whose name is called MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATION OF THE EARTH.

If Mystery Babylon is written in legible characters on the fore-head of Papal Rome, are not the features of the strange woman above described, equally visible in her mystic daughter, the popular Protestant Religionists of the present age? Hark ye! What do they say? We have peace-offerings with us, (alias) the means of grace, the issues from death, and means whereby to make our peace with God! and of saving our souls from Hell, and of saving the souls of as many as we can by our fair speech force to turn in with us. Do they not profess to have peace-offerings with them when they undertake to reconcile the world to God! and when they upon the house-top proclaim that their Benevolent Institutions are efficient means of saving lost sinners. Do not the Engineers of a Protracted Meeting, when they call their deluded dupes unto the anxious benches, to participate in the efficacy of their intercession with the Lord, and when to encourage them to come, (or with their fair speech to force them) they tell them, that their compliance will advance them, one step at

least towards Heaven. Do they not then declare that they have peace-offerings with them? Or when they declare that all that is necessary to establish their peace with God is to give their hearts to him, and that they have power to do this. Do they not then say, We have peace-offerings with us; and when they have gone through the formalities of what is called getting religion, and have passed from the anxious bench to the submission chair, and into the church,—do they not say “This day I have paid my vows. I have given up my heart to God, I have received the Sovereign virtues of the consecrated bench, I have joined all the Benevolent Societies, and what lack I yet?”

True the modern popular Religionists of the present times, do profess to own Christ as their Husband. But it is equally true that they do virtually say that he has gone a long journey, and will return at the time appointed.

And that he has left her to supply herself with pastors and arrange her house so as to render her accommodations inviting to those among the youths who are void of understanding—and having done all this, to go forth by her Missionaries, Agents, Tract distributors &c. &c. to diligently seek for lovers, or converts.

Reader can you discern the analogy? Beware then, for her House is the way to Hell, going down to the chambers of death. The dead are there, and her guests are in the depth of Hell.

LUTHER, ON PREDESTINATION.

Erasmus (in most other respects a very excellent man) affected to think that it was of dangerous consequence to propagate the doctrine of predestination, either by preaching or writing.—His words are these: “What can be more useless than to publish this paradox to the world? namely, that whatever we do, is done not by virtue of our own free will, but in a way of necessity, &c. What a wide gape does the publication of this tenet open among men for the commission of all ungodliness! What wicked person will reform his life? Who will dare to believe himself a favourite of heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need or the utility of spreading these notions from whence so many evils seem to flow?”

To which Luther replies: “If, my Erasmus, you consider these paradoxes (as you term

them) to be no more than the inventions of men, why are you so extravagantly heated on the occasion? In that case your arguments affect not me; for there is no person now living in the world, who is a more avowed enemy to the doctrines of men than myself. But if you believe the doctrines in debate between us to be as indeed they are, the doctrines of God, you must have bid adieu to all sense of shame and decency thus to oppose them. I will not ask, Whither the modesty of Erasmus is fled? But, which is much more important, where, alas! are your fear and reverence of the Deity, when you roundly declare, that this branch of truth, which he has revealed from heaven, is at best useless, and unnecessary to be known? What! shall the glorious Creator be taught by you, his creature, what is fit to be preached, and what to be suppressed? Is the adorable God so very defective in wisdom and prudence as not to know, till you instruct him, what would be useful, and what pernicious? Or, could not he, whose understanding is infinite, foresee previous to his revelation of this doctrine, what would be the consequence of his revealing it, till those consequences were pointed out by you? You cannot, you dare not say this. If, then, it was the divine pleasure to make known these in his word, and to bid his messengers publish them abroad, and leave the consequences of their so doing to the wisdom and providence of him, in whose name they speak, and whose message they declare, who art thou, O Erasmus, that thou shouldst reply against God, and say to the Almighty, What doest thou? St. Paul, discoursing of God, declares peremptorily, Whom he will he hardeneth—and again, God willing to shew his wrath, &c. And the apostle did not write this to have it stifled among few persons, and buried in a corner; but wrote it to the Christians at Rome; which was in effect bringing this doctrine upon the stage of the whole world, stamping an UNIVERSAL IMPRIMATUR upon it, and publishing it to believers at large throughout the earth. What can sound harsher in the uncircumcised ears of carnal men, than those words of Christ, Many are called, but few chosen? And elsewhere, I know whom I have chosen. Now, these and similar assertions of Christ and his Apostles, are the very positions which you, O Erasmus, brand us useless and hurtful. You object, “If these things are so, who will endeavor to amend his life?” I

answer ; Without the Holy Ghost no man can amend his life to purpose. Reformation is but varnished hypocrisy unless it proceed from grace. The elect and truly pious are amended by the Spirit of God : and those of mankind who are not amended by him will perish. You ask moreover, Who will dare to believe himself a favorite of heaven ? I answer ; It is not in man's own power to believe himself such upon just grounds, till he is enabled from above. But the elect shall be so enabled : they shall believe themselves to be what indeed they are. As for the rest, who are not endued with faith, they shall perish ; raging and blaspheming as you do now. But, say you, These doctrines open a door to ungodliness. I answer ; Whatever door they may open to the impious and profane, yet they open a door of righteousness to the elect and holy, and shew them the way to heaven, and the path of access unto God. Yet you would have us abstain from the mention of these grand doctrines, and leave our people in the dark as to their election of God : the consequence of which would be, that every man would bolster himself up with a delusive hope of share in that salvation which is supposed to lie open to all ; and thus genuine humility, and the practical fear of God, would be kicked out of doors. This would be a pretty way indeed of stopping up the gap Erasmus complains of ! Instead of closing up the door of licentiousness, as is falsely pretended, it would be in fact opening a gulf into the nethermost hell. Still you urge, Where is either the necessity, or utility, of preaching predestination ? God himself teaches it, & commands us to teach it ; and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny ; but simply to revere both him and it. He, who alone is all-wise and all-just, can in reality (however things appear to us) do wrong to no man ; neither can he do any thing unwisely or rashly. And this consideration will suffice to silence all the objections of truly religious persons. However, let us for argument's sake go a step farther. I will venture to assign over and above, two very important reasons, why these doctrines should be publicly taught : 1. For the humiliation of our pride, and the manifestation of divine grace.—God hath assuredly promised his favor to the truly humble. By truly humble, I mean those who are endued with repentance, and despair of

saving themselves ; for a man can never be said to be really penitent and humble, till he is made to know that his salvation is not suspended in any measure whatever on his own strength, machination, endeavors, free-will, or works ; but entirely depends on the free pleasure, purpose, determination, and efficiency of another ; even of God alone. Whilst a man is persuaded that he has it in his power to contribute any thing, be it ever so little, to his own salvation, he remains in carnal confidence : he is not a self-despairer, and therefore he is not duly humbled before God ; so far from it, that he hopes some favorable juncture or opportunity will offer, when he may be able to lend an helping hand to the business of his salvation.—On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the author and finisher of salvation ; such a person despairs of all self-assistance ; he renounces his own will, and his own strength ; he waits and prays for the operation of God ; nor waits and prays in vain. For the elect's sake, therefore, these doctrines are to be preached, that the chosen of God, being humbled by the knowledge of his truths, self-emptied and sunk as it were into nothing in his presence, may be saved in Christ with eternal glory. This, then, is one inducement to the publication of the doctrine ; that the penitent may be made acquainted with the promise of grace, plead it in prayer to God, and receive it as their own. 2. The nature of the Christian faith requires it. Faith has to do with things not seen.—And this is one of the highest degrees of faith, steadfastly to believe that God is infinitely merciful, though he saves (comparatively) but few, and condemns so many ; and that he is strictly just, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now, these are some of the unseen things whereof faith is the evidence.

Whereas, was it in my power to comprehend them, or clearly to make out, how God is both inviolably just and infinitely merciful, notwithstanding the display of wrath and seeming inequality in his dispensations respecting the reprobate ; faith would have little or nothing to do.—But now since these matters cannot be adequately comprehended by us in the present state of imperfection, there is room for the exercise of faith. The truths, therefore, respecting predestination in all its branches, should be taught and published ; they, no less than the other mysteries of Christian doctrine, being proper objects of faith on the part of God's people."—*Toplady*

THE WORLD'S END.

The world as it was, and as it wished to be, has terminated its existence in Philadelphia.

Were we to write the biography of this defunct concern, we would say that it was "a child

of many fathers," devoted principally to the popular doings of the day, and opposition to the ancient "land marks" of Zion.

Doctor Brantly's "Narrator" famous for nothing, except a wild enthusiastic zeal in the Arminian cause has also ceased to be.

It is understood that the exit of both, was occasioned by an amalgamation of interests.

The Missionary Association of Pennsylvania, have given birth to a paper, which they have christened "Christian Gazette," and of which Eld. R. M. Cushman is the Editor.

To Correspondents

We must again beg the forbearance of our correspondents. We have a number of communications on hand, which are necessarily deferred for want of room.

The verses written by sister Gilmore have been mislaid, if she will have the kindness to favor us with another copy, we will be happy to insert them.

We invite the attention of our readers to the communication of Elder Newport of Illinois, & the Certificates of the churches, in refutation of the slander and abuse which was published about a year since in the Baptist Repository, from the pen of a Mr. Logan, a Missionary in that State under the patronage of the A. B. H. M. Society. Those of our readers who have our first Vol. by turning to the 13th No. will find a copy of his Letter.

PORTUGUESE ANGELS.

"On the occasion of a grand procession in honor of the Virgin, which takes place annually at Nazare [the Brighton of Portugal] all the most beautiful boys in the neighborhood were selected to officiate as angels. They were twelve in number, & were gaily attired in garments of gold and silver tissue, with pasteboard wings upon their shoulders.—They were intended to surround the figure of the Virgin, and formed a very striking feature in the procession. They were all carefully dressed, & desired to keep themselves quite until they were called to take their places beside Nossa Senhora. This was, however, by no means easy to children under six years of age; and accordingly, when the priests

had taken their places, the wax candles were lighted, the censers filled, and the Virgin ready to start, it was discovered that two of the "little angels" were missing!—Great was the consternation of those who had been entrusted with the care of them—they searched, as they imagined, every possible and every impossible place; "until at length," said the priest, who told the story, "in despair I ran into a stable, the door of which I saw standing open, and there stood the two little angels playing at pitch-and-hustle."

"It is but a poor argument for a man to derive his *sainthood* from the virtues of society to which he belongs, and to conclude himself no weed only because he grows among the corn.

The *Pharisees* were a set of men who were perpetually employed in *external* acts of piety and devotion, and as constantly employed in every species of extortion and fraud. They were equally remarkable for their profession of religion and for their practice of *roguery*. Their race is not yet extinct. The name has ceased among us, while the *temper* abounds.

Modern Philanthropy may be faithfully portrayed under the figure of an allegorical personage, who is so busily employed in searching for *distant* objects of distress, that she stumbles over a pilgrim who came to solicit immediate assistance.

Conventicles for the retail of Fanaticism are like those shops that vend the poison of spirits at a small rate, accommodated to the poor. A miserable stock of damaged divinity, as well as a few kegs of damaged liquor, are sufficient to set up either trade.

RECEIPTS.—Silas Horton Rochester, N. Y. \$3. Jacob Cazad, N. J. \$1. Elder Thomas Buck, Va. \$5. A. Baptist, N. York, for J. Fort, Te. \$1. J. D. Clark, Nyack \$1. C. Scholey, N. Y. \$5. Nathan Greenland \$10. Eld. E. W. Earl, Ky. \$5. Wm. W. Covington, through Elder Thos. Buck Va. \$5.

DIED

At New Castle, on the 8th inst Mrs. HANNAH, wife of John M'Crone, Junr.—after suffering fifteen days of severe illness, during which time sister M'Crone, gave abundant evidence of her interest in Jesus Christ—she fell asleep in the triumphs of faith.

"Precious in the sight of the Lord is the death of his Saints."—Ps. cxvi, 15. "And I heard a voice from heaven, saying unto me, Write, from hence forth, Blessed are the dead, who die in the Lord. Yea saith the spirit, for they rest from their labors, and their works do follow them." Rev. xiv, 13.

"Come ye Blessed of my father, inherit the Kingdom prepared for you from the foundation of the world."—The Judge.

Her bereaved family, neighborhood, and Ch'h. from which she was taken, feel deeply sensible of the loss which they sustain in her death; but they confidently believe that their loss is her gain. —Communicated.

POETRY.

The three Parting Friends.

When shall we three* meet again?
When shall we three meet again?
Of' shall glowing hope expire,
Of' shall wearied love retire,
Of' shall death and sorrow reign,
E're we three shall meet again.

'Though in distant lands we sigh,
Parch'd beneath the burning sky,
Tho' the deep between us rolls,
Friendship still unites our souls;
Still, in fancies' wild domain
Of' shall we three meet again.

When our burnish'd locks are gray,
Thin'd by many a toil spent day:
When around this youthful Pine
Moss shall creep, and ivy twine,
Long may this lov'd bower remain:—
Here, may we three meet again.

When the dream of life is fled:—
When its wasted lamp is dead,
When in cold oblivion shade,
Beauty, wealth, and fame are laid;
Where immortal spirits reign:
There, may we three meet again.

There shall we all be at rest,
Leaning on our Saviour's breast;
There shall we forever be
Gazing on the DELTY:—
There shall we the LAMB adore,
There shall we three, part no more.

PART SECOND.

Parted many a toilspent year,
Pledged in youth:—to memory dear,
Still to friendships' magnit, true,
We, our social joys renew.
Bound by loves' unsever'd chain,
Here on earth, we meet again!

But our bower, sunk by decay,
Waisting time has swept away;
And the youthful ever-green,
Lop'd by death, is no more seen.
Bleak, the wind sweeps o'er the plain,
While here, in age we meet again.

Many a friend we used to greet,
Here on earth we no more meet;
Of' the funeral knell has rung,
Many a heart has sorrow stung,
Since we parted on this plain,
Fearful we'd not meet again.*

Worn by toil, and sunk with years:
Soon we'll quit this vale of tears,
And these hoary locks be laid
Low in cold oblivion shade,
But where Saints and Angels reign,
We three hope to meet again.

* The word "all" may be used instead of three.

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NEW-VERNON, ORANGE COUNTY, NEW-YORK. APRIL 16, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times

BROTHER BEEBE:—As a constant reader of the 'Signs' I have to inform you that I have not received any of the numbers for this month, for which I feel disappointed, inasmuch as I feel an interest in the promulgation of "*The Truth*." I thank you for sending me on the numbers which I lacked some time ago, I should not like to miss any of them as I intend to have them bound, in order the better to preserve them.

The following thoughts are for you to dispose of as you think proper.

BROTHER BEEBE:—I have often been struck, at the professed Ministers of this our day who are crying up human effort and human means for advancing the Kingdom of our Lord and Saviour Jesus Christ; believing that if they had been taught the first lesson in Grace, which is the shutting up of ones mouth, and had known what it is to be shut up in prison, and had known experimentally what a real spirit of bondage was; they would rather sit in eternal silence than thus to prate like a parrot, and cut out work enough for others, but perform no part of it themselves, yet by the bye, look at the activity and fleshly sincerity of such characters;—Hark! how they can mimic the child of God, & with what vehemence they preach *their* Gospel!!

Behold! how they ornament society with their superior religion; but it is a certain fact, men may write volumes on divinity, and still be total strangers to the import of these

blessed words, "*Blessed are the people that know the joyful sound*" there are thousands of what is passing for gospel sermons which are preached by men who know nothing savingly, and who prove after all to be but crooked sticks devoted to destruction; how many have we seen and heard, whose religious subjects have worked mechanically as well as politically upon the minds, when the heart has never felt the power of God's first saving touch; hence how many do we hear preach up holiness of life, progressive sanctification, and the Sinia Law as our invariable rule: on hearing this we reasonably conclude that they above all others have not failed to make their *calling and election sure*; but Alas! how reverse to this, when you visit them on their sick bed, they know nothing of that peace from God that passeth all understanding, nor can they tell in whom they have believed, nor of having past from death into life, or having the witness within themselves; in short they cannot come into the first class, or say whose I am, or whom I serve; such characters bring an evil report upon the most cheerful and benign system that God ever revealed to man, they know nothing of that abundant rejoicing that a believer has in Christ Jesus; they appear to be in the service of a bad master, whose service is complete drudgery, and when they die, all is but a peradventure. Brother Beebe, Now for a few of my best wishes:—I hope and pray that the God of all grace, will lead you into the different departments of his blessed truth, and enable you to war a good warfare; and that you may be enabled from an experimental acquaintance with the necessities of the poor and needy,

so to speak and write as to meet their case, circumstances, trials and tribulations; for they above all people stand in need of comfort and support.

If the theological account as given in the Old and New Testaments, of the Church of Christ, unconnected with a divine life implanted in the soul, would satisfy the cravings of the hungry and thirsty heaven-born, and spiritual soul, we have a smattering thereof; but the historian's gift falls infinitely short of the unction of the Divine Spirit, however polished by scholastic trimmings and external trappings of the Gamaliels of this wise and enlightened age.

Although I live in a place which contains a population of more than 6000 inhabitants and more than a dozen of what are called churches; yet he whose entire dependence is fixed upon the Man Christ Jesus, as his Prophet, Priest, and King, as made unto him Wisdom, Righteousness; Sanctification and complete Redemption, is denounced as *inert, do-nothing, Antinomian and a dangerous fellow*, irrecoverably lost, and past all hopes.

Yours in the bonds of the Gospel.

AN OUT-CAST.

March, 24th. 1834.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—With a pleasure, peculiar to Gospel affection, I address you at this time. It is certainly a calamitous time with the Church of God, and one of Zion's mourning days. Yet, my Brother, I consider it an unspeakable favour to be able to see its real circumstances, "Truth is fallen in our streets," & the time is come when, they will not endure sound doctrine. But this we need not wonder at, for the "Spirit spoke expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils," 1 Tim. iv, 1. The blessed Spirit of truth leadeth his people into the truth which maketh them free from those abounding

errors that now infest the professed church of God. And this is clearly exhibited in the Scriptures as a very distinguishing characteristic of the people of God, "A stranger they will not follow for they know not the voice of a stranger."

But notwithstanding the gloomy state of things, withal, I feel encouraged, with many others through your valuable paper, to find so many who are enabled to discern the signs of the times. And that are not ashamed to bear a faithful testimony to the truth. May the Lord increase their number, that we may strengthen the things which remain and that are ready to die, Rev. iii, 2.

A few days since I was reading the prospectus of a popular work which I have reason to conclude has already obtained an extensive circulation. In the work alluded to, the Author comes forward to show that "such a *salvation* as" he says "it becomes God to give, and such as man needs to receive, is within the grasp of every human soul."

I have no doubt but this declaration comprehends the popular doctrine of the day. From the above sentiments I have been led to the following reflections—with regard to the first part of the declaration wherein the writer affirms, "that such a salvation as it becomes God to give and man needs to receive," &c.

First. I would ask who is to be the judge of what it becomes God to do, or to give? Or what does not become his peerless Majesty to do, unless determined by His own authority? Without being guilty of the highest arrogance, and the boldest presumption. The character of God is not to be arraigned with impunity at our Bar. "With whom took he counsel, and who instructed him, and taught him the path of judgment, and taught Him in knowledge, and shewed to him the way of understanding?" Isaiah xl, 14. The scriptures are the voice of Jehovah to us, there we read

the decisive record, and form them there is no appeal, whether we receive it or whether we do not. But to advert to our first question—what that salvation is, which it becomes God to give and sinners to receive. I answer; that seeing it has pleased God to save sinners, we may rest assured that the blessing is enjoyed in a way, or thro' means by which the glory of his character, is completely displayed and magnified, in which all his adorable perfections most beautifully harmonize; & I would add that both end and means were arranged by unerring wisdom as well as fixed by Sovereign pleasure, before the world began. Eph. i. 4. Now such a salvation as the Gospel reveals I believe it becomes God to give, and if God does not give it, sinners must perish for any thing they can do to obtain it, for there is salvation in no other but Christ, and Paul says, Christ is all and in all. Here the claims of Divine Justice are supported, while Sovereign Grace is displayed and exalted. Herein God has glorified his hoily name in giving salvation to sinners.

But such a salvation as that to which the (writer) alludes and which is said to be "within the grasp of every human soul," is such a salvation as the Gospel of Christ knows nothing about.

But let us examine this word *grasp* in a few particulars. (1.) The term *grasp*, in this connexion is extremely uncouth, and it is somewhat strange, that another word could not be found to express his precise meaning. (2.) Must men derive the blessing of salvation by violence? No, for God is very justly represented as giving it, and I need not use force to obtain that which is generously imparted. (3.) Can it be supposed grasping fulfils any condition, and so deserves or merits salvation? This cannot be for the same reasons as last mentioned nothing is so free as a gift, this is plain to common sense. (4.) Does the writer mean that this salvation is within the reach of every human soul? Surely this

cannot be—because he must know that the report of it is not made within the hearing of every individual. The Gospel is not preached in all the earth, nor in every congregation, and how shall they believe in Him, of whom they have not heard? "Faith cometh by hearing and hearing by the word of God;" nor does it reach the hearts of all who do hear it. "Who hath believed our report," was the language of the Prophet Isa. and in the Apostles' days some believed and some believed not, but as many as were ordained unto eternal life believed. (5.) Perhaps we are to understand by the word *grasp*, the Lord designed it for every human soul; but we cannot receive this idea because of insuperable difficulties,—we are told before that the Lord *gives* his salvation to sinners, and if he designed that every one should possess it. I may ask what prevents every one from enjoying it? Until I can have a satisfactory answer, I must be free enough to deny that such a design ever existed in the Divine mind, to suppose that the Lord Jesus Christ obtained eternal redemption for those who are now suffering the vengeance of eternal fire, would be such a gross insult on the sacred page, and the divine perfections, that a man must be lost to all sense of his own character, as a dependent and guilty creature before he would indulge the thought for a moment. (6.) Suppose the term *grasp* may be used for possession, and the meaning be that every human soul is already a subject of grace, and that the spirit of God is in every son and daughter of Adam, and if cherished and improved, will finally terminate in eternal glory.

But this is contrary both to Scripture, and to fact—for every partaker of grace is a believer. But we know that all men have not faith, "The carnal mind is enmity against God, dead in trespasses and sins." This is the Scripture account of fallen man, and he must remain in that state till quickened by the Holy Spirit of promise.

Hence we discover that the sentiment ad-

vanced does neither agree with the truth, or christian experience. But blessed be God, we have a more sure foundation laid in Zion, and that the salvation of the church does not depend upon man's free will, or human merit, but upon the sure and immoveable basis of the predestinating will and purpose of a covenant God in Christ. But I must here leave the subject for the present. Yours in Gospel Bonds.

WM. MARVEN.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—Some three score frosty winters have passed over my head, through the boundless mercy of our God—thirty-five of which I have known the Lord, or rather as Paul says were known of *Him!* while residing the last nine years in this city, have considered, compared, and lamented, with Jeremiah and Mich. The good man is perished out of the earth, this is a Nation that heareth not the voice of the Lord their God, nor receiveth discipline, truth is perished, and is clear gone out of their mouths; at length with David, By the waters of Babylon there I sat down, yea there we wept, when we remembered Zion, we hanged our harps on the willows in the midst thereof, saying how shall we sing the Lord's song in a strange land? For truly without were fightings, within were fears. Nevertheless God that comforteth those who are cast down, comforted us, by the coming of Titus (the Signs) so that the skin of our face shone with gratitude, like Moses when he came from the Mount; cheerfully realizing, as Iron sharpeneth Iron, so a man sharpeneth the countenance of his friend; we then thanked God and took courage, inasmuch as He hath still reserved to himself seven thousand men who have not bowed the knee (affections) to Baal. Even so at this present time of (gross darkness, Priest-craft, apostacy and superstition,) there is a remnant according to the Election of Grace; these being lovers of good

men, sober, just, holy, temperate, by sound doctrine may they exhort and convince the gainsayers, and although I am no Prophet or Prophet's Son, I may predict the sincere friends of the "Signs," will most assuredly witness an assertion by one of the very Old School? The antiquity, or simplicity of it will never invalidate its import.

If Gospel grace comes to a place—Hell's Gates will open fly;
The Devils black will give a crack—and that most presently.

Nevertheless, may you never be discouraged, believing that greater is he that is in you, than he that is in the world, 1 John iv. Yours in Gospel Bonds.

GARNETT JONES, Sen.

Jay Street, Utica, March 17, 1834.

The following is a Letter written by a Baptist Minister of the Old School, and published some twenty years since in a Periodical work; it is caculated under the unctious influence of "*God the Spirit*, who alone teacheth to profit," to inform the judgment, and relieve the mind, combining instruction and consolation, and shows the Author *could live under a cloud* upon those doctrines he boldly maintained *when the sun shone*, and happy, thrice happy, and blessed are those who in the hour of temptation, and day of trials, can by faith say with the Prophet, "Therefore I will look unto the Lord, I will wait for the God of my Salvation: My God will hear me, Rejoice not against me, O mine enemy, when I shall fall I shall arise, when I sit in darkness, the Lord shall be light unto me." Certain I am, every one without exception, who preach the distinguishing and discriminating doctrine of Grace with affection & sincerity, must know what is meant by a fiery trial! that comes to try all that are Christ's by electing, adopting, and sanctifying grace. That it may be received by our readers with pleasure and profit is the desire of yours to serve for the truths sake.

GARNETT JONES, Sen.

The Burning Bush.

MAX the good will of HIM who dwelt in the Bush, dwell with you, then you will find that though you are as a Bush on fire, you will not be consumed, for the Bush was as safe when on fire as when it was in full blossom—and this is the case of the believer when he is as a Bush in full blossom of profession and possession of the love of God; and Union with Christ, and the testimonies of his grace by the Holy Ghost, then he is looked on with a pleasant eye? But lo!! when the poor believer is all on fire with fiery temptations! Fiery tribulations, burning all on fire; in his name, in his substance, in his circumstances all on fire; all burning in his mind, his hope, his expectations all consuming!!!—But Oh, this change, makes an amazing change in the view of all; they turn aside, let them be doing what they will to see this strange sight indeed; a poor believer a lover of Jesus, a preacher of Christ, that was like a Bush, green pleasant and in full blossom, now all on fire. A strange change, a strange sight indeed!! Behold and wonder, now one wags his head, and passes by, another says ah, ah we would have it so, a strange sight,—but the most amazing of all is that he is not consumed; what can be the reason of all this? Aye this is the thing, this puzzles men & angels, and many of our untried christians too, that thought by this fire he would be consumed, especially as his own corruptions took fire. What, not consumed? This is a strange sight indeed, to see a Bush daubed with pitch, tar, and combustibles of evil accusations, this meeting the Oil and Spirits of his own corruptions being all on fire! but here lies the mystery, the strangeness of the sight. Did we not cast three men bound into the midst of the fire? Lo I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God!! There's the mystery, the form of the fourth spoils

all the designs of men and rage of Satan. Ah me a poor exile, a Bush on fire but not consumed. What can be the matter? surely it must be the good will of him who dwells in the Bush; there it is my Brethren, this is all my preservation and yours, —there all your safety lies in the midst of all your fiery trials and tribulations, here you are preserved as children of the Kingdom, in grace and glory relation, you cannot die because your life is hid with Christ in God, though a bush on fire; yet as safe as though there was not one spark, because of the well of water which is springing up to everlasting life. However, this is my hope, my strength, my life, my all viz:—the good will of Him who dwelleth in the Bush, or verily I had been consumed long ago; but his will was in the way, O sweet barrier, O precious security! His will, that is enough, there is my safety, "For he is of one mind and none can turn him,"—It is his will, that is a bulwark higher than than the Heavens; who can reach it, stronger than death, who can overthrow it? His will "is like his throne unshaken, and like his name will endure for ever." What is his grace in all its riches and glory, but a display of his Omnipotent Will? But lo, to my great joy it is not only his will but his Good Will. There is the sweet source and life of all, for it is his Will that all mankind should be his creatures and supplied by his providence, but it is his Good Will that his Elect should be his children, his heirs, his peculiar treasure, and supplied with the provisions of grace and glory being predestinated according to the good pleasure of His Will, but Oh this is not all, it was the good will of HIM. There it is, had it been otherwise, it would never have done for me, but no other could have borne with me, mine is not a common case, my aggravations, too great, my enemies are too deep for any to know what to do with but HIM. Had all the Angels in Heaven united in one I had been more than a match

for them all, as the Bush on fire had been surely consumed; but O it was the good will of Him whom my soul loveth, of him of whom the Prophets sang, of Him whom the church adores, to Him be glory now and for ever. But this is not all yet, for he dwelleth with me; where do you say, why in the Bush and keeps it from being consumed, this is life indeed, it was his living in me that caused me to live, he dwells with me and I with him,—matters are all made up between us, his own arm has brought salvation; he is good in healing diseases and binding up the broken in heart, for he has in love to my soul cast all my sins behind his back," who healeth all my diseases, who crowneth me with loving kindness and tender mercy, bless the Lord O my soul.

FOR THE SIGNS OF THE TIMES.

Woodville, Rappahannock Co. Va. March 4th, 1834.

DEAR BROTHER BEEBE:—I have read the first, and part of the second Vol. of the "Signs" with a great deal of pleasure and satisfaction, and notwithstanding the opposition of many of my Brethren, whose piety, from personal acquaintance, I cannot doubt, I shall continued to read them, and recommend them to others, as long as I entertain the sentiments, with regard to them, that I now do. May the Lord prosper your efforts in the good cause of disseminating truth, as it is in Jesus. It is that, which the children of this world do not love, cannot receive; for being children of the Father of lies, and devoted to his service, they do not, cannot love the truth, no, nor those who propagate it. The Kingdom to which they, the children of this world, belong, is the Kingdom of darkness, therefore, they do not, cannot love the light, neither are they willing to come unto it, lest their evil deeds be reproved. But the children of light, love the light, and where-soever the true light shines, sooner or later they will repair. And may the Lord con-

tinue to afford you light, my dear Brother, and enable you in his strength, to hold it up, that those who have eyes to see, may see, and be benefited thereby, for those who say we see, and are blind, having no eyes, cannot be benefited by the light, but they only, the eyes of whose understanding the Lord hath enlightened, can see, rejoice in, and be benefited in, and by the light which the Sun of Righteousness imparts to his chosen, the church, the purchase of his blood; yea, the church, which he purchased with his own blood. I know that the truth, and the sect that holds it in righteousness, has always been, & still are every where spoken against, and I believe as the inspiration of God predicted, that grievous Wolves have entered in, not sparing the flock, and that of our own selves, men have arisen, speaking perverse things, drawing away Disciples after them. Hence the necessity for the Elders taking heed to themselves, and to all the flock, over the which, the Holy Ghost hath made them overseers, to feed the church of God, which he hath purchased with his own blood. And what, my dear Brother, is the food with which the flock is to be fed? Why, Jesus Christ, and him crucified, "For except ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you." Thus speaks our blessed Lord Jesus to his Disciples, & again he says, "My flesh is meat indeed, and my blood is drink indeed," and this food, which none but those who have been favoured with the gift of faith, can receive and whilst many are running to and fro, with lo here, and lo there, preaching for doctrines the traditions of men, and preaching virtually, the righteousness of the creature for justification, rather than the righteousness of the Lord Jesus Christ. I am determined the Lord being my helper, to know nothing for salvation, save Jesus Christ and him crucified, here is my strong hold. I have no native inherent righteousness of my own, in my own proper per-

son, I know I cannot be justified, and with an old celebrated divine, I must say, "If Christ is not in me, and I in him, I want nothing to do with an absolute God. To a reconciled Father in Christ I desire to look, in humble confidence, and to say with the poor despised publican, from a thorough conviction of the exceeding depravity of my nature, God be merciful to me a sinner, and leave it to others, if there be any, whose nature is not so depraved to pray with themselves, and return God thanks, that they are not as other men are, extortioners, unjust, adulterous, or even as this publican; yes, I am willing to leave it to others, to boast of fasting thrice in a week, of giving tithes of all they possess, of casting in any rich gifts of gold and silver in the Lord's Treasury, thereby promoting the establishment of many Benevolent Institutions, such as Sunday schools, Tract, Bible, Missionary, and I know not how many other Societies for the advancement, as they may say, of Christ's Kingdom, which to be sure, is not of this world,—and how men who are of this world alone, can be instrumental, or subservient in building up a Kingdom which is not of this world, I am not able to conceive,—and how a Kingdom reared up upon the foundation of Sunday schools, Tract, Bible, Missionary and other Societies, formed in part, if not altogether, by the children of this world and subjects of the Prince of Darkness, can be the Kingdom of Christ, or bear any similitude to it, I am also unable to conceive; for as before remarked, Christ's Kingdom is not of this world, and Societies, called Benevolent, by the men of this world, are not said, by the inspiration of God, to be the foundation upon which Christ's Kingdom is built; Oh no, the Apostle Paul says to the Ephesians, Br'n. now therefore, ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God. And are built upon the *foundation*

of the *Apostles and Prophets, Jesus Christ himself* being the *chief Corner Stone*.—
Farewell for the present, beloved Brother.
WM. W. COVINGTON.

To the Editor of the Signs of the Times.

DEAR BROTHER BEEBE:—In the days of the Prophet Malachi, iii, 19, we read, "Then they that feared the Lord speak often one to another:" and they did not speak in vain, for, "the Lord hearkened and heard" it. Now this happened to be the case some time ago with myself and Brother Samuel Nichols, a subscriber to your invaluable publication, and one whom I love in the truth. Amongst other things he introduced the "Signs of the Times," and affectionately committed to my care a few numbers of the same for my perusal, to judge of their contents for myself, and as far as my humble judgement may go, I find them in strict accordance with the delightful Volume of Holy Inspiration, the excellent pages of which fully confirming my belief, that the same spirit which moved holy Men of God to write in days of old, doth also teach the Brethren whose names are placed in your Book, to powerfully contend for the faith of the Apostles, even the "Faith once delivered to the Saints." We live in a day of awful heresy, delusion, & apostacy, from this faith, when the sublime and sacred contents of the Scriptures, is subverted and destroyed, and the glorious Trinity in Unity, Father Son and Holy Ghost, dishonored, despised and disowned. And notwithstanding the church is by that unerring volume exhorted to "Beware lest any man spoil her through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," Coll, ii, 8. It is to be feared there are hundreds aye and thousands too for whom Christ died, who are thus ensnared and "tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive," Eph. iv, 14.

I need not inform you Dear Sir, that the day in which we live is portrayed by the Holy Ghost in the prophecy of Hosea, iv, 9; and others, too true to be refuted by the legalists or self justiciaries of the day, to wit: that "My people are destroyed for lack of knowledge," I do not mean the "knowledge which puffeth up." 1 Cor. viii, 1, and fills them with Pharisaic pride that they are not as other men &c.—of this kind we cannot complain, neither the knowledge which men acquire by the light of nature in admitting God to be their Creator and Benefactor, and that the salvation of their souls is left to their own free-will, thereby giving God the lie, who hath declared unto the Son, the covenant head of his church, that they, his people, shall all be made willing in the day of his power, Psalms cx, 3, that they shall all be taught of the Lord—[not forgetting the little ones] from the least to the greatest." These free-will Arminians, with all their stock of knowledge "are vain in their imaginations, and their foolish heart is darkened. Professing themselves to be wise, they are become fools," Rom. i, 21, 22,—and I very much question whether some of these deceiving and deceived, Reverends would rather that Jude had not meddled with them in his Epistle verse 10, where he says "But these filthy dreamers verse 8, speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves." But "woe unto them," verse 11. Yea and to all others who are ignorant of the only way of Salvation by Christ, who never have been taught their loathsomness and hell-deservedness, to seek refuge in the covert of Christ's imputed righteousness, choosing rather to set up and establish their own, thereby robbing Christ, who hath said, "my glory will I not give to another." I say of this knowledge there is no lack.

But now for a little with all briefness of what is lacking. Solomon says the "Fear

of the Lord is the beginning of knowledge." So that when men (wherever or whomsoever) make great pretensions in the church of Christ to knowledge, and have not the fear of the Lord, and take not his word for their rule, we conclude they have no light in them. For, the Holy Ghost testifieth to the Church that she shall have Pastors after God's own heart which shall feed her with *knowledge* and understanding Jer. iii, 15. But alas how does our eye abound with "Blind guides" and "filthy dreamers," and though they may live like angels they need not expect a blessing, for the Lord of Hosts is against them, as he saith "Behold I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord, Jer. xxiii, 32." But it is the consolation of the church of Christ, that the foundation standeth sure and having this seal the Lord knoweth them that are his. God hath not cast away his people whom he foreknew, Rom. xi, 2. And the God of peace shall bruise Satan under your feet shortly, Rom. xvi. 20. I must now Dear Sir, apologize for such an intrusion on your time and patience, and finding the limits of my sheet exhausted must beg you to enrol my name on the list of Subscribers, be kind enough Sir, to send me also all the back Numbers of the publication, together with the amount to be paid to your agent, and it shall have, if the Lord will, my immediate attention.

I conclude my hurried lines wishing you and the Brethren all needful strength and ability to continue in the good work of the Lord, being persuaded your labor will not be in vain, and remain yours in Covenant Relationship. SAMUEL ALLEN.

New York City, March 3, 1834.

BROTHER BEEBE:—I send you here- with a little money, and would just say,

that as respects the doctrine of your paper it is such as we [the Southampton Ch'h, Pa.] consider in accordance with that of the Regular Baptist Churches, and we are not a little surprised that from Baptist Churches, and individuals, it should meet with so much opposition, not only do we think it speaks the faith of the Baptist, but the doctrine of the Bible, although there may be some brethren with us who do not in all respects approve of it.

It has been often said, Churches cannot prosper without bringing into requisition the various institutions of modern origin, which are so admirably calculated to make professors; but facts are more *stubborn* than *mere assertions*. Although it is not usual for your correspondents to send you *boasting letters* telling what great and mighty things *Protracted Meetings, Anxious benches* and "I" have done, yet, to state such facts as will show that God can and does cause Zion to travel and bring forth, and independently of the inventions of men, to speak forth the honors of Omnipotent Grace. We as the obedient subjects of the King of Zion, should be found enquiring for the good old paths, without trying experiments for the Holy Ghost to sanction, fall in with, and bless, in order to the converting of sinners; but believing preaching, and trying to live according to, the despised doctrine of Sovereign, Efficacious GRACE; yet, strange as it may appear to many, the Lord is evidently making "his people a willing people, in the day of his power," among us, without the use of the newly invented methods which we believe are much better calculated to increase the natural progeny of the *Bond Woman*, than such as John discribes, "*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

I assure you that the practice of blowing a trumpet, to tell what things are done, is so opposite to the spirit of the Gospel, that it is with delicacy I send you these lines, for

the purpose of refuting what is so often said of those Churches which are willing to be governed alone by the Law of Christ.

For some time more than two years, the Lord has been gathering into his fold, some of his wandering sheep in this vicinity, and such as were dead in sin, have heard the voice of the Son of God, and do live the life of faith. We believe HE has made about forty persons willing to receive, embrace, and love him, his doctrine, his laws, and his poor despised followers; which have been *buried with him, by Baptism*; since these things are so, without the aid of human wisdom to scheme and plan the work, we confidently believe it is of the Lord.

The Lord reigns, as well when he hides his face, as when he reveals his saving power and grace; therefore let the saints trust and rejoice in HIM alone.

Allow me, my Brother to say that some pieces in your paper are calculated rather to irritate than to convince. I am aware of the difficulties attending your situation, but it is certainly more like the spirit of the Gospel, when our brethren err, to try to reclaim them by persuasion, by tenderness and by the utmost meekness.

Yours in the Kingdom and patience of our Beloved Lord.

JAMES B. BOWEN

Southampton, 4th. February, 1834

A word to our much loved Correspondent.

Know then, Brother James, "*For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped! who subvert whole houses!! teaching things which they ought not, for filthy lucre's sake:— Wherefore REBUKE THEM SHARPLY! that they be sound in the faith; not giving heed to Jewish fables, and commandments of men that turn from the truth.*"

The Gospel was not designed to please all men, to some it is a savour of life, and to others of death; to them that believe, Christ

is precious, but a Stone of stumbling and a Rock of offence to them which stumble at the Word, being disobedient : whereunto also they were appointed. Bible truth, is calculated to irritate, rather than convince nominal and carnal professors ; hence if I please men, then am I not the servant of Christ.

Ed.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE :—Through the kindness of Brother H. Rowland, I was informed of your labour of love about a year since and am thankful to you for the papers you sent me, I have distributed them in distant parts—but am sorry to say, my circumstances has been such as not to be able to send you ample satisfaction ; but permit me to assure you,—your views therein exhibited are in perfect accordance with mine, and my soul rejoices within me, altho' I am a man of seventy-seven years of age, that there is a few (though young) that does see and proclaim against the abominations of the Mother of Harlots and have strength to contend for the faith, once delivered to the Saints. Though I am well advanced in years, and soon shall be no more in this world, yet I know my Redeemer lives, and he is Jesus Christ, who has passed into the Heavens, and soon shall I be with him. But I will declare to you and unto all, the Bible, Tract, Sunday school, Temperance, and other Societies, are only a delusion of Satan, emanating from, and leading to the Bottomless Pit, from whence all the inventions of men have originated, for they are directed against the reign and the authority of Jesus Christ, seducing the Elect from that holy enjoyment and fellowship which they are entitled to when walking in the truth, that which makes them free. The day is coming my son, when that visible order that now distinguishes the Baptist Church will disappear, and she will be clothed in humility worshipping God in spirit and in truth, and not known by the world for they

are chosen out of the world, and shall have no communion nor fellowship with the unfruitful works of darkness.

May the Lord lead you into all truth and qualify you to fill your place, as a faithful servant, even to resist unto blood if need be. We have had a meeting in this town of the Saints, to take into consideration the unfruitful works of darkness, in order to publicly withdraw from them, as God may give grace and wisdom, for Alarm ! Alarm !! Alarm !!! is sounded in the camp of Israel, and the seducing spirits and doctrines of Devils, are in the camp making its ravages among the children, and wo ! wo ! wo ! is in the midst of us ; for we have drank of that flood that proceeded out of the mouth of the Dragon. Dear B'r, though poor in this world, I should be glad if you would send me some more No's. especially the 3d, of the 2d Volume. I think of moving to Ohio next June, then I shall, [God willing] send you all the subscribers I can obtain, but here your friends are not very numerous. Please excuse my freedom and believe me to be your Br. in the Bonds of the Gospel of Christ.

JOHN KNAPP.

N. B. I also inform you of a new charge given to a Minister in this region of country, among the Baptists at his ordination, „I charge you, my very dear Brother, if you want to raise a sum of money to build a meeting house, ask counsel of God, then go to your influential friends, and you will get it. I charge you my Dear Brother if you want to raise a sum of money for Missionary purposes or others, ask counsel of God, then go to your influential Brethren, and you will get it.” This same man has done according to his charge and considerable has been subscribed to the said object, a meeting house.

J. H.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE :—On the first Lord's day in this month I had the pleasure of Baptsing four persons, at Upperville,

[two Gentlemen, and two were Ladies,] in which place Mr. Broaddus has his little new constitution, and where he preaches stately; one of the Ladies baptised is a cousin to Mr. B. and is Married and lives at Upperville; yet she said she could not join with him, if we did not receive her.—The other lady lives at some distance from Upperville, and within the bounds of Mr. Ogelvies' congregation; she gave as a reason why she could not join there, she could not understand him and consequently was not edified. Last Lord's day I Baptized a Gentleman and his wife, at Old Seneca, at which place a most respectful attention was paid to the word preached, by a crowded multitude of the first respectability. This day I preached at home [Leesburg] to an overwhelming crowd, as was supposed from 1000 to 1500 people were present, here I also Baptized four persons, three males and one female, making in all ten, all of whom gave very satisfactory evidence that they were born of God. We hope and trust these are but few drops of the copious showers which the Lord intends for us.

We can say he does appear to be with us indeed, and in truth, for which we desire to feel thankful. "If the LORD be for us, who can be against us?"

From your very unworthy Brother in Christ.

WILLIAM GILMORE.

FOR THE SIGNS OF THE TIMES.

To WILLIAM F. BROADDUS.

SIR:—Whereas you have, in the Religious Hearal (so called) of Feb. 14, 1834, in your publication addressed to the Brethren composing the Ketchikan and Columbia Associations, said, "And I will here challenge any man living, to produce a single particle of testimony, that any of the whole party have ever made a Gospel effort to reclaim me from the errors, into which they suppose me to have fallen." And inasmuch as you have farther said, "I owe it entirely to Mr. Gilmore's hostility to me, that the affections of so many are estranged from me.—I do not mean to accord to him a great amount of

influence, he does not possess it, but his vociferous shoutings of Heresy, Arminianism, &c. have excited the fears of many, and they have ran away at the cry of "*Mad Dog*," without stoping to ascertain whither the Dog is mad or not."

Now Sir: as you have thus represented me, I will adopt this public mode, to call upon the many whose fears are excited to stop running, and attend with us while we coolly, deliberately, and closely examine the dog—in order to ascertain with some degree of certainty, whether he has the *hydrophobia*, of falsehood, heresy, and Arminianism, or not.

And if after a thorough and faithful examination, we find that he is indeed mad, or has this kind of hydrophobia, (as a mad dog is a very dangerous animal, and as Paul tells us to "beware of dogs." See Phil. iii, 2,) in that case he must be cured, or confined, or something must be done with him; how he must be disposed of, for the safety and well being of society, can then be decided.

But if on examination it should be found that he is not mad—then if my vociferous shoutings should ever again be heard on this subject, it will be considered a false alarm—and so the fears, and the running of many will be prevented.

And as in the conclusion of your publication you say, "I ask the favor of you Brethren, to confer with me face, to face, and let us see if there be any cause for all this hue, and cry, against me."

Now Sir: as you have thus publicly given the invitation and challenge, I adopt the same public mode, to inform you that I will meet you, face, to face, at any convenient time you may appoint and apprise me of, in or near Middleburgh, near your residence, for your convenience, and within the immediate bounds of your warm supporters; for the important object, of seeing (as you say) if there be any real cause for all this hue and cry, against you; that the public mind may no longer be abused either by you, or by myself, on this subject.

I shall expect to hear from you, that the hue, and cry, may cease forever, the truth be known to all, and the falsehood with its author be exposed to public contempt.

Yours Respectfully,

WILLIAM GILMORE.

Leesburgh, March 25, 1834.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday April 16.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

“But to do good, and to communicate: forget not,” Heb. xiii, 16.

Thus wrote the inspired Apostle Paul, from Italy, to the Saints at Jerusalem, and as the middle wall of partition is effectually thrown down, which consisted in meats and drinks, and divers washings—carnal ordinances, and a worldly Sanctuary &c.—there is henceforth no distinction to be observed in the Church of God—all are made one, in Christ Jesus our Lord. Hence we infer that the above admonition applies to the Saints among the Gentiles, with the same force, as to those among the Jews.

But as in relation to all other Scriptures, so with this, it has its appropriate meaning, and may not be wrested from that meaning with impunity.

We have been led to an examination of this text, by the frequent use to which it has been applied by the advocates of the *New Divinity* schemes of the day. In the absence of Scriptural authority, for the popular faith, and practices of the great majority of professors; they have endeavored to cover their motives by a reference to this text; let the object to be effected, or the manner of accomplishing it be what it may, this text is brought forward as a divine warrant. Thus for instance. The Roman Catholic would say that, saying *Mass*, worshipping the Virgin, and adverting their doctrine is in the meaning of this text *to do good*, and the paying tithes, to the church, and money for the absolution of their sins, to the Catholic Priesthood, or for the deliverance of the departed spirits of their relatives from purgatory, is to communicate, in the sense of the Scripture, anon, another tells us that it should be understood differently, and so we find that men professing to be teachers in Israel do not agree. But, is there no rule given

by which we are to know the mind of the Lord, as to what is in his estimation, and what is not good? Are we indeed left to grope about in the dark, and for the want of a better, to employ human wisdom and providence, as our rule, and to conclude that the answering of our own feelings, and judgement in our decision will be satisfactory to the Sovereign Judge of quick and dead? Let the Apostles answer. Peter says, “We have a more sure word of prophecy, whereunto we do well to take heed.” (how long?) “until the day dawns, and the day-star arise in our hearts.” 2d Peter i, 19. And Paul says, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the *Man of God* may be perfect, thoroughly furnished unto all good works.” 2 Tim. ii, 16, 17. Here then we find a rule, for our proceeding, as the children of the Kingdom, and as the men of God, we are thoroughly furnished to all good works—this rule will answer all necessary purposes unto the men of God—they are amply provided for. And while the nominal professor will attempt to justify his conduct in joining with, and contending for the unscriptural institutions of the day, upon the general principle of doing good, without considering that “There is a way that seemeth right to a man, but the end thereof is the way of death.” The man of God who feareth the Lord and trembleth at his word, will in all his religious pursuits, regard the word of God as his only rule of faith and practice, and disclaim all works as evil (however fair they may seem) that are without example or precept in the good Book.

In conducting the publication of our *little sheet*, it is our wish to avoid as far as possible those personal strifes, and contentions, which so frequently occur among those who bear the name of Baptist, should we open our columns for the insertion of the complaints and defences of the conflicting parties, we would be driven to the unavoidable necessity of excluding from our pages those interesting communications from our Brethren of the ancient School, for the publication of which the Signs of the Times, was brought into existence—and for which it is generally patronized. It must readily be perceived that such a course would fail to edify and comfort the readers of this paper; they are not solicitous to know what A, of the *New School* has said a-

about B. of the *Old School*, or what was B's. reply to A. They wish rather to be informed concerning those things which are of general interest to the Zion of God. Besides if we consent to deviate from our proposed course our enemies being aware of it, will take special care that we may never lack for such matter, to crowd from our pages the more weighty matters of the Kingdom.

The communication of Brother Gilmore, accepting the challenge of Mr. Broaddus, is reluctantly (on our part) admitted—because first. We do not consider Mr. B. entitled to so much notice, as has been betowed on him by a number of our Correspondents, and second. Because we have nothing to fear from such men. If we are on the Rock, the gates of hell shall not prevail against us.

Third. Because we are called to endure hardness as good Soldiers—and while we contend earnestly for the faith, and against the innovations of modern Theologians, it is more in accordance with the direction of our Lord, to turn to them the other cheek also, than to make a serious matter, of their attempts to personally injure us.

We have felt ourselves particularly called on in the present case, as the abusive piece, to which Brother G. replies, was published in the *Herald*; and as that profligate paper has given publicity to numerous personal attacks, upon the character of Brother G. and other *Old School* Brethren, and as its columns are only open to one side, we have on this ground consented for this time. And we do sincerely hope that henceforth our Brethren will feel disposed to pity, and pray for their personal revilers, and persecutors, and not stoop so very low, as to notice again publicly the names of such men as Wm. F. Broaddus, on account of any personal abuse or slander.

We are pleased to hear of the good work of the Lord, in the ingathering of souls in the churches where our Brethren Bowen and Gilmore are laboring; all such information where it can be kept apart from that ostentation, and vanity so characteristic of the *New School* excitements, will be read with peculiar interest by the people of the Saints.

We received from Elder Robinson, of Montgomeryville, Pa. for publication a notice of an *Old School Meeting* to be held this day in that

place—unto which the Br'n. of the *Old School* were affectionately invited.

We regret that our last number was out and mailed before the receipt of this Letter.

The Brethren of the primitive faith, and order throughout the United States, are reminded of the contemplated meeting of *Old School* Baptist, at Black Rock, Baltimore Co. Md. on Monday, the 19th day of May next—at which time and place we hope (if the Lord will) to meet our Brethren of the *Old Fashioned* stamp, from the various parts of the U. S.

N. B. The meeting of the *Baltimore Ass'n.* is to commence at the same place on the Friday prece ding, and will continue her session until the commencement of the above named *Old School Meeting*.

TEMPERANCE TEA PARTY.

"The third tea party of the *Preston Temperance Society* was celebrated on Christmas day in the *Exchange Rooms*. The company amounted to about 1200—the tea kettle was a boiler containing 200 gallons, erected in an out-house, and forty reformed drunkards officiated as waiters! A band of music assisted—two temperance songs were sung, and addresses were delivered. The Recorder of the Borough, with a party of ladies and gentlemen, honored the meeting with their presence, and pleasure and enjoyment beamed from every countenance. The contrast between this company, says the *Preston Chronicle*, and those were intoxicating liquor is used, is an unanswerable argument in favor of *Temperance Associations*."—*Liverpool Chr.*

A NEW PRANK.

From the *Boston Recorder*.

SELF DEDICATION.

Mr. Editor:—Some time since I had the pleasure of being present at a meeting for young people, and heard them addressed in a very interesting manner on the duty & happiness of immediately devoting themselves to Christ. After pressing this duty upon their minds by many affecting considerations, the minister, anticipating that some might be persuaded to yield to the claims of God and dedicate themselves to his service, said he would give them a form which it might be suitable for them to use for this purpose. The form he added, was recommended by an affecting circumstance, which he would

state to them. It had been adopted by a young man of his acquaintance, in the days of health. He had set his name and seal to it, and made it his solemn, deliberate, joyful act. At no very distant period after this transaction, he was laid on a bed of sickness. His disease rapidly wasted his strength, and was evidently carrying him down the gates of the grave. It was a time to try the soul and test his hopes for eternity. The trial found him not unprepared. He called for the written dedication which he had made of himself to God, and caused it to be laid on his dying pillow. He would occasionally take it up and review it with inexpressible satisfaction. He took it with him as it were to be his passport at the gate of life. Such having been the happy experience of this young man, the speaker expressed the hope that others might find this form of dedication adapted to their state of mind and purpose of soul. He counselled them therefore to make up their minds as to what they were willing to do, and if fully resolved to give themselves up to Christ and his service, to take this covenant of consecration to their closets and deliberately adopt it as their own.

The issue was that some took this advice, as I afterwards learned, and gave themselves away, as they hoped, to God, in a covenant never to be broken or forgotten.

In the present prevailing seriousness, I have thought it might be well to publish the form of self-dedication for the benefit of all who might be disposed to use it. It is, I think, very happily expressed, and that it may have been in print before this, can be no objection to this appearing in the Recorder."

FORM OF DEDICATION.

"Convinced that God has a claim upon me as my Creator, Preserver and Benefactor—that my happiness in time and eternity depends on him—that his requirements are just and reasonable, and that the present is an accepted time to secure my salvation: I do now, humbly relying on his grace to assist me, and pleading the merits of Jesus Christ, the Saviour,

Resolve to devote myself to the service of God; I choose him for my portion; I choose the Lord Jesus as my Saviour; I choose the Holy Spirit as my Sanctifier and Comforter.

I resolve, to break off from my sins by righteousness; to renounce every pursuit and interest that is inconsistent with supreme love to God;

to make it my chief object, as long as I live, to honor my Maker, by devoting to his service my time, talents, property and influence; and by endeavoring to do all the good in my power to my fellow-men.

(Signed) _____

D. D'S. vs. ANXIOUS SEATS.

ANXIOUS SEATS.

"We believe protracted meetings and anxious seats to be among the most rational means which can be taken to carry the truth right home to the hearts of sinners; and we design, while God shall spare our unworthy lives, to continue them as the providence of God may afford opportunity, though all the D D's. in the United States should vote against them. While we do this, we beg to decline being responsible for the mode in which they may be conducted, or the truths or errors which may be propounded by others; and will add our firm persuasion that the same plain speaking, and the same earnest and devout prayers of the people of God for unconverted individuals, if carried into the houses and families where sinners reside, would make most chairs on which unconverted men and women may sit, anxious seats. The fact is, that if sinners do not repent and believe on Jesus, they certainly will be damned: and this will make the sinner anxious, whenever and wherever you can persuade him to think of it."—*Re. Herald.*

From the Christian Secretary

"HOW THE INDIANS READ THE BIBLE.

Mr. Editor,—

"While on a visit to the State of A——, in the summer of 182—, an occurrence was related to me which, if you think it worthy of publication, you may give it to your readers. It was substantially as follows:—

In the early part of the same year, a Paido-Baptist preacher was employed by the Bible Society to distribute bibles among the Indians of the Cherokee Nation. On presenting a Bible to a sprightly young man, who understood the English language, the preacher said to him, "Please accept this book, read it, believe it, and do what it commands you." It was received with a nod of acquiescence.

The next summer, the Indian attended a camp-meeting in the neighborhood of the preacher, a short distance from the Tennessee-river. He embraced the earliest opportunity of seeing the kind friend who had put into his hand a book which taught him the way of life and salvation. During the interview, the Indian said to the preacher, "Mr. M——, I want you to go with me to the river." "Why," said the preacher, "do you wish me to go with you to the river?" "I

want you to baptize me," replied the Indian. "I can baptize you without going to the river," said the preacher. "Where?" inquired the red man anxiously. "Here," responded the preacher. After looking hastily round him for a moment, the Indian inquired in a tone indicating surprise, "How can you baptize me here, where there is no water?" He was told they could have water brought for the purpose. From the movements of the wild man, it was evident he did not understand how he could be baptized there. Observing his perplexity and want of comprehension, the teacher found it necessary to explain the mode of baptism to this child of nature, who being unacquainted with the modern changes and improvements in the fashionable world, had, by reading the Bible in the old fashioned way, foolishly understood it to mean what it said. The ignorance of the uncivilized savage was removed by being informed that, by the ordinance as it now stood, they avoided both the disgrace and trouble of going to the river; and that it was to be performed by *pouring a little water on his forehead.*

The man of the woods had his eye steadily fixed on his spiritual instructor until the explanation was concluded, when his countenance fell, and gazing vacantly into space, he stood some time lost in thought; then starting up as from a reverie, and fastening his eye again upon the preacher, he, in a tone of voice and with a countenance expressive of disappointed and surprise, inquired anxiously, "Is that Baptism?" He was answered in the affirmative. A momentary pause ensued; then as if calling to recollection something which had not occurred before to explain the mystery, he exclaimed—"Well if that is Baptism, you gave me the wrong Book!"

His idea seemed to be, that each of the different denominations had a book of Bible or its own; and that this gentleman had, through mistake, given him a Baptist Bible; for that represented Baptism to be immersion.

QUERRE.—If all were to read the Bible as the Indian did, would they not come to the same conclusion—viz: that if any believe Baptism to be any thing but immersion, they must learn it from some other book?—*Mil. Har.*

Persecution of Roman Catholics in China.

"Extract of a letter addressed to the Editor of the *Singapore Chronicle* :—

"During two years past, 74 Christians, of the village of Duoug-son, have been detained in prison for the cause of religion, and have been compelled to wear the *cangue* while awaiting their sentence. at length, in the month of July last, sentence was passed on them in these terms :—"The church of Duoug-son and that of Jenninh are to be pulled down. The first chief of Christianity is condemned to be strangled, & the second chief to be transported to the province of Tranninh; 13 or 14 soldiers are condemned to bear the *cangue* for two months, exposed to the heat of the sun, then to receive 100 blows each

with a cudgel, and finally to be banished. The rest are remitted to punishment of exile, but are treated in all other respects as those already mentioned. The woman are acquitted with 100 blows each. As to Mr. Jaccard, who has come into the Imperial Kingdom of his most Pagan Majesty to seduce the people to gain money, he deserves most exemplary punishment; but his Majesty graciously remits his punishment, and condemns him only to serve as a soldier in the royal city. He is not permitted any longer to travel over the country.

"This sentence has been executed on all, one after another, and all the Christian professors of Duoug-son have suffered their punishment with admirable patience.

"Our mission is now in a very deplorable state. In the sentence of Duoug-son the King prohibits the observance of religion. The persecution also is public and general. On all sides the Pagans afflict, oppress, and vex the Christians—wishing to force them to perform acts of idolatry and superstition, to abandon religion, to pull down their churches &c. At this moment, several other villages are cited before the tribunals of the Mandarins, as professing the Christian religion. From the single village of Tho-duc, 14 men and 10 women have just been arrested. They are in prison, waiting for their sentence, and in the mean time wearing the *cangue*. The other Christians of this village have taken flight.—Several unhappily abandon religion. Some villages, a little too timid, have pulled down their churches, for fear of being denounced. In the province in which I reside four villages have done so. The religious of almost all the convents have returned to their parents' homes; a few only of the more intrepid having remained to take care of the houses."

A PROMINENT SIGN.

"CIRCUIT TEACHERS WANTED."

"A number of persons of good moral character, conciliating manners, good readers, and in other respects qualified to instruct the youth of our State, can find employment by application to J. M. Peck, P. M. Rock Spring, John Russel, P. M. Bluffdale, (now at Alton) or Meri Foster, Lebanon. The business and plan will be to have these teacher, with suitable books, and lessons on cards, take two, three, or more schools in different neighborhoods, visit each, twice, three, or more times a week, hear the scholars recite their lessons, lecture, and explain the subjects and thus enable those who are disposed to learn, to teach *themselves*, by the aid thus given them by the teachers. One who is "*apt to teach*," will do more real good by this method, if he visits the school but once a week, than is had from the labors of teachers in the ordinary way for the whole week. There are now a number of settlements in this region where the people are desirous to have an experiment made on the circuit system. —Poincer, II.

RECEIPTS.—E. S. Cadwell \$1. Eliab Hawkins \$1. Garnett Jones, Sen. Utica, N. Y. \$10. Elder C. Suydam Hopewell, N. J. \$3. Elder A. B. Goldsmith, Guilford Ct. \$1. William C. Lauck, Luray, Va. \$5. G. Westervelt, N. Y. \$3. Elder E. Raymond, Saw-Pit, N. Y. \$5.

POETRY.

BROTHER BEEBE:—*I send you the following lines which I have composed:—If you think them worthy of a place in the 'Signs of the times' I think it would give me pleasure to have my name enroled among the poor, despised saints, who are every where spoken against.*

ANNA GILMORE.

For the Signs of the Times.

While here on earth, Dear Lord I stay,
Grant me thy presence, day by day,
That I may live to own thy cause,
And yield obedience to thy laws.

Keep me Dear Saviour, in that frame,
That I may praise thy Holy name,
Oh! keep me always near thy side,
That I may in thy truth abide.

Teach me, my sinful heart to know,
And at thy sovereign will, to bow:
And grant, Dear Saviour, grace divine,
To cleanse this wretched heart of mine.

A wanderer, Lord thou knowest I've been,
A vile polluted wretch, undone,
Yet Lord, through thy eternal love,
I hope to reign with thee above.

Where sin and sorrow, grief and pain,
Shall ne'er disturb my peace again;
And when death's iron gate I've past,
Be found of God, in Christ at last.

Jesus where e're thou art I'd be,
And find my All in All, in thee:
In heavenly strains, with Angels join,
To praise thy name, in songs divine.

Then in a song, more sweet and loud,
I'll sing the triumphs of thy blood,
Which bought, and cleans'd and set me free;
That I might reign Dear Lord with thee.

MARRIED

At Minisink on Wednesday the 26th. inst. by Eld. Gabriel Conklin, Mr. *Gabriel L. Dunning* of Wantage, N. J. to Miss *Mary Ann*, daughter of Dea. Wm. Murry of the former place.

On Thursday the 27th. by the same, Mr. *Aaron Stone*, to Miss *Pamela Cahrill*.

Near Bloomingburgh, on Thursday, the 10th inst. by Elder G. Beebe, Mr. *Lockwood Purdy*, to Miss *Lydia*, daughter of Dea. Charles Harding.

On Saturday the 19th. by the same, at Mount Hope, Mr. *William S Harding*, to Miss *Deborah Palmer*, all of Mount Hope.

LIST OF AGENTS.

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GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

ELDER BEEBE :—When the plan for Sunday schools was first proposed, it was held forth to the public as being necessary for the Education of the *poorer class* of children, whose circumstances were such as to render it difficult to attend school on any other days than Sunday ; which plan, if adhered to, all must approve. But unfortunately, as soon as these schools were rendered popular, this proposed benefit was lost sight of, and they were converted into machines for producing *religious professors*, and it is very doubtful if any can be found at the present day where the originally professed plan of giving the poor children a *plain education* is pursued ; but all that can be, are brought in, rich and poor, to be taught Sectarianism. As a proof of this look at all the reports of proceedings. Take for instance a recent one made by the Sabbath school Association, of the first Presbyterian church of Philadelphia, which is a fair specimen of the whole,—“The present school consists of a Director, Librarian and Treasurer ; 11 Male & 11 Female Teachers, who instruct an equal number of classes, & which altogether contain 150 pupils”—by what follows we may learn what these pupils are taught. “These during the past year have recited 11,723 verses of Scripture ; 11,464 Stanzas of Psalms ; 10,904 questions in Brown's *abridged Catechism* ; 5,232 questions in the *shorter Catechism* ; 202 questions in the

larger Catechism ; and 36 in the young communicants *Catechism*. And in addition to this, some of the classes have pursued a course of proving and illustrating doctrinal questions and biographical history, for which much time and searching of the Scriptures were necessary.” One of the Teachers in his report says, “The recitations from the Psalms, Scriptures, & Catechism in the mornings are accompanied with such *explanations* as the subject may seem to demand, or *I feel myself competent to make*.” Another says, “In order to keep up an interest in the exercises, I have contrived to vary them frequently, sometimes reading in the Old Testament, and sometimes in the New, always however, accompanying the reading with such remarks as were calculated either to explain the meaning of the passage, or to fix it on the memory.” See S. S. Journal, March 16, 1834. For the character of these “explanations” reference may be had to the books used, published by the S. S. Union, which they say are “rendered so abundant as to force out of circulation” all others—prepared to answer their own end, in which no sound doctrine is to be found. The Westminster Catechism has been discarded, as it sets forth the total depravity of human nature, and the doctrine of original sin. The S. S. Union have 760,000 receiving this kind of instruction, and what number there is, not embraced in the Union, we have no means of knowing. From what we know of the Religious Instruction of the present day, are we not led to conclude that this multitude of youth are taught little else but ERROR ? Yet there are to be found amongst

such as contend for the truths of the Bible, —those that say they would rather their children should attend a Sunday school, than be at home idle—with such I differ; I would much rather my children would receive no *Religious* instruction, than such as is not consistent with Divine truth. Suppose there was no Sunday school in the vicinity but one under the tuition of a Papist, Unitarian, or Universalist; would they prefer that their children should attend *such* than remain at home? Probably they would answer no, still I think the *name* is immaterial, if they are to be instructed in nothing but error; and the *nearer* they approach to the truth, the more danger to be apprehended.

W.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I send you the names of two more subscribers, and altho' I am not disposed to find fault, yet I am fearful if some of your correspondents do not pay more particular attention to the text that was first laid down as the course to be pursued by yourself, and them, that the "Signs" in some degree will loose the high claim which it has so justly merited by the excellent matter contained in the first Vol. I can say that I am much pleased with the most of the doctrinal matter found in your paper, and I am particularly so, with the mildness of that spirit which seems to characterize the excellent communications of Brother Trott. The word of God informs us, that if any man have not the spirit of Christ he is none of his, and when we learn from the same standard what was the temper and spirit which adorned the character of our blessed Redeemer, we have reason to cry out and say in betterness of soul that we are men of unclean lips; we find that the whole course of his life is a reproof upon ours, for when he was reviled he reviled not again. But when in the agonies of death his groaning petition was "Father forgive them for they know not what they do."

The communications complained of, are those which have appeared for the purpose of defending the character of the writer, by calumniating and bringing into disrepute the standing of churches and Ministers, whose case have not been decided; but who are still in connexion with Associations founded upon the solid doctrine of the Baptist of the Old School.

Now I would simply ask what interest, or what good can be derived from such communications by the patrons of the Signs at large, especially when they know that its columns are said to be closed against all communications which do not comport with our views. I am free to confess, that if any good can result from such communications I am not able to perceive it, & I think that this was not the first design of the Ass'n of Brethren, when they first anticipated the good effects, that the publishing of such a paper as the Signs might have on the Brethren of the Old School at large; we all have quarrelling enough at home without taking any interest in reading of those of our Brethren abroad. But what is the better way? The law of Christ is at hand, if our Brother has given any offence, the offended is required to go—(not to some Periodical which has an extensive circulation for the purpose of spreading the offence far and wide.) But to the Brother thus offending and state the grievance in the spirit of the Gospel, and see what effect that will have before he spreads it any further; neither is he then permitted to expose him to the world at large until he has a hearing before the church of which he is a member. I do not pretend to say that this rule is applicable in all cases, but I will say that it holds good in many where it is not applied. Perhaps some may conclude from the above remarks that I am in favor of holding in fellowship Arminian Baptist, who are trying to destroy the gracious reign of Christ, as supreme in the control and management of the the affairs of his

Church, and introducing in the room thereof, the plans and contrivances of man; but this is not so, I have no fellowship for them. But we should ever be careful and not give occasion for our good to be evil spoken of.

The Laws of Christ are plain and decisive, and the rule an easy one,—if a Brother is corrupt either in respect to doctrine or practice, all that is necessary, is for the church of which he is a member to put the laws of our King in force against him in a proper manner, and it will have the desired effect. But the same law even then directs us not to treat him or her as an enemy, but to admonish them as Brethren, and when we deviate from this rule we go astray and prove by our course that we are also guilty of a great transgression; we are also admonished to pursue the above course from the very circumstance of ourselves, being nothing more by nature than corrupt men, and that as such it calls for grace—yea, rich, free and Sovereign Grace, to make us to differ from the very vilest of the vile, and moreover the Apostle warns the high minded, or him that thinketh he standeth to take heed lest he fall.

I have nothing of much interest to communicate to you, respecting ourselves—I am still trying to preach Christ crucified to the people in my broken manner, and find that my understanding of the Gospel, differs very widely from the views of many of my hearers, who profess to be instructed out of the same Book if not by the same teacher, for when any one denies the Sovereignty of the Spirit's teaching they of course give evidence that they are not of his pupils; yet I have reason to thank the Great Shepherd for the intimation that he has given me of his love by a gradual work of grace amongst us, by still causing a few to come forward and cast in their lot with us, giving evidence that they would rather suffer affliction with the

people of God than to enjoy the pleasure of sin for a season. I leave these hasty remarks to your disposal, hoping that the Lord may preserve us to his Heavenly Kingdom. I subscribe myself your Brother.

H. LOUHAN.

FOR THE SIGNS OF THE TIMES.

On Eternal Justification.

ETERNAL JUSTIFICATION, to use the words of modern Calvinists, "Is a fundamental Antinomian doctrine." I feel myself bound, if I am able, to substantiate the truth of this generally villified item of modern Antinomianism; the more so, from the various misrepresentations given of it by certain evangelical writers and preachers, who have made themselves so notoriously popular, as "practical preachers," insisting, that the Decalogue or Sinai Law, is the perfect rule of their pious conduct inasmuch, that their Disciples have taken it for granted, that all truth, & nothing but the truth, is preached and printed by these self-terrified and terrific Sinai Divines, these pious Divines have only to tell their adherents, that the Antinomian belief of Eternal Justification, "is an impious compact, between covetousness in the teacher and licentiousness in his Disciples," while these evangelical scribblers, has only to say to their readers, in the language of one of its *great* supporters, "My heart sincerely prays for you; that you may be kept from Antinomianism, in all its ACCURSED FORMS; and that not one mite of the fruit of your honest INDUSTRY, may ever go to the support of that cause, which has not holiness to the Lord in the hearts of men for its *grand object*. I say these self-adjured scribblers and Divines, have only to insinuate, that Antinomianism is a cause, "which has not holiness to the Lord in the hearts of men for its grand object, but their infatuated Disciples rest assured that there is scarce one in twenty." I wonder where this one came from, but if one why not one

thousand, "who so strenuously opposes the term (the Law a rule of life) but has a something couched under it, of a VARY IMMORAL TENDENCY;" nor are they less persuaded that the Antinomian doctrine of "Eternal Justification is Christianism in its vilest doctrines." But what has Crisp done or said amis? Why according to Dr. Williams's account, Dr. Crist, being asked "when did the Lord do this, viz: justify us," he answered, "he did it from eternity. But I must desist from being too prolix in my introduction."

O, that all Christians were privileged to obtain that heart establishment in the doctrine of grace, which would make them proof against every attempt, made by either frowning foes, or frowning friends, to turn their feet from the way that leads to the city of bread, to the mountain which when approached only, makes them *exceedingly fear and quake*, which is the natural and necessary tendency of the Law, or Sinai Covenant, which genders bondage and fear; whereas, the Gospel speaks peace and strength, saying to them that are of a fearful heart—be strong, authorizing the weak to say they are strong, and the consciously guilty to rejoice that there is even now "no condemnation for them that are in Christ Jesus," forasmuch as they are and were justified from all things, even from eternity; being blessed with all spiritual blessings according as they were from eternity chosen in him, whose righteousness as Jehovah Jesus was then the matter of his peoples' justification even from eternity, as much as Adam's sin was the matter of condemnation to all the human race, from the moment that Adam himself became guilty before God, although not a single individual of the first man's race, had then sinned, not being born; and yet we are informed that, from the moment Adam sinned, death passed upon all men for that all had sinned. Now the modern Calvinist, at least some of them profess to believe, and at the same

time undertake to reprobate, as the vilest of doctrines, the truth of the church's Eternal Justification; and this they might undertake to do with uncontrolled success, could they but disprove the Church's eternal union to our Lord Christ, as the Everlasting Father," federal head, and representative of all God's eternally chosen people in whom also they are as much and as absolutely made righteous unto their actual justification, as it was possible for fallen Adam's race to be made sinners unto condemnation, by the medium of Adam's becoming federally unrighteous. But before I enter defensively on this subject—I shall suggest, as a matter never to be lost sight of, that, the christian church's spiritual legislator has instituted positive laws accompanied with Apostolic injunctions, for us to observe, believe and hold fast what ever he has commanded us; we are neither to add nor to diminish from God's counsel, no, not a word. Again, we are not only to be obedient to the matter, but to the order of the laws, decrees, and testimonies, believing all things "*according to the scriptures.*" The Apostle Paul, for instance, not only commanded his Son in the faith to hold fast sound words, intimating that the form of sound words is of so much importance in the economy of salvation as sound words themselves; and such will appear to be the case, if we duly consider the subject. *(To be Continued)*

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I saw in the 'World' a piece stating that the Old School Baptists had adopted your paper as their standard in religion, I profess to be an Old School Baptist, but your paper will not do for a standard for me, nor any thing that ever emanated from the hands of uninspired men, nothing short of the Gospel of Christ will do for me. I believe your paper to be the best Religious Paper I ever have seen and am much gratified to see it have such an extensive circulation, I have been feed with the Communications of Brother Trot

and others, and am pleased with the opportunity afforded the Saints of Christ, to communicate their thoughts and experiences for the building up, and edifying the Saints so wide spread over this happy land. I will in my broken way give you a history of the Lord's dealings with me, when I was eighteen years of age—I resolved to become a moralist, and was a strong Arminian, I thought in some future day, I would go to work and make myself a christian, when I would be willing to part with my darling Idol, *the Ball Room*.

At the age of Twenty-one, I has struck under conviction, and became alarmed and distressed so much, so that I was obliged to leave my darling Idol at the dark shades of mid-night, and go home to my Lodgings, but my mind was so disturbed that I could not sleep, I then went to work to commend myself to the favor of God, and the Lord let me work fourteen years till I was in a state of despair without any hope of mercy, and in the day of God's power I was made willing to renounce all my works & come, a poor helpless unworthy creature, pleading for mercy. He took me up out of the miry clay, put a new song into my mouth, and established my going. For upwards of Twenty-eight years I have stood connected with the Baptist society, and with a Gospel church upwards of 20 years, where no sound of Arminianism was heard from the pulpit.

When members from the different ch'hs met together at their yearly meetings, they held sweet fellowship one with another, all being of one mind, and sentiment, as if they had drank from the same Spiritual Rock; the work of the Lord was going on without the aid of the Institutions of man, and in the day of God's power, men and women were made willing to take up their Cross and follow Christ, numbers were added to the churches, new churches constituted, sound men were called to labor in the vineyard, not from the Seminaries but

from the Quarry, able and faithful ministers of the Gospel of Christ, not afraid, nor ashamed to declare the whole counsel of God, earnestly contending for the faith once delivered to the Saints; but alas! I have lived to see strange things take place, Baptist uniting with other Societies, in forming or amalgamating, to help the Lord to do his work. I have seen Missionary Societies, Tract Societies, Sunday school Unions, State Conventions, all organized for the purpose of evangelizing the world; all this without any authority from the Gospel of Christ. I have seen a *Welch*, and others, employed by this Union, or amalgamation, with large salaries, to circuit these United States, to instruct the Fathers and Mothers how to raise their children, in this enlightened land, (an insult upon common sense) and persecution commenced with great boldness against the church of Christ—Some of the members of the State Convention, have said that "such a man as Brother Trott ought to be starved to Death." When I hear such language against so worthy and faithful a Watchman, upon the walls of Zion, as Brother Trott, persecuted, even unto death; it is like the language of the Scribes and Pharisees against our Lord and Master, when he Tabernacled on the earth. I rejoice that I belong to the little persecuted flock; it is strong evidence connected with experience, of regeneration that I have a life in Christ, although the Saints in Christ may suffer persecution until the slaying of the Witnesses, I do not believe that they will be killed with death, for as Christ lives so will the Saints live in him, but according to prophecy not one of the Saints will be permitted to contend for the truth once delivered to the Saints, but they will go mourning in consequence of the persecution and power of the Beast, for three years and an half,—then she will come up out of the wilderness, leaning upon her Beloved, and the reign of the Beast will be at an end, The Scribes

and Pharisees had no power over the Dominion and reign of Christ, until the appointed hour, and so it has been with the Beast in all ages of the world, he is like a chained dog, his bounds are fixed, altho' Christ was persecuted until the appointed hour, and the wonderous scene that took place at his crucifixion, the Sun veiled in darkness, from the sixth to the ninth hour, rocks rent! the bodies of the Saints came up out of their graves; the Holy Temple wherein no man was permitted to enter except the High Priest, to offer sacrifice for himself and the sins of the people. The veil was rent from top to bottom, such was the dark veil upon their minds that they continued their persecution against the inspired Apostles, and the churches of Christ. These things are all permitted to be so to bring about the glorious purpose of God, in the redemption of the church, and to the faith of the Saints that they may learn from happy experience that Jesus is their King and conqueror, a Father to give consolation, a shield in every trying hour, an Elder Brother and Husband to lead them into those glorious mansions prepared for his Saints. Brother Beebe I subscribe myself to you in the Bonds of Christ, a private member in the church at Lamberts-ville N. J.

W. G.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—Suffer me to expose my weakness a little, and trouble you to read the following, and then dispose of it as you please. I believe man is a sinner, a whole sinner, a wilful sinner, and I believe that such a sinner will remain such, for this one reason: he cannot be any thing but a sinner so long as he will be a sinner; and he will be so until he is made willing to be a Christian; and he never will be willing to be a christian until the Father of our Lord Jesus Christ makes him willing by giving him a new heart; and I believe that the new heart is given without any condition, being perform-

ed by the sinner previously. I believe that all whose names are among the living in Jerusalem, will reign in life by our Lord Jesus Christ, who giveth life to as many as were ordained to eternal life. I cannot believe that any who were given Christ will ever perish—even if there should never be another Protracted Meeting or Anxious Bench in Christendom. I believe the Heathen are of materials capable of being moved by the Holy Spirit, by which the Elect will be gathered together from the four winds. And I am willing for the Elect sake to endure reproach, if indeed I may save some from the growing delusions of the day. I surely believe that the preaching of the Gospel is an institution of Jesus Christ, and all who are called by him to preach, would preach if there was not a Theological Seminary on the earth, or a Committee of men to secure the pledge of the Saviour for the support of them who preach his Gospel. I believe that the Gospel will sound gloriously to the new born soul, for it is to all such, the power of God.

Finally, I believe that in consequence of human wisdom, and the inventions of men being preached instead of Jesus Christ, that the church will have to undergo a thorough revolution. Now Brother Beebe, if you or any other Brother believe any more correctly, I am willing to listen. Dear Brother, the "Signs of the Times" produce much inquiry in this region.

Yours in the Bonds of a precious Christ.

M. SALMON.

FOR THE SIGNS OF THE TIMES.

*Extract of a Letter from M. Q. Ashby,
Dated Lexington, Ky. April 3d, 1834.*

BROTHER BEEBE:—As to the state of religion in this neighborhood, there has been some additions to the churches of the Old Fashioned Baptist, particularly in the church at George Town, which has increased her members in a very short time to more than three times her original number. In Lexington, there has been pro-

duced in some way, considerable excitement through [it is called] the instrumentality of Protracted Meetings, Anxious Seats, and Sun rise Prayer Meetings. It commenced in the month of January last, and continued up to the present time; there has been an almost constant preaching among them—their Bells ringing two and three times a day, to the neglect to a considerable extent of business.

It has been principally confined to the Presbyterian and Methodist Denominations—some perhaps 200, or 250 have joined their Societies, those who stand firm for God and truth, are set at naught, despised and rejected of men; but they may have this consolation, that the foundation of God standeth sure, having this seal the Lord knoweth them that are his. I have hesitated some time whether I would write to you or not, but at length determined I would let you know that I did not receive any paper, &c. Yours &c.

M. Q. ASHBY.

FOR THE SIGNS OF THE TIMES.

From our Venerable Brother, Elder D. James, Madison Co. Va.

DEAR BROTHER BEEBE:—The Signs of the Times meets with violent opposition in those parts, like unto the Gospel Kingdom, the violent took poor John the Baptist and cast him into Prison. I used to be told in my youthful days the word *violent*, meant to take the Kingdom by violent prayers, and I think those days and sayings are pretty much in practice now a-days among carnal and formal professors; great very great, and pathetick exertions are used to increase and swell their numbers, and children they must have; but awful to think, the Book tells us, "when Zion travels" sons and daughters are born to God,—but when prosolytes are made, they are made two fold more the children of Hell! I find numbers of their children violently opposed to the word of the Lord and the real Gospel of Jesus. In preaching

Jesus and the Resurrection it brings "certain strange things to their ears"—they say our preachers do not preach to sinners, but I confidently deny it, for Jesus my Master preached to sinners; but did not tell them they could repent of themselves, as they do after saying that Christ came to give them repentance. I am requested by Eld. — that you should stop his paper at the end of his year. I think I shall at least keep up the number of Subscribers if not increase it.

I remain as ever in the best of Bonds with Christ's precious children.

DANIEL JAMES.

Extract of a Letter from Dea. S. Buck, dated Shenandoah Co. Va. April 11th, 1834.

BROTHER BEEBE:—I am in a business which confines me so, that I have very little opportunity to say any thing for your excellent paper, I have an idea of giving up my list to my Brother Thomas, and becoming a subscriber myself. I have a great desire to meet you at Black Rock next May, but fear it will not be in my power to do so; the name of Black Rock, how horrible it appears to be to many Baptists, not so to me; in nature it may be said, probably what is one man's meat is another's poison, but I cannot think it is so in grace. My Dear Brother I wish I had time and talent to communicate to you all that I sometimes feel relative to the dreadful delusions of the present time, and of the unspeakable goodness of our God, in preserving a goodly number from the Idolatry of the present day. That we may be protected and defended from every unhallowed device of man is the prayer of your unworthy Brother in Gospel profession.

SAMUEL BUCK.

Continued from page 122

Southold, Suffolk N. Y. Feb. 19. 1833.

I declined to answer, but soon observed that I would submit it to the Brethren, under the impression that they would be all

against it, but did not consider the effect that the presence of the great Mr. James, from Wales, would have upon their minds, neither the weight which my shoulders had borne; but I very soon saw to my sorrow, and repented in dust and ashes. I saw I was snared with the words of my mouth. Mr. James persuaded and drove the thing for most of the afternoon, telling them that it was not contrary to our covenant (but it has been proved and now appears that our articles and covenant are contrary to his mind) and intimating that the church must go to nothing if we continued to stand so stiff, and also, if we would not submit to such requisitions he should leave the place; the truth of it is, Mr. J. was determined on one point from first to last, and he had intimated to me repeatedly, that if the two parties would not unite together in one, and also submit to (what I call) society Religion, he would have nothing to do with us as a church, but to return. After a long time he got them to give consent, directly or indirectly, for Sandy to join the Temperance Society, but much against the minds of the greatest part, and then he put another question viz: can you go to the Communion Table with him, and after they had hesitated for some time, I observed that I could not have an inward fellowship with him so long as he possessed the mind which he appeared to have, whether he joined the Temperance Society or not, for he had appeared to be as barren as the fruitless fig-tree ever since he had been infatuated with that Society, and after a long time persuading, they answered in the affirmative, and then a letter from the Rocky Point party was read—the contents of which amounted to about the same old proposal, or request, i. e. for us to give up the idea of being a church, and all unite together. After Mr. James had made some proposition for answering their letter, and for another church meeting for the Rocky Point party to have an opportunity of meet-

ing with us, we dispersed,—but not the least appearance of Mr. James wishing to build up the church upon its old foundation, in all this long meeting, but to the contrary. I came home with a heavy burdened heart not on account of what Mr. James had said or done, for I had long seen that nothing but the total destruction of the Old School would answer his purpose; but because I had myself done wrong and cast a heavy burden on some of my Dear Brethren, in saying that one word, that I would submit it to the church, i. e. the question, “Will you give Brother Sandy, liberty to join the Temperance Society.” After groaning under the burden for a week or two, I made up my mind to make a confession to the church, which I did, as follows: I told them I had done wrong and wounded my own conscience, in submitting a matter of conscience, without giving to the meeting my mind upon the matter—but as I had brought the burden upon myself, I would bear it as my own burden and go along with them if they could with me, they said they could, and that they thought it was proper for me to do so, (that is, to bear my own burden,) Mr. James being present, gave his mind with apparent pleasure in accordance with the church. But to return to the appointed church meeting above mentioned, where Mr. James professed to have been convinced, that the church was right, and that the Rocky Point party was wrong; he then appeared to be altogether with the church—this was the only time that Elder James ever deceived me, then the time drew near when he must attend the Association, and give an account of his stewardship, he had not yet brought about his purposes, neither had he time to do it before the Association set, and therefore, there were none to assist him, or recommend him to the Association, but the church—and they in view of his past conduct could not render him any service in that respect, consequently he professed to be ful-

ly in favor of the church, altogether convinced as above stated; he appeared to be entirely satisfied with the standing of the church, and decidedly against the conduct of the Rocky Pointers. He agreed to break bread to the church the second Lord's day after that he did return from the Ass'n. and appeared to be very anxious for the church to express their mind in a letter to the Association, whether they wished for him to continue on Long-Island or not,—he also reminded me that he had heard me say, that I had some thoughts of writing once more to Elder Parkinson,—*he repeatedly urged me to write*, I did write, and I wrote according to the impression I then had, I verily believed that Eld. James was honest in his profession, I attributed his past conduct in regard to the two parties partly to prepossession, or prejudice from the representation of the Rocky Pointers, and others perhaps before he came into the place, but mostly to a lack of understanding the government and discipline of the church of Christ, and this may now in a degree be the case, for surely no one that ever saw God's building the beautiful situation of Zion, with all the rich provision which was given in the will of the Father, treasured up and reserved in covenant engagement in Jesus Christ the only Saviour, and the only Lord and Law-giver, and which provision to be all the laws and rules of Government, all ordinances, all the doctrine of the Gospel which comprehends completely the revealed character of the Great Eternal I AM! and which are brought to light and made manifest by the glorious appearing of our Lord Jesus Christ; for the heirs of promise, for their growth in grace, and in the knowledge of the true character of the Lord Jesus Christ, for the nourishment and growth of the body, for the edifying itself in love until we all come to the perfect stature of (not as it is generally expressed in prayer, "men and women," but) a man &c.

(To be continued)

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE.—There is published at Hartford, Ct. a paper called the "*Christian Secretary*," and is "under the patronage of the Connecticut Baptist Convention." It has for its motto, "What thou seest write and send unto the churches." In the third number of this paper there is published an article from the Religious Magazine on the observance of the Sabbath—and in agreement with its motto it is "sent unto the churches." The sentiments contained in this article must of course accord with the sentiments of the Editor, and this Baptist Convention. I send you the following article taken from the Christian Baptist on the subject referred to above; and wish the *Editor of the Secretary* to do as he promises; that is for him to copy *what thou seest and send it unto the churches*. And as Dr. Ely, says that the Religious Herald, the Christian Watchman, and the Baptist Repository, all "belong to the same class (New School) with the Philadelphian,"—it would be well for them to publish the same as many of their patrons must stand in need of being "*Taught the way of the Lord more perfectly.*"

LEBBEUS L. VAIL.

Goshen, Or. Co. N. Y.

From the Christian Baptist.

The subject of our present address is the Sabbath day, and the Lord's day. Either christians are bound to observe the Sabbath day, or they are not. If they are, let us see what the nature of that observance is, which was prescribed for the Sabbath day. The law reads thus: "Remember the Sabbath day and keep it holy. Six days shalt thou labor and do *all* thy work: the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do *any work*, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made Heaven and earth, the sea and all that in them

is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it." You will observe that, in this command, God positively prohibits all manner of work or labor on this day. Son, daughter, servant, cattle, stranger, are commanded to be exempted from all manner of work. In examining the particular precepts originating from this law, recorded in the Old testament, we find the following specifications :—

1 "Ye shall kindle no fire throughout your habitations on the Sabbath day," Ex. xxx, 3.

2 "Abide ye every man in his place, (house or tent;) let no man go out of his place, (house or tent,) on the Sabbath day," Ex. xvi. 29.

3 "He giveth you on the sixth day the bread of two days. Bake that which ye will bake this day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning." Ex. xvi, 29—23.

4 "Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry fourth a burden out of your houses on the Sabbath day," Jer. xvii, 21, 22

5 "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," Is. lxii, 13.

6 "From even unto even, shall ye celebrate your Sabbath," Lev. xxiii, 33.

7 "Whosoever doeth any work on the Sabbath day he shall surely be put to death. Every one that defileth it shall surely be put to death," Ex. xxxi. 14, 15.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brot' him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done with him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall

stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses." Numbers xv, 32—36.

The above items are a few of many that might be selected out of the Old Testament on this subject. We believe them to be a fair specimen of the law given by Moses, as explained and enforced upon the nation of Israel.

Now the question is, are we under this law? If we are, we pay little or no respect unto it. For who is there that does not *habitually* violate the rest enjoined on this day? Those who make the most ado about Sabbath-breakers are themselves, according to the above law, worthy of death.—They kindle fire in their houses. They go out of their houses, and travel on their cattle miles. Their sons and their daughters do some kind of work; they bring in burdens of water, wood, and prepare food. They celebrate it not from evening to evening, but from morning to evening they violate it. They speak their own words, and do many things worthy of death. Why then is not the penalty enforced? Assuredly their observance of this law is mere mockery. It is an insult on the Law-giver!

We know that some of the clergy have given, if not sold them indulgences to violate it. They have told them that certain "*works of necessity and mercy*" are allowable. But who told them so? They tell them they may prepare food, bring in fuel and water. But God forbade those under this law to do so. So far was he from countenancing such "*works of necessity*," that he wrought three miracles to prevent the necessity of doing a "*work of necessity*." He sent two days portion of manna from heaven the sixth day—he sent none the seventh—he preserved that gathered on the sixth from putrefaction until the close of the seventh; all of which were special miracles, for the space of forty years. If

he wrought *three miracles* to prevent an Israelite from crossing his threshold to gather up a little manna for his daily food, how dare any give a dispensation, in his name, to do that which is tenfold more laborious!!!

Because the Saviour of the world put to silence those who accused him of breaking the Sabbath, by appealing to their own conduct in relieving animals in distress, this doctrine of "*works of necessity and mercy*" has been represented as of divine origin. What a perversion! An *argumentum ad hominem* converted into a general maxim!! But such a perversion shows consummate inattention to the laws of Israel, While Israel kept the law there never would occur an opportunity for a work of necessity or of mercy, such as these law-givers tolerate. For while they kept the law, they should be blessed in their basket, store, fields, houses, children, flocks, herds—no house would take fire—no ox would fall into a pit, &c. And if they transgressed the law, they should be cursed in all these respects, and no toleration of a violation of the law was granted as a means of mitigating the curse.

Again. Let me ask, was there ever a law published relaxing that rigid observance of rest enjoined upon the Sabbath? Was there a law published, saying, You must or you may observe the Sabbath with less care, with less respect; you may now speak your own words, kindle fire in your houses, and prepare victuals? &c. &c. I say, was ever such a law published? No, indeed—either the law remains in all its force, to the utmost extent of its literal requirements, or it is passed away with the Jewish ceremonies. If it yet exist let us observe it according to law. And if it does not exist, let us abandon a mock observance of another day for it.

"But," says some, "it was *changed* from the seventh to the first day." Where? When? And by whom? No man can tell.

No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the season, can be changed!! It is an old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it: who changes times and laws *ex-officio*. *To be Continued.*

SIGNS OF THE TIMES.

NEW VERNON. Wednesday April 30.

The Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

TO OUR SUBSCRIBERS.

As we contemplate attending the Old School meeting at Black Rock,—we shall be under the necessity of suspending the publication of our next No. for about three weeks, after which time we intend to resume our labor. This arrangement will only subject our readers to the inconvenience of waiting a short time for their next number, as they will in the end receive their 26 No's to complete the Volume, the same as though there had been no delay.

The Warwick association will hold her next session with the church at Hardeston, Sussex Co. N. J. on the second Wednesday in June next—at which place and time we hope to meet a goodly number of our Old Fashioned Baptist Brethren, Eld G. Conklin is appointed to preach the introductory sermon.

On the Saturday following the meeting of the Association a number of our Old School Ministering Brethren have appointed to meet at 10 o'clock A. M. at our Meeting-house, in New-Vernon, for the worship of God.

"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."

PAUL.

We are acquainted with an individual whose

history we will give in the following words viz :

He was, (like all the race of which he is a member) conceived in sin, and shapen in iniquity. He was born in the eastern part of the State of Connecticut. He was a *religionist* from his birth—yet an enemy to God, and a stranger to grace during the first seven years of his natural life, (for he was alive before the commandment came,) he had at this period been taught to say his prayers, but had never been taught to pray—he had made some progress in the *Westminster Catechism*, and in short, as touching the religion of the Pharisees he excelled many of his equals. It would have terrified him exceedingly to have gone to sleep at night without counterbalancing all the sins of the day, by a repetition of his forms of worship, but on all occasions when he had "*paid his vows, he had peace offerings at home.*" Up to about this period of his life, he was led to suppose that as touching the righteousness of the law he was blameless. We cannot describe to our readers the mortification, and disappointment of this young lad, when being suddenly arrested by an arrow from the quiver of the Lord, he was summoned to stand at the dreadful Bar of Divine Justice, and give the reason, (if any he had,) why the tremendous sentence of the Law of God, should not be executed upon his guilty soul—great was his consternation when he cast his eager glance around in search of those fancied treasures of personal holiness, which he had believed himself to be in possession of. Alas! his strong hold failed him in this very critical moment, he felt that he was ruined. But like Edom he said, "I am impoverished, but I will return and build again my waste places," Great were his efforts—his labors—toils, and pains, to mend again that Holy Law which he had broken. He would have prayed, but he could no longer view the great, the dreadful God as a being that might be trifled with, or passified by what he could do—he struggled, but the harder he struggled, the deeper he seemed to be involved in an horrible pit, and in mirey clay; these exercises continued for many days, and weeks,—sometimes he meditated a retreat, from this awful wretched state, but whither could he flee? If on the wings of the morning he flew to the uttermost sea, God was there, "every where present beholding the evil and the good, there could be no retreating from God, before whose flaming

eyes, all things are naked and open. At length the day seemed to arrive when the dreadful sentence of the inexorable Law of God must be put in execution. Now blackness, and darkness and tempests gathered round his frightened soul Hell yawned before him,—Justice stood with uplifted arm, and the flaming sword of vengeance was drawn from its scabbard, and brandished over his guilty head. The Books were brought. The Arch Accuser was also there, and what was to him more dreadful still than all, the piercing eye of God brought the black crimes of years to light, and what had been transacted in midnight darkness was now exposed upon the house top. Chilled thus with horror, and pressed down to death with intense despair, remorse guilt, and keen anguish throbbing in his breast. Tell us dear reader, did he need an anxious bench, or knives, or lancets to secure his convictions? Or would it have comforted him to have been informed by some Universalist, that there was no Hell—when the very pains of Hell had got hold of him? As well might he be told, when wreathing on a bed of embers, that there was no heat in fire. The spell of such delusion, was now broken. The spirit had moved upon the face of the great deep, of his inmost soul—and although all had been without form and void, yet God had said let there be light, and light broke in upon him, and in this light,—that heart which he had thought was a temple meet for the Holy Ghost to dwell in, was now manifestly the habitation of Dragons, & the hold of ever unclean and hateful bird. It was thus, when in or about his eleventh year, he went to a distant Barn, under an impression like that expressed by the poet, thus :—

"I can but perish if I go—
I am resolved to try ;
For if I stay away, I know
I must forever die."

He fell upon his bended knees, but he could not pray—a rustling leaf, a turning straw, frightened his guilty soul, and chained his speechless tongue; awful apprehensions, and fearful forebodings pursued him back to his chamber, when despairing of mercy he threw himself upon a bed to die, and meet his fiery doom—worn out with labor, and want of rest, nature sank beneath the load, he fell into a sleep, unconscious of what passed while sleeping, he awoke himself singing these words,

"How glorious is our Heavenly King,
Who reigns above the sky—
How shall a child presume to sing
His dreadful Majesty?"

He seemed indeed in a new world, his load of guilt and sin were gone, the love of God shed abroad in his heart.

"His tongue broke out in unknown strains,—
And sang surprising grace."

At the age of eleven years and four weeks, on the second Sunday in December, 1811, he was permitted to be buried with his precious Lord in Baptism, in the River Thames, in the City of Norwich Ct. by Elder John Sterry, who has since fallen asleep.

After remaining eight years a member of the Baptist church in Norwich, he removed his relation to the church in the City of New York, then under the Pastoral care of that champion for the truth, Elder Jonathan Van Velsen, who also has fallen asleep. While a member of the Ebenezer church in New York, the subject of our narrative, when in his twentieth year, was licenced to preach the Gospel—the peculiar circumstances of his call to the work of the ministry our present limits will not admit. Let it suffice to say, that being experimentally, he could not help being doctrinally a *Predestinarian*.—For more than fourteen years he has been lisping the name of Jesus, with such abilities as the Lord has been pleased to bestow, without any of the polish of Gamaliel's School, and although it has been his privilege to suffer some persecution,—yet he has not resisted unto blood striving against sin; he finds by every day's experience that he is a sinner yet—his nature is evil as ever it was, "To will, is present with him but how to perform that which is good he finds not. He is still the chief of sinners, and if a Saint, the least of all.

From the N. Y. Observer.

HOW CAME IT TO PASS?

That 3,000 were converted on the day of Pentecost—how came it to pass? The truth as it is in Jesus was preached, and the power of God accompanied and made the truth effectual, But had not the meeting for prayer of which mention is made in Acts i, 14, a close and influential connexion with the glorious results of that day and that discourse? Undoubtedly it had. But what was there in that meeting of the 120 disciples to exert an influence to the conversion of 3,000 individuals? Whence had it that power? I answer, it was a *prayer meeting—professedly and mainly a prayer meeting*. If it had been a meeting for *preaching*, it would not have exerted the

influence it did, even though prayer had preceded and followed the sermon. It was a prayer meeting—a meeting of Christians to express their dependence on God; unitedly to call on Him for his blessing; to plead the promise and to wait for the fulfilment of it. Those are the *efficient* meetings, in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer meeting Christians come to exercise the high privilege of intercession for others—to do good and to communicate—to act the "more blessed" part; whereas to meetings of another kind they go for the less benevolent purpose of receiving good. Yet Christians value no meetings so little as prayer meetings! And, O shame, no prayer meetings do they value so little as that which Christ himself may be said to have established in saying, "When ye pray, say Our Father which art in heaven; hallowed be thy name; thy kingdom come"—the monthly concert. Tho' it occur but once a month, and tho' our Saviour in the prayer he has given us, has expressly instructed us to *pray socially for the conversion of the world*, yet how attended! I pity the heathen, that so few are disposed to meet to pray for them. For the church I blush that it should be so.

But the influence of that meeting of 120 was not owing entirely to its being a prayer meeting.

Many meetings for prayer are held, and no such effects follow. There must have been something *peculiar* about that prayer-meeting, to account for its efficacy. There was much by which it was distinguished from ordinary prayer meetings. The mention of some of these peculiarities may be of service. It may provoke imitation in some churches.

1. *All* the church attended that prayer meeting. "These *all* continued, &c." There were but 120 disciples, and they were all present. Not a member of the church was absent, unless providentially detained. How different it is now!—Now, if so many as 120 can be collected in a prayer meeting, yet they represent perhaps a church of 500 or 600 communicants, and all the rest are with one accord absent. They who meet may *agree* among themselves to ask for an outpouring of the Spirit, but it is after all but the agreement of a *minority* of the church. The majority, by their absence *dissent* from the request.

2. As all attended, of course the *men* attended as well as the women. Yes, every male member of the church was present, and I suppose the males were more than one half the whole number. They did not leave it to the women to sustain the prayer-meetings. That prayer-meeting had not the aspect of many a modern prayer meeting, in which almost all are of the weaker sex.

3. The most *distinguished* members of the church attended, as well as the most obscure.—There were all the Apostles, and "Mary the mother of Jesus" and "his brethren." None of them felt above being at a prayer meeting.—How is it now? Let that question answer itself.

4. They were all agreed—"of one accord," as it is said. Nor merely agreed as touching

what they should ask, viz: the fulfilment of "the promise of the Father," but of *one mind* generally—aye, and of *one heart*. They tho't and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer meetings.

5. They persevered in prayer. "These all continued in prayer." First they stirred themselves up to *take hold* on God, and then they said, "We will not let Thee go, except Thou bless us." They met often for prayer, and all met, and they lingered long at the throne of grace. There were not some who came to the meeting *once* for a wonder, or only *occasionally*. No, "they all continued &c." It is not so now.—But how long did they continue asking? Until they obtained; and then they did not pass from the note of prayer to that of praise. They sought the Lord until He came. It is time we all should do it. They were together—*holding meeting*—when the Spirit descended.

I think if *all* our church members would habitually attend the prayer meetings, *men* as well as women, *rich* as well as poor, and be "of one accord" in heart as well as in judgment, and would *continue* in prayer, they would not wait in vain for "the promise of the Father." Oh for such prayer meetings! But now they are despised by many. How often we hear it said, *it is nothing but a prayer meeting!* Nothing but!—I should like for my part to know what *surpasses* a prayer-meeting. And often on what unworthy conditions do those called christians suspend their attendance. They must know who is to conduct the meeting, who will probably lead in prayer, and from whom a word of exhortation may be expected; and if the meeting is not likely to be to their mind, they will not attend it.—This thing ought not so to be. M. S.

REMARKS

M. S. upon the above question presents to us a very striking specimen of the language of Ashdod, after excepting the first sentence of his reply, which as far as it goes, would have been a correct reply to the question, he has not used one word of the pure language of the spiritual Jew, or of that circumcision which is *of the spirit and not in the letter, whose praise is not of men, but of God*. With all the ingenuity of the depraved heart, M. S. has essayed to set down to the credit of human effort that grand display of Omnipotent power and grace which the God of glory made on the day of Pentecost, when 3000 souls were added to the visible ch'h, in fulfilment of the prediction of the Prophet Joel. See Joel ii, 28—32; also Acts ii, 16. We have room only to notice a few of the most glaring inconsistencies with which this article abounds. And first, M. S. views this remarkable out-pouring

of the Holy Spirit, as being the result of a *prayer meeting* which this sprightly writer conceives to have been something very similar to those modern parades, called monthly concerts of prayer for the conversion of the world. That the views of M. S. are incorrect we are able to give the most positive proof, so far as this display of saving grace, from being a creature of human production, that the Apostle Peter assures us, that it was the work which God had promised by the mouth of Joel, to perform himself which promise was made and recorded about 700 years before these 120 praying Disciples were born—and yet, M. S. seems to imagine that although there was a promise which these Disciples could plead in prayer yet the efficiency of the promise, and of its fulfilment was simply embraced in their *prayer meeting*. "If it had been a meeting for preaching and prayer, these effects would not have resulted from it." How great must that stranger be in Israel, who supposes that the prayers, or the efforts of even the Saints of God can give efficiency to the promises of God, which are in Christ, "yea, and Amen, to the glory of God.

If his reasonings were founded in truth, why did not similar causes produce similar effects? Or was this the only time that the primitive ch'h had been engaged in social prayer? And what is still more important, why are we informed in the Scriptures that salvation is not of works, but wholly of grace? But why this man is so partial to what he denominates prayer meetings—is, that in their modern order, they are a company of *Mediators* whose professed object is the intercession for *others* (not *themselves*), "to do good," i. e. what 'their own inventive genius may suggest as being good, without any pattern or example in the word of God, "and to COMMUNICATE!!" aye, "to act the more blessed part," i. e. to give! give!! give!!! and thus to bless the purses of those who carry the bag with heaps of glittering dust.

But his interpretation of a portion of the prayer which our Lord taught his Disciples, is as novel, as it is remote from truth, and nothing can be more so. The words, "Thy Kingdom come," he represents as meaning the monthly concert, as tho' the Saints were instructed to pray periodically, once a month. And in this prayer M. S. says the Lord has expressly instructed us to pray *for the conversion of the world!* Now we enquire,—is this the truth? Can such express instructions be found in that prayer? And

if they can, how will the prayers of these modern intercessors, accord with his, who prayed saying "Father I pray not for the world, but for those whom thou hast given me out of the world," and how will such prayers be heard by him who has said of a portion of mankind. Pray not for these for I have rejected them. But for a moment let us suppose that M. S. has found such express instructions in the prayer taught by our Lord—M. S. professes to believe that a certain part of the world, be same more or less, are irreversibly lost, and are now suffering the vengeance of eternal fire. Hence he believes that it is utterly impossible for the whole world to be converted to God—then in obedience to his supposed instructions, he must pray for the accomplishment of that which is so palpably impossible, that God must sacrifice his truth, and disrobe himself of all his divine attributes in order to grant the petition of M. S. and his party, this they do not believe he will be persuaded to do, even though they make long prayers, and cut themselves with lancets; hence they must pray without faith, and our Bible assures us that whatsoever is without faith is sin.

M. S. does not know, nor will he ever know unless he should be born again, that it was the same God who from before the foundation of the world Predestinated his people (and this 3000 among the rest,) to the adoption of children by Jesus Christ unto himself according to the good pleasure of his will, who now appeared at the day of Pentecost in fulfilment of the above noticed prediction, and in witness of the complete triumph of him who "went up with a shout," who also had bid his Apostles to tarry at Jerusalem until this memorable day, when he would send down his Holy Spirit upon them. We say M. S. does not know that the same God by a Sovereign display of saving grace through Jesus Christ converted this 3000 souls, who at the same time poured out his spirit upon his servants, and upon his handmaids. Hence M. S. makes no mention of God's having poured upon the 120 Disciples the spirit of grace and supplications, but would rather represent that instead of God's moving the people, that the people moved God, and that the people might have a day of Pentecost as often as they might please to set themselves about it. Mark his language.

"They preserved in prayer;" but how? "First, they stirred themselves." Ah, then they did it themselves, it would appear; but the Apostle

says it was God who did this, in fulfilment of a previous purpose and promise. Let God be true, and M. S. a liar. Well, what did they do next? Why they took hold on God, and then they said, we will not let thee go except thou bless us.

This was a strange way of interceding for others I confess. But how irreverent the language, as though the Apostles and other disciples seized upon Omnipotence, and with dreadful menace, threatening to hold him who rideth upon the Heavens, a prisoner, except he would comply with their terms.

This blasphemy may seek in vain for covering in the language of the Patriarch Jacob, when in his vision he addressed these words figuratively to the Angel,—for the cases are by no means parallel.

VIRTUE'S SIDE.

'Judge Baird of Pa. in an attempted answer to Col. Johnson's report on the Sabbath Mail question, gave the following sentiment.

"Although in the time of the *blue laws* there may have been a pretty severe regimen, yet it was a failing that leaned to virtue's side."

Hence, (said the Editor of the Reformer) hanging the Quakers, whipping and cutting off their ears, was a failing that leaned to virtue's side. Most certainly then, the burning of heretics and the tortures of the Inquisition were only failings that leaned to virtue's side. When a Judge can pass over such cruelties in this easy way, and call them 'failings that lean to virtue's side,' we feel shocked at his inhumanity and total destitution of every christian principle. He may be one of "Dr." Ely's sound Presbyterians. but unlike the "Dr." we certainly should not prefer him for our "Chief Magistrate, and Judge and Ruler."—*Bap. Herald.*

RECEIPTS.—H Rowland, Pa. \$2. Wm. Carpenter, \$1. Elder Tho. H Owen, Ill. \$5. Elder T P Dudley, Ky. \$5. Col. Wm. Patterson, N.J. \$3. Gideon F Tindall, Del. \$1. Elder E Crocker, N.Y. \$1. Horton Corwin, \$1. J B Preston, Balt. Md. \$1. Dea. Saml. Buck, Va. \$5. Spencer N Calmes, Ky. \$5. Jos. Tapscott, O. \$10.

MARRIED

In the City of New York, on Monday evening the 21st. instant, by Elder Gilbert Beebe, Mr. William Alanson Vreeland to Miss Frances Malinda Beebe,

On Saturday the 12th. inst. by Elder Gabriel Conklin, Mr. Levi Thorne to Miss Eliza Chapman, both of Minisink.

POETRY.

"CHRIST EXALTED," JOHN iii, 14.

Jehovah in counsel, resolved to fulfil
The scheme, from eternity laid in his will :
A scheme too profound for an Angel to pry,
And all for the lifting of Jesus on high.

'Twas not for the creature salvation took place
The whole was of God, to the praise of his
grace ;

And all to his glory shall tend bye and bye,
To accomplish the lifting of Jesus on high.

His wisdom produced the adorable plan,
Grace, Mercy, and Peace, and Good will to
wards man ;

The great Three in one did the same ratify,
And all for the lifting of Jesus on high.

Here all the perfections of Deity shine,
Love, wisdom, and power, and goodness di-
vine ,

His justice and grace received honor thereby ;
'Twas all for the lifting of Jesus on high

When first the grand project to angels was
known,

They hail'd him in songs, as the Lamb on his
thronè :

The concave of heaven resounds with the cry
God-man, Mediator they lift him on high.

Creation proclaims the great work of his hand,
All beings, and things, in the order they stand,
Productions of chance, we are led to deny,
'Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare,
For of him, and to him, and through him they
are ;

All systems and worlds that revolve in the sky
Were made for the lifting of Jesus on high.

Set up as the head of his mystical frame,
He honored the records of fate with his name ;
And nothing was wanting which God could
supply,

To aid the uplifting of Jesus on high,
When man was created what wisdom we see !
The whole he possess'd was the image of thee
But oh ! in his fall we are led to espy,
'Twas all for the lifting of Jesus on high.

When Adam to eat of the fruit was inclined ;
It answer'd the purpose Jehovah design'd ;
No purpose of wisdom was alter'd thereby,
'Twas all for the lifting of Jesus on high.

Here Satan was nonplus'd in what he had done
The fall wrought the channel where mercy
should run,

In streams of salvation, that never run dry,
And all for the lifting of Jesus on high.

The law that was given on Sinia of old,
Was still the great mercy and love to unfold,
Which did in the womb of eternity lie,
And all for the lifting of Jesus on high.

The man that betray'd him prediction foretold,
The pieces of silver for which he was sold ,
To prove his salvation the world we defy,
He fell for the lifting of Jesus on high.

In fulness of time he came under the law ;
Its jots and its titles he answer'd we know ;
And stretching his arms, did on Calvary die,
To accomplish his lifting to glory on high.

He slept in the tomb till the morning arose,
That sign'd his release, and disturb'd his re-
pose ;
Then bursting its bars, he ascended the sky'
To reign in full glory, eternal on high.

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PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, T.
Harris, Wm. House, Nathan Everitt, Nathan
Greenland, Wilmot Vail, Henry Rowland, Elder
J. Ash.

DELAWARE.

William K. Roberson, Peter Meredith, G. F.
Tindall.

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J. B. Preston, B. Dawson ; D. Uhler, Wm. Seil-
man,

VIRGINIA.

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M. Monroe, Henry Louthan, Thomas Buck Jun.,
Danl. James P. M. T. M. Henley, Alex. Ben-
nett, Henry Moon, S. Buck, Wm. C. Lauck,
George Kittle, B. Bridges, James Williams,
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Gates, P. M. Dea. Peter C. Rust.

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Armstrong, William Kinney, Aaron Badgeley,
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Raily, Isaac Coneley, Guy Beck, Ransom Gear,
Richard M. Newport, R. Highsmith, Joseph
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Burt, Jos. Tapscott, Eli Ashbrook,

INDIANA.—James Mason, Elihu Halcomb.

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MICH. TER.—A. Y. Murry, Ira Hitchcock,

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T. P. Dudley, E. W. Earl, John Pridmore.
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CONNECTICUT.—A. B. Goldsmith, N. Atwood,

MASSACHUSETTS.—Heman Sackett,

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 12.]

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NEW-VERNON, ORANGE COUNTY, NEW-YORK. JUNE 4, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

THE ADVANTAGES OF SABBATH SCHOOLS EXAMINED.

"Wo to the rebellious children, saith the Lord that take council, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" Isa. xxx, 1. 2.

BROTHER BEEBE:—In the great quantity of Tracts that is published there is none that does vie in presumption, blasphemy, and audacity, with the one bearing the above title. The writer (who for this craft has received a premium) commences by informing us that he had "Sometimes tho't. that if the Holy Spirit were again, as of old, to select twelve men with whom to finish the great work of converting mankind, and for this purpose should direct them to any special means, the establishment and constant improvement of Sabbath Schools would engage a large portion of their attention." Was there ever any language made use of by man since the commencement of the christian era to compare with this? Is it not blasphemy against the Holy Spirit? Is it not saying that the Holy Spirit that was given to the Apostles did not do as well as it might have done? If it had it would have directed them to establish Sabbath Schools! Is it not saying the Holy

Spirit given them was "an unclean Spirit?" If so we are informed in the 3d Ch. of John that it is "*Blasphemy against the Holy Ghost*." Does this writer not say in substance that the Apostles sent out by Christ and their preaching the Gospel to every creature, [Col. 1st Ch. 23] was nothing to what we are doing in our Sabbath Schools towards converting the world?—He does say, if he should send them out again that he would "direct them to let Sabbath Schools engage a large portion of their time!" The conclusion then must be, that the work of the Holy Spirit in quickning and regenerating the Elect, would be of no more use, and all we should have to do, would be to have the Law of Moses, read in our Sabbath Schools every Sabbath day which would facilitate business much faster than to wait for the Holy Spirit.

But before I proceed farther I propose *first*, to show that the object had in view by the founder of Sabbath Schools was the *mental* improvement of the poor children.

Second, will show that the mental improvement of the children at this time is but a *Subordinate* object with the friends of Sabbath Schools—that the design is to teach them religion, and that sectarian—& that it is made the *stepping Stone*, in furthering all the other Benevolent operations of the day.

Third, will show that prior to the establishing of Sabbath Schools that the Jews, the Romans, the Episcopalians, and the Presbyterians have all been engaged in teaching their children religion.

Fourth, will show that teaching children religion is attempted to be done in this State [N. Y.] officially and legally.

Fifth, will show that Sabbath Schools as at present conducted, tends to raise a "christian party in politics," and to sap the foundation of our government.

Sixth, will close by showing that with all the religious education that can be had at Sabbath Schools, that not one child will ever "be able to come to the knowledge of the truth," unless "*They shall be taught of God.*"

In proof of my first proposition we have the following facts from Benedicts History of all religions.—It says Sabbath Schools was first instituted by Robert Raikes Esq. of Gloucester, England in 1782. The circumstances that led him to this was his having business in the outskirts of the city of Gloucester : and while attending to the same he was greatly disturbed by a troop of wretched noisy boys who interrupted him while attending to his business. He inquired the cause of those children being thus neglected. The answer was that they were poor Fatherless children, and had no one to take care of them. Mr. Raikes, then asked: "Can nothing be done for these poor children? Is there any body near that will take them to school?" He was answered that there was a person who kept a School in the lane who perhaps might do it. He went and made a bargain with the school Mistress for her to take a number of these children and teach them on the Sabbath. For this reason, no doubt; that her time was taken up on every day in the week but this. This school was continued by Mr. Raikes for two years, and had for its object the mental improvement of the poor children—which none will object to. But it was but a short time that Sabbath schools was confined to the instruction of the poor children. The dignitaries of the established church and many others soon found that the poor children did not yield as great a revenue to the church as the more wealthy part; they took the advantage of this circumstance to enlarge

their stipends. The rich was now invited to send their children to Sabbath school, that they might be taught religion, which was readily assented to. By this means the grand object of Sabbath schools was lost sight of viz : The mental improvement of the poor Children.

As proof of my *second* proposition, I will make a short extract from this famous premium Tract. It says, "*The intellectual improvement of its pupils*" is but "*a subordinate object, its great aim is to provide for the thorough moral and religious education of the rising generation.*" And I adduce still further testimony from the last annual report of the Orange County Sunday School Union. It says, "This society will not have accomplished its object until ever individual in the County is brought under the influence of *religious instruction.* Nor even then for its operations must continue through succeeding generations, and till the last trump shall sound, its object will be the *religious instruction of the entire population.*" Thus it is proven that the intellectual improvement of the poor children is but a *subordinate object* with them. It is quite an inferior object to be sure compared with that which has for its design the training all the children of the land to a particular creed. In a book published by Harvy Fish, a superintendent of Sabbath schools, we have the following questions.

1st. "What should parents learn from the example of Joseph and Mary in presenting Jesus to the Lord?" If we return to the 28th Chapter of the Presbyterian Confession of Faith, we there have this question answered and the duty of parents explained. It says, that it is the duty "of believing parents to have their infants baptized," and they learn that it is "rightly administered by pouring, or sprinkling water" on them. The 2d question is, "How should those children behave themselves who are presented to the Lord when they were infants?" The "Youths Religious Instruc-

ter," contains an answer to this question. It says, "Children who have been baptized in the name of Christ," are "To give a little of their pocket money for the purpose of sending the Gospel of Jesus Christ to thousands of ignorant and wicked people, a great way off," and that by so doing it will be "*very pleasing to God.*" Yes says this premium Tract, it is "The duty of all to sustain the Sabbath school cause and to extend its benefits as widely as possible by their influence, their *efforts, their contributions.*" Is it possible that there is any so purblind that they can not see behind the throne "The woman arrayed in purple & scarlet with the golden cup in her hand, and upon her forehead written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." By training all the children of the land in these sectarian schools they will all be taught of course that it will be their duty to contribute as the Lord may prosper them to his Treasury for the purpose of establishing Sabbath schools and the various other institutions of the day.— Yes says this famous tract, "It exerts a silent but powerful influence in uniting the hearts of christians, in furthering other *benevolent operations,*" and says Dr. Rice, "it is the *rail road* for Christ's Chariot wheels"—and the report of the Orange Co. Sunday School Union says, "In view of what has been done, and of what remains to be done, we are impelled to place it in *front of all our operations, and make it the stepping stone of our complete triumph.*" Yes says the Boston Recorder, it is the "nursery of the church; and the most important institution in existence." In proof of this here the Rev. Dr. Cogswell of Boston, he says "He had recently visited 400 young men in the various institutions, who were preparing for the ministry, the great proportion of whom were converted in Sabbath schools." Yes says the Dr. "Two thirds of the Missionaries who

had gone out from Great Britain, and nineteen twentieths of the dissenting ministers in that nation were converted in Sabbath schools." Well may this institution be placed in front of all their operations, and as their most important institution, when it is made the *stepping stone*, or machine for making ministers, missionaries, dissenting ministers &c. Yes it must be acknowledged that it "exerts a silent but powerful influence" over the minds of the people to make them contribute to the support of those Theological babies which have scarcely had their swaddling clothes removed by their nurses before they are sent snivelling & whining through the country in search of a little more pap [money] to sustain them and the rest of the young bantlings in preparation for the ministry. It is by this craft that the mendicants of the day insure to themselves a good living—some are employed as ministers at home—some are sent as Missionaries to a foreign land—some are employed as Sundry school teachers at home, and some are sent as teachers to the valley of the Mississippi, which by the by is a fine situation, as there was subscribed in the city of New York, and Philadelphia, between thirty-five and forty thousand dollars to establish Sunday schools in that place—and a writer in the New York Observer informs us "That not more than one fourth probably of the amount requisite to accomplish this great work in a proper manner has been subscribed." The Presbyterian, a paper published in Philadelphia gives us the following account of the manner in which this money has been expended. It says, "In relation to the great and truly noble enterprize of establishing Sunday schools throughout the valley of the Mississippi. The past year has been chiefly expended in exploring, and other *incipient operations,* pre-requisite to its final accomplishment! A sum of \$24,417 12 has been contributed to this object! and in addition the society has advanced \$14,518

97. *All which has been expended!*"— Thus it appears that there has been \$38,936 9 expended in exploring the Valley and no account that there has been one single school established.

As proof of my *third* proposition I will make a short extract from Mosheim's ecclesiastical history. It says, "That prior to the coming of Christ that the Jews appointed learned men in their schools to instruct the youth in the knowledge of divine things." And the Rev. C. Buck informs us that prior to the establishing of Sabbath schools that the Roman church had officers in it called *Catechists*; their duty was much like that of the Sabbath school teachers in these days. Their principle business was to prepare and qualify the children for baptism. The children who were instructed by these Catechists were called catechumen. Before they are admitted into the church there is a strict examination as to their proficiency under the several stages of their catechetical exercises. After their examination and before they were baptized they were obliged to fast for twenty days and it was customary for some of them to be veiled the whole time. And in agreement with this we are informed that according to the rites & ceremonies of the Protestant Episcopal church, that the God-fathers and God-mothers who stand as surities for the child that is presented for Baptism, promise, that the child shall "renounce the devil and all his work," as soon as he shall be able to learn what a solemn vow and promise hath been made for him by his sponsors. "And that they may know these things," it is made the duty of the sponsors to learn the child "*The Creed, the Lord's prayer, and the Ten Commandments.*" And as still further proof on this subject I adduce the following from the Presbyterian Confession of Faith. It says page 436 that "Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read, and repeat the Catechism, the Apostles' Creed and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady (have joined a Temperance Society) and to have sufficient knowledge to dis-

cern the Lord's body, they ought to be informed, it is their duty and their privilege, to come to the Lord's supper." Thus it must be apparent to all that from the earliest ages teaching children religion has been made a science of, by Jews and Romans; and continued by those claiming themselves to be Protestants down to the present time.

I now come to my *fourth* proposition which is to show that teaching children religion is attempted to be done officially and legally. The Hon. J. V. N. Yates, superintendant of common schools for the State of New York, in a circular directed to the Commissioners, Inspectors, Trustees, and teachers of common schools in 1824, informs them that "He has already had occasion to recommend the introduction of *moral Tracts* into our schools." And accompanying this circular there were instructions for establishing common school celebrations. The second article in the instructions informs us that "The celebration in each town shall be placed under the direction of the Commissioners and Inspectors of common schools therein; and they shall establish such regulations as they may think proper for appointing the day, place, and manner of holding the same; for distributing honors and premiums; for *establishing religious* and other exercises." In agreement with this there was an act passed at the last session of our Legislature (N. Y.) authorizing the superintendant of common schools to furnish each school district in this State with a copy of *Hall's Lectures* on school keeping.—In the second Lecture page 14 we are informed that "There is a want of *christian effort* to raise the standard of moral influence in schools. The impulse of *christian enterprise*, at the present day, has led to associations for *benevolent effort* on almost every subject but this." Thus it appears, that it has been attempted officially to send Tracts into our common schools—to *establish religious exercises* under the direction of official officers—and we are legally told that there is a want of *moral influence* in our schools; and to raise the standard of morality, we must enlist the friends of *benevolent effort*,—so says Mr. Hall, and so responds our Legislature.

As proof of my *fifth* proposition, I will proceed to show that the friends of Sabbath schools have also in view the training all the children of the land to believe in Dr. Ely's "Plan of a truly christian party in politics." The Rev. Samuel

C. Aikin, pastor of the first Presbyterian church in Utica, says, "I have been surprised to see the apathy of our enlightened Statesmen upon the subject of Sunday schools. I have been surprised that they seem to look upon them only as a religious institution, when it is so plain that their **POLITICAL ENERGY** must very soon, if it increases with the ratio it has for fifteen years past, **TOTALLY REGENERATE OUR LEGISLATURES**, and the very **HALLS OF CONGRESS**." And to assist in this plan the friends of Sabbath schools are eliciting aid from Members of Congress &c.—At a Sunday school meeting held at the city of Washington, the Hon. Felix Grundy, member of the Senate of the United States, from the State of Tenn. was called to the chair and Matthew St. Clair Clark, Esq., Clerk of the House of Representatives was appointed Secretary.—The meeting was addressed by the Chairman and by a number of Representatives from the different States. Among those were the Hon. William Wirt, (by letter)—He said the Sabbath school "viewed in a political light merely, deserves the strongest support from all who wish the continuance of our free and happy institutions." Mr. F. S. Key, Esq. D. C. said that "In a political point of view, this scheme of benevolence is evidently of great worth"—and says this premium Tract, "To the patriot it affords the surest pledge of the premanancy of those political and civil institutions." And the Honorable Theodore Frelinghuysen, of New-Jersey, says, "He is unfaithful to his country, who would seek to impair its influence." The prophet Hosea x, 13, cautions us against trusting "In the way, in the multitude of mighty men," And we are informed in the xxxii, 9, of Job that "Great men are not always wise."

Does not the above speak in a language plain to be understood? Does it not say that we the friends of Sabbath schools have other objects in view besides the teaching children religion? Yes say they we intend to teach them to vote for "Christian rulers of our own description,"—and that too with Dr. Ely, we "would prefer for" our "Chief Magistrate, a sound Presbyterian." Yes we will teach them never to give their vote for men who will not "acknowledge the Lord Jesus Christ in their public documents," and who will not advocate "the advantages of Sabbath schools." I acknowledge myself the friend of Sabbath schools, or any other school

which has for its object the intellectual improvement of the poor children. But when I see rising from this originally good institution the head of a great *National Beast* which is likely to poison by its pestiferous breath the whole population of this free and happy country! When I see it endeavoring to get the reins of government under its paw and by so doing lay prostrate all our civil and religious liberties! When I see that Statesmen and Legislators are declaring their partiality for the Beast merely for its political strength which they say "Is evidently of great worth!" When I see the whole world as it were a wandering after this Beast, and exclaiming, "Who is like unto the Beast? Who is able to make war with him?" When I see that "Sabbath schools have been organized in a large portion of the towns, cities and villages of our land, and already embody near 600,000 scholars instructed by 100,000 teachers," & they all taught to believe that is the *nursery* and the *stepping stone* to all public office! That it is the only institution that will ensure "The continuances of our free and happy institutions!" And that it is the only institution that will "*totally regenerate our Legislatures and Halls of Congress!*"—When we see these things, shall we not say that "He is unfaithful to his country, who would seek" to continue "its influence!" For it must be apparent to all that an institution of the above description is calculated to sap and undermine the foundation of our glorious Constitution which assures us that "*No religious test shall ever be required as a qualification to any office or public trust under the United States.*" And this glorious doctrine is acknowledged by all the different States in the Union, viz:—"That all men are created equal, that they are endowed by their Creator with certain unalienable rights," and "that among these are" the privilege of worshipping Almighty God, according to the dictates of their conscience, provided they do not disturb the public peace, nor obstruct others in their religious worship. More bloodshed has been caused by attempting to force mankind to be religious, than from any other causes whatever.—It must be acknowledged by all, that whenever there is any such unhallowed attempts made that it is the duty of every christian and patriot to use all just and honorable means to repel the same. I would ask then if there is no reason for alarm, when we see State officers members of Congress

&c. all combining their influence in favor of a great National Religious Institution? Yes it is time for Americans to arouse from their slumber and while this *Beast* is yet young and tender, that it should be shorn of its *Locks*—and by so doing prevent its taking the pillars of our government and laying prostrate all those privileges both civil and religious which has been obtained by the toil and blood of our Fathers—which to secure they did pledge “*Their lives, their fortune, and their sacred honor.*”

(To be Continued in our next.)

LEBBEUS L. VAIL.

Goshen Or. Co. N. Y.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—It is a source of consolation to me, to find Brethren who embrace and defend the truth in the midst of opposition, and who disregard the many bitter and slanderous invectives, that are poured upon them by the servants of filthy lucre. I have seen the movements of those *Society self-righteous College made D. D's*, until I was almost ready to say, Lord they have digged down thine altars, they have killed thy Prophets, and I am left alone, and they seek my life. But in reading the ‘Signs of the Times,’ I am made to rejoice that the Lord has not suffered his chosen servants to bow the knee to the *Beast* (or what is now called Benevolent Institutions) but has preserved them as the apple of his eye. A few days ago one of those *Benevolent Creatures* requested me to read the proceedings of the Convention of Baptist held in Cincinnati, Ohio, and I have been engaged for some time in reading the Baptist weekly Journal” of Cincinnati, for you know it is a *first-rate Religious* periodical, and breaths much of that *holy, fervent, lovely* spirit which supports the *glorious* cause of Benevolence and good will to all men (who give their money to support their Priests in writing fictitious stories or tracts) and therefore acts as a mighty engine to spread vital piety, and *Baptist* sentiments in the great Valley. You have heard no doubt that a general council was called—*not of the Pope*—no; but by the BAPTIST

OF CINCINNATI. The object of this great meeting or general *Council*, was to form plans and adopt measures to give greater energies and facilities to the great work of *saving the whole world*. This was a great work, and required a great council and great means to effect it, and so more than one hundred delegates met, and as the council was called by the saints of Cincinnati, their Pastor must of course address this august assembly, and shew the charity which like some *hallowed* fire in the bosoms of those tender hearted Cincinnatians. So he rose and began; but alas, his benevolence seemed quite one sided—he loved the world it is true—he loved the heathens, and especially the Burmans—he loved sinners in America a little; but the truth and the church of God, and those who walk in the truth, he makes the objects of his rage and invectives. In looking over his luminous address I took my pen and noted the following fifteen specimens of that benevolence which operates in the establishment and support of benevolent efforts.

1st. By Benevolent Institutions is meant, Missionary Associations, Bible Societies, Tract Institutions, and an opposition to those have their origin in a system of theology *essentially* defective. Defective, first, not because the system does not embrace solid evangelic doctrine. Second, but because those are bound down in utter inefficacy by false obductions. Third, and consequently *Religion* is rendered a quiescent subject, and ceases to operate as it operated in primitive times.

2d. Both an indifference to, and an opposition of these (Benevolent Institutions) have their origin in the above essentially deficient system of theology.

3d. The great defect exists in the principle either avowed or secretly producing an influence upon the minds, that the use of means is not consistent with the purposes of God.

4th. This principle lies at the founda-

tion of that indifference which may manifest in relation to the conversion of the heathen.

5th. This essentially defective system of theology silently, but powerfully operates on the minds of those who do *nothing* towards the Missionary operations of the day.

6th. If people do not approve of the means now employed the fact is not changed, they use no means whatever.

7th. Those who contend that the present plans for the conversion of the world are of carnal origin, will be obliged to employ carnal means in order to effect the salvation of the world.

8th. Those who do nothing instrumentally, either expect that God will convert the heathen without means, or that he will never convert them.

6th. The plea that the time has not arrived for the conversion of the heathen, is of a kindred spirit with the essentially defective system of theology.

10th. If we perform the duty of supporting those Benevolent Institutions unfaithfully upon any plea, we shall be condemned.

11th. The man who opposes the cause of Missions, opposes an institution of *Divine* authority as *much* as if he opposed the observance of the Lord's day, ordinance of baptism, or the supper of our Lord.

12th. The cause of Missions is the cause of God because it was instituted by his authority.

13th. The outcry against agents, should not be made against agents, but against christianity.

14th. The churches which either oppose, or act on mutual ground in reference to those institutions are living in guilty negligence of the commands of the Lord.

15th. The Bermans cry to the men of Israel, help! help!! the Missionaries cry Brethren help! but if these Brethren do not help—the Missionary hears the angel of Jehovah saying, CURSE YE MEROZ, curse ye bitterly the inhabitants thereof; because they come not to the help of the Lord against the mighty.

These fifteen charges, the curses, these glaring crimes, their sins of commission and omission, and all guiltiness, and certain condemnation are brought up in awful array, and these charges are rolling from the lips of a Baptist minister, against other Baptists because they do not support what is popularly called Benevolent Institutions of the day. If this bull had bellowed out from the Nisian council at Constantinople, or if it had dropped from the lips of a Pope, I should have laughed at his folly—but alas! it was a Baptist in a Baptist council, a minister of the Miami Association. I feel solemn, I look about me; is this what the Baptists are coming to—has their first great council become thus bold? If this be the beginning what will be the end, if the first council detects the old predestinarian as having a system of theology essentially defective and being at the very foundation of all heinous curses of guilty negligence, and then can award condemnation and the bitterest curses from the angel of Jehovah, to and upon them, what will they do by and by?

Dear Brother, mildness and moderation becomes us as christians for we are assured that our God will fight our battles for us. I have been studying the old Book which we call the only safe rule of faith and practice, because I believe it does contain directions for the Christian in every emergency, and I believe that at this time I shall not find it silent or defective. If our system of theology be so *essentially* defective, and our practice so bad as to expose us to all the curses, the bitterest curses, and condemnation of the Missionary, and our inactivity in the support of the various institutions of the day, are as unchristian-like as the neglect of Baptism, the Lord's Supper, &c. It is time we were up and doing, but if not we must see what the old Book says we must do in such a case, for surely something ought to be done, and that speedily too. I recollect the old Book ex-

ports us to come out from among them, and be not partakers of their sins. Paul tells us not to invite them into our houses, nor bid them God's speed. Jude says, they are spots in our feasts of charity, clouds without water, carried about with every wind of doctrine, that they have mens persons in admiration because of advantage. Is not this the character of our present *benevolent* preachers.—Listen to their sermons, read their papers, you will find that some Judge, Lawyer or Doctor, has made a profession of religion, but the poor are forgot, what is the reason? Mens persons and purses for advantage.

Let us then come out from among them and be not partakers of their iniquity, let us have no fellowship with the unfruitful works of darkness, but pray the Lord of the harvest to raise up and qualify men of his own choosing to go fourth & proclaim the glad tidings of salvation, to blow the trump of the Lord, and cry unto Zion that her warfare is accomplished, and that her God reigns the Universal Sovereign, and will order the affairs of his Kingdom as shall best terminate to his glory and their advantage, for the Lord knows how to deliver the righteous out of temptation, and reserve the wicked unto the Day of Judgment. Yours in the Gospel.

GRIGG M. THOMPSON.

Jacksonsburgh, Butler Co., Ohio, April 8th.

FOR THE SIGNS OF THE TIMES.

A Voice from Mobile.

DEAR BROTHER BEEBE:—Your favor of Feb. 1834, was duly received, together with all the No's. of the "Signs of the Times," which you were kind enough to forward me—the 8th No. of Vol. 2d inclusive has arrived, which I have just perused. Thro' the kindness of a sister, (a daughter of old Father Dudley, of Ky.) I have enjoyed the pleasure of reading the first Vol. of the Signs, (with the exception of two No's.) and have received the 2d Vol. up to No. 8. and I can truly say, that I have been

highly gratified to find that there are a goodly number of Baptists in these United States, who are disposed, (even in those days of revolution, if I may so speak) to contend earnestly for the faith, once delivered to the Saints,—to contend for those doctrines, which I conceive were taught by Jesus Christ and his Apostles, upon which I was enabled to rest my hope for life and salvation. In Kentucky, in 1801 and which I have since heard taught in Virginia, by a Fristoe, a Moor, a Mason, a Hickerson, &c &c. and which I have heard inculcated in Ky. by a Dudley, a Redding, a Barrow, and a Tarrant, &c. &c. all of whom have gone to reap the reward of their labors,—but who still lives in the memory of the churches, and of whom, I have heard say, that he walked 20 miles one morning to preach to a Congregation, and after preaching, walked home again, making 40 miles (Redding.) Those old Fathers, commenced preaching, with just such an education as they had in providence received, previous to their call to the word of the ministry—yes they were under the influence of the same spirit which called them out of darkness into the glorious light and liberly of the children of the most high. They went forward. [like their predecessors] as sheep amongst wolves, proclaiming life and immortality brought to light through the gospel, and as they were pursuing the path marked out by the Great Head of the ch'h. he by his spirit crowned their labors with divine success. But what do we in the present day see? Alas, we see Baptist preachers professing to be under the influence of the same spirit, contending that it is necessary for an individual, after he is called to the work of the ministry, to spend at least two or three years in a Theological School, under the instruction of some Dr. of Divinity, in order to become acquainted with the arts and sciences, and to obtain a knowledge of some regular system of Divinity, before he can be qualified

for the work to which the Holy Ghost has called him—strange notions of the government of the Most High God.

If these sentiments, are not derogatory to the character of Jehovah, I acknowledge I have been greatly mistaken in my views of the doctrines taught in the sacred Scriptures. May the Lord bless the exertions of yourself, and those with whom you are associated to present the truth, in an unsophisticated garb, and to expose error in such a way, that his children may be enabled to discern between truth and error, and may those who have been brought to the knowledge of the truth as it is in Jesus, and who have been led into many of those errors, which are now so prevalent among the Baptists be made to reflect, and examine, and ultimately be enabled to embrace truth, and reject error, in all its fascinating forms.

I should have acknowledged the receipt of your letter and papers earlier, but I expected to have been able to make a remittance to you before this time, but owing to the scattered situation of the few Baptists in this region, and owing to wet weather and high waters, I have not been enabled to see as many of the Brethren as I expected. I have received one dollar from Bro. G. Clay, who told me when I last saw him that he was highly pleased with the Signs, but that he had been unavoidably called from home, and had not had much intercourse with the Brethren in his neighborhood, but that he had no doubt the work would be well received there. I have also received one dollar from Brother Thomas J. Wright, near Troy, Lincoln Co. Mo. who wishes the back No's of the 2d Vol. to be forwarded if convenient. The copies of the 16th No. which you sent me are in the hands of Brethren in this Co., Warren Co., Lincoln Co., and Montgomery Co., but I have not had an opportunity to see them since I furnished them with copies. I expect it will not be long before you will

hear from me again. Most respectfully yours in fellowship.

JOHN WELLS.

Wellsburgh, St. Charles Co. Mo. April 12th.

From the Christian Baptist.

[CONCLUDED FROM PAGE 171.]

I think his name is DOCTOR ANTI-CHRIST. But was not the Sabbath *given to the Jews only*? And again, was it not a *shadow* or *type*? This deserves attention.

The preface to the law, of which it was a part, saith, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage; therefore, remember the Sabbath Day," &c.—The preface to this law, as the inscription or address upon a letter, ascertains whose property it was. It was the property of the Jews. But Moses tells them this, not leaving it to an inference. Deut. v, 15, "Remember that thou was a servant in the land of Egypt, and the Lord thy God bro't thee out thence, through a mighty hand, and a stretched out arm; THEREFORE the Lord thy God commanded THEE to keep the Sabbath day." Ezekiel says the same, or rather the Lord by the prophet saith, Chap. xx, 12, "Moreover, also, I gave THEM my Sabbath to be a SIGN between me and them." Yes, said the Lord by Moses, "The Sabbath is a SIGN between me and the children of Israel forever, Ex. xxxi, 17. It is worthy of note in this place, *that of all the sins in the long black catalogue of sins specified against the Gentiles, in all the New Testament, THE SIN OF SABBATH BREAKING IS NEVER ONCE REFERRED AGAINST THEM!!* We conclud, then, that the *Sabbath day* was *as exclusively the property of the Jews as circumcision.*

But was it not a *shadow* and a *type*? Let us hear Paul. "Let no man judge you (condemn you for not observing) in meats and drinks, (for eating and drinking,) or in respect of a holy day, or of a new moon, or Sabbath, which are a SHADOW

of things to come, but the body is of Christ," or, according to Macknight, "*The body is Christ's body.*" Paul, then, says it was a shadow. In the Epistles to the Hebrews, 4th Chap. he makes it and Canaan types of "that rest which remained for the people of God." The Sabbath then was a shadow—a type given to the Jews only.

Since beginning this article, we noticed for the first time, a very correct note of Dr. Macknight's the celebrated translator of the Apostolic Epistles, which expresses our view of this matter. With many, we know, his views will be received with more readiness of mind than ours. He was, strange as it may appear, a dignitary in the Presbyterian church; yet he expresses himself in the following manner, on (Col. ii, 14.) Christians are under no obligations to observe any of the Jewish holy days, not even the seventh day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the Brethren, in the first age paid no regard to the Jewish seventh day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master by eating his supper on that day; also, for private exercises of devotion. This they did either by the precept or by the example of the Apostles, and not by virtue of any injunction in the law of Moses. Besides they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labor of every kind. That practice was condemned by the council of Laodicea as *judizing*. Lec. Suiceri Thes. Eccl. voce *Sabbaton*."

The Sabbath was, by the Lord of the Sabbath, set aside, as well as every other part of the law of Moses, as stated in our last Address. The learned Macknight is with us also in this instance. His words on Col. ii, 14. "It is evident," says he, "that the law of Moses, in all its parts, is

now abolished and taken away. Consequently, that christians are under no obligation to obey even the moral precepts of that law, on account of their being delivered by Moses to the Jews. For if the obligations of the moral precepts of this law is still continued, mankind are still under its curse." I would just observe, on this item, that the Lord Jesus Christ observed the last Sabbath that was obligatory on any of the human race, by lying in the grave from evening to evening. In the silence of death and the grave he celebrated it literally, "*not going out of his place*" until the Sabbath was past. Then, very early in the morning, when the Sabbath was past the Jewish religion being consummated, he rises and becomes the beginning of the new creation.

Christians, by apostolic example, which to them is the same as precepts are in honor of the commencement of the new creation, constrained by Christ's authority and grace to meet on the *first day of the week* to show forth his death and to commemorate his resurrection. When they assemble they are to be instructed and to admonish one another; they are to learn his statutes, and "to continue *steadfastly* in the apostles' doctrine, in breaking bread, in fellowship, and in prayers, praising God." Such was the practice of the primitive church as the epistles demonstrate. The first day of the week is *not regarded to the Lord* when these things are not done. For if professors of christianity were to keep in their houses from morning to evening and celebrate this day as the Jews did the Sabbath, instead of honoring they are dishonoring Christ. No two days are more unlike in their import and design, than the Sabbath and the *first day*. The former commemorated the consummation of the old creation, the cessation of creation work; the latter commemorates the beginning of the new creation. The former was to Israel a memorial that they were once slaves in Egypt

—the latter assures us that the year of release has come. The former looked back, with mournful aspect, to the toils and sorrows entailed upon the human body, from an evil incident to the old creation—the latter looks forward, with an eye beaming with hope, to perpetual exemption from toil, and pain, and sorrow. The Sabbath was a day of awful self-denial and profound religious gloom—the resurrection day is a day of triumph, of holy joy, and religious festivity. The Jew, on a Sabbath morn, from his casement surveyed the smokeless chimnies and the bolted doors of the silent tribes of Israel. A solemn stillness holds the streets of the city and the hamlet, and not a vagrant foot disturbs the grassy field. The flowers breath forth their fragrance to the gentle breeze—no hand plucks the blooming rose—no ear is charmed with the mellifluous notes of the tenants of the groves. The banks of the limpid streams are not frequented by the noisy youths, nor does their clamor mingle with the murmurs of the vocal rills. Striking emblems of the silent rest allotted to the tenants of the grave. The christian welcomes the dawn of the triumphant morn. The new heavens and the new earth open to his view. The incorruptible, the immortal bodies of the Saints, rising from the ashes of the grave, in the vigor and beauty of immortal youth, fill his soul with unutterable admiration of the wondrous victory of the all-conquering Chief. While he surveys his mortal frame and feels the sentence of death in every department of his earthly house, his soul forgets the infirmities of its partner, and soars on the pinions of faith and hope to the resurrection morn; it is lost in the contemplation of millions of every tribe and tongue clothed in the indiscribable beauties of immortality. While overwhelmed in the extatic admiration of the glorious bodies around him, his eye ultimately fixes on the **FIRST BORN** of many Brethren.—While he adors him at the head of the in-

numerable host of ransomed immortals, his memory musters up the recollections of Gethesemane, Pilate and his judgment seat, Mount Calvary, and the sepulchre in the garden. To the assembly of the Saints with eagerness he hastens, and, anxious to share in the praises of his glorious Chief, to join in the recollection of his humiliation unto death, and to participate in the triumphs of his resurrection, his soul is feasted with the abundance of his house and with the communion of those whom he hopes to embrace in his immortal arms on the day of the resurrection unto eternal life.

Christians, what a difference between the Jewish Sabbath and this day of triumph!! They have much to learn of the glory of christianity who think that going to a synagogue, and hearing a harange, and returning to their fire-sides, is suitable to the design or expressive of the import of this joyful and triumphant day. On this day Messiah entered Jerusalem as Son of David, as King of Judah. On this day he rose from the dead. On this day, after his resurrection, he generally met with his disciples in their assemblies. On this day he sent the Holy Spirit down from heaven and erected the first christian church. "On this day the disciples came together to break bread." On this day the christians joined in the fellowship of the saints, or in making contributions for the Saints. And, on this day, the Spirit finished its work of revelation on the Isle of Patmos, in giving to John the beloved the last secrets of the divine plan ever to be uttered in human language while time endures. If no authoritative precedent enforced the assembly of Saints on this day, and the observance of the *order* of the Lord's house, the very circumstance of such a coincidence of glorious wonders would point it out as the Lord's day; and love to him, the most powerful principle that ever impelled to action, would constraint all Saints not to forsake the as-

sembling of themselves on this day ; but to meet, to animate, and to be animated ; to remember, to admire, to adore, to hymn in songs divine the glorious and mighty King. Christians, *could you say no !*

Continued from page 169

Southold, Suffolk N. Y. Feb. 19. 1833.

I say, could any one having thus realized, conduct as Mr. James has conducted in our affairs ; with regard to his preaching I never heard him preach any thing contrary to truth, and when I used to hear him I called him a good preacher, but I have not heard him much since he came from the Association in 1831. But I turn to the narrative—when he returned from the Association in 1831, we expected to have the Communion—I mean the old standard, but Mr. James never said any thing to me about it after he returned, until I went to the church meeting which was the day before the Lord's day which was appointed for the Communion, and which was some weeks after he returned from the Association, and when I came to this church meeting I has entirely innocent and ignorant of any thing that could break the peace of the church, neither any suspicion, except that I thought it strange that Elder James had not mentioned at any time to me about the communion or any thing relative to the church, but I found that Mr. James and those who were his tools, had met at Father H's. at an early hour, they were conversing very engagedly before I went in, but when I entered there was a silence for a time, at length Father Harris observed to Elder James as follows, " Ask Br. Mapes, what he thinks about it." this appeared to put Elder James to a nonplus ; but after a while he recovered himself, and observed that they had been conferring whether it was best to have the Communion on account of their being so few that knew of it. Now Mr. James at his own request, had the Communion season appointed the second Sunday after he returned, that he

might have an opportunity to see all the members, [now suffer me again to digress.] Mr. James objected to the Communion on account of the members not knowing of it, when it appeared afterwards that he had been to the most of them, but said nothing to them about Communion [as I have ever learned,] but to notify them that the church was to meet, and to some he intimated a dissolve, and to some others he said that they were about to let all the difficulties go and begin a new. Now it is evident that not one of the old standard understood what they were going about, and perhaps Mr. J. *did not mean they should.* I had scarcely time to observe that I did not know that our being few ought to hinder Communion, but if the Brethren thought best to postpone it until more or all could be together, I would not object. Upon this, that disorderly sister [sometimes alluded to in this history] broke out upon me in a very unchristian and abusive manner, declaring that she could not fellowship me because I could not fellowship Temperance Societies &c. ; this wounded my feelings, because that to which she alluded was settled at a former church meeting, and I had agreed under the approbation of the whole church to bear it as my own burden—it is evident that Mr. James was at the bottom of this transaction, for she appeared to have her faith and confidence in his wisdom, and it can be proved that long before that time, yea, before he went to the Association in 1831, that he said he meant to dissolve the church. On the morning of the next day I went to see this sister, and when she was aside from the family I introduced the subject, by telling her that she had hurt my feelings the day before &c. and was about to explain to her, that the matter was settled in a previous church meeting satisfactorily to the church and to Elder James, and that too before he went to the Asso'n, but she broke out upon me in a basting and arrogant manner, so that all the house could

hear, (one of their boarders came in) saying that I had ruled the church long enough & telling me what this and that person had said about me, and said she, "I will never go to another church meeting, and Elder James says, that he shall not break bread to the church, and Sandy said that he should not come any more to church meetings, and there is a number of Baptists from New England, moved into the place who cannot join the church so long as things are so, &c." Now from what I have heard of these Baptists who have moved into the place, they are popular Arminian Baptists—altho' I got neither satisfaction nor reconciliation between the sister and myself, yet I learned from the conversation together with the proceedings the day before in church meeting, that Mr. James had deceived the church in professing to be in union with them and that when he agreed to break bread to them, he never intended so to do; but he had determined to destroy the church, and then in professing a wish to build up the church he intended only to get the church to recommend him to the Association. (If inspiration has cursed the deceiver and all his justifiers, let the redeemed of the Lord say, Amen.) I have had no fellowship with Mr. James since, and that is nearly two years ago, I returned to my home resolved not to oppose, but to watch the course Mr. James should pursue, and at the return of the month when our church meeting should be, I went again not expecting any meeting and there was none; but our Brothers and Sisters Harris' came together, and appeared to be entirely unaware of the plan which was laid, and of what has going on by Mr. James, and the Rocky Point party. I did not explain my apprehensions to them on this subject, but just as I was coming away, B'r. Silas Weeb, came running from his Store to meet me, and said he had just learned I was in the place, and said he, "What shall we do—it will not do to have things so, there is

a number of Baptists moved into the place, who want to join the church, and they can not as things are, I think, (said he) that we had better have one more meeting and agree upon something, if we can not agree to walk together, we had better agree to dissolve." This was the first time that any one said any thing to me about dissolving; now as I had already made up my mind to stand on the ground of submission I replied to him as follows:—"I will submit to any thing which the church wishes with the exception of one thing, and that is the rights of my own conscience before God, [or words imputing the same.] I also assured him that whenever he would inform me that a church meeting was appointed for that or any other purpose I would attend it." (To be continued)

SIGNIS OF THE TIMES.

NEW VERNON. Wednesday June 4,

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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(From the St. Lewis Observer.)

"My head is filled with dew, and my locks with the drops of the night."—Solomon's Song, v, 2.

"The simplicity, beauty and sublimity of the imaginary of the "Book of God," is not and cannot be surpassed or equalled by any mere man.—The above quotation is a fine specimen.

Our great Redeemer here exhibits his bowels of compassion for the impenitent sinner. Dew falls in the night, and in the land of Palestine in greater quantities than in this country. In the night, and when the dew is dropping like a mist around him, the Savior is standing and knocking at the heedless and rebellious sinner's heart for admittance, and sues for an interview in such earnestness, and with such melting tones methinks it would melt the stoutest spirit, and most obsti-

nate opposition of man into the sweetness of contrition and the holy "joy of grief," for goodness so great. And will you not be entreated in this matter, O sinner!

How irresistible is the inference that must be drawn from the above. Yes, how awful must be the doom of those who resist and fight against such love as this. "Vengeance is mine and I will repay saith the Lord." Z.

REMARKS

Thus "Z," would represent the Immutable Jesus, whom Saints and Angels worship, and who is set forth in the Scriptures of truth as, "The same yesterday, to day, and forever," as being so changeable as to love an impenitent sinner at one time, and afterwards as consigning the same character to suffer his vengeance eternally.

2d. He represents our Lord as calling the polluted, defiled, hardened, and impenitent sinner, His love, His dove, and His undefiled.

3d. He represents Christ in the attitude of an humble suppliant, bending before the mighty sinner and with earnestness, and in melting tones suing for an interview.

4th. He represents this lovely undefiled, sin-hardened, and Hell-deserving sinner, (as he would make him to be) to be by far more powerful than the Omnipotent God.

For while Jesus sues, entreats, and with earnestness tries to gain access to his heart, he has power to keep him out, until the unchangeable Jesus ceases to love, and changes his mind, and determines to abandon his kind intentions, which were to have saved the wretch, and now concludes to doom the same undefiled sinner, to suffer the vengeance of eternal fire!

Query.—If our Lord has thus earnestly tried to save the sinner, and has failed because the sinner would not consent. What reason have we to think that the sinner will finally consent to be damned? And upon this view of the subject, our Lord may be again, as greatly disappointed in regard to the exercise of his vengeance, as much as he has been in regard to the exercise of his mercy and grace.

To such an awful dilemma are those driven who advocate the doctrines of the popular religionist of the present age.

The text in question is an expression from the language of our Lord Jesus Christ to the Church—the love of God dwells richly in her. Hence

she calls Christ her beloved, "I sleep" not I make effort, or use of means—but she says, "I sleep, but my heart waketh,"—but what has broken my repose? She answers, "It is the voice of my beloved that knocketh—saying, Hark! what does he say? Open to me my Sister, my love, my dove, my undefiled, for my head is filled with the dew, and my locks with the drops of the night."

In consequence of the absence of the Editor, we omit in this Number, our usual supply of Editorial matter, with the exception of the above brief remarks on the article signed "Z." We also omit our *Receipts* until the next No.

Selections.

REMAINS OF THE TOWER OF BABEL.

"The most remarkable ruin, both in magnitude and name, is that called by the Arabs, Birs Nimrod, or Nimrod's tower. This there is every reason to believe, was the ancient tower of Babel, the earliest and mightiest specimen of human skill and human audacity. The travels of Mr. Rich and Sir R. K. Porter, have rendered us more familiar with those huge ruins than could previously have been hoped for. The compressed view of their accounts given by Heeren is very striking and animated.

"This huge mass of building lies about six miles southwest of Hillah. It has the appearance of an oblong hill, the base of which, according to Porter, is two thousand and eighty-two feet in circumference. Rich reckons it two thousand and two hundred and eighty six. It may easily be conceived, that it is scarcely possible to fix in a positive manner the circumference of such a ruin. Its present height, reckoning to the bottom of the tower which crowns its summit, is two hundred feet; the tower itself is thirty-five. Looking at it from the west, the entire mass rises at once from the plain, in one stupendous, though irregular pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side, two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like looking ruin on the summit is a solid mass, 28 feet wide, of the most beautiful masonry; to all appearances it formed an angle of some square buildings, the ruins of which are yet to be seen on the eastern side. The cement which connects

the bricks is so hard that it was impossible to chip the smallest piece; and for this reason none of the inscriptions can be copied, as they are always on the lower surface of the bricks. It is rent from the top nearly half way to the bottom; and at its foot lay several unshapen masses of fine brick work, still bearing traces of a violent fire; which has given them a vitrified appearance, whence it has been conjectured that it has been struck by lightning. The appearance of the hill on the eastern side evidently shows that this enormous mass has been reduced more than half. Only three stories out of the eight which it formerly contained can now be discerned.—The earth about the bottom of the hill is now clear; but is again surrounded with walls, which form an oblong square, enclosing numerous heaps of rubbish, probably once the dwellings of the inferior deities; or of the priests and officers of the temple. The appearance of the tower of Nimrod is sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions, three being quietly basking on its heights when Porter approached it; scarcely intimidated by the cries of the Arabs, gradually and slowly descended into the plain. Thus the words of the prophet have been fulfilled. "Wild beasts of the desert shall be there; owls shall fill their houses, ostriches shall dwell there, and satyrs shall dance there. Jackalls shall howl in their palaces, and wild hounds in their pleasant places!"—*Presbyterian*.

LORENZO DOW.

It has often been a marvel with us, how this eccentric individual managed to traverse land after land with such surprising rapidity. The celerity of his movements, was most Bonapartean. He has himself cleared up the mystery, in a passage in an edition of his writings which he published a few months before his death. "When on my last tour in Ireland," he says, "I hired a horse and gig for ten weeks, for which I gave twelve guineas. In this time, 67 days, went about 1700 miles, and held about two hundred meetings. Drive to a town—tell the boy to feed the horse and be ready for the start—would mount a stone or pile—sing—collect—remark I was an American—arrest their prejudice—finish my public talk—jump into the gig, which by most would be supposed to belong to some gentleman and his servant, in the neighborhood—with such expedition move off as none could follow my windings and turnings; and of course would not know who I was, where I came from, or was gone to. Thus ignorantly I escaped those pursuers a number of times."

He thus relates his departure from Dublin for England, after having traversed Ireland, "asto-

nishing the natives," satirizing the aristocracy, and drawing upon himself the eyes of government. Without bidding a friend farewell, I went down to the Pigeon House, found a packet ready to sail, and only hanging by the cast-off rope—stepped on board—was off immediately—saw a company coming down—knew not who they were—supposed they belonged to the Navy—but afterwards found they were the public officers, in pursuit of me!"—*Cin. Mir.*

BLASPHEMY SIGNALLY PUNISHED.

"On the 4th of August, 1796, between eleven and twelve o'clock in the forenoon a violent storm of thunder and lightning arose in the district of Montpelier. In a field about a mile from the town, a body of 900 French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in collecting in the produce of the earth for hire.—When the storm came on, the whole party took refuge under a tree, when the five soldiers began to blaspheme God for interrupting them in their labor; and one of them, in the madness of his presumption, took up his firelock, which he happened to have with him, and pointing it to the skies, said he would fire a bullet at him who had sent the storm! Seized with horror at the blasphemous declaration, the husbandman made all haste he could to quit the company; but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his recovery was despaired of.

"Remember Lot's wife," was the admonition of our Lord. If you would escape, fly the company of the wicked and profane, for "verily there is a God that judgeth in the earth."—*C. Gazette*.

INTEGRITY.

Integrity is a great and commendable virtue—a man of integrity is a true man, a bold man, and a steady man. He is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him. His word is slow in coming, but sure.—He shines brightest in the fire, and his friend hears of him when he most needs him. His courage grows with danger, and conquers opposition with constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporizing in others. He runs with truth and not with the times—with right and not with might—his rule is straight.

Wealthy people should make it a point to encourage persons at labor. A false shame of being seen at work has been the ruin of many. Times should be changed. People should be proud of being made usefully employed. All honest labor is meritorious.

Without God's providence nothing falls out in the world; without his commission nothing stirs; without his blessing nothing prospers.

He who expects a friend without faults, will never find one.

ANECDOTE.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day the minister, according to his custom, went among his hearers, and calling upon the woman, he took occasion to ask her what she recollected of the sermon? The poor woman complained much of her had memory, and said she had forgotten almost all that he delivered: "but one thing," said she, "I remembered; I remembered to burn my bushel." A doer of the word" cannot be a "forgetful hearer."

POETRY.

For the Signs of the Times.

AN ACROSTIC.

Tyranic death in vain may stare,
How vanishing your terrors are;
O ut of your power I soon shall be,—
My King hath gain'd the victory,
A nd I with him, may shortly reign,
S urrounded with the Heavenly train.
When thoughts like these, my heart inspire,
It fills my soul with raptur'ous fire.
L ike Stephen, on the wings of faith
S miling, "I'll meet the monster death."
O h! how I long with Christ to reign,
N o more to bear this torturing pain. * * *

THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain
The glittering host bestud the sky,
One star alone, of all the train,
Can fix the sinner's wand'ring eye.

Hark! hark! to God the chorus breaks,
From every host, from every gem;
But once alone the Saviour speaks,
It is the Star of Bethlehem.

Once on the raging seas I rode;
The storm was loud—the night was dark—
The ocean yawn'd—and rudely blowed
The wind that toss'd my found'ring bark.

Deep horror then my vitals froze,
Death struck, I ceas'd the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forbodings cease;
And through the storm the dangers' thrall,
It led me to the port of peace.

Now, safely moor'd, my perils o'er,
I'll sing, first in night's diadem,
For ever, and for evermore,
The Star, the Star of Bethlehem!

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T. P. Dudley, E. W. Earl, John Pridmore, Wm. Stanley.

CONNECTICUT.—A. B. Goldsmith, N. Atwood,

MASSACHUSETTS.—Heman Sackett,

Theron Earl Spartinsburg, District, S. C.

N. B. All monies remitted to the Editor by Mail in current Bank Notes, of as large a denomination as convenient, will be at our risk.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 13.]

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NEW-VERNON, ORANGE COUNTY, NEW-YORK. JUNE 18, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

"THE ADVANTAGES OF SABBATH SCHOOLS"
EXAMINED.

"Wo to the rebellious children, saith the Lord that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" Isa. xxx, 1, 2.

BROTHER BEEBE.—In my last I had proceeded so far as to show from Historical facts. *First*, that the Sabbath school originally had only for its object the *mental improvement* of the poor children.

Second, from the fact contained in a Tract bearing the above title, viz: "The advantages of Sabbath Schools." That the mental improvement of the poor children at this time "Is but a *subordinate object*" with the friends of Sabbath schools.

Third, from the fact contained in History that prior to the establishing of Sabbath schools, "That the Jews had learned men in their schools to instruct the children in the knowledge of Divine things." That the Romans had Officers in their churches called Catechists whose business was to teach the children religion. That the Episcopalians have those in their churches called Sponsors, whose duty it is to teach children "The Creed, the Lord's prayer, and the Ten Commandments."—

And that in the Presbyterian church all the "Children born within the pale of the visible church, are to be taught to pray, to abhor sin, to fear God, and obey the Lord Jesus Christ."

Fourth, from the fact contained in a circular sent by the Superintendent of Common Schools of the State of N. York, to the Commissioners, Inspectors, Trustees, and Teachers of the same—it appears that teaching the children religion, is attempted to be done officially and legally. They were instructed to introduce "*Moral Tracts* into the schools",—to establish common school celebrations, and to "*establish religious* and other exercises" for the same.

Fifth, from the fact contained in the publications and addresses of the friends of Sabbath schools,—they tend to raise a "Christian party in politics." They say if the Sabbath school "Increases with the same ratio it has for fifteen years, it will "*Totally regenerate our Legislatures, and Halls of Congress.*" At a great Sunday school meeting held at Washington, D. C. Addresses were delivered by a number of Representatives from the different States; all declaring their partiality for this institution merely for its *political worth*.

I now come to my *sixth*, or last proposition as proposed in my last communication viz: That with all the religious education that can be had at Sabbath schools, not one child will ever "be able to come to the knowledge of the truth," unless "*they shall be taught of God.*" Now it is not strange that those who believe that *parrot* like a child can be taught religion, that they should be engaged in establishing and advocating the advantages of Sabbath schools;

for it is by this craft that they have their wealth. But that those Christians who profess to be Baptists; that they should be found engaged with Paidobaptists in teaching their children religion, and at the same time profess to believe these Gospel truths; shocks all common sense and denies the most explicit testimonies of Holy Writ, viz: Who believe, that "The preparation of the heart in man," woman, and child, "are from the Lord!" Who believe that the "gifts and callings of God are without repentance!" Who believe, that "no man" woman, or child, "can come to" Christ, "except the Father draw them!" Who believe all must be "*taught* of God!" Who believe that it is "the Lord God which *teacheth* to profit," and that "leadeth" and *teacheth* "sinners" and "transgressors" the way! Who believe, that "the Holy Ghost whom the Father will send, will *teach*" us "all things!" Who believe "not in the words which man's wisdom *teacheth*, but which the Holy Ghost *teacheth*, comparing spiritual things with spiritual!" Who believe, that "the natural man," woman or child, "receiveth not the things of the Spirit of God," for these simple reasons; that "they are foolishness unto him," and that they "cannot know them," although taught in a Sunday school, "because they are spiritually discerned!" Who believe, that it is "God that worketh in" men, women and children "to will and to do according to his own good will and pleasure!" And who believe, that it is not in the power of any man, woman, or child, to choose Christ, but that they are chosen of him,—for says he "Ye have not chosen me, but I have chosen you." From these Gospel truths, how plain it is that none are "able to come to the knowledge of the truth" unless they are "*taught of God*." But does the New School Baptist, or Sabbath school advocate "yet find fault"? when he knows that the gifts and callings of God are not in the power of man to give! that they are

not within the power of a *Catechist*, a *Sponsor*, a *pious parent*, or a *Sunday School Teacher*. For we are assured in the 9th Chapter of Romans, that "Neither, because they are the seed of Abraham," (pious parents) "are they all children of promise?" "They which are the children of the flesh these are not the children of God." "For the children being not yet born, neither having done any good or evil, that the purpose of God might stand not" of Sunday schools, "but of him that calleth." So then, it is not of" the *Jewish Priest*, not of the *Catechist*, not of the *Sponsor*, not of the *pious parent*! No, nor is it yet of a *Sunday School Teacher*. But it is "of God that sheweth mercy." "And it shall come to pass, that in the" very places where there was no Sunday school, that there shall be "the children of the living God." "What shall we say then? That the" children which went not to a Sunday school, "have attained to righteousness?" And shall we say that those children which have followed after the righteousness obtained at Sunday schools, or "by the works of the Law," that they have not obtained "the Law of Righteousness?" Yes we do say so; and we do say that they and their teachers "have a zeal for God, but not according to knowledge:" that they are ignorant of God's righteousness, and are going about to establish their own righteousness." And we do say, that instead of their being teachers, that they "have need that one teach" them "again which be the first principles of the oracles of God." And we do say that they "have stumbled" at the doctrine which teaches them that "By grace are ye saved, through faith and that not of yourselves, it is the gift of God: not of works:" not of Sunday schools "lest any man should boast." Now it must be apparent to all, that the wisdom of this world is foolishness with God. The Apostle James says "If any man lack wisdom let him ask of God," for "the wisdom that is from above is pure."

But not so with that wisdom which is obtained at Sunday schools, it "Is earthly, sensual, and devilish." "It is written," that God "will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent"—that he "Hath made foolish the wisdom of this world:" and that "the world by wisdom knows not God:" for this reason; that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can" a Sunday school pupil "know them; because they are spiritually discerned." Consequently are hid from the wise and prudent and revealed" to poor illiterate Fishermen.—Yes, "God hath chosen the weak things of the world to confound things which are mighty; and base things of the world," and those "which are despised" (illiterate preachers) "hath God chosen to bring to nought things that are," viz: Sabbath schools for teaching children religion; for this reason, "That no flesh should glory in his presence." There are many at the present time who "desire to make a fair show in the flesh"—they are zealously advocating the advantages of Sabbath schools and soliciting all to send their children; for say they "surely you will have no objections to having your children read the Bible, and by so doing they will be able to come to a knowledge of the truth." This indeed is very plausible;—but "In Christ Jesus," we are informed that "they sing a new song; and no man" woman or child, "could learn the song but" those "which were redeemed from the earth." Yes there must be a "new creation:" they must be born again" or they can not sing the new song—altho' educated in a Sabbath school, it availeth nothing. Art thou a Sabbath school teacher, "and knowest not these things?" He that knoweth his Master's will and doeth it not "shall be beaten with many stripes." "Wo unto him that saith to the wood, awake; to the dumb stone, arise," "Wo unto the rebellious children,

saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: That walk to go down into Egypt, & have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt!" Isa. xxx, 1, 2.—Brethren, "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of God abideth in you, and ye need not that any man *teach* you:" or your children, "but as the same anointing *teacheth* you all things, and is truth, and is no lie, and even as it hath *taught* you, ye shall abide in him, 1 John ii, 26, 27.

In conclusion, let it be observed that "The natural man receiveth not the things of the Spirit of God: neither can" the natural child although born of pious parents, and educated at a Sunday school, or taught by a Roman Catechist; or been under the paternal guardianship and instruction of a pious Sponsor, "know them: because they are *spiritually discerned*." If this "is truth, and is no lie:" Then down goes the whole *Sabbath school system!* Down goes that institution for giving a *religious education to the rising generation!* Down goes the *legal establishment of religious and other exercises!* Down goes the *plan of a truly christian party in politics!* Down goes that machine for *totally regenerating our Legislatures and Halls of Congress!* Down goes that *political scheme of benevolence, which is evidently of such great worth!* Down goes the *Stepping Stone for uniting the hearts of Christians in furthering other benevolent operations!* Down goes the machine for *converting sinners and hastening the millenium!* Down goes the *Nursery of the church!* Down goes these *Nurseries of Heaven!* Yes and down goes one of the *most Anti-christian institutions in existence!*

"Thus terribly shall BABEL fall,
"And never more be found at all."

LEBBEUS L. VAIL.

FOR THE SIGNS OF THE TIMES.

On Eternal Justification.

[CONTINUED FROM PAGE 164.]

BROTHER BEEBE :—As circumstances may permit, I purpose, God willing, to continue some remarks on Eternal Justification. In my last I concluded with beginning to show the view of Election viewed by the Arminians.

Arminians, for instance, hold the doctrine of Election, but how do they hold it? Why as a doctrine following, because founded on, God's foreknowledge of elected men's repentance, faith, and good works. But who does not know, that the Arminians might as well renounce their belief in God's election altogether; for not believing it according to the Scriptures—they virtually deny it, inasmuch, as they make election to depend in point of efficacy, on the good works, thoughts, and words of the individuals elected; whereas the Scriptures represent the doctrine of election, eternal, absolute, and irresistible. Election, with God or man, is adopted for the certain securing of a nominated object, or objects to answer certain purposes; Election therefore, in reference to God's choice of his people, from eternity, should be regarded, believed in, and represented from the pulpit, as the fore and rearguard of an army, so far as the security it affords the Elect, making their salvation unavoidably, without a single concurring act, or latent desire on their part; salvation not being obtained by works of righteousness, but by God's election of his people, to obtain that to which he has elected them. Are God's elect then, compared to soldiers? Yes, indeed, and to an army with Banners too; whom God has chosen to fight the good fight of faith;—Election, therefore goes before, to make way for this hallowed army to come after, and follows in its consequences, to secure the coming up of every chosen or elected soldier; so that in case any would fall out of the ranks by the way, and desert they

cannot, for the rearguard has made it impossible for any to fall back into perdition, who have been first chosen into the army of Christ. But do any Arminians, yea more, do any Baptist, Calvinists, believe in election in this light, have they not, and do they not repeatedly tell us that it is dangerous to preach the doctrine of election. But is it not clearly revealed to us, can then the truth which God hath revealed be dangerous to us or our children.

But in further proof and illustration of my present argument, in favor of holding fast a form of sound words—let us suppose that any writer of any English Spelling Books, had in introducing to the public notice, and for the instruction of Schools, inserted in his first page, what is called the Alphabet, or the element of the English Language called letters; suppose I say, that instead of inserting them as he has, in their real dependences and relation to each other, that he had inserted B, C, D, E, and then A with what follows, to the end of the Alphabet; would that have been accepted and sanctioned by the literati?—No; but why not, does not the author's elementary contain every letter in the English language? Is there the least numerical deficiency; are not the elements, on which the whole fabric of English learning is to be erected, contained, and unequivocally stated? Most assuredly, then where is the deficiency? Why in the statement and order thereof; and so flagrant is the disorder, whether the author knows it or not, that he might as well have denied the existence of every letter, as thus to have disorganized them; for in the first place, the beginning, foundation, or corner stone of human beginning, being removed, tho' not denied is become of none effect,—and second; that which is first, with those that follow, are rendered wholly useless, by the removal of their antecedent, for C, B, and D, are not only consonants, and therefore imperfect at best, but they are mutes,

and therefore ciphers in the systems of literature, without their antecedent or subsequent vowels, and therefore the reader would think himself justified in correcting such a fundamental mistake in the author's arrangement, and allow me to ask, if the agreement will not admit of its full force in matters of religion. Let us grant that Arminians and modern Calvinists hold every article of the christian faith; but making as they do, repentance, obedience, and faith, conditions of our salvation, they might as well deny the whole of Revelation, and turn Infidels, it being incontrovertibly true, that the mutes B, C and D, without their consonant vowels, tell for as much in the science of Literature, as repentance, obedience, and faith amount to, without their antecedent absolute election, in the economy of God's salvation; for, except a sinner is eternally elected in Christ, all his obedience is like Cain's wickedness, his repentance and faith are the effect of a dead branch in Christ by profession, but not by election. Wherefore if this reasoning be at all conclusive and logical, it will evidently appear that it is not only essential and important for Christ's ministers to contend earnestly for the faith, but for the faith in order, as once delivered to the Saints, which order we have, in the most illustrious copy set forth by Jude, as first election, or Sovereign setting apart in a holy and righteous Christ by the Father. Second, the church, or elect of God, notwithstanding their fall in Adam, were preserved *perfectly righteous and spotlessly holy in Christ*; and then comes experimental religion in time by the effectual calling of the Spirit, to the knowledge and enjoyment of what we eternally were, and possessed in Christ Jesus as our election head. Now, to disorganize this order of divine truth, is no better than denying it. I am aware that some will say that we make election every thing, and therefore we are always contending for it; to this charge I purpose in my next reply.

SCRAPS.

FOR THE SIGNIS OF THE TIMES.

On Original Sin.

To suppose sin had not a determinate being by God, (Butterworth says it is not a creature, but rather the privation of a being, as light is the privation of darkness, or death the privation of life—so sin is the privation of Holiness, either by effectual working or Sovereign permission, the latter must be the case respecting moral evil) would rob God of his Deity, and to suppose it arose without a cause is a contradiction, or that infinite wisdom knew nothing of it, or its effects would be Atheism, and obliterate the whole economy of salvation, by providing a remedy where there is no sore. The question is, did or did not God fore-know the fall of Angels and men; if he did not where is his omniscience?—and if he did, had he not power to prevent it? If he had not where is his omnipotence? If it was not his will to prevent this fearful catastrophe, it must unavoidably be his will to permit? And this permission is equal to a determination—and this determination is surely a negative cause, (and we plead no other)—but be it ever remembered divine permission is no active impelling cause, or can we for a moment suppose sin arose from any Divine impulse, enticement or temptations, but entirely from the free voluntary motion, or will of the agent. Satan through the medium of the understanding affected the heart; man was created upright, sufficient to have stood, yet free to fall; had he not been free, there could have been no trial of his obedience, nor evidence whether he would obey or not.

Not free, he had not sinned when he fell,
Nor trial had, if made impeccable;
Not free! what test of his obedience then?
As well might torpid stones obey as men.

If God had not given to man a test or law, for the rule of his conduct, he could not possibly have transgressed, for without law there is no transgression; here then is another negative cause of sin, which was

followed by all the moral evil that has since existed, but which God could have prevented by cutting off the culprit; but sin had a determined being, or Christ could not have been previously set up a Mediator. See Prov. viii, 27. G. JONES.

Utica, April 10, 1834.

Continued from page 189

Southold, Suffolk N. Y. Feb. 19, 1833.

I came home which as you will recollect is about eight miles from Sterling, and neither said or heard any thing about it, until about six weeks after, when I received a billet from Brother S. Webb, informing me that a church-meeting was appointed at Father Harrs's, for the purpose of trying to regulate our affairs except, I once in the time asked Mr. James if they expected to dissolve the church, he appeared to effect not to know or care much about it, he said however that he had heard the thing mentioned. When I attended this last church-meeting (which is commonly called dissolving meeting) I suspected the Baptist church was coming or had already come to a close, for I was well aware of the determination, deception and ingenuity of the man who was at the helm of these affairs, and I was also of the opinion that the Lord had withdrawn his saving influence from the church, therefore I was and had been waiting to see, and standing on the ground of submission, what would become of the city; at the same time I was well aware that if they could see the deception of their leader, and where he was leading them, that all the old members (I mean those who never followed Miller) would flee from him as from a deadly poison, but I had no confidence in any thing that I could say in counsel if it were in opposition to the counsel of Mr. James, for he was leading them steadily on with his object, it being entirely out of their sight as will presently appear. My convictions being thus at this time, I fully resolved to keep my own feet straight, or in other words

maintain a good conscience between my Lord and Saviour, and my own soul. Now I shall endeavor to give you a minute and accurate account of the conduct of the meeting; after the meeting was opened and business commenced, I proceeded to communicate what was in my own mind, and to discharge my duty for myself and not for another—I advised in the first place, that whatever should be done at the meeting might be done in moderation and candor (for I dreaded any addition of abuse to that which I had formerly received) and stated that I would submit to any thing they desired with the exception of the violation of my conscience, [or words to the same amount] and when they proposed to dissolve the church, I remarked, "It appears that the life, and activity, and union of the church is already dissolved, and it appears that the Lord has forsaken us as a church, and if so our legal obligations remain only to be dissolved and if it be really so, we had better dissolve than to have a name to live while we are dead, and said I, I do not wish to hold any one who desires to dissolve their legal obligations with me, but [I added] the church cannot dissolve, unless every member will agree. When I covenanted with my brethren before God, angels and men, I did it in good faith, I considered it a good cause and the only path-way of the christians duty; I enlisted for life, and I consider the cause as good now as I did then—& I neither wish nor see any just cause to be released from my covenant obligations in it; yet I do not desire to bind the Br'n. against their minds, or to be united by legal obligations; therefore it was that I said I would submit to dissolve with all who wish to dissolve with me—but if there is one or more of the brethren here or elsewhere (for a number were not at the meeting) who wishes to walk with me according to their covenant engagement, I am bound to walk with them,"—but I did not expect at that time

that there would be one who would have strength and confidence enough to bear the Cross, yet I made these statements to them for the purpose already mentioned, that I might have a plain and straight path to walk in, and also, that Mr. James and others might not have reason to blame me for what they did themselves.

Letters to the Old School Baptist Meeting—
published by request of the Meeting.

The Baptist Church at Welch Tract, to the Elders and Messengers composing the meeting of all Old School Baptists to meet on Monday after the third Lord's day in May, with the church at Black Rock, Md. SENDETH GREETING:

DEAR BRETHREN:—As you are about to assemble together to consult on the great interests of the Redeemer's Kingdom, it is our desire to meet you with our friendly epistle.

Through the tender mercy of our Heavenly Father, and the Divine influence of the Holy Spirit, we are yet enabled to stand together, contending for the ancient landmarks of Zion. We consider it Brethren, a day of gloom and darkness with the church, we have also reason to fear that the darkest time is yet to come, we hear the watchmen in Zion saying, the morning cometh, the morning cometh. We would respond and say, Oh, that it were come, that the darkness may flee away,—but we rejoice that the foundation of God standeth sure, the Lord knoweth them that are his, though his people are called to pass through the deep waters of affliction, they have the promise that it shall not overflow them, or through the fire it shall not kindle upon them, he will be with them in six troubles, and in the seventh he will not forsake them. We are sorry that so many of the good old servants of our Divine Master, are leaving the long trodden path of gospel truth, and are allured by the meteors that are floating around them. We have the pleasure of saying that peace

and harmony prevails among us, and we are desirous of holding fast the form of sound words, and maintaining the faith once delivered to the Saints. Oh, that the Lord would lift up his banner, and draw souls to it, and we earnestly pray that he would make bare his arm of saving grace, that his people may grow as the corn, flourish, as the vine, and appear as tall cedars of Lebanon, and that rebels be made to submit to his authority, until the stone cut out of the mountain without hands shall subdue the power of the Beast and deface his image, and wax and fill the whole earth, and the praises of our great high Priest and King, resound wherever there are voices to extol his name. We now commend you to God, praying that you may be preserved in this day of trial, and may you take sweet counsel together, in things appertaining to the Kingdom of our dear Redeemer.

Done by order of the church, May 3d,
1834.

WM. K. ROBERSON, *Pastor.*

JOSEPH GRIFFITH, *Clerk.*

The Old School Baptist Church of Jesus Christ, at Mount Hope, Chester Co. Pa. to the Elds. & Messengers composing the general meeting of the Old School Baptists to be held at Black Rock, Baltimore Co. Md., on Monday, after the third Lord's day in May 1834; send christian salutation.

DEAR BRETHREN IN THE LORD:—We have great reason to be thankful unto the God and Father of our Lord Jesus Christ who hath saved us with an everlasting salvation, and preserved us as a church, and enabled us to stand fast in the liberty wherewith Christ has made us free. We are aware that the doctrine of Salvation by grace alone is very unpopular around us. We are surrounded with preaching that our souls cannot feed upon, not being the sincere milk of the word. May the Lord watch over you in your deliberations and guide you by his word and Spirit into all truth is the prayer of your Brethren in the bonds of the Gospel.

Done at our church meeting on Saturday, April 16th, 1834.

MATHEW ANDERSON, *Clerk.*

P. S.—our yearly meeting commences on Saturday, preceding the fourth Lord's day in May 1834, at 2 o'clock P. M.—Ministering Brethren of the Old School are affectionately invited to call with us, by order of the church, M. A. *Ck.*

The Baptist Church of Jesus Christ, at Old Seneca, to the Brethren of the Old School order, which by appointment are to meet at Black Rock, Baltimore Co., Md., on Monday, after the third Lord's day in May next, sendeth Christian Salutation.

This being the first opportunity offered us since we joined the Association, we gladly embrace it and say to you, very dear Brethren, that we have seen and read your address to the Particular Baptist of the United States, unanimously and cordially respond to all the sentiments and doctrine which it contains. With regard to Theological schools, Sunday school Unions, and all the numerous societies of the day, which have crept into the churches. We say we are opposed Br'n. we have not so learned Christ, we freely admit with the Apostle, that Jesus Christ came into the world to save sinners, of whom we feel ourselves to be chief, having no confidence in the flesh. We build our whole hopes of salvation, on the death and sufferings of a once Crucified, but now highly exalted Priest and Saviour. This is the doctrine Br'n. which warms our hearts and feeds our souls, this the certain sound of the trumpet, at which we feel like preparing for the battle. Moses was commanded to make all things according to the pattern shewed in the Mount, and thus it is written, "Cursed is every one that addeth to or diminisheth from that blessed book." Thus Brethren we are afraid to touch any thing that has not a "Thus saith the Lord" for it; we wish to be found walking in all the commandments and ordinances blameless, hav-

ing an eye single to the glory of God.— We cordially invite you Dear Brethren, whenever you can make it convenient, or if you should pass this way, to give us a call.

How beautiful are their feet
Who stand on Zion's hill,
Who bring Salvation on their tongues,
And words of peace reveal.

But we must say to those who cannot, or will not say 'Shibboleth,' be pleased to pass us by or let us alone. Brethren, as we are persuaded that the Lord has been the moving cause of your assembling together in your present capacity, we therefore pray that he will make one in the midst of you, to guide and direct, and bless you, that all things may be done to the honor and glory of his great and holy name.

We appoint Brethren, George Hoyt, Stephen N. White, Nathan S. White, and James M. Dawson our Messengers, to bear this our epistle of love to you and to set in council with you.

Signed by order of, and on the behalf of the church, at the church meeting for business held on Saturday, the 18th of April 1834

BENONI DAWSON, *Clerk.*

We are indebted to the kindness of Brn Peckworth, & Kellogg, of the Delaware Association, for a copy of the following interesting Letter from the Cow-Marsh church, it may serve as a specimen of the sentiments of the several churches of that body, as expressed in their Letters at their late session held with the church at Wilmington.

We the Baptist church of Christ, at Cow-Marsh, holding the fundamental doctrine of the Gospel as contained in the Philadelphia Baptist Confession of Faith adopted Sept. 25th, 1742. To the Del. Baptist Association, to be held at Wilmington Delaware, sendeth love in the Lord.

DEAR BRETHREN :—In some of our former epistles we had the pleasure of informing you that the cause of Christ was growing with us, but in this we cannot salute your ears with tidings of the churches

increase with us, but on the contrary, — alas, it appears on the decline, for while some have turned their backs on Christ and his cause, old age and infirmity is gaining on others, and none stepping in to fill their places, so that we are constrained to say, Oh that it were with us as in time past.

We leave the reason of this with the Lord who rules and overrules all things according to the good pleasure of his will and causes them to end in the purpose of his glory, and with the most profound reverence and Heavenly-minded submission, we would say, even so Father for thus it seemeth good in thy sight.

It is urged by many religionists that it is because we do not join them in promoting the Benevolent Institutions (so called) that the cause of the Redeemer does not prosper with us, but we remain unconvinced that such is the fact, for we cannot find in the word of God an instance of our Lord and Master's going before us in any such schemes, neither can we find a command or permit for us to go before him. We believe that as we have received Christ Jesus the Lord, so we have been taught to walk in him being confident that the cause of the Redeemer is in his own hands, that he holds the reins and guides the Gospel, causing it to move when and where he pleases and that by the means which he in infinite wisdom has appointed and revealed unto us in words of eternal truth. We believe that not a word which the Lord hath declared shall return unto him void, but that it shall accomplish the end for which it is designed, and that at the very period predetermined in the eternal and Divine mind, his church will be in consummate Glory. As to the state of our church, we feel thankful in informing you that notwithstanding a few have turned their backs on us, yet we believe that we are at peace with each other, having the unity of the Spirit in the bonds of peace. We have the word of life preached unto us once a fortnight, by Elds.

Stevens, W. Woolford, and Peter Meredith alternately; our congregations in general are considerable, orderly and attentive, and we hope that altho' the Lord appears to delay his coming, yet he will come quickly and will not tarry—that we shall soon witness the times of refreshing from his presence by the outpouring of his holy spirit upon us, and the adding unto us of such as shall be saved with an everlasting salvation.

Since our last communication we have baptized none; received by letter none; dismissed by letter none; restored none; excluded two; deceased none; total 40.

We send to sit in consultation with you our Brethren, S. W. Woolford, P. Meredith, S. Meredith, Hinson Cline, John Reynolds, and B. A. Cooper.

Praying that the Lord of his infinite mercy may bless you and guide you by his holy Spirit, while consulting the welfare of Zion, that he may bless the word preached to the comfort of your souls, to the conversion of sinners, and to the glory of his ever blessed name.

Done by order and in behalf of the ch'h. at our meeting for business, May the 17th, 1834.

PETER RUSSUM, *Clerk,*

SIGN'S OF THE TIMES.

NEW VERNON. Wednesday June 18

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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Under the protecting hand of a kind providence we are at length returned from our journey to the South, and being greatly refreshed in our Spirits we cheerfully resume our labors in the Editorial department. In our next we will give a more full account of our journey and of the state of the

Churches, Associations, and Brethren among whom we have sojourned.

Old School Meeting, at Black Rock.

The Elders and Brethren of the Old School Baptist, met agreeable to appointment with the Church at Black Rock, on Monday the 19th day of May 1834, at 9 o'clock A. M.

1. Preaching introductory to business by Bro. Beebe, from Rev. xxii, 11, and also by Brother T. P. Dudley, of Ky. from Acts xx, 24.

2. Appointed Brother Thomas Poteet, chairman, and Wm. Wilson Clerk.

3. It was moved that the Brethren of the Old School who are with us in heart, and who wish to be publicly known as sustaining our views, as published in a former Address, be invited to come forward and subscribe their names—whereupon the following Brethren subscribed :—

Elders EDMOND J. REIS,
 " EDWARD CHOAT,
 " WILLIAM WILSON,
 " THOMAS POTEET.
 " JAMES ROWND,
 " SAMUEL TROTT,
 " WM. K. ROBERTSON,
 " ELI SCOTT,
 " THOMAS BARTON,
 " THOMAS P. DUDLEY,
 " GABRIEL CONKLIN,
 " CHARLES POLKENHORN,
 " GILBERT BEEBE,
 Br'n. JAMES W. ALLEN,
 " WM. SELLMAN,
 " JOSEPH PEREGOY,
 " EDWARD NORWOOD,
 " NATHAN S. WHITE,
 " JAMES M. DAWSON,
 " JOHN H. WORTHINGTON,
 " JOHN DE VOE,
 " SAMUEL SHAWL,
 " BAZEL KELLEY,
 " DAVID LOWE,
 " LEWIS R. COLE,
 " JOHN GRIFFITHS
 " LUKE ENSOR,
 " EDWARD GRICE,
 " JAMES L. PEARSE,
 " ABEL ALDERSON,
 " JAMES HARRISON,
 " HEROD CHOAT,
 " CLEMENT T. COOTE,
 " JOHN ENSOR,

4. On motion *resolved*, That all our proceedings be done unanimously.

5. Received letters approving of our views, from the church of Old Seneca, the church of Welch-Tract Del.—the Church called Mount Zion, in Hampshire Co. Va.—and the Church of Mount Hope, in Chester Co. Pa.

6. *Resolved*, That we advise our Brethren, generally of the Old School, who may be disposed of address communications, to any future meeting, which has at this time been, or may hereafter be called, expressing their accordance with us, in the stand we have taken relative to the schemes of the day, as declared in the Address we have formerly published, whether these communications be addressed by individuals, by several brethren uniting or by churches as such, that we rejoice to hear from them, by letter when they cannot attend personally, that they stand fast with us, striving together for the faith and order of the Gospel of our Lord and Saviour Jesus Christ. But, Dear Brethren, permit us to request, that in addressing any such meeting you will avoid those forms used in your letters to Associations, such as appointing Messengers to sit with us in council &c. for we disclaim being an Association of churches or an organized body of any kind; We simply meet as Brethren of one faith, one order and one heart, those brethren who are thus with us, are *one with us* when we meet; others cannot be invited to a seat with us though sent by churches.

7. Appointed a committee consisting of Brn. Barton, Trott, and Wilson, to prepare an Address.

8. *Resolved*, That we recommend another meeting of the Baptist of the Old School, to be held with the Ebenezer Baptist church in the City of Baltimore, on the Monday after the 3d Lord's day in May 1835, to commence at 10 o'clock A. M. and that Brother Barton, preach the introductory sermon, and in case of failure Brother Trott.

9. *Resolved*, That Brother Beebe, be requested to publish the proceedings of this meeting, in the Signs of the Times.

The following Address reported by the committee, was adopted, after which our meeting was closed with prayer and praise.

Concluding Address.

The Elders and Brethren, convened at Black Rock, to the Old School Baptist throughout the United States, send christian salutation.

DEAR BRETHREN :—We have pursuant to ap-

pointment again met, through the kind providence of God, and our hearts have been warmed and our spirits cheered by communications both written and verbal from various parts of our beloved country, in relation to God's Zion. With regard to our views of Gospel faith and order as expressed in a former address we still stand fast with increased encouragement and zeal, believing that the various institutions of men, dubbed with the appellation *benevolent*, and which are the order of the day, will, if not checked, result in any thing other than the real peace and prosperity of Zion. We should profit from the history of past ages, and guard against Priest-craft or the corruptions of that order of men wishing to be distinguished as the CLERGY; which order now weild all the machinery, and have a governing influence over all the funds and movements of the various institutions of the day. As they are in a great measure irresponsible, in the appointing of their Agents, and in the expenditure of the vast sums of money collected from a liberal but misguided public, it requires but little knowledge of human nature to divine the consequence. It lays a strong temptation for speculation, and will in the hands of selfish men become a political engine to subvert our civil rights, and the dearer rights of conscience. As the church of Christ is merely an administrative body entrusted alone with the application of the laws of her King, it is an arrogant assumption of power to set up any standard of religious action or test of religious obedience not sanctioned by his word; she has not the authority in herself to enact rules for the government or direction of Zion's children, much less, can she delegate this power to others. Has it, Brethren, come to this that our Lord will not or cannot accomplish the purposes of his grace without his people's exerting all their powers to obtain money? Is it so, that there is a necessity for those whom he has called into the gospel ministry, to leave the preaching of the word and the care of the churches over which they have been made *overseers*, to ravage the country and in the language of the horse leech's daughters to cry *give, give*, without ever being satisfied? Could not He who once turned water into wine prevent the necessity of this perversion of the ministerial office, and at the same time provide at once the means, pretendedly so necessary for accomplishing his pur-

pose, by transmuting the native granite of our mountains into gold?

Beloved Brethren, may we ever be kept from imbibing notions so reproachful of the God of our salvation, as these which suspend the *purpose* of God the efficacy of a Saviour's blood and the regenerating power of the Holy Ghost, in relation to a great proportion of the human family, upon money, the love of which is the *root of all evil*.

Brethren while we rejoice in the glorious truth that *salvation is of the Lord*, may it be manifested by our lives that we are under the influence of that grace which teacheth that *denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world*.

THOMAS POTEET, *Ch'mn.*

WILLIAM WILSON, *Clerk.*

ELDER JOHN HEALY, AGAIN.

We have had an interview with Brother Healy, during the recent session of the Baltimore Association, and on examination we find that we were mistaken in saying that he *did call on several printers in the city of Baltimore*; the fact being that certain Brethren of the Black Rock Meeting wishing to see the arrangement for the printing of the Address concluded before they left the neighborhood, called on B'r. Healy, and finding that he had not engaged the printing, took from him the names of certain printers, and with his leave called on them and finding that their charges for printing the Address &c. would exceed the funds contributed, returned and proposed to him as the appointed Agent for superintending the printing, to commit the manuscript to us to publish in the 'Signs,' and to pay us for printing a certain number of extra copies, to which he agreed.

Second. In saying that "Elder John Healy was one of two Brethren who indited and wrote every syllable of the said Address known as the Black Rock Address," we wish to be understood as meaning that the only additions and alterations made in the manuscript as prepared by

one Brother, were proposed and made at the suggestion of Elder Healey.

Third. For the gratification of Elder H. we herewith publish the paper read by him to the committee; but which in consequence of a preference to the prepared address published was not adopted.

The paper is as follows :

"Forasmuch as many have taken in hand to set forth the Gospel of Christ, both by preaching and writing—we as the professed ministers of Christ, of the primitive Baptist order, beholding with extreme regret, many transgressors who abide not in the doctrine of Christ, and therefore are not of God! It becomes a duty, if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bideth him God speed is partaker of his evil deeds, 2d John ix, 10, 11. Dearly Beloved, as ministers of the New Testament, and watchmen upon the walls of Jerusalem, we do not wish to hold our peace day or night, but speak the truth as it is in Jesus and speak it in love, and taking Christ for our example, who came to save the lost! this sentiment we embrace as a solemn truth. Now if men are not lost in toto, and the carnal mind enmity to God, no Christ is wanted to make reconciliation for iniquity—therefore to the Elect of God whom false prophets if possible attempt to seduce, we say,

1. *Resolved*, That it is with emotion and sorrow we view the entire depravity of the whole human family; and that the blessed God has given the revelation of his mind plainly to that effect, by recording it in Gen. vi, 5, and Psalms xiv, also lviii.

2. *Resolved*, That we bow with gratitude before our Heavenly Father in thanksgiving, for the unspeakable gifts of Jesus Christ, to save his people from their sins! believing at the same time, that none ever did, or ever will come to Christ except they have learned of the Father; by which we

understand they are born from above, and adopted, and thus fitted for glory and are brethren of Christ.

3. *Resolved*, That it is the bounden duty of the Ministers of the New Testament, to cry aloud and spare not, in describing the helpless condition of sinners as the only legitimate mode which God has appointed on their part to convince sinners of their need of a Saviour.

4. *Resolved*, That it is inconsistent with the Gospel to intimate or assert to sinners that they can of their own power regenerate themselves, or make themselves new creatures by repentance or faith when they choose, and that we have no fellowship with those preachers who preach this Anti-christian doctrine, it being a denial of Almighty power and influence, consequently destructive to souls and contrary to Divine Revelation.

5. *Resolved*, That as a criterion, we will take the word of our Lord Jesus Christ, in the Old and New Testament, by which we expect to be judged at the last day; and we will do our utmost in the distribution of his written word, and publish unadulterated its pure contents expecting the presence of him who said "Lo, I am with you always even to the end of the world!"

I am your fellow laborer in the Vineyard of Christ.

JOHN HEALEY.

Fourth. We hereby publish to the world that Elder John Healy, wishes no longer to be identified with the Old School Brethren who composed the Black Rock meeting; and that his name is therefore released from that Address and that as Old School Brethren we no longer recognize him as one of us in the stand we have taken against the corruption of the times,

A SPECIMEN OF ELDER CHRISTMAS EVANS, THE WELCH PREACHER.

1 Timothy iii, 16, And without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen

of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Paul sent two letters unto Timotheus who was a young minister, to instruct him how he ought to conduct himself in the house of God, which is the church of God, the ground & pillar of the truth. The church of God, or the congregation of God, which are called by him, through his word and Spirit to be a house for him, where he lives; is known and worshiped; is confided in, respectfully feared, and looked to. The church is the foundation or standing place of the truth, as a candlestick holds the candle, or the stand of a light house holds forth the light to direct the mariner to avoid the destructive rocks. It is also a pillar, not to bear weight, but like the monument of Picton, and the Marquis of Anglesea, in Wales, there is upon these pillars a writing in several languages, specifying the deeds of valor they accomplished for their country's good. Every gospel church is a monumental pillar, and upon it is written in letters which cannot be erased, that God has appeared in the flesh, that he was born in Bethlehem, in the land of Judea, in the year four thousand and four—and that the devil, sin, and the world could not withstand him, and that he died on a tree with its foot in the ground of Calvary—and that on that tree he satisfied justice, honored the law, cast out the prince of this world, redeemed wretched and lost men, made the two offended parties one, through his own precious blood—and that he was buried, raised from the dead, and taken up into glory.

I. The important subject confirmed in the text—that *God appeared in the flesh*—Paul here becomes bold, as if he had said, let men say what they will concerning the mysteries of heathenism, in the idol temples of the world; great, without controversy, great, high, and true is the unrivalled, wonderful thing of Godliness; viz: that God had appeared in the flesh; which doctrine brings God to men, and men to peace with and enjoyment of God; and makes men like unto God.

1. The word *mystery* is sometimes used in the Bible to denote the substance of the type. "The mystery of the seven stars which thou hast seen in my right hand," or the substance of them John, is, the angels of the seven churches. I hold them, John, in my right hand, though a short nail has been through it on Calvary! but a

very suitable place to hold the star of heaven, is the hole made by the iron nail.

2. The word *mystery* sometimes, denotes small things, like the eggs of the crocodile, and a large beast is hatched from them. The mystery of iniquity does work, says Paul. What mystery, Paul, does work in thy age? Is it not the anti-christian mystery? Eggs are already lain in the nest, and the great scarlet coloured beast will come from them, and the woman drunken with the blood of the saints and the martyrs of Jesus.

3. The word *mystery* sometimes signifies a stupendous plan of so many thousand wheels, & these having once appeared like the iron links which compose Menai bridge, which one day, were very unlikely, in the eyes of the universe, to ever become chains; but they were joined together, and they were drawn by the power of the crane up to the top of the huge pillars. The King's carriages even to this day, go over the bridge, and the farmer's cart, and the tinker's little mule. The blessed God has formed the stupendous plan of redemption from the curse, sin, and death; and some of the wheels of this supreme plan have been seen from Eden, where it was signified that a scheme to bruise the serpent's head had been devised; but they were like a wheel here and a wheel there, not being joined together, to make one great engine or machine to blow all before it, and to thrash the whole dust; but in the days when the seventh angel shall sound, the mystery of God shall be finished. In the beginning of the Millenium, God will have drawn all the wheels, will have joined all the links which have been made through the ages of the world, with the mighty crane of this authority to the tops of the high columns; "Then shall the mountain of the Lord's house, be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

4. But here by the word *mystery*, I understand in the text, that it is something high, strange, & marvellous to be considered, namely, the incarnation of Christ, the wonder of angels, the life of men, and the terror of hell. God was the word that was made flesh. Every thing that proves proper deity is applied to him. The following things have been placed as a line of distinction between the created nature and the uncreated.—

1. Divine titles, "the name of the Lord thy

God." 2. Divine attributes ; immortal, eternal, omnipotent and omniscient. 3. Divine acts ; creating, supporting, and redeeming world.

These, says Paul, prove the deity of the Father ; why not prove the deity of the Son, when they are applied to him ? He is called Jehovah, the Almighty. Rev. i, 8, " He is the Alpha and the Omega—My Father worketh hitherto, and I work." I am as good a workman as my Father, for we are one.

5. In the incarnation of Christ, a foundation was laid for the actual redemption of the church from sin, and from the bondage of Satan, and the prison of the grave." " Forasmuch then as the children are partakers of flesh and blood, He also himself took part of the same ; that through death he might destroy him that had the power of death, that is the devil.

The divine scheme to destroy Satan, and to abolish his authority, was through the same means as he had climbed to the government ; the power of death upon man was the strength of his kingdom. The language of the Divine plan to Satan was—Behold, thou adversary of man shalt be destroyed, I will bruise thy head, but not with the great hammer of mine eternal power—I will take the hammer that is in thy hands, yea, the iron hammer of the whole earth, with which thou hast bruised the heads of all the nations of the world, until they were cast from the stage of life into the dark abyss. Devil, says the language of Messiah, I will come out against thee, O, strong one—we shall meet in the vicinity of Gethsemane and Calvary ; there shalt thou know that my mortal feet under the hard nails, shall be like the refined brass bruising thy head, and my mortal hands nailed to the tree, shall rule over thee ; then shalt thou and all hell know concerning the weight of the mortal hand of the God that appeared in the flesh ; and with the same mortal hand I will open a door of hope for the sons of men.

II. The notice that was taken of this marvelous visitor and traveler, God in the flesh. The heavenly world performed three deeds towards him—He was justified in the Spirit—seen of angels—and was received up into glory. A spirit descended upon our world to preach him unto the Gentiles, and to believe on him in the world.—Christ was justified in the two following respects :

1. On the morning of the third day Christ

was justified ; and the Holy Spirit was the administrator of the justification. Christ was arrested for the debt of his people ; he stood in their law-place and said, " Let these go their way." He paid down his blood according to the stipulation of eternal covenant ; it was received as such, so that it is a seal upon the covenant, & has made the salvation of the people he represented a matter of law that is irreversible. The Father sent down the Holy Spirit on the morning of the third day to free the surety in the name of all his seed, for whom he was delivered, and now was risen for their justification thro' faith, which was secured in his justification.

2. Christ was also justified in his resurrection, from all the accusations which men alleged against him, by saying that it was blasphemy he did, by forgiving sin, and by holding forth divinity equal with the Father, declaring that " they were one." The third day was appointed to be the day of appeal when the controversy was to be decided, whether he was the Son of God with power, or some vain deceiver ? He frequently appealed to the third day to decide the question.—" Destroy the temple and in three days I will raise it up." His enemies also agreed upon the third day to be an appeal to clear them from being guilty of murdering the innocent ; but, that they crucified a blasphemer, for which reason they applied to Pilate for soldiers to guard the sepulchre until the morning of the third day, for they remembered that this deceiver had said that he would rise on the third day. Undoubtedly if they had found Christ in the grave on that morning, they would have raised His body, and would have carried it through the streets of Jerusalem, where he was a little before alive, and being scourged, exclaiming with hellish triumph :—" Here is the body of the deceiver, he could not rise."—But Christ had cleared the grave before they had turned in their beds that morning.—The soldiers came into the city, it is probable about 9 o'clock, and went to the leaders who had employed them. The leaders by seeing them, without doubt recognized them, and said, " Here is the watch ; what terror is apparent in their countenances !" They said unto the watch, it is probable, come into the room. We adjure you to speak the truth—You need not swear us, there is terror yet in our hearts. The leaders said unto them, behold, how was it at the sepulchre ? speak the truth ; did his disciples com^o

hither to take him away?—They! no, by no means, and if they had come it would have fared hard with them by our spears—Behold, how was it? We were upon the watch, but with the break of day, there was an earthquake as it was on the Friday afternoon when he died on Calvary, until we fell from our feet to the ground.—We lifted up our heads to look up on the grave and lo! an angel, in white raiment, and his eyes like lightning in his head, which, as to their penetration, could have driven away the most numerous armies ever commanded by Cæsar, and caused them to turn their backs in one instant—we were obliged not to look upon him, but we lifted our heads to have a second view of the grave; and behold he came forth by the angel that sat upon the stone, clothed in such victorious majesty, that the earth never before saw the like sight; yes: his appearance was like the Son of God. And what became of the angel? O! there came many of them to the place in white raiment—and one very amiable, like a young man; he went into the grave and sat where the head of Jesus was, and in an instant there was an angel of youthful aspect, like him; sitting where the feet of Jesus were, as upon both the extremities of the mercy seat. Did the angels say nothing to you? Only they looked upon us with eyes like burning lightning. Did you not see the women? Yes, they came to the grave, but he had risen previous to their arrival there, and the grave was wide-open. And were the angels conversing with the woman? They were, as if they belonged to the same family, and had ever been acquainted with each other. Do you remember any of the conversation? We do: Be not ye afraid! but let the Pharisees and hell be afraid this day: you seek Jesus, he is risen some time ago, and is perfectly well forever, and goes before you to Galilee. One angel also said in our hearing, come and see the place where the Lord lay, he is not here, but is risen. And another angel came unto one by the name of Mary; and asked her, saying, Woman why weepest thou, when thy Lord is risen and is so near thee; let the enemies weep to-day. What did she say? They have taken away my Lord, and I know not where they have laid him. He, as if he should say, take thy Lord away? no, by no means; but he has carried away captive all his enemies this morning.—Another angel said, Woman, why weepest thou? What did she say?

Sir, if you have borne him hence, tell me where thou hast laid him, and I will take him away. O love! it will do any thing for the Son of God. Most probably, this feeble woman would have attempted to carry his body all the way to Galilee to her relations, to be respectfully interred. Jesus himself it was, that talked with her in a strange voice, but, like Joseph, he could no longer contain himself, but said in his natural voice, MARY! She knew him, and said, Rabboni; and she offered to embrace his feet. Jesus saith unto her touch me not to-day; I shall not want my feet washed any more; they are sufficiently white. This day is the day for dividing the spoil. The day of *appeal* has turned in my favor. Go and declare it to my disciples.

The Pharisees fairly lost the day of *appeal*. All hell was confounded; yet money was given to the soldiers to propagate a lie, and upon that lie the kingdom of Satan hangs until this day.

2. He was seen of angels the inhabitants of the upper world. They acknowledged him their Lord, in the form of a servant upon the earth.—

1. They declared his birth to the shepherds.— They sang the hymn of his birth day over the fields of Bethlehem. 2. They ministered unto him in his triumph over Satan in the wilderness.

3. An angel supported his head in Gethsemane. In the commencement of the storm, the rains, and the winter, that were to be on Calvary, that one was called home, for the weather was too stormy for any of them to be out at the cross—of the people there was not one with him; but His own arm reflected him the victory. Three days' storm lasted; on the morning of the third day, the rains had passed, and the winter had gone by, and the tree of life was blossoming out of Joseph's new sepulchre—the birds were singing, and the voice of the turtle of the gospel about the sepulchre, implying an everlasting summer. The weather was now sufficiently fair for angels to come down and visit the grave in white raiment. Their raiment was a sign of his victory, and that he has left his shroud in the grave. 4. He was received up into glory. 1. The place where he was received is the right hand of the Father.—

2. The manner in which he was received, with twenty thousand angelic chariots. 3. That which he enjoys there is honor and glory forever.

4. He was preached to the Gentiles as well as to the Jews. 1. According to the commandment of the eternal God himself—the highest authority. 2. He was preached Emanuel, God and man—perfect in his offering as a priest—infallible in his doctrine as a Prophet—and just and

wise as a King. 3. He was preached fully, and as the only Savior. "There is no other name under heaven, given among men, whereby we must be saved." 4. He was believed on in the world.—Through the conviction of the Holy Spirit multitudes believed. 1. The truth of the testimony concerning him—and 2. They trusted in his power and merits, and his faithfulness to save from everlasting death. They presented their souls to be kept and preserved with confidence in his power and faithfulness. These two things I should think belong to the essence of faith.—This faith purifies the heart and conquers the world.

TO OUR SUBSCRIBERS.

Our Subscribers are entitled to an apology for the detention of their papers. Although our printer had struck off the last (11th.) number on the 4th. inst. yet in consequence of our having been detained at the south one week longer than we had expected, and having to attend the Warwick Association and our *old-school* meeting at this place since our return, and from a variety of other circumstances beyond our control, we have not been able until now to mail them. We will endeavor hereafter to redeem the time.

RECEIPTS.—J. B. Rettenhouse, N. J. \$1.
 Robert Denison Pa. 1\$. Mrs. Maria McClain Va. \$1. Rich'd. Boring Md. \$4.
 Wm. Sellman Md. \$4. C. T. Coote D. C. \$1.
 Chas. Booth Pa. \$1. P. L. Cooper, Del. \$1. Thomas Montanye Pa. \$1. Eld. H. Louthan Va. \$3. N. S. White Va. \$1.
 L. E. James Va. \$1. Eld. T. Barton Pa. \$2 50. J. H. Worthington Md. \$1. Eld. Eli Scott Md. \$10. J. Adams Del. 1\$. Eld. S. W. Woolford Md. 4\$. Robt. Adair Del. \$1. Eld. W. K. Rodinson Del. \$1. P. Marshall Esq. Md. \$1. Mr. Sutton Pa. \$1.
 Eld. S. Trott, Va. \$5. Alpheus Calvert N. J. \$3. J. B. Preston Baltimore \$1. Wm. A. Murex Va. \$10. Hugh Armstrong II. \$5. Eld. S. Gard Ohio \$5. Elder Daniel James Va. \$5. Wm. Costings Va. \$2. N. Carey N. Y. \$1. George Sackett Ms. \$3. Eld. N. Atwood Ct. \$4. Senator Blacklee Ct. \$1. John Lain Owego N. Y. \$1. John Roscein N. Y. \$1. G. Van Duzer, N. J. \$2. Eld. Hez. West Pa. \$5. Henry Rowland Pa. \$6. B. C. Lewis \$1. John McCrae, 1\$. J. Mills Mo. 5\$. Thomas Faulkner \$2. N. Rockwell \$1.

NEW AGENTS.

Elder H. Cool, *Hampshier Co. Va.*
 " Pernel T. Outten, *Modestitown, Acc'k. Va.*
 " Eli Gitchel, *Mainsb'gh, Tioga Co. Pa.*
 " Martin Salman, *Lewis Co. N.Y.*
 " A Worden, *Liberty, Sullivan Co. N.Y.*
 " P. Hartwell, *North Berwick, York Co. Me.*
 Eli Barker, *Ohio.*

DIED

At Tymochty O. on the 7th. day of May last after a short but severe conflict with the quick consumption which the Lord enabled him to bear with great resignation, our beloved brother and Agent *Silas Hulse*, [formerly of this County] He was taken home, we are informed in the full triumphs of faith, having numbered about 33 years.

At Pleasant Valley Dutchess Co. on the 15th. of April *John J.* son of Brother *Titus Bishop*, aged 4 years, 2 weeks, and 4 days.

POETRY.

For the Signs of the Times.

- 1 What makes mistaken men afraid,
Of Sovereign grace to preach;
The reason is if truth be said,
Because, they are so rich.
- 2 Why so offensive in their eyes,
Doth God's election seem?
Because, they think themselves so wise,
That they have chosen him.
- 3 Of perseverance why so loth
Are some to speak or hear;
Because, as masters over slownth,
They vow to persevere.
- 4 Whence is imputed righteousness,
A point so little known;
Because, men think they all possess,
Some righteousness their own.
- 5 Not so the needy helpless soul,
Presents his humble prayer;
He looks to him who works the world,
And seeks his treasure there.
- 6 His language is, let me my God,
On Sovereign grace rely;
And own 'tis free because bestowed,
On one so vile as I.
- 7 Election 'tis a word divine,
For Lord I plainly see;
Had not thy choice preceded mine,
I ne'er had chosen thee.
- 8 For persevering strength I've none,
But would on this depend;
That Jesus having lov'd his own,
He lov'd them to the end.
- 9 Empty and bare I'd come to the,
For righteousness divine;
Oh may thy matchless merits be,
By imputation mine.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 14.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. JULY 2. 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

COMMUNICATION FROM THE EBENEZER
BAPTIST CHURCH, LOUDOUN COUNTY,
VIRGINIA.

BROTHER BEEBE:—We are fully aware of the uninteresting nature of local, church difficulties to most Brethren, at a distance from the scene of difficulty; and we would, on this account, have willingly avoided intruding upon your readers, the detail we are about to make, were we not from circumstances imperiously called upon to state our case, for the information of many who are readers of the Signs. And we feel justified in requesting a place in your paper, [the only periodical we would employ,] form the fact that our difficulties have been noticed in the communications of others, without receiving a full explanation; and that false colourings thereof have been published in other periodicals, interspersed with which the 'Signs' circulated.

Indeed we think it will be found that most of the difficulties, which those churches that are on the Old Foundation, have to encounter with, arise from attempts to lead or drive them off from their standing, and to introduce New School preachers, and New School notions among them. A faithful explanation of such difficulties, therefore when not too tedious we think comport with the plan of your paper, as it is but an illustration of the arts intrigues, and spite of the *man of sin* in his varied

guises. And whilst the little bands of suffering disciples, that are scattered around among the mass of opposers of the truth, esteem it a privilege, to have a medium through which, they can communicate a statement of their several difficulties to those, who they think will sympathize with them; let us not be unwilling to listen to their tales of woe, nor to *weep with those* that weep. In fact a faithful delineation of the *signs of the times* at this day, must portray many dark scenes, many little scattered groups of oppressed and tried disciples. Hence although we approve of much in our Brother Louthan's Letter in the 11th No. Vol. 2d. of the Signs, yet we think he carried his remarks too far, perhaps unintentionally made too great a sweep.

We therefore venture the following statement for your insertion in the Signs,

To the Brethren of the Katocton and corresponding Associations.

BELoved BRETHREN:—Although much has been said, written, and published among you, calculated to mislead your minds concerning our difficulties, we had intended not to publish any thing ourselves on the subject, and should still have persisted in that intention, but for certain circumstances more recently transpired.

1st. It appears that those persons, who, as we trust, we shall clearly show, have been properly, and in the strictest sense, excluded from our fellowship; are flattering themselves that they are to be considered as a *minority separated* from the church; they appear to be so respected by several preachers, and many others, and according-

ly appointments have been made for preaching for them. We are thus pained with seeing the discipline of the church in a measure trampled under foot, by those whom we have respected as Brethren, and of seeing that exclusion which we were under the necessity of exercising, and which we would rejoice to see have its designed salutary effect in bringing those individuals to a proper sense of their improper conduct, counteracted, by the intermeddling of those, who according to their profession, ought to be *jealous for the Lord God of Hosts*, and for the honor of his cause.

2d. The lot on which our Meeting House stands, together with the burying ground, was bequeathed to the Baptists for these purposes, fifty odd years ago, & have since that time been so occupied. The old house built on the lot, was for a number of years occupied by the Baptists, then residing in the neighborhood, as a place of worship, they being considered a *branch* or *arm* of the old Ketchokton church. In the year 1804, (30 years since) these Br'n. were constituted into an independent church, under the pastoral care of Eld. Wm. Fristoe, and received into the Ketchokton Association. From that period to this she has been recognized by this Association as a regular Baptist church. A new meeting-house of stone was built on this lot in the year 1802, and enlarged in the year 1822.— Since the exclusion of these persons, or rather since their first dissenting from the church, they have denied the validity of the right by which this lot is held, and since their exclusion, Dr. E. B. Grady, one of the excluded, and a descendent of the Testator, and Mr. John Butcher, another descendent, have applied to a Mr. Butcher, who lives in the western part of this State, a surviving son of the Testator, and by such representations as they have made, induced him to execute unto them, a Deed in Trust, for the Baptists, to our House and lot, granting to these two persons the ex-

clusive right deciding who may, and who may not as Baptist, occupy the house.— Since obtaining this Deed they have demanded the key of the house, and have talked of allowing us to occupy the house one part of the time, and those who have been excluded from us the other part.— Many persons have been induced from misrepresentation of the proper state of things, and from representations given of this *accommodating* offer, to consider us as obstinate in not giving up our right to the house, and not consenting to occupy it as *tenants at will*, conjointly with those excluded persons, as fellow Baptists; that is, so long as those two gentlemen may allow us the privilege. Whether we ought thus to consider these persons as Baptists and thus treat with contempt our own act of discipline, exercised, we believe, in obedience to the word of God, our Brethren may judge after hearing our *statement of facts*.

After the death of our beloved Pastor, Elder Francis Moore, we at our meeting in April 1831, went into the election of a pastor, & decided on calling Eld. J. H. Jones, Doctor Grady only objecting, and his objection was withdrawn on finding himself alone. Eld. Jones, owing to other engagements did not accept the call, but introduced to the brother waiting on him, Elder Charles Polkinhorn. On an invitation given, Brother Polkinhorn visited us in June, and received the unanimous call of the church to become our Pastor, which call he in July declared his acceptance of.

In the course of the year Brother Polkinhorn had occasionally to disappoint us; owing to the great distance of his residence from us, sickness in his family, his own ill health &c. Knowing these disappointments to be purely providential, the most of the church were disposed cheerfully to acquiesce in them.

In the Spring of 1832 Doct. E. B. Grady complaining of a want of preaching, owing to the disappointments we had oc-

asionally been subjected to, proposed to several of the Brn. individually, to have a special meeting got up for the purpose of calling Elders George, and Baker, one or both of them, to preach for us; observing to some of them, that he thought Elder G. could be obtained to preach for us once a month, on a week day, and Elder Baker one Lord's day in the month, and that if as the people said, Elder B. was not strictly sound, Eld. George was; and the preaching of the one would counteract the errors of the other. But the Brethren being well pleased with Brother Polkinhorn, could not consent to other preachers being called over his head. And indeed they objected to the Brethren named on other accounts. Dr. Grady therefore desisted for that time, from further pressing the subject. Several of the Brethren however thought they discovered in this affair a disposition and design to introduce among us, the advocates of the *new order* of things among the Baptists. We will not say that there was a wish to get thorough going *New School* preachers among us; but such as would save appearances, and take away the *reproach from among men*, by appearing to lean to the popular side; and this the preachers named, showed a disposition to do by their attempt to sustain the course of Broaddus, and which constituted in the minds of our Brethren, a material objection to them. We were therefore put on our guard against similar attempts; and when Bro. Polkinhorn afterwards spake to some of the Brethren of his thoughts of resigning his pastoral care, owing to the difficulties in the way of his attending as regularly as he could wish, they entreated him to continue on, until such time as there was an opportunity for obtaining another preacher, with whom the church would be suited. To this he consented.

When up at our meeting in Jan'y 1833, Brother Polkinhorn again mentioned to the Brethren his wish to decline serving

us, and recommended to us Eld. S. Trott, of Delaware, as a preacher with whom he thought we would be suited; and spake of its being in contemplation by some of the chh's. in Fairfax, to invite him to remove into Va. to take the pastoral care of them. He was requested to write to Eld. Trott, and invite him to come on, and visit us. Brother Polkinhorn did so, but owing as we have since learned, to his letter being mis-sent, Eld. Trott did not receive it until after he had received a letter from Eld. Gilmore, advising him not to come on beforehand, as the churches in Fairfax would send him on a call forthwith; and his coming on a visit first, would delay his removal longer than was desirable.

Elder Gilmore had an appointment by invitation at Ebenezer on the Friday before the first Lord's day in February on his way to Upperville. After meeting, the conversation took place in the yard relative to Elder Trott, as Elder Gilmore has related it, in his letter addressed to Elder Trott, published in the Signs. (Vol. I. No. 22.) and a called meeting was agreed on for the next Wednesday, and he invited to attend. As our called meeting on the Wednesday after the first Lord's day in February, has been noticed, and the proceedings correctly given by Elder Gilmore in his published letter above referred to, it will not be necessary to give a general detail. We will just say now, that Dr. Grady having objected to a proposition, made by one of the Brethren, to unite with the Frying-pan and Mount Pleasant churches in sending on a call to Elder Trott, upon the recommendations received, and also objected to its being acted upon at that meeting, as it was not our regular meeting; The proposition to unite in calling was dropped, and a proposition made to conclude the meeting.— Dr. Grady then observed, "I will tell you, Brethren, what we can do, we can invite him to commence preaching for us when he commences preaching for the churches

below" &c.; as the invitation has been once and again published in the Signs. And at the Doctor's motion Elder Gilmore was requested to write this invitation and send it on to Eld. Trott in behalf of this church. Although we considered Dr. Grady to be inclining to the popular side in religion, we had ever considered him to be a man of candor, and in his entire voluntary proposition to send on this formal and specific invitation to Elder Trott,—we had not the most distant idea that it was that species of intrigue, which the then minority in their letter to Elder Trott represented it to be. Neither can we now persuade ourselves that the proposition, at the time, was not made in sincerity. Every thing indicated this to be the case; it was so received by the Brethren, and acted on in *good faith*; the church generally preferring the plan of this proposition, to that, of calling Eld. Trott without having heard him for ourselves.

Our Brethren may judge of our surprise, when after Eld. George had visited Ebenezer and preached, early in March, Dr. Grady came round to us, from house to house, trying to persuade us to unite, forthwith, in calling Elder George to the pastoral care of the church. When some of the Brethren suggested to the Dr., that it would not be using Eld. Trott well, to call another preacher without waiting to hear him, after having sent on to him the special invitation, we had; he replied that we had better do it immediately, as he thought it would not hurt Elder Trott's feelings so much to call Elder George before he came on, as afterwards. He was however informed by some, that they would consent to call no man until they had heard Elder Trott, if he came on as was expected.

Elder George we understand has denied having given his consent to accept a call from this church if it should be given. Of this we do not know, or pretend to judge. We know that Dr. Grady told several of

the Brethren, that Elder George could be now had, or that he would come if he were called, and referred to a conversation he had with him on the subject. The difficulty is between the two, not with us. Neither do we know how Dr. Grady after proposing the invitation in the very words in which it was given, was induced so to turn against his own proposition, and contrary to principles of common honesty. At our regular meeting in March, Brother Polkinhorn being present, Dr. Grady, leaving Elder G. out of the question, required of him a definite answer whether he would continue to serve the church or not. After considerable conversation and the Doctor's saying he wished something to enter on the book relative to the subject, Brother Polkinhorn told him that he might make an entry that *he is willing to serve the church until they can get a preacher to suit them.* It stands thus entered in Dr. Grady's hand writing. We notice this subject, because it has been represented, that Brother Polkinhorn was herein induced to commit himself, and to give a pledge that he would continue the pastoral care of the church. Whereas what was entered on the book by his consent, was no more than he had before told the Brethren viz: That he would continue to serve us until we could be suited in another preacher. This pledge we say he redeemed.

At our regular meeting in April, 1833, Elder Trott agreeable to notice which he had sent on of his acceptance of our invitation, was with us, and preached several times to the general satisfaction of the Br'n.; even those who had wished him superseded acknowledged themselves pleased with his preaching.

He made, at our request, another appointment, to be with us on the first Saturday, and Lord's day in May. He again attended, and a general satisfaction was expressed as to his preaching; and no objection made to him personally considered. In the mean

time it was ascertained, that certain members were industriously engaged in making a party against him, to prevent his being called, without being able to bring any well grounded objection to it; not being willing to mention what we think was the true one, viz: that he was an Old School Baptist. Having failed to substitute Elder George, and not being able to make any objection stand from the manner the invitation and answer was published in the Signs, (of April 10th 1833) though they had said that according to that publication Elder Trott was put upon the church as a pastor; a simple reference however to Eld. Trott's answer, showed that he considered it in no such light, but that the church were still left, fully to the direction of providence, and to the conclusions of their own minds, whether he should become their pastor or not; and this confirmed by word, at the meeting on the first Saturday in May, when that thing was brought up. And indeed there was no additional strength given to the wording of the invitation in the printed copy, there was the part relative to pay left out. Their last resort was, to cling to Brother Polkinhorn, and to hold him as the pastor, and represented that an attempt was making to take away our pastor, although they had made two attempts as has been showed, to call Elder George over his head, without ever consulting him; and although it was known to be Brothor Polkinhorn's wish to resign, whenever he could see the church supplied with a pastor, such as the church would approve of. The Brethren we say seeing things going on thus, and concluding that at this rate we should become split all to pieces, and ultimately left without any preacher; unless it should be, that by some undue advantage; an advocate for the *new order* of things should be brought in; it was concluded to be most prudent to act decisively; and as no objection had been made to Elder Trott, as an individual, to go into an

election of him as our pastor, if a majority should be found still in favor of it. Accordingly a meeting of the church was appointed to be held at our regular time, the third Saturday in May, though we at that time expected no preaching, it being the time of the Baltimore Association. Understanding that Brother Polkinhorn was to be in Leesburgh, on his way to the Baltimore Association, on the Wednesday before our appointed meeting, and Brother Stringfellow having to be there, to attend Court, Brother Peugh concluded to accompany him, and for the two, to have a conference with Brother Polkinhorn, to know whether it was still his mind to resign and if so, to obtain from him a letter of resignation; that those who wished to throw confusion among us, and prevent the choice of Elder Trott, might not have as a handle, Elder Polkinhorn's still being our pastor. Our meeting being organized on the 3d Saturday in May, the Letter of resignation from Brother Polkinhorn was handed in and read. After much conversation on the subject of going into the choice of Eld. Trott as our Pastor, Dr. Grady observed, the only way to decide it, was to take the vote & submit it to the majority, or words to that effect, The vote was therefore proposed and taken; when it was found that there were sixteen votes for Eld. Trott as pastor, and four against him. Dr. Grady, who acted as Moderator, so far from thinking that there was any thing, like a tie as F. W. Luckett Esq. has represented it in his publication, evidently gave up the point at once, for immediately taking his hat without waiting for the meeting to be dismissed, said, "*I am in fellowship with all the Br'n. present, but I see I can be of no farther use to you, nor you to me. Farewell.*" Starting out, he got about half way to the door, and stopping, made some remarks relative to the house, intimating that the right of the church to it would be disputed, and then went off. Previous however to his start-

ing he threw down some papers on the table, which after he was gone, were examined, and found to contain the written expressions of the minds of four other of the female members, against choosing Eld Trott as our pastor, or in favor of continuing Eld. Polkinhorn. From which it appears, that had these been present, the vote would have stood 16 to 8. A number were present who did not vote on the question.

At our regular meeting in June, Brother Trott again attended having been particularly requested so to do. Previous to the meeting's commencing on Saturday, the Son of Dr. Grady handed to him a Letter. After preaching and the meeting being organized for business, one of the Brethren, in behalf of the church, informed Brother Trott, that we had chosen him as our pastor. He then stated that he had received a letter signed by ten of our members, in which they declare their dissent from the vote of the church, and their separating from it &c. and wished to read it, to us, which he did. He then requested us to reconsider the vote by which he had been thus chosen; and if, under present circumstances, we thought it advisable to take further time for consideration, or to recall the choice altogether, he wished us to do so. And that we might consult freely on the subject, he withdrew from the house.

After conversing on the subject, we by an unanimous vote, decided to persist in presenting to him the call, which had been previously voted. Br. Trott was then called in and informed of this decision. He observed to us, that as it was thus our wish, and as from the present state of things, and from the very face of that letter he could not see, that his declining to accept, could make our situation any better, or reconcile those disaffected members, to the church, he would accept the call; but with this understanding, that if at any time hereafter, there should be a prospect of the whole church being able to unite in the call of any preach-

er, he should not be considered as standing in the way, but as being ready to resign, on an intimation thereof being given to him.
(To be Continued in our next.)

Circular Letter.

The Warwick Baptist Association, convened with the Church at Hardeston, N. J. the second Wednesday in June 1834, according to previous appointment; to the several churches of which she is composed; Greeting.

BELOVED BRETHREN:—Having been permitted, under the smiles of a kind providence, to assemble again, and receive, as expressions of your mutual fellowship, the Letters sent by your Messengers; we in return address you by this our Epistle, wishing you grace, mercy and peace from God the Father, and from our Lord Jesus Christ. The *fellowship of the Saints*, we conceive to be a subject of importance, to them at all times, and especially at the present; we therefore present it for your consideration. By the term fellowship we understand agreement, union, harmony, communion, concord, friendship, ect.—where neither of those principles exist there can be no fellowship. First, we observe, the fellowship of the Saints is *in the Gospel*; Hence the Apostle declares to his Brethren, that in every prayer of his for them, he made request for their fellowship in the Gospel, Phillippians i, 4, and 5. Second, *the fellowship of the Saints* being in the Gospel, it is therefore, the fellowship of the Apostles. Hence we read, they continued steadfastly in the Apostles doctrine, fellowship ect. Acts ii, 42. They who thus continued, were those that gladly received his (the Apostle's) word; Second, those that were baptized, and Third, those that were added to the church. Here was then, a church of the Saints, which not only had the Apostles fellowship, but continued in it; and steadfastly too. Let us endeavor, Brethren, to follow the example of the ancient Baptist, in continuing steadfastly in the Apostles' faith and practice, doctrine and ordinances, and consequently their fel-

lowship. If the fellowship of the Apostles, is the Saint's, it necessarily follows that the fellowship of Jesus Christ, is their's. Hence it is written, "God is faithful by whom ye were called unto the *fellowship* of his Son Jesus Christ," 1st Cor. 1st. Ch. 9th verse. The fellowship of the Saints is also the "fellowship of the Spirit." See Phil. ii, 1. Because it is produced in them by the Spirit of adoption whereby they are led to cry Abba Father—the Spirit of God also bearing witness with their's, that they are born of God.

The Saints having the fellowship of the Apostles, of Jesus Christ, and the Spirit; the irresistible conclusion is, they cannot have fellowship with devils. Consequently the Apostle cautions his Breth'n against the sacrifices of the Gentiles (or heathens,) because, the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and he would not that they should have *fellowship* with devils; and as fellowship implies, a participation or partaking; the Apostle adds: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of Devils," 1st Cor. x, 20, 21.—Again, the Saints are not to have fellowship with unrighteousness, for all unrighteousness is sin," and they are righteous, because, Christ has been made unto them, wisdom and righteousness &c. Hence the Apostle charges them; "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? Neither are they to have communion (or fellowship) with *darkness*, for they are *light* in the Lord, and the Apostle enquires; "What communion hath *light* with *darkness*." The Saints are to have no concord (fellowship) with Belial, for they are Christ's. Hence the apostle enquires, "What concord hath Christ with Belial?" They are to have no part (fellowship) with an Infidel, for they are believers in Christ, "And what part

hath he that believeth with an Infidel?" Neither any agreement (fellowship) with Idols, for they are the temple of God; "And what agreement hath the temple of God with Idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will I be their God, and they shall be my people," 2d Cor. Chap. vi, verses 14, 15, 16. The Saints are to have no fellowship, with the *unfruitful works of darkness*; for although they "Were sometime darkness, yet, being now light in the Lord, they are to walk as children of the light; proving what is acceptable unto the Lord; having no *fellowship* with the unfruitful works of darkness, but rather reproving them," Eph. v, 8—10—11. The works of darkness are the works of the flesh; and all flesh having corrupted his way on the earth, "darkness has covered the earth, and gross darkness the people; so that their works, are works of darkness.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. v, 19, 20, 21. The above catalogue of the works of the flesh, (or of darkness,) as presented by the Apostle, the Saints are to have no fellowship with; for he adds, "They that are Christ's have crucified the flesh, with the affections and lusts." They are not to have fellowship with disorderly walkers: Hence the Apostle's admonition to the Thessalonians 2d Epistle, iii, 5. 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. Again; if any

man obey not our word by this Epistle, note that man, and have no company (or fellowship) with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a Brother," verse 14, 15.

The Saints are not to fellowship those who cause divisions and offences, contrary to the doctrine which they have learned. Hear Paul's directions on this subject to the Romans, xvi, 17, 18. Now I beseech you, Brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple.

Brethren, let us be careful that our conversation be as becometh the Gospel: that our walk be orderly and circumspect, as wise, and not as fools, taking the word of God as the rule of our practice, regarding at the same time, the injunction of the Apostle in reference to *those who do not obey their [the Apostle's] word, or walk after their traditions, who are consequently disorderly*—and while he thus enjoins on his Brethren a withdrawing of *fellowship* from those who are disorderly in *walk and practice*, he does not fail to set forth their duty towards those who were so in doctrine! knowing 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 unto fables." And again, "that after his departure, Grievous Wolves should enter in among the church, not sparing the flock, and even of themselves, men should arise, speaking perverse things, to draw away disciples after them: therefore he admonishes them (the Elders at Ephesus) to watch: he cautions them to take heed to themselves, and to all the flock, over the which, the Holy Ghost had made them

overseers, to feed the church of God which he had purchased with his own blood. He beseeches his Brethren at Rome, to mark and avoid [have no fellowship with] those that cause divisions *contrary to the doctrine* which they had learned. That *doctrine*, is the doctrine of the Father; "Jesus answered them and said, *my doctrine*, is not mine, but his (the Father's) that sent me," it is the doctrine of the Son, for "I and my Father are one." It is the doctrine of the Apostles, for they (the church) continued steadfastly in the Apostle's doctrine. It is unquestionably then, "sound doctrine," it embraces the purpose and grace of God given to his saints, in Christ Jesus before the world began, and their calling according to that purpose—the choice of God the Father, of his people in Christ Jesus, before the foundation of the world, that they should be holy & without blame before him in love—the predestination of them, to be conformed to the image of his Son, that he might be the first born among many Brn. and to the adoption of children by Jesus Christ, to himself—their justification freely by the grace of God through the redemption that is in Christ Jesus—their final deliverance from all their sufferings, and victory over all their enemies, "Through the blood of the Lamb and the word of their testimony," and their everlasting glorification with Christ their head and elder Brother.

In a word, Brethren, the doctrine of the Father, of the Son, of the Spirit, and of the Apostles; the "sound doctrine" which the church at Rome had learned, was, that salvation was of the Lord, and not of men—that it was of grace, and not of works—not by corruptible things, as silver and gold, but by the precious blood of Christ. Having learned this doctrine in the school of Christ, being taught of God by his Spirit, (for his children are all taught of the Lord) and by his word through his Apostles—the unavoidable consequence of a doctrine

or doctrines being preached among them, contrary to the doctrine of Jesus Christ, which they had learned; would be offences and divisions, the Apostle well knew, and how frequently he notices this subject in his Epistles to the different churches. The Galatians had a natural propensity to the observance of circumcision and ceremonies of the Law, as days and months, and times and years, so that he declares that he is afraid of them, and marvels that they are so soon removed from him that called them into the grace of Christ, unto another Gospel. Beside the propensity, they were troubled with some that *promulgated* that doctrine, & would pervert the Gospel of Christ. Paul had preached to them the *Gospel of Christ*, or salvation by grace and they had received it, and rejoiced in it; for they did run well, but now had been hindered—they had not marked and avoided those who preached, "That except they were circumcised and kept the Law of Moses they could not be saved. Consequently they were troubled, and bewitched, the Apostle would, that they who troubled them, were cut off; for said he, "Tho' we or an angel from Heaven, preach any other Gospel unto you, than that we have preached unto you, let him be accursed—mark him! avoid him! have no fellowship with him, lest with his good words & fair speeches he deceive the hearts of the simple, and thereby cause offences and divisions." Another reason why the Saints should not fellowship those who are disorderly in doctrine, and consequently cause offences and divisions; is given by the Apostle—they serve not our Lord Jesus Christ, but their own bellies: in doing this, like the Grievous Wolves, they spare not the flock, but in the language of the Prophet, they kill them that are fed, they eat the fat, and clothes themselves with the wool; by their fruits, they are to be known; not so much by their external appearance, for in part they resemble Sheep; but let the spirits be tried, saith the Apos-

tle, "for many false Prophets are gone out into the world." "If any man have not the Spirit of Christ he is none of his." Consequently he will not serve our Lord Jesus Christ, either in doctrine or practice; but his own interest, and worldly aggrandizement, by pursuing a worldly policy, and preaching a doctrine suited to the world and contrary to that which the Saints have learned. Let the churches of the Saints, take the admonitions and instructions of the Apostles; to beware of, mark and avoid them; let the *Elders* of the churches, over which the Holy Ghost hath made them overseers, not only "feed the flock;" but as faithful watchmen, as good Shepherds, under Christ "the chief Shepherd." Watch: watch for the Wolves in Sheeps clothing, who divide and scatter the sheep; watch for the thief who comes not, but to steal, to kill and destroy. Yea, watch in all things, according to Paul's charge to Timothy: so that, as Elders and Brethren, as ministers and Churches, we may be found, *observing all things whatsoever he (Christ) has commanded in his word; and rejecting all things not commanded in his word* in reference to doctrine and practice; as but the commandments, traditions, and inventions of men; remembering also, that the Lord our God, will take vengeance of those inventions, Psalms xcix, 8. May the Lord enable us Brethren, to walk in the light, [Christ] so as that we may "have fellowship, one with another." Thus evincing, that, "truly our fellowship is with the Father and with his Son Jesus Christ," John, 1st Epistle, i, 3—7.

While we are thus found, endeavoring to follow Christ according to his precepts and examples, we shall hardly expect to escape the lash of persecution, much less the tongue of slander; in order that we may know, *something at least, of the fellowship of his sufferings.*" We, (the Warwick Ass'n.) are charged with being "strenuously opposed to the practice of preaching the

Gospel to impenitent sinners ;” though it is said, we are “willing that it should be preached to the Elect in their hearing.”—We scarcely need to say, the charge is false. So far from being opposed to, we glory and rejoice in the preaching of the *Gospel of Christ*, at any time, in any place, and to whomsoever the Lord in his providence may bring together, and give a disposition to hear ; and our ministers are habitually in the *practice* of trying to preach it—we have never known them to refuse, although the hearers might have been one-half, two-thirds, three-fourths, or even all impenitent sinners. Neither can a solitary instance, either of Ministers or ch’hs, acting upon this principle, be produced among us. It is true, we are willing, yea, very desirous that the *Gospel of Christ* should be preached to the Elect, or the church, even in the hearing of the world ; but we are not desirous, nay, we are opposed to the practice of preaching *another Gospel, which is not another, but a perversion of the Gospel of Christ* ; either to saint or sinner. We are represented as being opposed to preaching the necessity of faith and repentance ; whereas we constantly affirm the necessity of repentance toward God, & faith toward our Lord Jesus Christ, in order to happiness here and hereafter. But we do not tell impenitent sinners, that they are penitent, and therefore the promises of the Gospel are for them—that they are mourners, therefore they shall be comforted—that they are weary and heavy laden, & therefore they shall find rest—that they are hungry and thirsting after righteousness, therefore they shall be filled. We do not tell them that they have eyes, ears, and hearts, and therefore they can see, hear, and understand—that they are alive, either in whole or part, and that faith and repentance being conditions of salvation, they are therefore to perform these conditions. Neither do we tell them, that altho’ they are dead in trespasses and in sins—yet they possess natural powers, with which

they can perform spiritual things. Nay, but we tell them, that they are deaf, and dumb, and blind, yea dead—that they have no powers whatever to perform spiritual things ; no will ; for Christ said, “ye *will not* come unto me that ye might have life.” No ability, “for no man *can* come unto me, except the Father which sent me draw him.” We tell them, “they were conceived in sin, and brought forth in iniquity,” that “the whole head is sick & the whole heart faint ; that, from the sole of the foot even unto the head, there is no soundness, but wounds and bruises and purifying sores,”—that, “destruction and misery are in their ways, and the way of peace they have not known, and that there is no fear of God before their eyes,”—that “they are under condemnation already, and the wrath of God abiding on them.” Therefore in this condition, there is not a comforting promise for them in all the word of God—but on the contrary the woes and threatenings, the thunderings and curses of the word of God are their portion, and without repentance towards God, and faith toward our Lord Jesus Christ, they must perish—that a mere external repentance or turning, however good in its place, is by no means sufficient—that it is nothing short of that repentance which flows from a Godly sorrow for sin, “which is unto life,” and “needs not to be repented of,”—that will answer. We tell them that this repentance is the gift of God, for “Jesus is exalted a prince and a Saviour to give repentance to Israel and remission of sins,” and that faith also, is the gift of God, for says the Apostle ye are saved by grace, through faith, and that not of yourselves, it is the gift of God. Again, “every good gift, and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness or shadow of turning.” James i, 17. But, Brethren, it is not our present purpose, neither will our limits allow us, to enter our protest to all the false charges preferred against us,

—the base calumnies heaped upon us,—and the slanderous reports concerning us;—among the many, we have, in closing our Epistle, noticed only one or two, and very briefly stood upon our defence. We are aware, that “The tongue is a fire, a world of iniquity: that it defileth the whole body, that setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and have been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, James iii, 6, 7, 8. Let us remember Brethren, the words of our Master, “In the world ye shall have tribulation, but in me ye shall have peace.” Let us rejoice that he has overcome the world, for as sure as he has overcome, so the saints, *in him have, and by him shall overcome.* Oh! Brethren let us not be weary in well doing for in due season we shall reap if we faint not, & may the Lord enable us, as churches, and as individuals, by a firm, a constant, and a strict adherence to the precepts and examples of our Lord Jesus Christ, in doctrine, in faith, in practice, in life, in conduct, in conversation, yea, in all things, in the midst of a crooked and perverse generation, to shine as lights in the world. God forbid that we should suffer as evil doers, but if we suffer, let it be as christians, for the truths’ sake, and that alone. Thus the saints are and shall be, made to know, not only the power of his resurrection, but also the fellowship of his (Christ) sufferings. 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 that are sanctified. Amen.

Corresponding Letter.

The Warwick Baptist Association, convened agreeably to appointment, with the Church at Hardeston, June 11th. and 12th. 1834. To our Sister Associations with whom we correspond: sends christian love.

DEAR BRETHREN:—Through the abounding

goodness of our Covenant God we are permitted to assemble once more in our associate capacity, and we rejoice that the Lord God omnipotent reigneth, and that a sparrow cannot possibly fall to the ground, nor an hair from our head without him. It is indeed a source of great consolation to us, amid the commotion which to an alarming extent, at this day agitates Zion; that we can read and believe that God’s *Counsel SHALL stand, and HE will do ALL HIS pleasure.*

As an Association we continue to maintain inviolably that form of Bible Doctrine on which we were as an Association originally constituted, a brief summary of which you will find on the title page of our minutes, and more fully expressed in the constitution herewith published. We do not feel disposed to turn either to the right hand or to the left from the well beaten and blood marked path of the primitive saints of our Lord Jesus whose we are, and whom we serve, counting the afflictions of the dear people of God greater riches than all the treasures of Egypt. It is true we have as an association been called to endure some persecution and reproach for our steadfastness in the ancient order of the House of God; but we have not yet resisted unto blood, striving against sin, nor would we complain of persecution, but rather rejoice in being accounted worthy to suffer shame for the sake of his dear name who endured the cross and despised the shame, and has led the way to Glory:—“GOD is gone up with a shout! The LORD with the sound of a Trumpet!!!”

We have no confidence in any of the *newly invented* schemes of the day for promoting the cause of God, or meliorating the condition of man. We believe the provisions made in the everlasting covenant of grace are amply sufficient to answer all the purposes contemplated by Jehovah and as we cannot conceive that our plots or schemes are wanted either for helps or for ornaments, we chose rather to sit low at the footstool of our Lord, and learn of him, than to attempt to teach him the better or more expeditious way to convert the world or to build up his cause upon the earth. We desire carefully to maintain every good work, but to all these we are thoroughly furnished in the scriptures of truth; and while we cautiously avoid those ostentatious parades which seems to engross the zeal of the popular professors of benevolence, we rejoice in that system of benevolence which brought the Saviour

into the world, and which when it is shed abroad in the hearts of the people of God, will make them kindly affectionate one towards another.

By reference to our minutes you will learn what have been our alterations the past year and also of our present state.

The present session is distinguished by the peculiar harmony of sentiment manifest both in regard to the preaching of the word and the transaction of our business.

Our next annual meeting will by divine permission, be held with the Church at Brookfield Orange Co. N.Y. on the second Wednesday in June 1834. at 10 o'clock A. M. at which time and place we will be happy to receive such of your Messengers and communications as shall come to us in the simplicity of the Gospel of our Lord Jesus Christ, therefore with such as walk in FELLOWSHIP WITH US, and WITH SUCH EXCLUSIVELY we solicit a continuance of friendly correspondance.

JAMES BURT, Moderator.
GABRIEL CONKLIN, Clerk.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday July 2.

The Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

OBITUARY

Broom, Schoharie Co. N. Y. June 15,

BROTHER BEEBE :—With emotions of heart felt sorrow, the painful task has fallen to my lot, of communicating through the columns of your paper the bereaving dispensation of Divine Providence, which has removed from this church our Beloved Pastor, Elder **LEVI STREETER**, whose services as a faithful, able and indefatigable minister of the New Testament.

He was set apart to the work of the Gospel ministry, in December, A. D. 1804, in the fellowship of this church, with whom he continued for the space of about Thirty years,—serving the Lord with all humility of mind, and with many ~~years~~ and temptations; keeping back nothing that

was profitable unto the Saints, but teaching us publicly, and from house to house, both by night and by day. "Testifying repentance towards God, and faith towards our Lord Jesus Christ."

Brother Streeter fell asleep in a precious Sa-
viour, on the 12th inst. after an illness of six days. He was taken sick on the day which he had appointed to set out for the Warwick Association, and died on the last day of the session of that body.

His funeral was attended yesterday, and an appropriate sermon was preached on the occasion to a very large assembly, including the people of his late charge, all of whom seemed deeply affected with the solemnity of the occasion, by our venerable and dear Bro. Eld. Ephram Crocker, of Rensselaerville, from Rev. vii, 17, "For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

As a church we are left destitute of an under Shepherd, in the midst of a crooked and perverse generation, and our prayer is, that the Lord may grant us that wisdom which is profitable to direct us in all things, and under all circumstances, and we beg to be remembered by our Brethren, at the throne of grace—that the Lord may bear us up under our present affliction and in due time send us another pastor, who shall continue to declare unto us the ancient faith, and primitive order of the church of God which he has purchased with his own blood.

With a deep sense of my own unworthiness, I subscribe myself in behalf of the church at Broom. Yours in the fellowship of the Gospel of Christ.

DAVID JACKSON, Ch'h. Clerk.

N. B.—At the request of several of the Br'n. in this place, I have consented, if it meets your approbation to act as agent for your paper, in place of our late pastor.

D. J.

Agreeably to an intimation expressed in our last No. our readers will expect some account of our late very pleasant visit to the South.

Passing through New Jersey, Pennsylvania, and Delaware, we arrived at the Black Rock according to our expectation at the opening of the Baltimore Association, Brother Wm. Wilson, preached the introductory sermon from Zech,

xiii, 1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." In which he dwelt largely and ably on the definite character of the atonement, demonstrating the same to be in design, nature, and effect, for the Elect of God exclusively. The business of the Association was opened and conducted in great harmony.—The Letters from the churches with perhaps two or three exceptions, breathed forth a purity of doctrine, and practice seldom witnessed at this dark period of the history of the Church. Their Circular and Corresponding Letters we shall lay before our readers as soon as they come to hand. During the meeting, there was preaching by Brother Clark of Baltimore, from 1 Peter i, 7.

Brother Rownd, of Salsubry Association Md. from Ex. xxv, 22, 23. Brother Trott of Va., from 2d Tim. iii, 19. Brother Louthan, of Va., from Rom. viii, 29, 30. Brother Conklin of N. Y. from James v, 16. Brother Robinson of Del. from Acts xiii, 38, 39. Brother Barton of Pa. from John iv, 9. Brother T. P. Dudley of Ky. from Heb. xiii, 25. Brother J. H. Jones of Rockville, Md. from Jeremiah iii, 19. Brother Beebe of N. Y. ———

On Monday following, the Meeting of the Old School commenced at the same place, the proceedings of which were given in our last. On the next day we visited the City of Baltimore, and in the evening we in company with Breth'n Trott, Dudley, Clark, and Conklin, attended a very comfortable meeting with the Ebenezer Baptist church, under the Pastoral care of Elder E. J. Reis,—this church represents about ninety members. From Baltimore we proceeded to Washington, D. C. continued with the Old School church under the Pastoral care of our esteemed Brother, Charles Polkinhorn, for several days,—found this church very happily united in the faith, and love of the Gospel of Christ. Their Pastor has been for some months very much afflicted with bodily infirmities, insomuch that the church are deprived of his service in the pulpit, which seems to be to them a deep affliction. We also visited the residence of our Beloved Correspondent Brother S. Trott, and with him the Mount Pleasant Church, Fairfax Co. Va., after which we set our face toward home, and on our back rout, reached Welch Tract, in time to attend their yearly Meeting, at which there were

ten discourses preached, by Brethren Poteet, Healey, Reis, Scott, Rownd, Meredeth, Conklin, Barton, Woolford and Beebe. Passing onward, spent one day with the Brethren at Bethel, Del., preaching at this place by Brethren Reis, Woolford and Beebe—next day we arrived in Wilmington, in time to attend the Delaware Association, on Saturday, Sunday and Monday—here we enjoyed a refreshing season, at this meeting.

"The fellowship of kindred souls,
"Was like to their's above."

This is a small association, but a happy people, unmoved by the glitter of new things, they seem inclined to ask for the *old paths*, and to observe the ancient land-marks, without betraying a disposition to be like the nations around about them.

Notwithstanding this session was held within twenty-eight miles of the City of Philadelphia, (where, we are informed there are many *vacant preachers*)—yet there was not a man found at the association, to plead the cause of *modern benevolence*, (i. e. human inventions.) The preaching during this session was of a whole piece, contending earnestly for the faith once delivered to the saints. The Circular and Corresponding Letter, will shortly appear in the Signs of the Times, agreeable to the Resolution of the Ass'n.

We also spent one day at the Old School meeting at Southampton,—found the Brethren at this meeting dispassionately, and we believe prayerfully deliberating on the present state of the visible Zion, and consulting together what course the Word and Spirit directs them to pursue in a crisis so momentous.

On the whole we have enjoyed a most refreshing season, and have been not a little comforted by seeing and hearing from about fifty truly Old School Baptist Ministers, from various parts of the United States.

Such harmony of sentiment, as they manifested gave full testimony of their having all been taught in the Old School, of Christ, insomuch that the preaching presented one continued stream of sound doctrine from first to last, and in from fifty to sixty sermons which we have heard since we left home, including those since our return; at the Warwick Association, and the meeting in this place, there was not one which did not accord with the rest. Such union and fellowship of faith and practice we have never before witness-

sed among so many of the professed ministers of our Lord and Master.

The 43d. annual meeting of the WARWICK Association closed on the 12th. inst. after a very agreeable interview of two days. At this meeting we were not a little comforted by the coming of a few of our *old-school* brethren, among whom we had the pleasure of seeing our brother Martin Salmon of Lewis Co. N. Y. and brethren Bowen, West and Rowland from various parts of Pennsylvania; the coming of these brethren, and the absence of those of the *new-school*, who have been wont in times past to *push with their horns!* was alike gratifying.

In another part of this number we publish a copy of our Circular and Corresponding Letters which were adopted without a dissenting voice: they will show our distant brethren how we stand in these perilous times. May the Lord deliver us from all that is evil in his sight and establish our hearts in all things which are good and acceptable to him with whom we have to do, is and we trust shall be our prayer.

Old School Meeting, at New-Vernon.

At a meeting of Old School Baptist held agreeable to a previous appointment with the church in this place (New-Vernon) on the 13th and 14th of the present month.

After public worship at the Meeting House on Saturday, the Ministers and Brethren met at the house of Brother John King, to take into consideration the present state of Zion, and to endeavor to encourage and edify one another in the love and fellowship of the gospel.

Having received a communication from the church in Turen, Lewis Co. N. Y. by their pastor Elder Martin Salmon, and deacon, Holmer Clark. Stating their steadfastness in the faith, and order of the Gospel, and having received a full statement of their persecutions by the Ecclesiastical usurpation of the more numerous and popular party, who claim the name of Baptist, in that region of country, as set forth by their persecutors in the Baptist Register, (so called) and met, and refuted by written documents which will appear in our next number.

Therefore, *resolved unanimously*, that we do fully approve the course which that church have pursued, in coming out and separating from those who walk disorderly, & we rejoice that God has enabled them so manfully to contend for the

truth, and to go unto their Lord without the camp bearing his reproach. We do cordially extend to them our fellowship as a church of our Lord Jesus Christ, and we bid them God speed, and pray that the Lord may still support and preserve them in the stand which they now occupy, as the ground and pillar of the truth. And for the encouragement of the said church, we request Br. Beebe, to publish this expression of our affection and fellowship in the Signs of the Times, and send them a copy of the same.

Resolved unanimously, that Brother Beebe be authorized to publish that we do most heartily accord with our Brethren of the Old School (so called) in the stand which they have taken against the corruptions of the present day, as more fully expressed in an address which was adopted by them at their meeting at Black Rock, Md. and published in the first & sixteenth No's. of the first Vol. of the "Signs of the Times."

From the Baptist Register.

"Brother Judson notices in the following note to Br. Allen the sentence in his letter on retrenchment, which gave rise to many injudicious strictures, and in a manner that we hope will put to silence those who have too readily impugned him:

EXTRACTS FROM CORRESPONDENCE.

MAULMEIN, July 28, 1833.

DEAR BR. ALLEN:—I have received yours of June 15, 1833, and the valuable donation of tracts, almost all of which I have disposed of to excellent advantage. If you should please to remember us again permit me to say that there is a great call for Pengilly, Wisdom's voice, and other temperance tracts, the Letter on Female Dress, and the Memoir of Mee Shway-ee.

Please to tell your friend who objects to the "heterodox sentiment contained in the sentence: "Some, yea many precious souls might have "been redeemed from the quenchless fire of "hell." &c. that he must take it in a popular, not strictly theological sense, and not make a man an offender for a word. Pray remember that I was writing a letter to the ladies, and not a supplement to Calvin's Institutes.

I rejoice to hear of your increasing prosperity, but have only time to say so, and remain

Your affectionate brother,

Rev. Ira M. Allen.

A. JUDSON.

REMARKS

When we exposed the fallacy and as we conceive *blasphemy* of Mr. Judson's Letter to the American Ladies, it was not our design to make a man an offender for a word, nor to impugn him unjustly. But a solemn sense of duty to God, and to our brethren drew from us an honest expression of the abhorrence in which we hold his

doctrines, not because we thought them unpopular, but because they are radically & theologically wrong, hostile to the word of God, and calculated to supersede & treat with contempt the atonement of our Lord Jesus Christ, by attributing to his new plan, more efficiency and worth than to the blood of Christ. We could not view this as a single handed stroke, casually given by a slip of Mr. Judson's unruly pen, but we viewed it as the language of the idolized oracle for the East Indies, and coming to us endorsed by the Missionary fraternity of the United States, and ulogized by nearly all the Editors of religious periodicals in our country. The particular passage in Mr. J's letter, for which the above note is intended to serve either as an apology or a justification, is expressed in the following words, viz.

"Some, yea many precious souls, might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks !!"

Mr. J's. new plan of redemption is, that the ladies strip off their ornamental and costly apparel, and hang these upon the cross! and thus fully substitute them in the place of him who came from Edom, with dyed garments from Bosrah, and who when hanging there, cried "IT IS FINISHED!" and gave up the Ghost.

By reference to the 4th. number of our first volume, a more copious view of Mr. Judson's doctrine and of our objections to it will be found.

For the present we will examine and see how far the above extract from his letter to Mr. Allen, will obviate the objections. And first, he acknowledges the sentiment to be *heterodox*. Now this acknowledgment would do, if accompanied with suitable penitence & reformation, but this we do not discover, for he immediately attempts to palliate his wickedness by the most flimsy and trifling excuses imaginable, and by throwing censure on those who have objected to his *blasphemy*, by representing them so very censorious as to attempt to make him an offender for a word, which if true would be contrary to the Divine rule. Second, he says "that it must be taken in a *popular*, not strictly *theological* sense." By this expression (if we understand him) he appeals from the word of God, which is the standard of truth, to the standard of popularity; this appeal may indeed answer

his purpose, for his abominable doctrines have never been objected too, as being unpopular, but as being untrue and blasphemous, so that this appeal so far from extenuating his guilt, only goes to shew that he has divers weights in his bag—a great, and a small, but the Scriptures assure us that these things are abomination in the sight of a Holy God.

But last, he would excuse himself because he was not writing a supplement to Calvin's Institutes. But does it then follow that he has a right to utter falsehood in the name of the Lord, and professing to be a Messenger of the Lord merely because he is not writing a supplement to another man's writings? Who can bid him God's speed? Can you reader? We can not,—we dare not.

If we could persuade ourselves that these errors were at the first a slip of his pen—certainly his apology shows that upon mature deliberation he chooses to justify himself and still contend for them in a popular sense, notwithstanding his tacit acknowledgment that they are theologically heterodox and wrong. What latitude Mr. Judson is entitled to, when writing to the ladies, we shall leave others to judge for our own part we have ever believed that it was as necessary to preach and to write the truth, when addressing the *Ladies*, as when addressing any other part of the Human Family.

EXTRACTS FROM THE MINUTES OF THE SUSSEX BAPTIST ASSOCIATION.

"A large majority of the Warwick Association strenuously oppose the practice of preaching the Gospel to impenitent sinners. Those, therefore, who are in the habit of preaching to this class of the community, are considered tainted with Arminianism. They are willing that the Gospel should be preached to the *elect*, in the hearing of sinners; but to address them directly, and urge upon them the necessity of Faith and Repentance, is by them considered a subversion of the truth, and a *new-fangled* system of man's invention. * * * *

2. The Warwick Association, as a body, is anti-mission. It virulently opposes all the benevolent institutions of the day, and considers them all human inventions—the offspring of pride, & worldly ambition.—Two attempts have been made, within the last three years, to pass a resolution in favor of Tracts, which was strenuously opposed by a sweeping majority. Nothing of the kind can be introduced into that body. To satisfy our friends that we have made no attempt to exaggerate the subject, we refer them to the minutes of that Association. Against these proceeding we have entered our protest. We must not—we dare not—we cannot oppose those institutions, upon which God has placed the seal

of his approbation. We declare ourselves friendly to the various institutions patronized by evangelical Christians. Missionary and Tract Societies, Sabbath Schools, and Bible Classes have been established among us: and we desire to support these objects to the extent of our ability. Had we remained with the Warwick Association, our benevolent efforts must have been greatly restrained. This forms another reason for our secession. Whether the reasons we have given are sufficient to justify us in this act, we leave the friends of benevolence, and of perishing sinners to determine.

REMARKS

The above extracts are from a circular published a year ago by a body calling themselves the Sussex Baptist Association, and called by Mr. Crosby late of the Repository, *the vital part of the Warwick Ass'n.* We should have given this circular an earlier review, but for two reasons, viz. first we choose to wait and see whether our Ass'n. would condescend to notice it, and second because we looked upon it as but a pitiful attempt to calumniate and abuse us, for refusing to join them in their iniquitous career.

The reader will see by the circular on the 214th page of this sheet, that the statements made by the Sussex Ass'n. as far as it relates to the preaching of the Gospel, at least, are totally false; and must have been made with the deliberate design of misrepresenting the Warwick Association.

In regard to the *benevolent institutions of the day*, Missionary, Tract &c. societies, Sunday School Unions &c. if these constitute the benevolence of the day; and if the Ass'n's refusing to saddle these upon her free and independent constituent churches, amounts to *virulent* opposition; then she is in this particular, correctly represented: for she has by a *sweeping* majority rejected this whole system of popular mendicancy.

How strangely is the sense of language perverted by the literati of our age:—To be benevolent in a popular sense, according to Judson's new system, a minister must be greedy of filthy lucre,—willing, yea desirous to receive the wages of unrighteousness, and to amalgamate with the world, (the command of Christ to the contrary notwithstanding,) or to hire themselves out to mission, or other humanly instituted board, by the year, month, or day, to be by them directed how, and where, to dispose of their time and talents, [if they possess talents] whether in preaching, begging, organizing S. Schools, Temperance or other popular societies, or peddling Tracts; such men, and all who will countenance them, are called the *benevolent ones of the earth*, because they (generous souls) are willing to keep what they have, and get all they can.

But such as refuse to partake of the plunder, collected in this manner from an unsuspecting community, because God has charged them in Deut. xiii. 17th. to let nought of the cursed thing cleave to their hand, these are represented as the enemies of all that is benevolent and good.

To Correspondents

Owing to our long absence from home, we have been thrown quite onto the back ground with our work, in consequence of which we have found it necessary to defer for the present the publication of such communications as require to be revised, while we publish such as have come to hand already prepared. We shall give, in our next the communication from the Church in Turen. Bro. Rust, and others will receive attention soon.

CHURCH CONSTITUTION.

Agreeable to the request of the Brethren at Blakeley, Luzerne Co. Pa. we give notice that a council of Brethren will meet (by Divine permission) with them on Friday the 25th day of the present month (July) at 2 o'clock P. M. to assist in the constitution of a church. We expect if the Lord will, to attend, and we hope to meet many of our Old School Brethren on the occasion.

NEW AGENTS.

Elder H. Cool, *Hampshier Co. Va.*
 " Pernel T. Outten, *Modesittown, Acc'k. Va.*
 " Eli Gitchel, *Mains' gh, Tioga Co. Pa.*
 " Martin Salman, *Lewis Co. N.Y.*
 " A Worden, *Liberty, Sullivan Co. N.Y.*
 " P. Hartwell, *North Berwick, York Co. Me.*
 Eli Barker, *Ohio.*
 David Jackson, *Schoharie Co. N.Y.*
 Jesse Sawyer, *Putnam Co. II.*

RECEIPTS.—Elder Eli Ashbrook, Ohio, \$5.
 Elder Tho's Buck Jun. Va. \$5. Elder Eph.
 Crocker N. Y. \$2. Col. Samuel Clark \$3.
 \$2 being for Elijah Cormichael. John King \$1.
 J. B. Preston, Baltimore \$1.

POETRY.

For the Signs of the Times.

FAREWELL HYMN.

[Sung at the late Meeting at Black Rock Md.]

- 1 Oh happy day when Saints shall meet,
 To part no more, the thought is sweet;
 No more to feel the rending smart,
 Oft felt below when christians part.
- 2 Oh happy place I still must say,
 Where all, but love, is done away;
 All cause of parting there is past,
 Where social feast will ever last.
- 3 Such union here is sought in vain,
 As there in every heart will reign;
 Their separations can't compel,
 The Saints to bid the sad farewell.
- 4 On earth when friends together meet,
 And find the passing moments sweet;
 Time's rapid motions soon compel,
 With grief to say, dear friends farewell.
- 5 The happy season soon will come,
 When saints shall meet in heaven their home,
 Eternally with Christ to dwell,
 Nor ever hear the sound farewell.

SIGNS OF THE TIMES. ✓

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 15.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. JULY. 16 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

COMMUNICATION FROM THE EBENEZER BAPTIST CHURCH, LOUDOUN COUNTY, VIRGINIA.

(Concluded)

Although the Letter addressed to our pastor by this minority cast several harsh and unjust reflections upon us as a church, and upon certain individuals, yet as we did not then know their intention of circulating copies of it far and wide, to the injury of our pastor abroad, and as we entertained a hope that some if not all who signed it; would on reflection, be disposed to recall it, we thought it advisable not to notice it for a season. As to any reasons which they assigned for separating from us, we considered them perfectly nugatory; for they all centre in the one charge of *our submitting to be blindly led by priest-craft*; and this stands openly contradicted, by every transaction in the case, from the *called meeting* in Feb. on to the *regular meeting* in June. Although at our *called meeting* in Feb. a proposition was made, by one of the members (not by Elder Gilmore) to unite with the two churches below in sending on a call to Eld. Trott, it was dropped on objections being made to it. And the invitation afterwards agreed upon, originated, as has been shewed, with Dr. Grady, was in substance and form his own proposition, made as we then believed in candor, whoever or whatever, may have since induced him to pursue a different policy, as

such it was unanimously adopted by the church, and became, of course, our transaction. And so far as there was any sincerity in the transaction, and in words, so far we stood pledged, if Eld Trott came on, and visited us, and we found him to be as he had been recommended to us, *to settle a call with him in due form*. There was therefore no room for priest-craft in the case, unless Dr. Grady will assume the responsibility of having exercised it. We however cannot help believing rather, that priest-craft has been exercised towards him and others, by certain persons, to answer particular purposes. Hence we said in our letter to the Association, *that ten of our members had separated from us, without being able to give a reason for so doing*

After our Saturday's meeting in July, several of the Brethren being together and being informed concerning certain movements of some of the, then minority. it was then concluded that it was time, their letter to our pastor was noticed, and those who continued to adhere to its contents, were taken under dealings. They therefore concluded to bring the subject before the ch'h. at our next regular meeting. We mention this to show that their letter to us in Sept. was not the moving cause of the motion, then being made to cite them to attend our next meeting; neither was the remarks of any attending brother, the cause.

Having no meeting in August, the meeting of our Association interfering with our time, there was no opportunity to bring the case forward of the minority, until our meeting in Sept. ;— at that time, so soon as the meeting was organized, F. W. Luckett, Esq. though not a member, handed in a

letter from eight of the minority, addressed to the church; in which they offered some explanation relative to their use of the term *seperate* in their letter to our Pastor, and denied using it, in the sense, that *they considered themselves finally absolved and separated from the church*; and requesting of us letters of dismission. But whilst they appeared disposed to give some satisfaction relative to having spoken of *seperating* from us, they offered no recantation, nor explanation, of those base slanders which they had cast upon us, in their letter to our Pastor, upon particular members, and upon Brother Polkinhorn, our much esteemed former Pastor, as well as upon Eld Gilmore relative to his transactions in the case, & which they had spread much abroad, by circulating copies of that letter, and especially by furnishing Broadus with one to read at Associations. We should therefore have appeared regardless of all sense of propriety and of correct order, as well as of our own characters, to have granted them letters upon this application. On the other hand by this letter they most unequivocally acknowledged themselves still as members of this church; and consequently as subject to its discipline. Hence they were completely debarred from pleading an exemption from the authority of the church, and from her right of discipline, in consideration of their having previously seperated from the church, and of standing as a *seperated minority*.

The church on receiving this letter, entered the following resolves on her book.

“1. Received a letter from eight of our members, requesting letters of dismission. *Resolved*, That the church cannot grant them letters of dismission, because that in their former letter to our Pastor they have made several accusations against the church.”

“2. *Resolved*, That Brethren Peugh, Richards and Stringfellow, be a committee, to wait on said members and to cite

“them to appear at our next meeting, to answer to charges against them growing out of their Letter, of June last, to our Pastor, and for their conduct in other respects.”

It was also concluded on, that the committee should be furnished with specifications of the charges, to present to the persons cited, if they should demand them.—Those specifications, eight in number, stand recorded on our church book.

Two of the Ten, who had been induced to sign the letter of June to our Pastor, had returned back to their places in the church, and had recalled their names and assent from that letter.

Our meeting on the Saturday before the third Lord's day in Oct, being opened.—The Moderator called upon the committee, appointed at the last meeting, to report.—They reported that they had seen the persons severally on whom they had been directed to call, and they were mostly now present. Dr. Grady then came forward and presented a paper containing the following remarkable address.

“To the members, the majority of the church at Ebenezer, Greeting:”

“Whereas we the undersigned minority did ask for letters of dismission on the third Saturday of Septmber last (by letter) and our application being rejected, we do now recall it, for the following reason viz:— Since that time we have learned from Br. Stringfellow that it was stated in the letter from the church to the Association, that *ten of the members had withdrawn from the church without being able to give a reason for so doing*. Under the impression that in that letter the church stands committed of immorality, we cannot receive letters from her as a church of Christ until that impression shall be removed.

Neither can we consent to answer to the charges preferred against us, growing out of and address from the minority to Elder Trott, whilst the majority stand thus com-

mitted. When those difficulties are removed we stand ready as we have ever been to meet investigation before a proper tribunal.

We therefore intend to constitute ourselves into a separate church, and now claim our right to the Meeting-House at Ebenezer for worship. And that inasmuch as the majority occupy the house on the third Saturday and Lord's day, and on the fourth Lord's day, we the minority will occupy it on the first and second, not wishing to interfere with the arrangements of the majority. (Signed)

JANE BRONAUGH, HARRIET LUCKETT, MARTHA CLAYTON, AEGIAL M. FURR, ED'WD B. GRADY, SARAH GRADY, SARAH S. LUCKETT, URY GRADY." Oct. 1833.

We have in this paper, one of those instances which occasionally occur, of persons who wish to shun the appearance of dreading an investigation, but who yet will resort to the most trifling subterfuges to evade it. And surely a much less hole to creep out at, could not be found, than these persons resorted to. We will not say that even a smaller than this has not been found within our knowledge. These persons did assign something as an excuse for separating as they said from us. But was there any reason in it? Did it not stand contradicted on the very face of it, as we have already showed? If it would bear the test, why not come to the investigation? We charge them with wilfully slandering the church in those things, which they assigned as excuses, if they could have shown that they were *rational* or correct, then we should have been convicted of stating in our letter to the Association, that which was not correct; and had we refused to recall our assertion when thus convicted, they might with propriety have charged us with *immorality*, in the thing.

After the above paper was read, and a few remarks made upon the charge of immorality therein brought, the question was put to the church, whether we were con-

scious of any thing immoral or false being contained in our letter to the Association, and decided in the negative by an unanimous vote.

And on the ground of those persons refusing to answer before the church to charges preferred against them, a motion was made, *that they be at once excluded from the connexion and fellowship of this church;* and by an unanimous vote decided that they be thus excluded. They therefore, stand excluded by us, not for having previously separated from the church, but as disorderly persons, in refusing to answer to charges which had been preferred against them, and which still stand unanswered.

We now appeal to the candor of every person acquainted with church discipline, whether, in the light of this statement of facts, upon any principle of Gospel discipline, and order, those persons can be considered as a *self-separated minority*; or whether they must not be considered as persons correctly excluded from the fellowship of this church, of which they were members, and therefore from the fellowship as church members, or Baptists, of all orderly Baptists. And we appeal to our Br'n. Preachers & others, to sustain us in maintaining the regular discipline of Christ's house. We appeal to the individuals who have been the subjects of this discipline, to say whether any thing harsh or violent has appeared in our conduct towards them; any thing contrary to that tenderness and moderation which ought to characterize the conduct of a church, in maintaining correct discipline towards erring members. We disclaim any ill will towards the excluded, any wish to injure them, in this exposure which we have been constrained to make; we wish to manifest a respect for, and to see respected by those whom we would regard as preachers of the Gospel, that discipline which our Lord has in wisdom and love instituted through the ministry of his

Apostles: and we desire to see this discipline have its legitimate effect on those who have thus been, by their own management, the subjects of it, in bringing them to a sense of their improprieties, in leading them to retrace their steps and to come back to the church in a proper spirit, disposed to adhere to that doctrine and order, on which this church was constituted, and which hitherto she has ever maintained in her ministry and her government; and to resist the propensity for going after popularity and *new things* in religion.

We know that persons in the higher circles in life, from the deference generally paid to them, are apt to conclude, that their opinions and notions ought to have peculiar sway even in the church, and that it is peculiarly mortifying to them to be arraigned for their conduct, before a church composed, as most the churches of Christ, are, of the poor of this world; but we equally well know, however much certain persons are disposed to conform to this pride of man, that no such distinctions ought to be regarded in the house of God, where the poor disciple is exalted to the honor of being a Son of God; and the rich & noble ought to feel themselves to be but worms before Him *with whom we have to do*. And we hope that no such distinction ever may be made, in administering the discipline of this ch'h.

In our conclusion, permit us to offer some remarks on two or three circumstances connected with this affair.

1. As the *then minority* in their address to our pastor, have made several references to Eld. Jos. H. Jones, of the Baltimore Association, apparently with a design to enlist his feelings on their side; we will remark in relation to the conversation which they say Dr. Grady had with him in August 1832, relative to becoming our Pastor, in case Br. Polkinhorn should leave us, that, conversation was not communicated to us, neither did we know that he was in any more favorable circumstances for tak-

ing the pastoral care of this church, than when he rejected our call in 1831. And further, that there was no proposition made to us by the Doctor or any other person, to call him—until after at our invitation Eld. Trott had visited us, and we had made up our minds in favor of him. Again they say in that letter, that "Brother Jones could now be got to serve the church, and in him the wishes of the whole church would have been centred, and this Brethren Gilmore and Polkinhorn either knew or had reason to believe."—We answer that we did not know this, neither do we know how Elds. Gilmore and Polkinhorn knew it, or what reason they had to believe it. Eld. Jones may thus judge whether in our choosing Eld. Trott to serve us, there was any disrespect showed to him or any undermining of him.

2. Those persons in their paper handed in to the church in Oct., say that they are *ready to meet investigation before a proper tribunal*. We ask, who is to decide what is a *proper tribunal*? If the decision of the King of Zion upon this question, be admitted as proper authority, then the particular church, of which the persons are members, whose cases are to be investigated, that church retaining its character as a church of Christ, is the only proper tribunal. For no other except the *final Judgment Seat* of Christ, is referred to, in the New Testament; whilst abundant references are therein made of cases of discipline to the particular churches; See, for instances 1 Cor. Chap. v, especially verses 12 and 13, and Chap. vi, 1—5. We readily admit that there is an intimate connexion between the different branches of Zion; they are but one body. There are therefore cases in which, for preserving the harmony of the whole, it is advisable for one branch to seek the assistance and advice of others. As for instance in ordaining Elds. so in cases of difficulty, wherein a church may become much divided and thrown in-

to much confusion upon some disputed point, as was the church at Antioch, it is proper for such, following the example of that, not only to appeal to the decision of the Apostles, (in their writings of course at this day) but also to ask advice concerning that decision, as of the Elders and Brethren of the church at Jerusalem, and of Judas and Silas sent to signify this decision, in the case of the church at Antioch. And if there is such a connexion, revealed in the Scriptures between the visible churches of Christ, it is manifest that when one church having had such standing, has lost the characteristics of a church of Christ, whether through corruption or neglect of Gospel discipline, or thro' the introduction of another Gospel, or of forms and schemes not known in the New Testament, it becomes the duty of other churches, for the honor of the word of God, and for their own characters, to make their appeal to the Apostolic decisions, and to disown fellowship with such departures from the word, and such church persisting in that departure, as well as to sustain the standing of individual Brethren who may have separated from such church on account of her falling away. Now if our Brethren, or sister churches, by an honest appeal to Apostolic decision, can show our departure from the word so as to prove that the *golden candlestick* of a Gospel church is removed from us and that for their regard to the Gospel of Christ those persons have separated from us, let them disown us, if we are not reclaimed by such Scriptural proof, and sustain them. Or if the dissenting of one male member, and of seven females, thro' family connexion and the influence which a physician may exert over them, be evidence of general confusion in the church, then may it be proper that some Barsabases and Silases be sent to us, to signify the Apostolic decision unto us in the case.

3. As certain remarks have been pub-

lished relative to our meeting in Oct., and the attendance of certain persons on that occasion, by a gentleman whose general deportment as a man, we have heretofore respected, although we cannot approve of his interference so much with the affairs of that *kingdom* which is not of this world, however much it might be proper for him to feel for the honor of his wife, nor of his reflections on persons which had nothing to do with this affair, as on the Editor of the Signs. We will say in reference to Bro. Polkinhorn, that having been talking of visiting us, our Pastor seeing him, invited him to attend at this time, under the impression that such statements as he could make relative to the case, would be calculated to remove much of the prejudice to those disaffected persons towards the ch'h. and towards him. The other persons named, were not invited, neither was it known to us, or to our Pastor that they intended being here, until they came. And without intending reflection on any, we say that seeing so many present who would probably have taken part in the debate, had the charges been investigated, & by which, most likely, feelings would have been irritated rather than softened, we did esteem it a kind interposition of Providence, that the persons cited before the church, should be left to throw in the proper occasion for cutting them off, without going into an investigation of the charges. Altho' we would have been glad of a calm and dispassionate investigation, if such could have been had, in hopes that some at least, of those excluded would have been convinced of their error.

We here leave our statement before our Brethren, and to the disposal of Him *who works all things after the counsel of his own will*. Read and approved, at our meeting of business, at Ebenezer, Loudoun Co., Va. June 14th, 1834; and signed by order of the church.

BARTON RICHARDS, *Clerk*.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday July 16.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

From the Baptist Register.

“MR. EDITOR:—The undersigned, a committee, to whom was confided the discretionary power of publishing the doings of a Council held in Turin, in September last, have come to the unanimous opinion that the public welfare calls for their publication. The committee had hoped that circumstances would not require that the results of that council should be made more public; but as Eld. Martin Salmon, whose conduct is particularly condemned, continues to hold meetings, and manifests a wish to be regarded by the community as a regular Baptist minister, notwithstanding the advice of the aforesaid council, and his subsequent exclusion from the regular Baptist church in Trenton village of which he was last a member, it seems important to give the doings of the council to the public; and for that purpose they are hereunto appended.

ISAAC BACON.

ORRIN WILBUR.

DAVID GRIFFIS.

} Committee.

“Pursuant to letters missive from a CONVENTION!!! held at Martinsburgh, on Aug't. 14, 1833, composed of delegates from Baptist churches of Turin and West Turin, Martinsb'h, Lowville, and Lowville & Denmark,

Eld. Elon Galusha, of Utica.

“Sarda Little, of Champion,

“Elisha Morgan, of Adams,

“Nath'l Kendrick, of Hamilton, &

“Richard Wait of Loraine,

met in council at Turin, September 18, 1833, at nine o'clock. A. M. and organized by appointing Eld. Galusha, Moderator, and Eld. Kendrick Clerk.

“The above-named Convention by their Committee, Eld. T. A. Warner and Brethren Orrin Wilbur and David Griffis, laid before the council matters of difficulty affecting the peace of the churches which originated the Convention and and other sister churches, and the reputation of some of their ministers and the Black River Association: affecting also the standing of Eld. Martin Salmon, and a body of seceders from the Turin and West Turin church, in West Turin, fellowshipped by Eld. Salmon as a regular church

and represented by him and Br'n Isaac Lyman and Edwin Payne, before the Council.

“After a sitting of two days in a full and patient hearing of all matters of difficulty presented by the Committee of said Convention Eld. Salmon and his seceding brethren, and Committees from Turin West Turin, Martinsburgh & Trenton village churches—the Convention retired for deliberation on the whole; and after long and prayerful consideration of all the affairs laid before them, unanimously came to the following

RESULT

1. Concerning an alleged combination of ministers complained of by Eld. Martin Salmon and a number of members of the Turin and West Turin church, and offered as a reason for their withdrawing from the Black River Association, and all the churches composing that body.

Resolved, unanimously, That no evidence has appeared to this Council of a Combination of ministers to usurp authority over the churches in the Black River Association, by the Conventions they promoted in Turin & Martinsburgh, held in January and February, 1832, as the movers and doings of those Conventions evidently aimed at the good of the churches, and the enlargement of the Redeemer's Kingdom.

2. On the alleged combination of ministers to destroy Eld. Salmon's character:

Resolved, unanimously, That no evidence has appeared to this Council that a combination of ministers has been formed against Eld. Salmon but a sense of his imprudences was felt by a number of ministers and his misconduct, which embarrassed his standing in the church to which he belonged and the general course of his ministry were held out by them, on certain occasions, as a caution to churches not to employ him to preach under these circumstances.

3. With respect to Eld. Charles Clark's conduct towards Eld. Salmon:

Resolved unanimously, That in cases where Eld. Clark advised churches not to employ Eld. S. while the church to which he belonged had difficulties with him not fully adjusted, this Council see nothing to censure; nor in his stating the general fruits of his ministry, as far as he was acquainted with them; but a particular detail of his faults while he held a visible connexion with the denomination, is regarded as a departure from the path of duty.

4. On the complaint preferred by Eld. Salmon against Eld. T. A. Warner:

Resolved, unanimously, That this Council discover nothing wrong in El. Warner's communicating to the Secretary of the Board of Missions the facts contained in his letter, as the conduct and standing of Eld. Salmon rendered it improper for the convention to patronize him as a missionary; especially as Br. Warner knew that it was an invariable rule with that body not to employ any minister as a missionary, whose general reputation for prudence was exceptionable. It appears to us to have been the duty of Br. Warner, as a minister and a member of the Convention to

apprize the Secretary of the fact in relation to Eld. Salmon's general reputation.

5. Respecting Eld. John Blodgett :

Resolved, unanimously, That nothing has appeared in evidence to this Council in the conduct of Eld. Blodgett, which is reprehensible.

6. On the case of Eld. Riley B. Ashley :

Resolved, unanimously, That in the Judgement of this Council, a wrong construction has been put upon Eld. Ashley's endeavors to obtain a knowledge of the amount of property in the hands of his brethren, and upon his motives for desiring an increase of his salary; and that nothing appears deserving of censure in his conduct, as reported to this Council.

7. Regarding the measures of the Turin and West Turin church towards her seceding members :

Resolved, unanimously, That in the judgement of this Council, the church laboured to enlighten her members that withdrew from the Black River Association and all the Churches connected with that body, and endeavored to prevent them from taking that step, by pointing out the consequences, and requesting them to take time for deliberation; and that those members, with Eld. Salmon in their connexion, have no reason to complain of any attempt on the church to drive them away; and that the subsequent decision of the church on their case, refusing to receive them again with the sentiments which led them to separate, and declaring them separated from their church fellowship, resulted as a measure of course, and is fully approved by this Council.

8. Concerning the seceding members from the Turin and West Turin church.

Resolved, unanimously, That in the judgement of this Council, the seceding members connected with Eld. Salmon, and calling themselves the Baptist church in West Turin, are not entitled to fellowship as a regular Baptist church, as that body originated in a disorderly manner, and was constituted without any expression of fellowship from any other body of Christians, and in receiving members from regular Baptist churches, pays no proper regard to the discipline and fellowship of such churches.

On the case of Eld. M. Salmon, the following questions of the convention, answered by the council, will shew the result.

1. Did the church in Martinsburgh require too much of Eld. Salmon, as adjusted by the substitute of their third requirement?

Unanimously resolved they did not.

2. Does it appear that Eld. Salmon repeatedly refused to confess the last requirement of the Martinsburgh church, and that he afterwards stated that he was always willing to make that confession.

Unanimously resolved, that the evidence fully supports the affirmative of both parts of the question.

3. Does it appear that the last phraseology of the third requirement was manifestly a substitute for the phraseology as it first stood, and that the

evidence of it such that he must have known it; and that his assertion, that he understood the church to hold him to confess both was a criminal evasion?

Unanimously resolved, That the phraseology was a substitute; and that it is self-evident to a common understanding; and that Eld. Salmon pretending that the church held him to confess both, was without foundation, and appears to this council to be a criminal evasion.

4. Does the following clause in his confession, "that he did wrong to insinuate that Eld. Blodgett was responsible for the sentiment contained in the aforesaid confession when he knew that he himself was," clearly imply a confession of an intentional deviation from the truth, which partakes of the character of falsehood.

Unanimously Resolved, that the above clause in said confession, does clearly imply an intentional deviation from the truth.

5. In regard to the question of the convention respecting the general course of Eld. Salmon in the above transaction,

Unanimously Resolved, that said course is indicative of the duplicity, and utterly incompatible with the frankness and integrity of the ministerial character.

6. As to Eld. Salmon's agency in the division of the church in Turin :

Unanimously Resolved, that he appears to be identified with the seceding party in its origin and general movements.

7. In reply to the question, "How far do these disclosures effect Eld. Salmon's moral, religious and ministerial character?"

Unanimously Resolved, that his character in all these respects is thereby forfeited.

In coming to this painful result, the council are aware of the solemn consequences which must be realized by those whose conduct is herein reprobated. We have also considered our own frailty, our need of wisdom to guide our steps, and grace to keep us from sin. Yet as we are forbidden to "suffer sin upon a brother," and dare not attempt to heal slightly the hurt of the daughter of God's people, we feel constrained by the love of truth and righteousness, the fear of God and the expectation of the Judgment, to speak thus plainly and freely,—alike unmoved by the fear and by the favor of men. And we do most affectionately entreat Eld. Salmon and his adherents, to consider the subject in connexion with the retribution of eternity. The blessed Saviour has pronounced an eternal benediction on the peace-makers; but will render indignation and wrath tribulation and anguish unto those that are contentious and do not obey the truth, but obey unrighteousness. May the Spirit of the living God produce that penitence of heart and reformation of life, which shall be accompanied with his pardoning mercy, and his saving grace to all who have wounded the Saviour in the house of his friends!

ELON GALUSHA, *Moderator*.

N. KENDRICK, *Clerk*.

REPLY

FROM THE BAPTIST CHURCH OF WEST TURIN.

A refutation of reports slanderously circulated in the "Baptist Register," of January 24th, 1834,—touching the standing of the Baptist church of West Turin,* also the standing and character of Elder MARTIN SALMON, our Pastor. We do believe it to be our duty to expose the hidden things of dishonesty practised by that clerical body, which convened at Turin, September 18, 1833.

We shall commence with the preliminary remarks of the Committee:—They assigned as the reason why they publish the doings of the Council, that 'Elder Martin Salmon continues to hold meetings, and manifests a wish to be regarded by the community as a regular Baptist Minister, notwithstanding the advice of the aforesaid council.' If we believed that Eld. Salmon had a desire to be recognised as holding fellowship with the popular Baptists of the *new-fangled* system, we should hold him as we do them, at distance, until he should forsake such an error.

We declare that the statement of this committee, that 'Elder Salmon has been excluded from the Trenton Village Church of which he was last a member,' is a palpable falshood!! In witness of this our declaration we will here present a letter of commendation which the Trenton Village Church gave him.

"*The branch of the Holland Patent church in the Village of Trenton:—To the Baptist churches scattered abroad, Greeting:*"

"Dear Brethren:—We most cordially Commend unto you our Beloved Brother *Martin Salmon*, as one worthy of a place among the disciples of Christ, and highly esteemed among us as a servant of Christ.

By order of the Branch of the Holland-patent Baptist Church at Trenton Village.

HARLOW HOWLEY, Ch'h Clk.

Trenton, July 14th, 1832."

Eld. Salmon presented this letter to this Church, on the 29th of Dec. 1832. and was thereupon unanimously received; and in February following our Clerk personally informed the Clerk of Trenton Ch'h that

*The church in Turin have recently taken to themselves the name of the Turin, and West Turin church in consequence of the division of said Town.

Eld. Salmon had united with this Church.

The clerk of Trenton village ch'h accepted the notification and acknowledged the same before the Council:—The Clerk also said that the letter was given in good faith, and told the Council that it was a *good Letter of transfer*.

We shall now notice the origin of this Council. Four churches have combined in convention to call a council to enter into the discipline of churches; we think we can show from the constitution of the Black River Association, to which these churches belong, that they have violated their own law, or constitution. Mark for example the following sweeping clause in their constitution, "As every Gospel Church, duly organized, is fully impowered to execute every branch of church discipline, *it would be usurpation for any body of men whatsoever to claim the right of judging decisively for it, either in matters of faith or practice*, we therefore believe that individual churches have no licence from the Lord Jesus, to enter into any *combination or agreement whatever* so as to counteract their power of discipline by deligation; consequently, we as an Association **UTTERLY DISCLAIM** all right of interference with the discipline of the particular churches." We wish to be understood that we have never belonged to any association:—Here we find these four churches in open defiance of the above constitution to which they have severally subscribed & solemnly pledged themselves, *combined by delegation to call a council!!*

Here we would ask, What have an ex-party council to do with the Church in West Turin or any of her members? Why tell about Eld. Salmon, Edwin Pain and Isaac Lyman's *representing that body of seceders*? It is true these Brethren did appear before that unscriptural body, (the council) but not to represent this Church, as was falsely asserted in the Register, but barely to make a defence, as we had learned that we were to be implicated; we are

free to acknowledge that our brethren did present some things before that council, which must have convinced honest men, as will be shown in the sequel. How astonishing! to tell the public that the Council gave a patient hearing to all the testimony presented, when one witness was called forward by our brethren, who would have exposed the whole affair, but his testimony was not admitted.

We will now proceed to notice the several items thrown before the public as the result of the council.

Item 1. "*Concerning an alledged combination &c.*"

On this article we shall be under the necessity of showing the abomination of four ministers, viz. Elders R. B. Ashley, C. Clark, J. Blodgett, and T. A. Warner. In the winter of 1832, as will be remembered from the peculiar course taken by Elder Ashley, who was then Pastor of the Turin and West Turin Church, (we believe his course deserves special notice.) His first move was to complain of his salary, he said *his Brethren in the ministry* complained of him for preaching for so small a sum as he was receiving, his next course was to ascertain in a private manner, the amount of property owned by each member, this fact was soon known to many or some brethren in the Lowville Church, of which Eld. Blodgett was pastor. Now the *combination* began to show itself in the conventions which were held in Turin and Martinsburgh. At the convention in Turin a proposition was made, to so arrange the eight Churches, that the above four ministers could supply them; there was some farther conversation by Eld. B. whether there were not too many churches?—A suggestion from another. "Would it not be best for the ch'h in Boonville and West Leyden to unite, and also those of Turin and Martinsburgh. Here the equalising plan was introduced, viz: for each church to pay for the support of these four minis-

ters in proportion to their property. In this stage of the meeting we think an *Old-School* Baptist might have seen the *LITTLE HORN*. After many other suggestions, the meeting was adjourned to Martinsburgh.

But they were not able to effect their lucrative object, as the Turin Church opposed the Taxing System, to the great dissatisfaction of Eld. Ashley, for he soon told them that his usefulness was at an end with them. The Turin Church being now left destitute sent a request to Elder Salmon who was then preaching to the Trenton village church. The Turin church well knew Elder Salmon, as he was a member of that church when he commenced in the gospel ministry. Elder Salmon complied with this request of the Turin Church.

2. We shall now notice the second item on the alleged combination of ministers to destroy Elder Salmon's character. As soon as it was known that there was a prospect of Elder Salmon's preaching to the Turin church, one of the above named ministers C. Clark took an opportunity with several of the members of the Turin Ch'h. and made false statement, and representations, touching the character of Eld. Salmon. The church in Leyden, not long before this, had directed their Clerk to send a request to Eld. Salmon. The same Eld. Clark prevented the letter from going to Eld. Salmon, by circulating in that church slanderous reports to prejudice the minds against Eld. Salmon. Eld. Salmon continued preaching to the Turin church by their request in the Summer of 1832. The following Oct. the church in Boonville sent a messenger to Turin, to request Eld. Salmon to preach with them occasionally, as they were destitute, to which Eld. Salmon agreed, provided the Turin church would consent. The messenger said, he "hoped he would visit them if he could not preach on Sunday, for it was an important time with them." Accordingly Eld. Salmon did visit them on Thursday the same week &

returned on Saturday; the Monday following, Eld. Salmon received a Letter from Boonville church, and C. Clark was the bearer; this Eld. Clark, had heard what that church had done, and went then and told them that if they employed Elder Salmon, probably the Association would withdraw fellowship from them as a church. By this time some of the members of the Turin church had ascertained to satisfaction that what Elder Clark had told them about Eld. Salmon was false, upon which the Brethren Newton Clark, and Isaac Lyman, who are now members of this church, took up a labor with Eld. Clark, and in conversation with him in the second step of labor in company with Elder Salmon, and two of the members of the Boonville church. The question was put to Elder Clark by Br. Lyman. "Do you think Sir, that your course with Eld. Salmon has been according to the Gospel?"—His answer was that, "he had made it a subject of prayer, and his feelings had led him to do as he had done," Br. Lyman replied, "you know that we Baptist are not to make feelings our guide, unless they correspond with the word, and it is evident that your feelings do not, for your course is not a Gospel one" Then Eld. Salmon asked Eld. Clark the following question, "have you not exerted your influence in Leyden, Turin, and Boonville churches to prevent my preaching to either of those churches?" To which Eld. Clark answered, "I have; and I have the full approbation of my Brethren in the ministry for so doing, viz: Elders Ashley, Blodgett, Warner and Knapp."

The labor was prosecuted and presented to the Martinsburgh church of which Eld. Clark was then a member, and the church found no course of trial with Eld. Clark. Eld. Ashley said to a number of the members of this church that "the course which Eld. Clark took with Eld. Salmon was not a Gospel course, yet he did fully approbate

it." Eld. Blodgett, made a similar confession before the council,—such is the combination of which we speak.

3. Here it may be well to remark that Elder Salmon was a member in good standing in the Trenton church, at the time Eld. Clark went to Leyden and Turin, circulating those slanderous reports.

4. On the complaint preferred by Elder Salmon, against Eld. T. A. Warner. This has reference to a letter which Eld. Warner wrote to the Secretary of the Board of Missions, which is an infamous letter, we have a copy on hand, with statements very incorrect, conveying the idea that Elder Salmon was to receive support as a Missionary from the Board. The truth of which was, the church in Trenton Village applied for aid for themselves expecting Eld. Salmon was about to leave them—as was testified by the Deacon and Clerk from Trenton, who farther said that Eld. Salmon told them repeatedly, not to make any such request for him.

5. We wish the reader to judge whether the council acted the part of honest men—by attending to the following confession of Eld. John Blodgett, who arose in the assembly apparently affected, and said nearly as follows: "Eld. Clark, must labor under a great embarrassment as he is the youngest Minister in the country to arise in this assembly and confess that he did wrong to take the course he did. I who am the eldest and looked up unto as a Father, had not only advised him to take this course, but had practised the same before him. I have conscience convicted by times that it was a wrong course, yet I thought the cause of God suffered so, it was needful for such a course to be taken, that the Brethren might know how things were. I am convinced that it was a wrong course and I have no idea that Eld. Clark, would have taken that course if I had not advised him. I therefore take the whole responsibility upon myself." He also confessed to Eld.

Salmon, and asked his forgiveness, and said that his advice to Eld. Clark, was in consequence of a hardness he held against Eld. Salmon, which he wanted removed. The Moderator then arose and said, "I had no idea that such a thing existed in the world—had Blodgett's remarks been made previous to our deliberation we should have noticed them in our result.

Now we leave the reader to judge whether the council acted honestly with all this testimony before them, in saying as they have, that no evidence has appeared of a combination formed against Eld. Salmon.

6. The council have justified Eld. R. B. Ashley, in attempting privately to ascertain the amount of property in the church for the purpose of enlarging his salary, by each member paying to him ten Dollars on a thousand. Two witnesses said before the council "Eld. Ashley did declare to us that it was his wish to have every Baptist member in America brought under their measure to pay ten Dollars on a thousand for the support of the Gospel, and he meant to use his influence to support that object." Can such a man be a Baptist? with the following views, also; Leyden church meeting August 1833, Eld. Ashley then said that "the atonement of Christ did not effect the salvation of a soul, and the note in the Articles of the church, which says that (the Doctrine of Election is the only reason why any are brought to repentance,) he wished erased from the articles of every Baptist church. For it was contrary to Bible, contrary to reason, and contrary to sound judgment.

Now reader you have Elder Ashley without disguise, and we believe, the sentiments of his Brethren in the combination.

Item 7. Regarding the measures of the Turin Ch'h towards her seceding members."

What manifest iniquity! in saying as they have on this item, *that the church en-*

deavored to enlighten her members that withdrew from the Black River Ass'n. & all the churches connected with that body, and endeavored to prevent their taking that step, and requested them to take time for deliberation. Here we shall detect two errors.—1st. Respecting the Resolution to withdraw from B. Riv. Ass'n and all the Churches connected with that body. Such a resolution was never offered in the Turin Church; but the following was viz. Resolved that we withdraw from the Black River Association, because of a combination existing in said Association, (and our church fellowship from all who are connected with it,)—the last clause of which, was added by the Moderator, and without this he refused to put the question, for it was well known that seven-tenths of the members would have acted in favor of the motion; after the addition was urged in, one of the brethren requested an adjournment, but to no purpose, which shows the second error, viz. that the church requested her seceding members to take time for deliberation. Finally the motion was urged and fourteen acted in favor of the resolution, & soon received letters of *exclusion!!* with a number of others; we give the letter verbatim,

"To whom it may concern.

This may certify that Brethren Newton Clark, Isaac Lyman, Homer Clark, Dan Carter, Amos Tolles, Benham Webb, Enoch Lyman, Edwin Pain, and sisters, Elizabeth H Clark, Lucinda Kentner, Abigail Toller, Amos Clark, Eleanor P. Webb, Cynthia Lyman, Mary Pain, Anna Salmon, Susan Myres, Eleanor Cone and Caroline Miller, have been members of this ch'h. *and we hereby testify that we have no objection to make against their moral characters, but for some time past, they have manifested a dissatisfaction with the Benevolent operations of the present day, Association of churches.—Theological Institutions & Ecclesiastical Councils: amount-*

ing to so great a trial that they cannot walk with this church; but after much conversation, summed up their trial in the following Resolution, which was passed by a majority of the above named; the minority have since joined them. "That they withdraw from the Black River Association in consequence of a combination existing in said Ass'n. and their church fellowship from all that are connected with it." On account of the above declaration and the last act or resolve, we feel it to be our indispensable duty to withdraw our watch-care and hand of church fellowship from them until they shall return to Zion with confession, and resume their standing in the church. Praying that God will open their eyes, and convince them of the errors which we think they have been left to embrace.

By Order and in behalf of the Baptist Church of *Christ*, in Turin & West Turin
DAVID H HIGBY, Ch'h. Cl'k."

Dec. 22d, 1832.

Item 8. Concerning the Seceding members from the Turin Church.

Two things claim attention, and first, our disorderly origin.—After being thus unceremoniously excluded, we felt it to be our privilege to form into a body by ourselves, to maintain the worship of God, and to hold up our light in this region of darkness, where human wisdom is substituted for the commands of God. We will now enquire whither 'D. D.' Kendrick and his coadjutor E. Galusha, have power over the churches to dictate and proscribe? The dictation and proscription of men we fear not so long as we have "Thus saith the Lord," for our guide. We infer from this resolution, that if we had called a *Rev.* Council of their stamp, and consulted with them whether we were worthy to be called a church, we should have escaped the slander and saicasm of the Register.

We have one thing yet to learn before we submit to Councils, i. e. that the Lord has authorised a tribunal above the church.

2. Receiving members from other regular Baptist churches.

We acknowledge the favor in giving publicity to one fact, that we receive members from other Baptist churches. We have a goodly number for the, which we are thankful, and our little band has increased to more than four-times ten. When a poor Baptist who has groaned under the pressure of humun engines for years, comes to our door and knocks for entrance, we say come in thou blessed of the Lord. Our next remarks are in reference to questions proposed by the convention to the council for decision in reference to the Martinsburgh church, of which church Eld. Salmon has not been a member for more than two years. From Martinsburgh church, Elder Salmon was transfered to Trenton church; then from Trenton to this church, of which he is now a member, (see said letter above)—we wish the reader to notice the self-contradiction of the committee.—They say he was last a member of Trenton church—if so what have Martinsburgh church to do with Eld. Salmon? This has reference to things that are past and settled as was proven before the council by parole and written testimony. We believe this course has been taken to save the sinking combination, which they have by so doing, made to appear more visible.

For us it is passing strange how men professing Godliness dare present such things before the public. This iniquity is palmed on the Martinsburgh church to their shame and disgrace in the view of all unprejudiced persons who attended the council. Is it not manifest that those Anti-christian denunciations, and decisions were in consequence of Eld. Salmon's connexion with this church.

In the conclusion of the whole matter the council have pathetically exhorted Elder Salmon and his adherents, to consider the subject in connexion with the retributions of eternity, and then say the Saviour has pro-

ounced an eternal and everlasting benediction on the peace makers &c. A few remarks and we conclude for the present.— That the glorious Redeemer has pronounced a benediction on peace makers is true; but not on those who make false peace or daub with untempered Morter. Lo! a convention have built up a wall, and a council have daubed it with untempered mortar!! Listen, none can find fault with scripture, we shall quote the following from Ezek. xiii, 10, 11, 12, "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar; Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it." We hope the reader will read the whole Chapter. Now here we stand alone in this region, under the sensure of men who we expect to meet at the Tribunal, when the secrets of men's hearts will be known. Dear Brother we rejoice to learn through the "Signs of the Times," that we are not alone. We rejoice that there are Baptist yet who refuse the *mark of the Beast, and the number of his name*. We wish to be recognized as standing opposed to pious fraud and religious speculation. Signed, by order of the Churh.

CHARLES RAYAN,
ISAAC LYMAN,
EDWIN PAYNE,
NEWTON CLARK.

Committee appointed by the Baptist ch'h. in West Turin.

AN ALLEGORY.

Black River Bear Hunting.

FOUND ON THE HIGH ROAD, IN THE VICINITY OF LEWIS COUNTY, NEW YORK.

DEAR BROTHER:—I must give you a short sketch of an event that took place with us between the years 1824 and 1834. There was a Bear as

we thought that did much damage among us. At broad day light he came among our sheep and Lambs, and made such havock among them that it appeared as though he would devour the whole flock, and you know that Sheep and Lambs require a great deal of looking after; and hence, the importance of having a Shepherd, however early in the spring we were very much hurried about our Spring-work, not thinking but what our Sheep and Lambs were strong, and that they could keep out of the way, till he had actually come among them and feasted his ferocious appetite on the blood of the Sheep and Lambs.— Now there were in this country five men, whose occupation was to look after Sheep, and they were Brothers; I will give you their names: Keen-eye, Faint-heart, Self-will, Sym-pathy, Love-all. We concluded we would call one of these men whose name was Keen-eye, to look after the Sheep and feed them, and also to find out the lurking places of the Bear, and he had not been with us above an hour, so remarkably keen was he before, he saw the Bear bounding along towards the sheep with his mouth wide open ready to devour.

Keen-eye, immediately stepped in between the Bear and the Sheep, with a drawn sword in his hand and other implements of war, ready for the battle, with a full determination to kill the Bear or die on the spot himself, & just as he was ready to wield the fatal blow his Brother Faint-heart, came as with an Eagle's wing, and cried out "Hold! hold! Brother you must not kill; it is contrary to our Father's command," "Thou shalt not kill." Keen-eye stood amazed, to think his Brother should apply the command in such a manner as to try to prevent his killing the Bear, but he remembered his Father's command, which was not to flee in time of danger, (John x, 2,) thinking that if the case would go hard with him, that his Brother would assist him, or at least would not leave him to suffer and be torn to pieces by such an enemy to Sheep and Lambs, but instead of helping his Brother to kill the Bear, he took out his trumpet and called his other three Brothers to apprehend and bind their Brother Keen-eye, for attempting to kill in any case.— These four Brothers, as I have told you before, were Shepherds and had Sheep under their care—here I must remark to you, that Faint-heart, the oldest Brother was holding some alliance with animals that dwell in dark places, where none

can come but those that can see in the dark, and these animals can see in the dark by the reflection of each others hair, painted by the mud of *human invention*, and while *Faint-heart* saw that he could not prevail on his Brother *Keen-eye* to leave the Bear, and let him live among the Sheep and Lambs,—there was now no time to be lost, seeing that *Keen-eye* was determined to clear every Bear from among his flock; *Faint-heart* told his Brother the whole story how hard-hearted their Br. *Keen-eye* was, to kill all these poor Bears and indeed some of them might be Sheep for what he knew, I tell you something must be done, and I want that we should be all agreed, you know that I am your oldest Brother and always felt much for your welfare as Shepherds, I know that you will listen to me,—and now Brethren what shall we do to this hard-hearted wretch, *Keen-eye*.

Love-all said, “we shall now consult together what measures we shall take to put a stop to that fellow, for he is too bad to kill all these poor Bears without consulting us before-hand.”

Faint-heart stood up and said, “Brethren I perceive that your minds are all to the same point.”

Self-will said, “Brethren, I should like to have our youngest Brother *Sym-pathy*, to tell us freely what he can do in this case.”

Sym-pathy arose and said, “I will tell you what I can do, I have a large quantity of dust and sand in my pocket, I will throw it into the eyes of the Sheep, and then they can not see the sword that our Father did give to *Keen-eye*, and then the Sheep will be mad with *Keen-eye*, and they will rush upon him and bind him, and deliver him up unto us, and our tribunal will according to the rule of our court, shear his head, and pull his *keen-eyes* too.”

Self-will said, “I do approve of the aforesaid measures, but we must be careful in the choice of jurymen, and we must have him tried by the new Statute, for if we let him go with the small punishment of the old Statute, that is, to have his hair & eyes pulled out, his hair will grow very soon and he will go about and kill Bears again, and not only so, but he will tell the family, and his Father who is always very fond of him, calling him his Son Joseph, and you know, his Mother is a Queen;—and now Brethren I tell you his tongue must be cut off, or else the Queen will know all about it, and then there will be no chance for Bears and Sheep to live together; as it is promised in the Great Book that it shall be

before the end of the world,—although the above is not the promise, never mind that, let us gain our point, Away with him !! away with him !! he is not fit to live, our Father we know has given him one of the best spying-glasses that ever was, he can see far and near, if his Ghost will not trouble somebody, it is a wonder to me.”

Mr. Faint-heart said, “I move for a warrant from Esq. *Par-tial*. Second that move.” All agreed, and *Keen-eye* was apprehended and bro't before Esq. *Par-tial*; the Warrant was got by the oath of *Faint-heart*, and no evidence admitted but the three aforesaid Brothers. Esq. *Par-tial* read the Warrant as follows, viz:—“Mr. *Keen-eye* of the city of Zion, Christ St. No. 12, goes about with a sword in hand, with an intention to kill & destroy all peaceable Bears that he can find. Sworn at my office, January 24, new style.” Old Judge *Bribe*, was in the office, and he begged leave to speak, the cry-man said speak Judge. “Mr. *Keen-eye* you are not worthy to live, we know,—but will you to save farther trouble, leave the country.” Now Sir, at this very time there were other Shepherds from a distance, the name of one was, *I-must-speak*, and he was a valient Shepherd, the others name was Mr. *Hearken*, and I think Sir, a man with half an eye might have seen the looks of *Self-will*, as soon as Mr. *I-must-speak* arose up, and he said but a word. Finally Sir, these four shepherds, seemed to be willing to select the jurymen themselves. and so it was Mr. *Faint-heart*, as he was the eldest, was passing from South to North, could call all jurymen in his way, and so could others, even Mr. *Love-all* could do his part, with the other two Brothers. After the said Warrant was read, and much talking and winking by *Tender-heart* to Esq. *Par-tial*, together with the advice of Judge *Bribe*. The prisoner Mr. *Keen-eye* was asked whether he “should deny the indictment”—to which *Keen-eye* replied, “As for the advice of Judge *Bribe* to leave the country and save expense, I reply for as much as I regard the Statutes of my King, from whom I receive daily supplies and strength to wield his sword you see by my side; I utterly refuse leaving the country, and second, as to the indictment, (said *Keen-eye*) I think it to be an honor to acknowledge the facts contained therein.”

By this time you must know there began to be quite a stir, and said *Self-will*, “we must have a Jury.” Said Esq. *Par-tial*, “you say we?” Mr. *Love-all* winked to *Sym-pathy*, so they step-

ped aside, while in the absence of *Love-all* and *Sym-pathy*, *Mr. Tender-heart* replied, "May it please the court, my Brothers *Self-will*, *Sym-pathy*, and *Love-all*, have an interest in the result;" and said *Esq. Par-tial* to *Keen-eye*, what say you to having a Jury.

Keen-eye said, "I am not acquainted with such a Court, it must be that the old Statute has been revised." Here *Mr. Keen-eye* offered to present the Laws of the land, with the ancient Seal, but *Esq. Par-tial* said, "*Mr. Keen-eye*, we have a right to act in such a case as the one before us, without law, as you have acknowledged or plead guilty to the indictment."

Mr. Love-all said, "May it please the Court, we plead an adjournment for some days as we wish to select the best jurymen that we can find from the South to North," and so it came to pass, the day of trial came on, and the whole Jury—it seemed that *Mr. Faint-heart* had been tending Sheep where there was another Shepherd whom he saw every Moon, and he said there is a Shepherds Court not far from us soon,—"*Well*" said *Mr. Love-gain*, "I have business in that quarter, and it is ten to one if they do not call me to sit on the Jury,"—so *Esq. Par-tial* called the Court to order, then stood up the Cryman and said, "The jurymen will take their seats, so they all set down; you will answer to your names. *Mr. Mans-wisdom*, here! *Mr. Herds-man*, here! *Mr. Please-all*, here! *Mr. Love-gain*, as you are present, you will take a seat with the Jury." *Mr. Tender-heart* smiled as he remembered what was said a few days before,—the Crier said, "Here is a *Mr. Add-nothing*, he will be seated with the Jury, (may it please the Court said the Crier) the jury are all here." *Mr. Side-man* the Clerk, sware the Jury. Jury come forward,—you do promise to try this cause now pending between *Keen-eye* Defendant, and *Faint-heart*, *Love-all*, *Self-will*, and *Sym-pathy* Plaintiffs, and a true verdict give in favor of Plaintiffs, according to the new Statute. Jury sworn and empanelled. The Jury will now choose a Foreman: let *Mr. Love-gain* be Foreman, & *Mans-wisdom* Scribe. All agreed? Ready for trial! "Silence in the Court," said the Crier; whereupon *Mr. Self-will* opened his own cause, viz: "May it please the Court, and Gentlemen of the Jury—the cause to be opened for investigation before you has been of long standing; your patience therefore is solicited, the root of diffi-

culty is quite remote and very bitter to me. I shall therefore only notice some of the branches. This prisoner at the Bar, *Mr. Keen-eye*, has for some months past been very troublesome, as you will perceive by his indictment, which we shall enlarge upon, and if possible, give it another coloring which we have a right to do according to the new Statute. Our object, Gentlemen of the Jury, is to so present the case before you, that you will see that if *Keen-eye* is not shorn of his hair, his eyes taken out, his sword taken away, his tongue cut off, and his commission wrested from him, that we the *joint Plaintiffs* will have to roam abroad to find employment, for our flock now will lick the food from the hand of *Keen-eye* unless we are present to give them some slop ourselves, and with all our skill we cannot prevent many of them from going into the pasture with *Keen-eye's* flock, and we fear that all the healthy ones will leave us in the same way—and furthermore Gentlemen of the Jury, you know that if we loose our Sheep in this way some of you will sustain a great loss too, as you have a share of the *wool* annually."

Mr. Man's-wisdom eyed *Mr. Love-gain* at this time I tell you Sir—and they smiled too as I was looking them in the face; I suppose they thought that they should have their portion of *wool* as they were in the want of some at this time or their Factory must stop, & you know that would be quite a loss to them, for they had much to do in that line of business. But to return to the Court, *Mr. Self-will* continued and said "for a conformation of what I have said, I shall aduce testimony, my first witness is *Stand-by*."

Mr. Stand-by arose & said, "Gentlemen of the Jury, I am acquainted with this *Keen-eye*, and all that *Mr. Self-will* has said is true, and if I thought that the case would not go against *Keen-eye* I would say much more." *Mr. Quick-fire* then rose even without being called for, and said, "If this *Keen-eye* is suffered to go unpunished agreeable to the above, he will have all our Sheep, this is my voluntary testimony."—Court adjourned for one hour. One o'clock, Court come in. *Mr. Love-gain*, arose and said, "Farther testimony on the part of the Plaintiff is unnecessary, if *Keen-eye* the prisoner, has any defence to make we are now ready to hear."—Upon the which *Keen-eye* stood up with, and offered to read a scrip which was written by the Shepherds

afore time for their regulation, and it was very plain there, that every Shepherd might feed his own flock as he choose, and kill all the wild animals too—and other Shepherds have no right to form into a club and kill him; and furthermore, if this scrip had been read, it would have blocked the wheels of the whole Court, for it is totally opposed to all Shepherds Courts,—but Keen-eye could not have the scrip read, for Love-gain said he “should not grant the privilege,”—but Keen-eye did let many of the beholders see it, and they said, “Now we know why Love-gain would not have it read, for it would come right in his face and eyes and expose the whole Jury to ridicule; so the scrip was laid aside. “Now,” said Keen-eye, “seeing I cannot have the Law read, I beg leave to bring forward one witness who is a commander of many people, and his name was Blow-at-the-root, and he is rightly named, (for Keen-eye said) this witness will show you that bitter root which Self-will alluded to in his plea.”—But Love-gain the Foreman said, “his testimony cannot be admitted,”—so Mr. Blow-at-the-root passed by in silence, and it was believed Sir, by many who was at the Court, that Mr. Love-gain had been told by Tender-heart, that this witness would injure his cause very much.

So you see sir, that Keen-eye was not indulged law nor witness, yet he did defend himself from many false accusations which he was charged with by Mr Sympathy, one of the plaintiffs, who had roamed far and near among many flocks of sheep, and made them aliens to Keen-eye, and Self-will also sent word abroad concerning Keen-eye, and once told Keen-eye's Father that he was not a Shepherd, but a Wolf who had put on a sheep's skin to deceive the sheep. Mr. Tender-heart also told things aforesaid, about Keen-eye, much worse than has been known to any but Mr. Blow-at-the-root, and you know his testimony was not admitted; as for Love-all he is rightly named, in some respects, for he truly loves all who love him, and he loves darkness too, for he was often found in ambush and sometimes behind the wall in secret as he supposed, but Keen-eye could look right through a wall and see Love-all work in the dark. But to return to the court, at this time Love-gain said, “Keen-eye, have you any thing to say for yourself?” to which he replied as follows: “May it please the Court and Gentlemen of the Jury, a few words touching the indictment, my Father who is Lord of the Hills, said to me one day, my son Keen-eye, you must be a shepherd,—but I said to my Father, I cannot do such as shepherds do;” but my Father said “I can teach you very soon” So he said I must have a sword, and He gave me this sword and told me to keep it always, as it would be very useful in defending the sheep from all wild animals; and other instructions he would give me as I might be in need. Now Gentlemen of the Jury, with this sword that my Father gave I have trimmed Bears and Wolves not a few, and I have the smiles of my Father in so doing; so you see I have warred a good

warfare in so doing, as for the Plaintiffs, I confess gentlemen they are more in love with Bears and Wolves than I am, and now Gentlemen of the Jury, if I must suffer the penalty of this your new Statute as you see fit to decide according to your oaths, even in favor of the Plaintiffs—my Father will know it very soon, for he is always within hearing, and if He comes I tell you it will be over with you, and well with me, notwithstanding a prisoner at your Bar,—“Stop! Stop!” said the Foreman, “we can hear no more.” So you see Sir, that Keen-eye could not proceed at all in making any further defence and then the Jury retired for a short time, and then returned with the following condemnation, Mr. Foreman said, “Keen-eye,—you are found guilty, as there has been no evidence before us in your favor. Your sentence is, to have your head shaved, your keen-eyes pulled out, your sword must be delivered up, and your office arrested from you; and we would execute the sentence, and give rest to Bears, if we had all power. Now you have your sentence Mr. Keen-eye, and we wish, all who see you to flee from you.—Adjourned. So you must know sir, that Love-gain and Man's-wisdom, went on about their work, for they were Wool gatherers, for the Factory.

And Keen-eye drew his sword and marched off to the Sheepfold to feed the sheep and lambs, and daily his flock increases.

Now Mr. Investigator, if any farther information is necessary, please to call at my office at the head of Straight Lain No. 1.

Your old friend,

DREAMER.

The West Turin communication presents an almost unparalleled [among Baptist] display of clerical usurpation. We are not much accustomed to communicating in parables, but the foregoing allegory [written we know not by whom] is so well adapted to the illustration of the unhallowed movements of the confederacy formed for the evident purpose of coercing Bro. Salmon, and the church of his charge to a compliance with the popular order of things,—Assessing and taxing the Baptist members of this State, \$10 on every \$1000 they may be found to possess, for immediate support of themselves, in addition to the already intolerable burdens of popular BENEVOLENCE under the weight of which they now groan.—We regret the want of room to express our abhorrence of the dark conclave of Messrs Ashley, Clark, Bloodgett and Warner, to injure if not to destroy Bro. Salmon and the West Turin Brethren, as well as to authority assumed over the rights of independant churches by Dr. Kendrick the President, E Galusha, and others of the directors & Co. of the Theological College at Hamilton. May the Lord sustain our persecuted Br'n. in the stand they occupy in opposition to the abominations of that devoted region, in which they appear truly like a lily smong ths thorns.

RECEIPTS.—Elder. P. Hartwell, Maine, \$10. Doct Wm. B. Slawson, \$2. Jas. Moore, N.J. \$1. David Hulse, \$1. S. Wilkison, \$1. John Brook, \$1. A. Earl, S.C. \$1. S. I. Lockwood, \$2 in all. S. N. Calms, Ky. \$5.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 16.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. JULY. 30 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

FURTHER REMARKS RELATIVE TO PRE-DESTINATION.

BROTHER BEEBE:—Having understood that several of our Brethren in different places, as well as others, have so construed my pieces on the *Absolute Predestination of all things*, as to infer that I represent God to be the Author of sin, I have been led to look over those No's. to see if I did make any slip on that point, and leave any sentence so worded, as to give just ground for their construction. But I do not find a single sentence, which by any fair interpretation, represents God as being the author of sin in general, or as compelling the creature to a sinful choice by any arbitrary force put upon his mind. I think, if any of our Brethren, who have taken up this wrong idea of those No's. on Predestination, would take the trouble to examine them again impartially, they will find that so far from my representing God as being so the author of sin as to exempt man from guilt in his sinful transactions, I have endeavored particularly to show, whilst the predestination of God determines that sin, and the sinful acts of men and devils, shall result in the accomplishment of his own glorious purposes, that this predestination does not destroy the free agency of man, but leaves him free to act, and consequently conscious of his guilt, and justly subject to punishment for his

crimes. As in the case of Joseph's Br'n. and of the Assyrian, (No. 4. Signs No. 8.) and of Judas and the Jews, (No. 2. Signs No. 5)

Persons who make these objections to my views as published seem to overlook the fact, that I speak of God's government in this case, as being a predestination, or pre-determination, to permit such and such acts of depravity to take place, and to cause them to produce certain results, and to transpire under certain circumstances; and not a predestination to compel men to perform those acts.

I know that many persons, have, in their minds, so attached to the term *predestination*, the idea of arbitrary force exerted upon the minds of men, compelling them to act, as never to attend, to any other explanation given to the subject. Whereas by attaching such an idea to the term predestination when spoken of God, they divest him of that infinite wisdom and understanding which belongs to him, and bring him down to a level with us short-sighted mortals.—Man when he absolutely pre-determines an act or event, acts foolishly, for he knows not what an hour may bring forth, Not so with God; he can, and does declare the end from the beginning with all the attendant circumstances.

Persons who suffer their minds to be thus swayed by their prejudices against a term, can scarcely fail of attaching to the combined terms, *absolute predestination*, every thing awful and tyrannical. The plain natural meaning of the term *absolute* is *unconditional*, in this sense, and in this sense only is it used in this connexion.—

And whilst we contend for an *absolute* or *unconditional predestination*, we deny that there is any thing like an *arbitrary* purpose or act to be found in the government of God.

In order if possible to be more clearly understood upon this point I will offer a few additional remarks :

1. That such is the depravity of human nature, that so sure as he is given up to the sway of any one of his passions, and comes into contact with circumstances exciting him to the gratification of that passion, so assuredly he perpetrates the crime to which his depraved passion thus urges him. David in the case of Bathsheba and Uriah, being left to the influence of his passion, needed but the exciting circumstance of seeing from *the roof of the King's house the woman washing herself*, to lead him on to that course which resulted in the consummation of his whole crime. David therefore instead of charging this act upon God, was conscious that it was chargeable only to the depravity of his own heart, and therefore justly says to Nathan, *I have sinned against the Lord*. And yet there is no room left to suppose that this whole affair was not embraced in the pre-determinate purpose of God, for it was a very important link in that chain by which *Shiloh* descended from Judah.

Hence, 2d. That whilst the predestination of God extends to every event which takes place in the universe, it puts no other force upon the minds of sinful agents than that of restraint. God has predestined that men shall not act out the depravity of their hearts, any further than he for wise purposes, has predetermined to let them go in sin. For producing this restraint, he employs various instruments, as education, public opinion &c., and also frequently causes the various passions of man, to counteract the undue influence one of another. In a word, the predestination of God secures, that so far as he has determined to

leave any one to act out the depravity of his heart, so far attending circumstances shall be favorable thereto ; as in the case of Pharaoh : *Even for the same purpose have I raised thee up*, (that is, by my providence, to the throne of Egypt, that full opportunity may be given thee to show the haughtiness and cruelty of thy heart,) *that I might show my power in thee*, (in causing thy arrogance and rage to work thy own destruction and my people's deliverance.) So of Judas, the thirty pieces of silver are secured to him for a bait.— On the other hand wherein God has determined to restrain the wrath of man, or to put restraints upon his depravity, he places him in circumstances calculated to exert the necessary force upon his passions.

But from whence comes depravity and sin ? Sin exists in the world in the depravity of man, & yet in its origin it was a non-existence ; not a creature, nor an eternal existence. God is but the *innocent* cause, if I may use the expression, of its having an existence. Had not God brought intelligent creatures into existence sin could never have had a being ; and if God had not, created and placed those creatures under a law, and left them to the free exercise of their own wills whether to obey or not, sin would never have become an existence in the world ; and yet not God but angels and men, each in his sphere, brought it into existence.

The existence of sin in the world, may be aptly illustrated by the existence of darkness. Darkness could never have had an existence had not God made creatures needing the medium of material light, in order to the exercise of their organs of vision. For in God, *is no darkness at all*. But when creatures were produced needing material light to enable them to see, the absence of that light is what we call darkness. In reference to the statement (Gen. i, 2) *And darkness was upon the face of the deep* ; I understand it to be spoken

in relation to the progress of creation, and to be an intimation that the material light suiting this material world was not then created, and that this darkness or absence of light was no more a direct production of God, than was the *formless* state of matter in its original production. The one was the absence of that *order* which was afterwards given to the matter created, the other, the absence of that light which creatures would need to the use of sight. It is true God has given to material darkness a permanent being in relation to creatures on earth, by *dividing between the light and between the darkness*, instead of giving to the light an entire sway over the earth.

So of sin, to go back no farther than its relation to man, God made *man upright*, but made him a dependent and an accountable creature and therefore laid him under obligations to be *holy in heart and life* unto God, or in other words, to be *entirely and voluntarily devoted* to the will of his Creator. And being thus created God gave him a *command* as a test by which to prove his voluntary subjection to his Creator or his voluntary holiness. I say to prove whether he would be holy to God. I know the general idea is, even among those whom we esteem sound, that God created man a holy being, but this is an idea I have not been able, (perhaps from inferiority of intellect,) to comprehend, that is, to say in relation to heart holiness or voluntary devotion to God. I know that the word holy is sometimes used to denote mere freedom from impurity, in this sense I cheerfully give in to the idea, that man was created holy, that he came from the hands of his Creator, pure. Man being thus put to the test, he soon showed a destitution of that voluntary holiness, that self-devotedness to God which, his being a creature, laid him under obligation to exercise. This want of holiness, was *sin*, it was a violation of his obligation and a transgression of the command under which he

was placed. And I do not know but that Adam's thus preferring his own gratification, to submission, to the government of God was as much a natural or necessary consequence of his being left to choose for himself as is the succession of darkness to the withdrawal of light. I know that being thus left to his own choice, the very first occasion finds him choosing to set up for himself, for *Adam was not deceived*; and I know that God with certainty knew that this would be the course of the man; hence the setting up of Christ before the foundation of the world. The act was Adam's own, it was not that Satan infused any evil principle into him. Satan was only an instrument in beguiling Eve, of exciting him to a choice upon the point. Man having made his choice to serve self rather than God; the penalty of the command took immediate effect, and depravity runs through the whole human family, and became from the choice of Adam, the reigning power over the human heart, reigning unto death; the penal requisition of the law giving it that power, *for the strength of sin is the law*. Hence man exists under *the law of sin and death*, from which he could be ransomed only by the blood of Christ; & delivered only by being brought into a new existence as a *new creature* in Christ, and that only by the power of God.

Do any ask what has predestination to do with this? I answer that it has this much to do with it; that God predestinated man to be, or pre-determined to make him just such a creature as he was, and to leave him to encounter the temptation in his own creature weakness, that he might act freely without the restraints of communicated holiness; with the certainty of his *falling* and becoming *dead in trespasses and sins*, and thus an occasion should be offered for bringing in the *Sun of Righteousness*. And here is the counterpart to the figure of darkness. If creatures had not been so formed as to need material light, there would have

been no occasion for the sun ; if man had not so fallen, as to need a Divine Saviour, the Word had not been made flesh. Hence says, Christ, *I come a light unto the world.* And in the coming of Christ there is *Glory to God in the highest, on earth peace, good will towards man.* If glory to God in the highest come through Christ, then predestination has assuredly secured a greater good by man's being left to fall, than could have come to the universe by his being supported and confirmed, by the power of God in his original state of uprightness.— Thus the *predestination* of God instead of making God the *author of sin*, secured that all the glory of redemption, should result from the malice of Satan and the native weakness of man.

S. TROTT.

Fairfax Court House, Va. July 7, 1834.

FOR THE SIGNS OF THE TIMES.

On Eternal Justification.

[CONTINUED FROM PAGE 197.]

In this, I purpose to reply, to the charge brought against us as making election every thing ; and therefore are always contending for it.

Election is as important in a sinner's salvation, as St. Paul made his Lord's first rising from the dead to the church's resurrection ; for he argued, that if Christ was risen then the church must rise from the dead also, but if he has not, then the church could not ; and so we argue if a sinner be elected in Christ, certain and genuine repentance, faith, and obedience, unto eternal salvation shall follow ; but when sinners are not elected in Christ, all their obedience, repentance, and faith, shall certainly terminate in their eternal confusion. We add further, in defence of a form of sound words, that Moses was commanded to make all things according to the pattern (form or order) showed him in the Mount ; but why ? The reason is evident : i. e. had he made all things, but not made them according to the pattern showed him, he

would have done worse than nothing.—

This therefore, may be considered at least as introductory to our defence and self-justification, as Antinomians, who cannot be prevailed upon, either by devils or men, to believe or admit with many ministers and churches of the Baptist order of our day, that the justification of God's elect is a time act, believing as we do that it was from eternity ; nor do we hesitate to pronounce such a doctrine scriptural, without referring to a single human author in defence of the now-a-day unfashionable and Antinomian belief ; although a Gill, Witsius, Goodwin, Ames, and other most celebrated Divines, as ever wrote or preached in defence of christianity, all contended for the same. But leaving these worthies in Christ's cause out of the question, at present ; let us attend to the important question of, what saith the Scriptures on the subject ? "To the law and to the testimony," therefore, which alone ought to be the standard to judge the light and darkness, of truth and error.

Now all spiritual persons will readily allow, that the whole church of God was chosen, elected, and sanctified, or set apart by God in Christ from eternity ; wherefore the question is, in what character or condition were they as chosen in Christ, that is to say, were they in him as condemned and unrighteous or justified and pure ? should we receive for answer, that God's elect were in Christ from eternity, but not justified from eternity, then necessarily, they were condemned in Christ. Now, to say nothing about the absurdity of such reasoning, making a justified head and condemned members, a justified head and condemned body, which must be the case if eternal justification is denied ; we say such a denial of a plain and positive Scriptural doctrine, makes St. Paul and the Holy Ghost false witnesses ; for the former as inspired by the latter, has asserted that, now that is according to the Apostle's reason-

ing in Rom. vii, 25, "There is no condemnation in Christ Jesus,"—and if there is none now, there never was, for Christ Jesus, and therefore his people in him (for they were never apart) are the same yesterday, to-day, and for ever. Wherefore, if it is allowed, and it must, that there never was any condemnation in Christ, any more than there could be drowning Noah in the Ark, than the people of God were eternally justified, for they were from eternity in him.

Again, was the church righteous, holy, or unholy, as eternally chosen in Christ? should it be said they are unholy and unrighteous, till they believe, though they were eternally, even from everlasting chosen in him; then necessarily Christ and Belial, light and darkness must have been united, and, quite contrary to James' reasonings,—salt water and fresh must have proceeded from one fountain. But as Christ for Belial, sin and holiness can have no union,—then we know the church was eternally holy and righteous, and therefore justified in Christ, & in him saith the Scriptures, There is no unrighteousness and where there is no unrighteousness, there must be justification.

Besides, the opposers of eternal justification, in their professed differences with the Arminians on the subject of the church's election, unavoidably establish the doctrine of eternal justification. The Arminians, as we have already proved believe in election, as well as modern Calvinists, but herein they differ, the former believe in a time election [that is, election when sinners believe] whereas modern Calvinists do profess to believe in eternal election. But how can they believe in the eternal and personal election of God's people, and treat with the greatest contempt and buffoonery,—yea, deny altogether their eternal justification we know not; for they stand and fall together; as a proof of this, let us ask, what is implied in the justification of God's

people? is any thing more implied, than their being one with, and therefore accepted in Christ, as their innocent, spotless, righteous Representative, chosen in him before the foundation of the world? Certainly not.

Again when we repeat St. Paul's words of triumph, "Who shall lay any thing to the charge of God's elect?" Now to receive the word elect in this place, in a grammatical sense of the word, we must necessarily receive it as it is meant, that is, as referring to all the chosen people of God, called and uncalled, believing and unbelieving, for a noun without an article to limit it, is to be taken in its widest latitude; wherefore, as all God's elect are evidently referred to, and they were his elect from eternity, therefore they must have been eternally justified, or some charge, and just charge, yea awful charge, could be laid against them. But let our angry opponents be judges.

SCRAPS.

N. Y. June 29, 1834.

FOR THE SIGNS OF THE TIMES.

A Voice from Maine.

DEAR BROTHER BEEBE:—Altho' personally a stranger to you, yet I trust I am not a stranger to you in spirit, nor to the glorious doctrine of the Cross which you vindicate in the Signs of the Times, which have of late fallen into my hands, and I must say that it has rejoiced my heart to learn by them that there are yet some faithful souls on the earth who have not bowed the knee to the many images which Satan has caused to be erected in these dark days among those who profess christianity, and that there is some who are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. For two or three years past, it has appeared to me at times as tho' I must adopt the language of the Prophet when he made intercession to God against Israe saying "I have been very jealous

for the LORD God of hosts : for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy Prophets with the sword ; and I, *even* I only am left and they seek my life, to take it away," 1 Kings xix, 10—14. But since I have read some of your Signs, my heart has in some degree been made glad and I have thought I could say with the Apostle Paul, " Even so then at this present time also there is a remnant according to the election of grace." Rom. xi, 5. And we have abundant reason to be thankful to Almighty God that he hath left unto us a very small remnant, Isa. i, 9. The number of Old School Baptists in this region is but very small, altho' there are many who call themselves Baptists yet they add nothing to us for they hate the doctrine of the Cross, and teach for doctrines the commandments of men, and they are full of the popular spirit of the day, even the dark day in which we live. And they think it strange that we run not the same excess with them. But with the Bible in our hands we cannot. And may the Lord ever keep us humble enough always to follow him through evil report and good report. I commenced preaching to the church in this place about three years ago, and the Lord has of a truth been with us working like himself he hath done great things for us whereof we are glad. Since I have been here I have had the privilege of Baptizing sixty-two willing converts, and all the glory of the work is due to God alone, and not to us.

But in the midst of our joy we have had trials, great trials to encounter with. It seems that error has abounded in this part of the world, as well as in other parts—The Association with whom this church has formerly associated, seems to have in some degree drank of the spirit of error, that is gone out into the world. There seems to be another gospel preached among them—four days meetings and protracted meetings have become frequent among

them, and on such occasions it seems as though it was their aim to work on the natural passions of their hearers, and we have reason to fear that in this way many are deceived. We continued to send to the Association until last June when we concluded after searching the word of God and asking counsel of God who giveth liberally—that it was not our duty to send any longer we concluded we had better stand alone on the side of truth than to support error in any shape. Therefore we passed a vote to withdraw our fellowship from them as a body, although we believe there are many humble christians among them, and for so doing we are censured by them and called illiberal &c. But if God be for us who can be against us.

We held a conference meeting in our meeting house last September, it commenced on the second Wednesday, and held two days and many of our Old School Brn. were present and we had a comfortable season. There is a small Baptist church of the Old School in Sanford, Elder James Stuart preaches to them, they united with us and some of our Old School Brethren from the Brighton church were also present and engaged with us in the worship of God. We adjourned our meeting to the second Wednesday in September next, and we would invite all of our Old Fashioned Baptist to meet with us at that time. Our preaching gifts in this conference are but few, and I hope the Lord will put it into some of your hearts to visit us at that time.

I would just state to you that your Signs are well received among our Brethren of the Old School in this region.

Yours in Gospel Bonds.

PHILANDER HARTWELL.
North Berwick, York Co. Me. May 28.

FOR THE SIGNS OF THE TIMES.

Brighton, Ms. July 5, 1834.

BROTHER BEEBE :—We are a few of the poor of the flock in this region, having received the " Signs of the Times" for a few

months past, we feel desirous to make you acquainted with our lonely and tried situation, we are in a populous place, in the vicinity of Boston, and are surrounded with multitudes of professed followers of Jesus, & very many who profess to preach the Gospel, whose administrations we cannot give our hearty Amen too. A few years since we became so much dissatisfied with the preaching, that we to the number of five Brethren left the Baptist church in Cambridge-port, two from Brookline church, and one from Newton church since, and three or four more have united with us lately, so that in all we number twelve. We consider ourselves under obligation to meet together on the Lord's day and other convenient times for the worship of God; we have a ministering Br, with us (some years since from England,) who preaches for us when able, his health is poor, his name is Edmund Bilson. Thus you may conceive our condition, we have but here and there one that dare to call at our meetings, we seem to be considered in dangerous errors, such as Antinomianism, ect. and while we endure hard speeches, & unfriendly feelings from those that we think belong to the fold of Jesus. We are too apt to forget the example of our Master, and also who it is that has made us to differ—what have we that we have not received? We do believe that all the true knowledge we have of Divine things is taught us by the spirit of truth, therefore boasting is excluded.

It becomes us to admire the Sovereignty of God and take our places in the dust; we think a great portion of the Zion of God in this part of the world, are now laboring under a mistake as to her real condition, and also with regard to the great exertions that are making for the advancement of the Redeemer's Kingdom. Now if this is the case, and we though few and lonely are enabled to see light in God's light, we hope not to forget, that it is God

which has made us to differ. May the blessed Lord our God preserve us from hard and censorious feelings toward those who see not with us.

We wish to inform you there is a Predestinarian Baptist church in North Berwick, eighty miles from this place,—they have left the Association & met for the first time, by themselves, in their meeting house in September last, on the second Wednesday for conference, and gave general invitation for those who were disposed to meet with them, the church members are over one hundred, their former pastor was old Elder Lord, the present one, Philander Hartwell, he has made us two or three visits, he was here in March last, preached for us two or three Lord's days, and has perused your "Signs of the Times," he has proposed to become a subscriber and as many Brethren of his church as he can solicit, his design was that suitable notice should be given through your paper, of the contemplated meeting at North Berwick, on the second Wednesday in September next—he is very desirous that some of your Ministering Brethren should attend that meeting if possible; we also should esteem it a high favor to have a visit from some Ministering Brother who might be coming this way,—perhaps it may be convenient for them to call on us, and so pass on to the meeting at Berwick. Since we have began to write we have received a letter from Elder Hartwell, he states that he has enclosed \$10 to you for the Signs.

We are generally agreed with your correspondants, but have seen some things which bear evident marks of the Spirit that was in the ancient Disciples of our Lord, when they wished leave to call down fire from Heaven to destroy their adversaries ect.

Dear Sir, we sincerely desire that God may bless your endeavors, to hold up truth for the power of error must fall, and that he will preserve you and your helpers from

error, contention and all disputations which may gender strife. The great trouble with us poor fallen creatures is, we think more highly of ourselves than we ought not willing that God should vindicate our cause, He saith vengeance is mine and I will repay it. If God be for us who can be against us.

Done by order of the church.

THOMAS HOVEY, *Clerk.*

June 30, 1834.

The following Circular and Corresponding Letters, were forwarded to us for publication by order of the Delaware Association.

Circular Letter.

The Messengers composing the Delaware Baptist Ass'n., to the Churches whom they severally represent, send Christian Salutation.

BELOVED BRETHREN:—Having been permitted by the great Head of the Church to meet in our Associate relation, and to receive as evidence of your mutual fellowship, the Epistles sent by your Messengers—WE, in return, affectionately address you by Letter, according to our usual custom, Praying that "grace, mercy and peace from God our Father, and Jesus Christ our Lord," may be multiplied unto you.

The subject to which we would invite your earnest attention, and which we believe to be of vital importance as essential to salvation, is *Regeneration* or the *New Birth*, without which there can be no qualification for Church membership, nor for the Kingdom of Heaven, as our Lord said in John, iii, 3, "Except a man be born again he cannot see the Kingdom of God." The primitive Churches were composed of such as were called of Christ Jesus, Rom. i, 6; and the additions to the first Church at Jerusalem, are called believers, in Acts, v, 14. They were added by the Lord, and not by man, as in Acts ii, 47, "And the Lord added to the Church daily such as should be saved." Therefore we conclude they were regenerated persons, "both men and women," subjects of the New Birth.

In presenting this important subject to view, we propose to notice three ideas. 1. The nature. 2. Necessity. 3. Effects of the New Birth.

I. The nature. 1st. It is something more than conversion, which may take place without regeneration,—but regeneration cannot take place without conversion. In conversion the Creature is active, which signifies a turning—men may turn from one sentiment to another, and from one society to another a thousand times, and never be the subject of regeneration, which is the work of God alone. We learn that many were converted to follow Christ, as recorded in John vi, 60: but when our Lord said to them, "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you,"—as in John vi, 53, which man in a natural state cannot do, neither can understand, consequently they gave no evidence of spiritual life, having no spiritual appetite to taste that the Lord was gracious. They knew nothing of the sweets of Religion in their souls: "From that time they went back and walked no more with him," John vi, 66. And it is to be feared there are many, who profess to follow Christ, and believe in him now, who are as ignorant of spiritual things as they were, and know not what it is to feed by faith on Christ the bread of life; who forsake the true Church of Christ on account of their contending for the faith once delivered to the saints; such are running after lo here and lo there, because it seems more correspondent with their carnal views and of Natural Religion, of whom it may be said as in 1st John ii, 19, "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."

Again, many of the Lord's children may be converted from false doctrines, which they may have been carried away with; &

from sinful conduct, and backsliding, who have previously been regenerated by the Spirit of God, as was Peter, Luke xxii, 32, to whom our Lord said, "When thou art converted strengthen thy Brethren."

2. Baptism does not constitute Regeneration, as many in our day teach, and thereby influence many to believe they have religion, when they have not a spark of vital godliness in their hearts; and as it was of old as recorded in Ezekiel xxii, 28, "and her Prophets have daubed with untempered mortar, divining lies unto them, saying Thus saith the Lord God, when the Lord hath not spoken." Many have been Baptized, and joined a Church, who have still been in the gall of bitterness and bonds of iniquity, as was Simon Magus, see Acts viii, 23; which if Baptism had been Regeneration Simon would of no course have been a christian.

3. Regeneration or the new birth is a work of the Holy Ghost, who works when and where he will as a sovereign, as expressed in John iii, 8; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." Thus giving life to dead sinners, for "It is the spirit that quickeneth," John vi, 63. He is emphatically called in Romans viii, 2, "The Spirit of Life." Under his operative influence man becomes a new creature, "Therefore if any man be in Christ he is a new creature, old things are passed away, behold all things become new," 2 Cor. vi, 17. Hence a new spiritual principle in the soul by the creating power of the Spirit of God, whereby it becomes quickened, as in Ephes. ii, 1; "You hath he quickened who were dead in trespasses and sins." And this new principle never fails to produce good works as the legitimate evidence of its existence in the soul, as in Eph. ii, 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordain-

ed that we should walk in them;" for the natural man cannot perform a single good work; salvation is "Not of works, lest any man should boast, Ephes. ii, 9. None but the soul which is the subject of a new creation can perform a good work, all which God had determined before: "The tree is made good, consequently the fruit produced is good," Matt. xii, 33. Now if the infusion of this new principle of life is essential in regeneration, than it does not consist in a mere reformation of life, however exact that life may be, for a dead man is wholly ignorant of the state of death sin has plunged him in, neither can he as dead in sin give himself life. The new creature therefore does not consist in a new course of actions, for however moral in life without the Spirit's influence, man is *dead* and *blind* and *ignorant* of spiritual things, as recorded in 1 Cor. ii, 14: "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." A new creation in the soul is termed the "new man," as in Ephes. iv, 24, all which is the effect of God's irresistible power in the creature, and is an instantaneous production, for such is man's native depravity he would resist if it were possible, which shows our ruined condition, but when the soul becomes the subject of this change, a new course of life is always produced as the effect of regeneration, and not the cause.

4. In Regeneration Spiritual Life is given, and the evidence is manifest, like a child born into this world cries and shews signs of want, so a soul born of God, begins to cry to God, under a sense of guilt for pardon and acceptance; its spiritual wants increase, of which it was entirely ignorant before, & the whole train of christian graces which are essentially properties of that spiritual life, and which are implanted in the soul in regeneration, begin to act under the spirit's influence—Faith

takes a back look and surveys all past transgressions, and as the eye of the new born soul looks into the heart and beholds a sink of iniquity, thus realizing its total depravity in all its faculties and powers, and its consequent inability to perform any act that can render it acceptable to a holy God, in point of justification, looking into the law of God, it sees its just condemnation, and cries "What must I do to be saved." By this sight, which nature could not give, sin revives and the soul dies to all its own good works, which were so much depended in before; and when sinking down under the weight of its guilt, turns to Calvary to see the spotless bleeding Son of God expiring beneath the load of his people's sins, as in 2 Cor. v, 21, "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." It is thus Jesus made atonement for sin, and brought in everlasting righteousness, which he did not need for himself, but which he makes over to his people; and in the exercise of Faith which is the fruit of spiritual life in regeneration, lays hold of that righteousness "which is unto all and upon all them that believe," and sees how a holy God, consistent with the perfections of his nature and attributes of his Throne, can be just and justify the sinner that believes in Jesus, and can say as in Rom. v, 1, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom we have access, by faith into this grace wherein we stand, and rejoice in the hope of the glory of God: and this hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Thus hope acts on the Promises, "which become the well springs of life to the soul, John iv, 14: and as in Is. xii, 3, "Therefore with joy shall ye draw water out of the wells of salvation," and stretches forward its large expectations, while *Love to God, to Christ, to his People, to his Word and to his Ordinances,* begin

to burn as a sacred flame, detaching the mind from sublunary things, and elevating it to God, and causing it to delight in things above, being thereunto exhorted in Coloss. iii, 1, 2, 3, 4—"If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in Glory."

II. The necessity of Regeneration.

1. Without it we should have no spiritual knowledge of ourselves as lost undone sinners, totally depraved and helpless, unable to think a good thought or perform a good action so as to merit God's favor.

2. Without it we are completely ignorant of that God with whom we have to do, and the complaint of the Lord against his ancient people, is applicable to us all by nature, Ps. L, 21: "Thou thoughtest that I was altogether such an one as thyself."—And it is greatly to be lamented that many who pretend to preach the Gospel, display that native ignorance, and give no evidence of their being born again, but are as our Lord says in Matt. xv, 14, "They be blind leaders of the blind," and without the regenerating operation of the spirit of God, must continue blind, and will eventually fall into the ditch.

3. Without it we should continue ignorant of Jesus Christ as the gift of God, and of his errand into the world; ignorant of the whole plan of redeeming love as revealed in the Bible, and of the necessity of atonement by Jesus, consequently have no knowledge of the full and finished work of salvation by our divine Mediator in magnifying the Law and making it honorable, and offering up a sacrifice as was predicted in Dan. ix, 24, "To finish transgression, make an end of sin, and to bring in everlasting righteousness," without which not

one of the human family would ever be justified in the sight of a holy God. Without Regeneration we should remain unacquainted with all those precious names and titles which Jesus has espoused to himself, as standing in covenant relation to his Elect, all which for the comfort of all his people, while passing through this vale of tribulation, are recorded in his precious Word.

4. Without the New Birth, we should not be able to appreciate the necessity of the work of the Holy Ghost, to quicken, enlighten and carry on the great work of salvation in our souls, in order to make us meet to enjoy God here, and in Glory, thus we should continue under an awful delusion, that we could perform the work of repentance ourselves, or help the Spirit in his work as many who assume the character of Ministers in our day teach, while others preach that by a sincere obedience, which by nature we ignorantly think we can perform, God is bound to accept it instead of a perfect, and thus setting aside the necessity of the obedience and atonement of Christ for salvation: but Brethren ye have not so learned Christ.

5. Without Regeneration we should have no heavenly mindedness, consequently we should have no relish for spiritual things, and this accounts for so many delighting to feed upon error; they are crying out for new wine, not having tasted the old, as our blessed Lord said in Luke v, 39, "No man also having drunk old wine, straightway desireth the new; for he saith, the old is better." And thus many feed upon the husks and vanities of this life, which accounts for so many worldly minded professors.

6. Without this great work which is not of blood, nor of the will of the flesh, nor of the will of man, but of God, see John iii, 3, "Except a man be born again he cannot see the kingdom of God." To see implies life; the Spirit thus quickens, gives eyes to see, then, as in John xvi, 15, he

takes of the things of Jesus and shews them unto the enlightened soul, without which there can be no enjoyment of heavenly peace, and without it we should not have been fitted for heaven, for "without holiness no man shall see the Lord," Heb. xii, 14. Whoever therefore dreams of getting to heaven without regeneration by the spirit of God, is under an awful delusion, all which shows the necessity of this great work.

III. Contemplate the happy effects of Regeneration.

1. The heart is turned to God: It breaks with contrition, Ps. li, 4, and cries "against Thee, the only have I sinned & done evil in thy sight:" humbled under a sense of its own native depravity and sinfulness, thus confesses and forsakes sin, realizing its just condemnation by God's most Holy Law, and feeling the wound which sin has made, becomes sensible that nothing but the balm flowing from a precious Jesus on Calvary's Mount, can heal the maladies, hence the wounded soul flies to the Great Physician and cries, as in Matt. viii, 2, with the leper, "Lord if thou wilt thou canst make me clean," and obtains a cure from a bleeding Saviour, who expired on the cross, who says, "I will, be thou clean," 3. Thus at the sight of the cross the newly born soul is melted into contrition and is made the subject of that repentance which is unto life, not to be repented of, and now it becomes dissolved in love, saying, as in John iv, 19, we "love him because he hath first loved us." Such a soul knows now from happy experience that if God's love to him had waited for his love first, he never would have loved the Lord. Oh how experimentally can such say with the Apostle in Ephes. ii, 8, "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."

2. Another blessed effect of Regeneration is to believe in Jesus, knowing that to believe is the work of God, as in John, vi, 29, "This is the work of God that ye believe on him whom he hath sent," for "all men have not faith," 2 Thes. iii, 2: and this faith is of the operation of the Spirit of God, Coloss. ii, 12, who has produced this new birth: this Faith is not a dead notion in the head, but a living principle in the heart, and brings joy into the soul, Rom. v, 11: "We also

joy in God through our Lord Jesus Christ, by whom we have now received the atonement ;” and as in Rom. v, 1. Peace with God is enjoined through the same glorious channel, the Lord Jesus Christ, which was opened in eternity by the same infinite wisdom and boundless love of God, through which all the blessings of the new and everlasting covenant which is ordered in all things and sure, flow to the church, and will continue to flow, until the whole church of Christ shall be saved with an everlasting salvation, and the top stone of the spiritual building shall be brought forth with shouting of grace, grace, unto it.

Dear Brethren, to mention all the blessed effects flowing from Regeneration, would exhaust our time, our finite powers, and require a boundless eternity to contemplate the delightful theme.—But we shall touch on a few things more, in a brief way. The soul under its influence expands with benevolence, as did Zacheus, Luke xix, 8. It bows with unreserved submission, saying, “Lord what wilt thou have me to do ?” Acts ix, 6. “Old things are passed away and all things become new,” 2 Cor. v, 17. Enemies become friends—Sinners are reconciled to God—communion is enjoyed with God, with Christ, with the Holy Spirit, and with the saints of God; the Churches become one, John xvii, 21 ; who are all animated by the same spirit, and are not strangers to that “Joy which is unspeakable and full of glory :” Love prevails ; the believer rises in the image of Christ, “according to the foreknowledge and pre-determination of God,” vii, 29 : bearing his likeness, realizing his justification by faith in Jesus ; made free from sin and becomes a servant of God, having his fruit unto holiness and the end everlasting life, Rom. vi, 22. All which shews that Jesus and his Holy Religion came down from God, and never fails to elevate the affections of its possessor to God, and will lead to everlasting glory. A soul once born again is never unborn: “Therefore beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord,” 1. Cor. xv, 18.

WM. K. ROBISON, Moderator.

SIMON KOLLOCK, Clerk.

Corresponding Letter.

The Delaware Baptist Association to the several Associations with whom she corresponds, sendeth love in the Lord—

BELVOED BRETHREN :—Being again assem-

bled in our Anniversary Meeting, we with pleasure resume our epistolary correspondence, which has hitherto afforded us much pleasure ; our present session has been one of great pleasure—the harmony of our counsel, the zeal and faithfulness with which the blessed word was dispensed, the brotherly love which prevailed—all combined to make our interview delightful. Although we were favored with but few of our Brethren from the East or North, we were happy in the reception of those from the West and the South—whose coming was refreshing to us ; as they brought to us the Ark, in the good old way, according to the command of God, without a new cart of Philistian construction, or any unhallowed hand of human invention to steady it—Dear Brethren, the present is an eventful period to the Church of our Lord Jesus Christ. The opening & fulfilling of the volume of prophecy, indicates the near approach of trying times on the saints of God, and we certainly should be remiss in our duty to remain silent while such strong efforts are making and deep schemes laid for the union of the church and the world. We cannot in conscience go into that union upon a monied qualification, believing as we do, that the Saviour intended that the separation should be maintained by his followers as he has declared in His word—we would therefore exhort you to see, and ask for the good old ways and walk therein—we hope you have not left the truth and simplicity of the Gospel as we have heretofore learned it—and that you are earnestly contending for the faith once delivered to the saints—we shall be happy in receiving and reciprocating your correspondence. Our next session will take place with our sister church at the Welch Tract, on Saturday preceding 1st Lord’s day in June, at 10 o’clock, where we shall be happy to hear of your steadfastness of faith, and to receive your Messengers—and the messages they have received from the Lord—and to aid us in our deliberations—ever bearing in mind our own weakness and insufficiency ; we ask an interest in your prayers. May the God of love and truth, and peace, be with you all. We remain as ever yours, in a never failing Jesus.

WM. K. ROBISON, Moderator.

SIMON KOLLOCK, Clerk.

Let all our old school Associations and Churches be equally frank to avow their views, and the result will be happy to the church.—Ed.

SIGNS OF THE TIMES.

NEW, VERNON. Wednesday July 30

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

OLD SCHOOL MEETINGS.

The attention of our Old School Brethren, Ministers, and others, are invited to the contemplated meeting to be held with the North Berwick church York Co., Maine, in Sept. next, as mentioned in the letter of Brother Hartwell, published in another part of this paper. We hope that some of our Brethren may be able to go over and help them, and if not to make some communications by Epistolary correspondence as shall be calculated to strengthen their hands in the good cause.

We also (by request) republish the adjourned Old School meeting in the bounds of Chemung Association, mentioned in the 7th No. of this Vol., which is to be held with the church at Columbia and Wells, on Tuesday before the 2d Wednesday in Sept. next at 10 o'clock, A. M. Elds. and Brethren in general of the Old School are affectionately invited to attend.

DISCIPLINE.

In answer to queries submitted by our Brother SPRING, on the subject of Gospel Discipline, we would observe, that we understand the Church of Christ to be an independent Body, vested with authority by her King, to execute the order of his house according to the rule of order which he has laid down in the New Testament. To suppose that any case of difficulty could possibly occur, for the disposal of which there is no provision made in the Divine Rule, would be a reflection on the wisdom of Zion's Divine Legislator. The execution of the Law of Zion is a *good work*, therefore to it,—the man of God is thoroughly furnished in the Scriptures of truth. In most cases we believe that the rule recorded in Matt. xviii, will apply. But that there are

exceptions we think will be seen by a reference to the Apostles. See 1 Cor. v, 4, 5,—11—13. 1 Tim. v, 20. Titus iii, 10, 11, and Gal. ii, 5.

In our judgment, all decisions in discipline, whither by majorities or minorities, are null and void if made without a direct warrant in the New Testament—but all decisions, (whether made by many or by few,) if directly authorized by the word of God, "is bound on earth, and shall be bound in heaven,"—such decisions are to be in all cases final and conclusive of course. In the execution of the discipline of the church there is to be no partiality shown to one over another, on account of his or her gifts, age or consequence—for if thine eye offend thee pluck it out, and cast it from thee, or thy hand, or foot, or any of the members; there is but one rule, and the Master says, It is better to enter in to life with one eye, or halt, or maimed, &c. than to retain all these disaffected members to be cast into hell fire—and that disorder into which a church must be plunged, if she is not governed by the Divine Rule is by James called, *the fire of hell!*

These remarks are humbly submitted, the subject is still open, and we solicit the labor on this important subject of a bler Brethren. The Brother who submits his queries, enquires after the *old paths*, let those who have wisdom point them out.

REPLY TO "A POOR SINNER."

1. She thinks when an Editor has *excellent* Communications on hand, he would do better to publish them, than to occupy his columns with church *quarrels* &c.
2. She wishes to be informed, why it is, that the ministers of all denominations within the circle of her acquaintance, exhort unregenerate sinners to comply with the *terms* of Salvation,
3. Whether it is her duty to attend meeting every First-day where the main scope of the preaching is erroneous or to tarry at home and be considered an heathen?

We respectfully reply to our correspondent that however pleasant and agreeable it may be to us to read the *excellent* communications of our scattered Brethren, on those ever profitable and interesting points of doctrine and experience, and to learn the prosperity of the cause of God and truth in the various departments of Zion. It is also our painful lot to record some of the many *tricks* of the adversary by which he is

known to sow the seeds of discord among Br'n. for the two-fold reason. First, that others may not be ignorant of his devices, but be on their guard, and the better prepared to meet him at the threshold—and also, to build up the dear persecuted, and afflicted bands who are sorely hunted by the common enemy—and to let them know that we have fellowship in their sufferings for the truth's sake.

2. To the second enquiry, we shall not attempt to give a better answer, than what the Apostle Paul has given Rom. x, 3. viz: "They being ignorant of God's Righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God,"—hence being strangers to God, and of course to the things of the Spirit of God, they cannot (with all their scholastic divinity) "know the things of the Spirit." These are all the reasons we are prepared to give—we are happy to say that within the circle of our acquaintance there are a number of professed ministers of the Gospel who cease not to affirm that the terms, or conditions of Salvation were settled in the ancients of eternity, and that they all rested on him who was, and is, mighty and able to save unto the uttermost all who come unto God by him—and that he has fully, and completely met these conditions and fulfilled them all, so that "He has by one offering perfected forever them that are sanctified."

To her third interrogation, we say it is not the duty of any one to countenance the promulgation of error by their presence, but on the first day of the week, and on all other days, it is the duty of all who love our Lord Jesus Christ, to come out! and be separate from the world, and from Anti-Christ—although by doing so, they may be subjected to the ridicule of such as would call them *heathen* for a correct, and Bible course.

We extract the following from the Hartford "Christian Secretary," of May 24, 1834.

"NEW YORK CITY TEMPERANCE SOCIETY.

"A resolution was then introduced in favor of renewed and persevering efforts in the cause of Temperance, when the meeting was addressed by the Reverend Cyrus Mason, and Alva Stuart Esquire of Utica, and the Reverend Doctor Hewitt, of Bridgeport, in an eloquent and impressive manner. The last named gentleman's resolution was against any alteration in the temperance pledge, which prohibited only distilled spirits, and in a bold and powerful address, he

pointed out the impropriety of prohibiting wine, ale, and cider, as some has desired to be done."

"He proved most incontestibly from Scripture, that wine was used by the prophets, apostles, and the SAVIOUR himself, and that its use was directed in a moderate degree by the word of God; not only in Communion Seasons, but also on festive, social, and domestic occasions.—He said some in our day had imprudently gone so far as to prohibit its use in their sacramental feasts, and substituted water in its stead, which he considered a violation of the example of our Saviour, and of a positive injunction of Scripture, and added, let the character of Christ be vindicated and protected; and sooner than throw contempt upon the character and maxims of Christ, he would let the Temperance Society, and all other societies be scattered to the whirlwind.—He spoke of the character of Mahomet the great impostor, and stated that the reason he prohibited the use of wine to his followers, was to prevent the possibility of their ever becoming Christians and partaking of the sacramental feast. After an interesting evening, in which thousands were instructed and delighted, the meeting, after the benediction was pronounced, broke up and dispersed."

Is this a reaction produced by superabundant zeal, or are the leaders of the Temperance Society becoming more sober themselves?—*Ed. Signs.*

"THE HOLY SPIRIT INCLINES SINNERS TO COME TO CHRIST.

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me."
JESUS CHRIST.

"We are now to show why those that are taught of God always do come to Christ. The Scripture abounds with instances of such persons coming to Christ. The penitent and divinely taught malefactor immediately cast his eye and his heart upon Christ and sincerely embraced him as an all-sufficient Saviour. The three thousand who were taught of God on the day of pentecost cordially embraced their crucified Redeemer. Cornelius, who had been taught of God, and was ready to receive Christ as soon as he was preached to him. Paul, who had opposed and persecuted him, trusted in him for salvation, as soon as he was taught of God. Those who have been taught of God, have always been disposed to come to Christ for salvation. The question now is, why do all such persons come to Christ? There are several plain and obvious reasons why they do this."

"1. Because they see their need of Christ.—God teaches them their guilt and danger. He makes them see that they are not only exposed to eternal destruction, but justly deserve it: And this leads them to cry, "God be merciful to us sinners." But by being taught their own characters and the character of God, they are fully convinced, that no mercy can be found out of

Christ. God cannot be merciful to them in any other way than that he has devised and revealed in the gospel, through the atonement of Christ. Those who are not taught of God, refuse to come to Christ, because they see no need of coming to him for pardoning mercy. They trust in themselves, that they are righteous, and that their righteousness is sufficient to entitle them to pardon and acceptance with God. This is the representation, which Christ gives of those, who have not been taught of God, nor seen the plague of their own hearts, nor realized the sentence of condemnation, which God has passed upon them. "The whole need not a physician, but they that are sick." Unrenewed and untaught sinners have neither seen God, nor his law, nor their own hearts, nor their perishing condition in a true light. But those, who are taught of God, see all these things, in a true light, and are fully convinced, that salvation is to be found in Christ alone, and that there is no other name under heaven given among men, whereby they can be saved. They feel themselves shut up to the faith. The law which they have broken is a schoolmaster to bring them to Christ, that they may be justified by faith. They cannot see how it is morally possible, that God should be just, and yet justify any but those who come to Christ, & believe in him for salvation.

2. Those who are taught of God come to Christ, because they have become cordially reconciled to God, and wish to enjoy his favor.—The great obstacle in the way of merely awakened and convinced sinners coming to Christ, is god himself. They are not willing to come to god penitently and submissively. They have strong objections against his character, his designs, his commands, and his terms of mercy. They are not willing that he should have mercy on whom he will have mercy, and require them to submit to his sovereignty, as an indispensable pre-requisite to receiving them into his favor. But those who are savingly taught of god are cordially reconciled to him, and heartily give up all their objections against his perfections, his designs, his commands and his terms of mercy. All impediments of this kind are entirely removed. They have heard, and learned, and seen so much of the Father, as to love him supremely and submit to him unreservedly. They are so sensible of their sinfulness and ill desert in the sight of god, that they feel, that he has a just right to save, or destroy them forever. They can adopt the prayer of the publican, "god be merciful to me a sinner." They are willing to return to god, whether he be willing to receive them, or not. They are reconciled to him, whether he be reconciled to them, or not. They feel towards god and themselves, as the prodigal son felt towards his father and himself. When he was taught of god, "he said to himself, how many hired servants of my father have bread enough and to spare, and I perish with hunger! I will rise and go to my father, and I will say unto him, father, I have sinned against heaven, and before thee, and am no more worthy to be called

thy son: make me as one of thy hired servants. And he arose, and came to his father." He was so fully convinced of his father's rectitude, and of his own ill-desert, that he could lay no claim upon his pardoning mercy, and could not ask his father to restore him fully to his favor. So those who have been taught of god, are willing to return to him, and ardently desire his forgiving grace, while they renounce all claims to it, and acknowledge that they may be justly denied.—Here the similitude fails; for the prodigal had no mediator; but those who are taught of god and are reconciled to Him, have a mediator, and therefore may submissively ask to be completely restored to the forfeited favor of their injured Sovereign, for the sake of Christ who has died for them, though not for their own sake. And being cordially reconciled to god the Father, they are willing to come to Christ and rely upon his mediation and atonement, as the sole ground of their complete restoration to the divine favor.—Besides,

3. Those who are taught of god will come to Christ, because Christ himself appears supremely amiable and precious. They have seen so much of god, and are so sincerely reconciled to him, that they are prepared to view Christ as the brightness of his Father's glory, and the express image of his person. Christ's love to his Father, to his law and government, and to perishing sinners, renders him the chiefest among ten thousand and altogether lovely in their view.—His divine and human excellencies and his mediatorial offices all concur, to unite them to him as the branches are united to the vine. The teaching of the Father, by his effectual operations upon their understandings, their consciences, and hearts, draws them to Christ, according to his own representation; "No man can come to me, except the Father, which sent me draw him." The Father draws those whom he has taught, in the day of his power, by making them willing to come to Christ. They are drawn not by constraint, but by the cords of love. Their understandings, their consciences, & their hearts are opened to see the truth and feel the force of the Apostle's declarations in the 3d of Romans, concerning the necessity and propriety of sinners coming to Christ for pardon and salvation. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before god. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of god without the law is manifested—even the righteousness of god which is by faith of Jesus Christ unto all, and upon all them that believe. Being justified freely by his grace, through the redemption that is in Jesus Christ; whom god has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sin—that he might be just, and the justifier of him which believeth in Christ." Those who are taught of god see the truth of what the Apostle here says

of their just condemnation by the law, of the necessity of Christ's atonement, and of the propriety of their coming to him, and believing in his atonement, in order to obtain pardon and acceptance in the sight of God. In this view of God, of Christ, and of themselves, they freely and joyfully come to Christ, being heavy laden with guilt, that they may find rest to their souls in the favor of God.—*Emmons.*

RECIPTS:—H Randall, \$1. John Hart, Pa. \$1. Eld. M Monroe, Va. \$5. J S Battle, N.C. \$5. Elder S Gard, O. \$5. G Mondon, \$1. D Kerby Pa. \$1. Benj. Newton Pa. \$1. S Chamberlain, Pa. \$1. Caleb Mead Pa. \$1. S Parker Pa. \$1. George Burns \$1.

[From the London Evangelical Magazine.]

THE DEATH OF ABSALOM.

The morning star had set, and the gorgeous sun had shed his golden beams on Ephraim's rich-clad grove. The turtle-dove sat in his fragrant bower; and the forest birds of song warbled their matin hymns to Israel's God. The crystal dew-drops still lay on the almond-tree, and the cedar and the pomegranate gently bowed to the zephers of the morn. The odoriferous fume of the camphire and the cinnamon wafted on the sailing breeze that rocked the opening flowers. All things whispered peace, and harmony, and love!

Not so the hearts of Israel's sons! Already the trump of battle sounded in the camp of Absalom; and the sweet singer of Judah's tribe had forsook his harp, and his armed bands passed by as he stood at the gate of Manhanaim. David's heart was sad, for a little while and the slaughter had begun; and, ere the first beams of that day's sun grew pale, or the eagle had sought its nest, the watchman proclaimed that messengers approached. Soon were their tidings told.—Enough—enough! he that slew the lion and the bear trembled greatly; and his faltering lips thus said:—

“Oh, Absalom, my son, my son!
Would I had died for thee,
Ere from my presence thou didst flee,
My son, my son!

“Tears, bitter tears, flow on, flow on!
Oh, can ye drown my grief,
Or bring a father's heart relief,
That mourns his son?

“Farewell, farewell my fondest boy,
Thou comest no more to me—
But I at last in bliss shall be,
Where all is joy!

“When last on thee I kindly smiled,
Thy father's heart was glad;
But now, how sad, how very sad,—
My child—my child!”

JOHN PRYCE.

*Eurlington St. Manchester Sq.
March 4, 1834.*

POETRY.

For the Signs of the Times.

THE REJECTION OF FALSE TEACHERS.

- 1 No prophet, no dreamer of dreams,
No master of plausible speech,
Who looks like an angel or seems
Like an apostle to preach;
No tempter without or within,
No spirit though ever so bright,
That comes crying out against sin,
Or looks like an angel of light.
- 2 Though reason, though Scripture he urge,
Or speak with the words of a friend,
Or wonderful arguments forge,
Or deep revelations pretend—
Should meet with a moment's regard,
But rather be boldly withstood,
If any thing, easy or hard
He preach, save the Lamb and his blood.
- 3 Remember, Oh, Christian in deed,
When sunk under sentence of death,
When you from your bondage was freed;
Say was it by works, or by faith
On Christ your affections were fix'd?
Through faith in his promise, and vow,
With him was there any thing mix'd,
And what will you mix with him now?
- 4 If close to the Lord you would keep,
Depend on his promise alone—
His righteousness would you receive;
Then learn to renounce all you own.
The faith of a Christian indeed
Is more than a notion or whim,
United to Jesus their head,
They draw life and virtue from him.
- 5 Deceived by the Father of lies—
Blind guides cry to here and to there,
By these our Redeemer was tried!
And bids us of such to beware.
Poor comfort to mourners they give
Who set them to labor in vain,
And strive with a do this, and live
To drive them to Egypt again.
- 6 But what says the Shepherd Divine,
For his blessed word we must keep
The flock which the Father made mine—
I lay down my life for the sheep,
'Tis life everlasting I give.
My blood was the price that it cost;
Not one who in me doth believe
Shall ever be finally lost.
- 7 This God is the God we adore,
Our faithful unchangeable friend,
Whose love is as great as his power
And neither knows measure nor end;
'Tis Jesus the first and the last,
His spirit shall guide us safe home,
We praise him for all that is past
And 'trust him for all that's to come.

SIGNS OF THE TIMES.

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NEW-VERNON, ORANGE COUNTY, NEW-YORK, AUGUST 13 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I have been trying in my feeble way to preach a precious and crucified Redeemer, for upwards of eight years past; after three years and a half most solmen deliberation on the importance of so great, and so sacred an office, in which time I made many attempts (Jonah like) to run away from the Lord, and I do most sincerely believe, to this day that if I could have got rid of this impression, I never should have opened my mouth in public—for I thought myself so unworthy, and so unfit to take that most lovely name in my sinful and much polluted lips, which I have so often blasphemed, my mind has been repeatedly arrested with unspeakable wonder—why it was that an infinitely holy God ever noticed such a wretched, miserable, blind, naked, and hell-deserving rebel, as I saw myself to be. My very dear brother in the Lord and in the ministry, after hearing such repeated confirmation of the doctrine that I have tried to preach so long, through the "Signs of the Times," I feel much encouraged and comforted to think the Lord still has a people who are valiant for the truth and who are not ashamed to come out plain. We have a great variety of sects or professions around us at this time, who are much opposed to the "Signs of the Times." Nevertheless the members of three churches for whom I preach, [once amonth] are much pleased with them, with

some few exceptions, the fourth church that I preach to, is very much divided, it is thought by the means of a certain Richard Proudfoot, who formerly preached for this church in which I now have my membership, but he has since come out a zealous advocate, and active promoter of the various modern and Anti-Christian inventions adopted by the New School Divinity! such as Protracted meetings, Tract and Temperance Societies, and such like wonderful productions of *benevolent effort*, and withal manifests much abhorance against the "Signs of the Times."—I am endeavoring to do what I can in their favor wherever I go, I am in hopes that Brother Greenland and myself will be able to obtain fifteen subscribers for this year, as soon as we can obtain ten dollars we shall send it on.

The trade of giving and getting religion is now becoming so fashionable that no other will suit a large portion of our fellow mortals in this enlightened age, than such as they can obtain at Protracted and Camp-meetings; although it is a kind of religion the Bible knows nothing about, and at best very short lived, as it seldom lasts from one Camp-meeting to another, so that they are under the necessity of having it renewed or brought to use again at almost every such meeting. This kind of religion often reminds me of a certain circumstance that came directly under my observation at a night-meeting, I happened at, in my travels in Virginia: a man there who professed to be a Methodist Preacher, related his experience which in very deed appeared somewhat singular to me—he living in the backwoods where they then had not the advant-

age of Camp-meetings, where religion may be obtained in a few minutes he labored under the disadvantage of seeking almost a year; towards the end of which time, one day as he was sitting leaning backward in his chair looking up, he saw a stream of God's love coming down as thick as his arm, and he opened his mouth and it ran down his throat, and tasted sweeter than honey,—a gentleman present observed to him, he must have an awful throat, or it would have choked him to death,—which produced a general laugh at the poor man's experience.

Now this kind of professors make very light of the Bible and but very little use of it, but to evade its authority. I should feel myself much gratified to know what they mean at their Protracted and Camp-meetings, by telling people to come and get religion; they must think they have it to give, otherwise they must intend to mock & insult the public, with a fruitless or hypocritical invitation. I should be glad to know how those Gentlemen Preachers came to be so much wiser than the Apostle's of our Lord and Savior? I never have read any sentence in my Bible where the Apostles ever set up a standard to measure Omnipotence by, nor did they pretend to know the precise time and place where the Almighty designed to execute his power in the work of regeneration; therefore those who profess to have found out that mystery, must be wise above what is written. I should be glad to find out what kind of timber is so virtuous as to be essential to conversion, as they term it? I suppose they must think that if the many who profess to have been converted on those valuable benches had stayed away seven years, they still would have remained in an unconverted state all that time. I suppose if those Gentlemen had been taken through the fire where all God's people must of necessity pass, and his ministers in particular, and had been refined there as silver is re-

finned, and tried as gold is tried, Zech. xiii, 9. I think they would sing another kind of a song from what they ever yet have, "Even praise to the living God," instead of praise to themselves—the Lord has informed me that he will not give his glory to another; you remember David a man of God, and a divinely inspired Prophet, and lively type of Jesus Christ, says, in Psalm cxv: "Not unto us, O Lord! not unto us, but unto thy name be the glory, for thy mercy, and for thy truth's sake." Also, Ps. cxvi, 3, he says: "The Lord has done great things for us, whereof we are glad." how vastly different from this appears to be the language of those churches where they hold their Protracted meetings with their *anxious benches*, which is rather; These great things have been done for us by our Seminary manufactured preachers." My Brother I was convinced about twenty-two years ago, the seventeenth day of September about the hour of midnight, that nothing short of the blood of the everlasting covenant could send forth the prisoners out of the pit wherein is no water. Then was the time and place when every stick of my mystical Babel fell down from top to bottom and then it was that all my false and delusive hopes and expectations were blasted, and I was for the first time made to see that Salvation is of the Lord, where I became reconciled to the Sovereign Lawgiver; and the doctrine of Election which I once abhorred, became sweet to my soul; then could I in truth adopt the language of an Apostle and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ: According as he hath chosen us in him before the foundation of the world." And here the Lord gave me to know what it was to be made willing in the day of his power and this text was made sweet to my soul, "Unto you therefore which believe he is precious," 1 Peter ii, 7,—and I set down

under his shadow with great delight, and his fruit was sweet to my taste," 2 Cant. iii, 4. I would to the Lord that those religious swindlers, those Seminary manufactured money fishing preachers that go about from place to place defrauding the public could but see the danger to which they are exposed in trying to rob God of his glory,—how quick would they cease preaching their *practical religion*, [as they call it,] they talk like mad men who know neither law nor gospel; I cannot believe they know any thing about the religion of Jesus Christ, or they would at once know that they could make no improvement upon it, for it is already a complete salvation and will admit of no improvement, it is not uncommon for those money making, fleece seeking gentlemen to transpose the work of regeneration, by placing repentance before conversion, regeneration, or faith, which would differ very much from the view Paul had of it, for he informs us, that "Godly sorrow worketh repentance unto salvation not to be repented of," 2 Cor. vii. 10. I wish to know how a person can sorrow after a Godly manner without some spiritual knowledge of God—although I was born blind, and with little sense, and possess but little yet, still I trust I have sufficient spiritual knowledge to know that a person can have no correct knowledge of spiritual things if he is dead in trespasses and in sins, "I have heard of thee, with the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes," Job. xlii, 5, 6.—How different is the language of those whom God has taught, to that which is expressed by those whom men have taught, while the one are repeatedly boasting of they good works as they call them by believing themselves the greatest of Saints, and the least of sinners, this is the cause of so many great I's, and little u's—these are a kind of self-important Saints that can always behold the mote in their Brother's eye, but

never can perceive the beam in their own; but not so with those whom God has taught by his spirit and word, when they behold themselves they conclude that if saints at all, they are certainly the least, "*Unto me, who am less than the least of all saints, is this grace given,*" Eph. iii, 8. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief," 1 Tim. i, 15. There are many now, in the world working, not in the name of Christ but in their own name, or in the name of the Dragon, out of whose mouth John saw three unclean spirits like frogs coming, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of Devils working miracles," Rev. xvi, 13, 14. I have no doubt, John had some reference to those Camp and Protracted meetings, where they very much imitate the frogs in the spring of the year when all is noise & confusion, but no wonder as they are always in the swamp, and can only get their heads out once a year as is the case at Camp-meetings; these fellows work best in the dark where they can hide their deception. These are the kind of teachers that Peter speaks of, where it is said, "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Peter ii, 2. These are they that pervert whole houses, and lead astray silly women, and they treat the Bible as though it were some old and abrogated ceremony. I must hasten to a close, my dear Brother, may we never forget the rock from whence we were hewn, and the hole of the pit from which we were digged, nor that God by whose kind hand we have been snatched as brands from the everlasting burnings, let us contend earnestly for the faith once delivered to the Saints.

If God permit I expect to attend the Baltimore Association, to be held at Black Rock, Md. in May next, where I hope to

see you also,—which may God grant for Christ's sake.

NATHAN EVRITT.

ELD. G. BEEBE.

Circular Letter

Published by the Redstone Pa. Baptist Association, A. D. 1817.

To the Churches in connexion with the Redstone Baptist Association the following Circular is addressed.

DEAR BRETHREN:—In our last circular letter we addressed you on the first, and most fundamental doctrine of the Christian religion. The doctrine respecting the sacred and sublime relation of Father, Son and Spirit in the one incomprehensible Jehovah; the only living and true God, in whose name we have been baptized. We are now to call your attention to a subject next in order to, and inseparably connected with the former viz: "the will or purpose of the *Most High* in creating angels and men, as revealed in the sacred scriptures, as the end of all his works." If rightly investigated, this subject will open to our view, many mysteries in the sacred volume, interpret and vindicate the ways of Providence, and will exhibit the grand ultimatum or final destiny of all events in earth and heaven.

When we attempt to think of the *Eternal* our thoughts immediately turn to his perfections; these perfections are portrayed in his works and in his word. Of these we may acquire some knowledge, but of the essence or being of the Almighty, we can obtain no knowledge, at least in this present life. Limited, however, as our minds are in thinking of God, when we conceive of him our thoughts burst the narrow confines of time and space, and on the wings of faith soar beyond the morning of creation and meditate on God before he had formed the earth or stretched forth the heavens, yea we can conceive of him existing alone, blessed and independent, inhabiting eternity, before the morning stars sang together or angel lisped his praise. Ration-

al enquiry demands where then were legions of angels, the numberless generations of men, with all the works and events of six or seven thousand years? Revelation replies, they had no existence, save in the purpose of him who says, I am God, and there is none else, I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.

In submitting to your consideration a few thoughts on this interesting subject we shall attempt to propose, and answer a few pertinent enquiries, the first of which shall be—Has God any purpose or determination respecting his creatures?

In answer to this inquiry we would remark that the terms purpose, counsel, and decree, occur frequently in the scriptures, and are synonymously used to denote the determination or intention of a rational agent concerning its own actions, or those of others; and are so used when applied to God. The word *decree* has frequently a respect to the determination of the mind expressed in word or writing, but primarily has a respect to the intention or appointment in the mind. Now it must be observed that every rational action; or every action of a rational agent, is the result of a previous determination of the mind of the agent. And herein is the essential difference betwixt the actions of a rational agent, and the actions, or movements of a machine, or of inanimate matter. The former are the effect of determination or volition in the agent, the latter are the effect of extrinsic causes. A wheel turns, a tree falls, the waters move, the earth trembles and the winds blow as they are affected by external causes, and not from any motive or intention of their own. But a man or a spirit acts from a determination of their own, which determination or purpose is the result of the exercise of reason, as is mani-

fest to all without the need of metaphysical speculations.

A human action without an intention is not properly the man's own; as, for instance, if a man superior in strength, put a sword in my hand, and with his strength thrust that sword into the vitals of my neighbor, or if I asleep, or in the delirium of a fever, should do so, this action not proceeding from a proper determination of my mind, is not properly my own, and is not considered the subject of blame. Hence it is that the laws of all nations ancient and modern as well as the law of God, discriminates betwixt those actions resulting from intention or purpose in the mind; and those resulting from extrinsic causes. The former are the subjects of praise or blame, the latter are not neither can be. 'Tis obvious that 'tis owing to human frailty, that any of our actions are the result of external causes; and therefore disembodied spirits and angels act always from their own purpose or intention. Now as all our proper actions, or the actions of our proper selves are the result of a previous purpose, or determination of the soul, so the actions of angels, and of God himself, in whose moral image we were fashioned, are the result of previous determination, or of a purpose formed in the order of nature, or of time, previous to the action.

We may also add that it is the intention or purpose in the mind of the agent that characterizes the action, so as to make it good or bad; for the same action is either good or bad according to the intention of the agent. For example, if a physician amputates a limb, to prevent a mortification, 'tis a good action, but if a neighbour amputates a limb, to avenge a quarrel, 'tis a bad action, now the action is the same in both, viz: the amputation of a limb, but the purposes or intentions are not; hence the purpose of the agent characterizes the action. From what has been said, the following conclusions, are, we deem inevitable,

viz: That an intention or purpose of the mind is essential to every rational action, that it is the intention or purpose of the mind, that distinguishes the actions of a man from the actions of a machine, or inanimate matter, and that it is the purpose that constitutes them either good or bad. Now if God be rational, (as nature cries aloud through all her works, and as revelation indubitably asserts,) then every action or work of God is the result of a purpose or intention formed in his own mind, anterior in the order of nature, or of time. For though there can be no past, nor future in the purposes of him, who is of one mind forever, yet in the execution of them in time they are prior and posterior to each other.

Though sound reason asserts, and maintains the doctrine now stated: 'tis however necessary that our minds should be established in this truth, not merely thro' the evidence of reason, but from the testimony of him, who alone perfectly comprehends himself. Let us hearken then to what the spirit saith by the Prophets and Apostles. Is. 14, 24—27—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.—The Lord of Hosts hath purposed, who shall disannul it? So we read of his *Eternal purpose*, and of the purpose of him who worketh all things after the counsel of his own will. Now, there are many devices in the heart of a man, but the counsel of the Lord that shall stand—for saith he I will do all my pleasure. From what has been said, as it is unnecessary to multiply testimonies, where one is sufficient, it appears manifest, that God has a purpose or determination, respecting all his works or creatures, which purpose is the plan in his own mind of all that he hath done or shall do; of all that he hath suffered or shall suffer to be done to Eternity.

The first enquiry being answered as far

as convenient at present, we shall propose a second, viz :—What are the chief properties of the divine purposes ?

The first peculiarity of the Divine purposes, is, they are all as *ancient* as God himself. We are all older than our purposes. Some of us are ten, twenty or forty years older than our present purposes. The reason is obvious, we are continually increasing in knowledge, and we now know or think we know, more perfectly than formerly, therefore we abandon one purpose, and adopt a new one. This is a plain evidence of our weakness and folly. Not so the "Ancient of days," "whose understanding is infinite." He knows no more now than he always knew, therefore he has no reason to change his purpose. If we could suppose he knew any thing now, which he did not formerly know, we might suppose that there is something which he will yet know, of which he is at present ignorant, and uninformed, which may be so important a discovery, as to cause a revolution in his mind, deeply affecting the whole universe. Such a supposition is derogatory to the Divine character, levels the Most High, as low as we, makes the infinite, finite: and circumscribes every perfection by the scale which measures ours. There cannot be any increase or diminution with God, man is still on the increase in knowledge and is continually altering his purposes, till nature dissolves and dies. But to him who is perfect, time, experience, Eternity adds nothing. The purposes of God then are as ancient as himself, and are therefore called by the Apostle Paul, "his *Eternal purpose*."

A second peculiarity of the Divine purposes is, they are *independent*. Man is dependant in forming his purposes, on a variety of circumstances, on past experience, on the experience of others, and on the advice of others.—But saith the spirit, "With whom took he counsel, or who instructed & taught him in the path of judgment?"—

Who hath directed the spirit of the Lord ? No, he depends not on any for advice, for saith the Apostle, "he purposed *in himself*, and he worketh all things after the counsel of his own will."

A third peculiarity of the Divine purposes is, they are *immutable*. Every thing in this world is continually changing, ourselves, our thoughts, our purposes ; he alone who is the God of Jacob can say, "I change not," he alone is of one mind and the thoughts of his heart are the same to all generations.

There are but two reasons why any creature alters its purposes—these are ignorance and imbecility. If I abandon my determination it is either because I perceive it is wrong or that I am not able to accomplish it. No man ever desisted from any of his purposes but upon a conviction that it was not the best, consequently wrong, or that he discovered insurmountable impediments to his accomplishing it. But who dare say that he who is "excellent in counsel and wonderful in working" ever departed from his purpose upon a conviction that it was not the best, or that impediments beyond his control obliged him to desist from it. On such an hypothesis his wisdom and power would be impeached and disgraced, no longer could it be said that he is of infinite understanding, and of Almighty power. If then we could imagine for a moment that God's will or intention ever changes.—We must at the same time dispute the plainest evidence of reason, and the earliest testimony of revelation. We must say that his understanding is finite and that there is something too powerful for him to oppose. But from what has been said, we may safely assert that the foundation of God standeth sure—that his purpose is immutable, that the Lord hath purposed who shall disannul it?—His counsel shall stand, and he will do all his pleasure.

To avoid prolixity we would enumerate

in one particular the remaining grand peculiarities of the divine purposes, they are wise, they are good, and shall in due time be accomplished. These properties of the Divine counsels are asserted in the following testimonies of holy scriptures—"He is wise in counsel, he is good and he doth good, hath he said and shall he not do it, hath he spoken and shall it not come to pass. Who is he that saith, and it cometh to pass when the Lord commandeth it not: I have purposed and I will do it. I will do all my pleasure. For he doeth whatsoever pleaseth him in the armies of heaven and amongst the inhabitants of the earth. All is good yea very good.

Having shewn what the chief peculiarities of the Divine purposes are, we now proceed to a third question viz: What are the *objects* of the counsels or purposes of God?—To this query we shall give the following answer.—We would observe in the first place that the objects of the Divine purposes are God himself, and his creatures. Respecting himself and his creatures he has purposed certain things. But as his purposes concerning himself, are better understood on considering what he has purposed concerning his creatures we shall attend first to these. Every thing in the universe is the creature of God, apart from himself. Amongst these creatures of God there are two chief orders, viz: angels and men, on whose account all other creatures exist. The events and issues of all other creatures, are connected with, and subservient to these. These only are created capable of knowing, and delighting in God.—These only are created susceptible of receiving exquisite happiness in contemplating the Divine excellencies. But as the dignity and happiness of these two superior orders depend in some measure on the inferior orders, it was necessary that the Divine purpose should include every creature in the universe. None too minute none too great, to be left out or excluded

from it. This will appear obvious, from reason and revelation. If we reasonably contemplate this lower world, we shall perceive that all the tribes of animals, visible or invisible to the naked eye, are so many links in the same chain, or steps in the same ladder, up to the creature man. So that if one species of beings should by any means become extinct, the species immediately above it, and dependant on it, would become extinct, and so on till instead of this fair inhabited edifice, we would be presented with a ruined and desolate earth. 'Twas therefore necessary for man's sake, for whom the sun shines, the planets move, the sea teems with life, and the earth is replenished with innumerable tribes of animals; we say it was necessary for his sake that the Divine purpose should include every creature, from the gnat, to the mammoth, from the fry, to the whale. To this, Revelation agrees, when it says, the hairs of your head are numbered. Are not five sparrows sold for two farthings and not one of them is forgotten before God.

Concerning all these creatures, but especially concerning man, God has purposed or determined. The number of each, the properties, times, modes and circumstances of existence. God, says the apostle "has determined the times before appointed," and the bounds of their habitation. Known unto God, are all his works from the foundation of the world. He gave to the sea his decree, that the waters should not pass his commandment, when he placed the sand for the bound of the sea, by a perpetual decree, when he had made a decree for the rain, and a way for the lightning of thunder, hence we read of the definite legions of angels, of the elect angels, of the number of man's mouths, of his appointed time, of his fixed habitation, of the last day. And with respect to the souls and Eternal state of all men, the same language runs through the Divine oracles—hence we read of some appointed unto

wrath and some appointed to obtain salvation through Christ, hence we read of some ordained to eternal life, and some of old ordained to condemnation, of some vessels of mercy, afore prepared unto glory; and of some vessels of wrath, fitted unto destruction, of many called, and a few chosen; of some from the beginning chosen unto salvation, and of some sent unto their own place, by the determinate counsel and fore-knowledge of God.

The *means* also by which these appointments were to be accomplished are as fully the object of the Divine purpose, as the end or event itself. Hence we read, "without holiness no man shall see the Lord;" "Except a man be born again he cannot see the kingdom of God"—he that believeth shall be saved and he that believeth not the testimony of God shall be damned." Those that know not God and disobey the gospel shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. In the Divine purpose, the *means* and the *end* are inseparably connected and in the accomplishment of these purposes this connexion is and shall always be visible to all concerned.

As the answer to the query which has been proposed is deeply involved, in the answer which shall be given to a fourth enquiry we shall previous to our finishing the answer which has been so far given, proceed to the next, viz:

What is the end or final cause of the purposes of God?

That God has, or had one ultimate end in creating all things; or in creating angels and men is most evident to the enlightened scripturist. The ultimate end of the irrational or corporeal creation, is the subserviency of man. The sun, moon and stars, the earth with all its mineral vegetable and animal productions can answer no higher end, than the conveniency or happiness of man; *Man*, then, is the ultimate end of all God's lower works. He is the exquisite building of God, and the visible

heavens and earth with all their hosts is but the scaffolding, and this scaffolding must be raised as high, and continued as long as the building is raising, or the family of man is completing. But 'tis not the whole family of man, but the elect part or remnant according to the election of Grace, for whose sake all things are subservient. The sun's career is lengthened, time prolonged, generations multiplied, revolutions accomplished, and the wheels of the universe kept in motion for the elects sake; so that truly or strictly speaking the happiness of the elect, is the final cause, or ultimate end of all material or mundane things. All things saith the Apostle are yours; Whether Paul, or Apollas, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours;—or for your sake—And therefore saith Paul, "I endure all things for the elect's sake."

But the ultimate end of man, and angel, is something which we have not yet considered. As all things below angels and men are means to promote a certain end, in relation to angels and men; so angels and men themselves, are but means to promote a still higher end, and through them every thing tends to the promotion of that *chief end*. As every mundane thing is but the scaffolding to the edifice of man, so man & angel are but the scaffolding to a dome, still more majestic and sublime. What then is the final cause, the high end of all the purposes of God, or of all the works of God which we have seen are the effects of his purposes—the answer we dare not give from all the stores of human wisdom, but let the living oracles declare.—Let the celestial guests who environ the throne of the highest declare. Let the four and twenty elders that fall down before him that sitteth on the throne, that worship him that liveth forever and ever, that cast their crowns before the throne; let them declare it—say ing, Thou art worthy O Lord to receive

glory and and honor, and power, for thou hast created all things, and for thy pleasure, they are and were created." In accord with them, Solomon the wisest of men hath said, The Lord hath created all things *for himself*. Hence the purposes of God have for their ultimate end, or final cause, *his own glory*. But it may justly be asked, what is the glory of God? In general terms we would reply, that the manifestation of his excellencies, to beings capable of contemplating them is his glory. Therefore, whatsoever tends to place his excellencies in the most conspicuous light is declarative of his glory. But to be more particular, and explicit, we would affirm that the glory of God consists in the communication and manifestation of himself, to his rational offspring. What is he himself then, that we may know in what this communication and manifestation of himself consists? Now the Spirit of God which searches all the deepthings of God, repeatedly declares, that "God is love"—and he that dwelleth in love dwelleth in God, and God in him—The same Spirit declares that "God is a Spirit," which are the only expressions in the Divine volume descriptive of its author. But in relation to the purposes and works of God the Apostle John declares, that "*God is love*"—"Tis then the communication and manifestation of *love* that is the true glory of God. The communication of this love to his own creatures then seems to have been the glorious purpose of God which issued in the creation of angels and men. They only are fit to be filled with the "fulness of God," and to become partakers of the Divine nature because he constituted them such.

This love, then, before angels or men were formed, had its existence, for angels and men owe their origin to it, and consequently all the Divine purposes have for their ultimate end, or final cause, the manifestation of love. As we have already seen that "*God is love*"—and the glory of

God is the manifestation of love; as all things then were created for the glory of God, they were created for the manifestation of love, which is the ultimate end of all the counsels of God. Now as the Eternal Word or-only begotten of the Father, is the alone proper object of the infinite love of the Father, and capable of reciprocating it, of course then, all the counsels or purposes of God were laid in Christ; who is called the wisdom of God, because he is alone the infinite object, and infinite gift, and the infinite means of this love: or the wise means which the Father chose for the display of it. In consequence of this, all things are said to be created *for* Christ, the infinite object, of the infinite love of the Father. Hence we read that from Eternity, the Eternal word rejoiced in the habitable part of this earth, and his delights were with the sons of men, therefore the Father promised Eternal life to men in Christ Jesus before the world began. The glory which Christ had with his Father before the world was, consisted in his being infinitely beloved by his Father, as appears from John 17th—And the glory of his people consists in their being rendered fit objects for the complacent love of Christ, and in their beholding that love which the Father manifested to Christ.—John xvii, 24, "Father," says he, "I will, that they also whom thou hast given me, be with me, where I am, that they may behold my glory which thou hast given me, for thou *lovest* me before the foundation of the world. I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

Moral evil soon appears in the creation, a considerable number of the angels become subject to its consequences—The human family partakes of it, all the children of men are affected by it. Why then is it suffered to exist, why to extend its dire contagion, why to multiply its conquests, why

to prolong its reign?—These are questions, which necessarily comes in our way and which is connected with the subject, and no where could it appear in a connexion of thought, more advantageous to its due consideration and easy comprehension than when seated by the side of Eternal love, or passing through the august ranks of heavenly hosts, or making its temporary abode on the flowery and ambrosial banks of Eden. 'Tis permitted to exist to travel so far, to reign so long merely to open a vent for the display of Infinite and Eternal love. Eternal love never could have had a display worthy of itself, had not sin reigned unto death. Jesus Christ the unspeakable gift, and fullest exhibition of infinite & everlasting love, never would have been exhibited, had not sin been permitted to exist.—We may then say—

“What else is evil but the shade
By wisdom in the picture laid
To make this love arise and shew
Its brightest glory to our view.
Nor yet could sin forgiving grace
’Mong all the creatures find a place
While all was good, no room could be
For mercy’s aid to misery.”

Amongst all the creatures of God, before any of them sinned, there was not one of them that could be a worthy object of infinite love. For this plain reason, that love requires loveliness corresponding with itself. The object of infinite love, must then be an object of infinite loveliness which no finite creature could be, however excellent. When Christ then who was the eternal and infinite object, of the Father’s infinite and eternal love, unites with them, takes their nature into union with himself; they in consequence of this union become the worthy objects of the infinite complacencies of God; had not sin then triumphed unto death, he never would have taken part with flesh and blood.

Again, the wrath of God against sin, is the jealousy of his infinite love, he hates sin, his wrath is kindled against it, because it is destructive to those he loves—it can-

not hurt him, it hurts those whom he loves, therefore is his wrath kindled against it, —therefore is he called, “*the jealous God.*” Now when Jesus Christ had the sins of his people laid to his account, stood in their place, an object of the curse of the Eternal Father, Then there was an opportunity afforded for manifesting the infinite jealousy, of the love of God to his Son, and to those connected with him in the new covenant. So that sin hath abounded, merely, to the superabounding of grace. And grace abounds, to the glory of love, which is the glory of God; so that the ultimate end of all God’s counsels, is the display of love, or of himself. The condemnation of the wicked and his wrath against them, ultimately redounds to the glory of love, in the vessels afore prepared unto glory inasmuch as an Eternal picture of their own demerit and just desert is exhibited in the punishment of the vessels fitted to destruction —And so

“All partial evil is but universal good.”

Truly we may conclude with the Apostle —Saying, O the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out. For of him, and through him, and to him, are all things, to whom be glory forever. Amen.

We may, partially at least, illustrate, by a common similitude, the view of the Divine purposes which has been given in the preceeding observations. The whole rational creation may be compared to a great house, of which the material universe, is but the scaffolding. The great edifice was planned and erected by the great artificer, who built all things, God. This house he built, and replenished for himself, for an habitation for himself. The unfading residence of all his excellencies, harmoniously and gloriously displayed. Now as there is in a great house vessels of Gold and silver and precious stones, and vessels of wood, and stone and earth, the former for the use

of the illustrious personage, whose it is, the latter for those who are to minister to his pleasure, to support his dignity, and maintain his glory. So there are in this magnificent palace, a variety of vessels of different natures & quantities, each of which in its own place promotes the general end, the glory of the proprietor and possessor. This great dome is rising higher and higher; every generation adds to its magnificence, but the cope stone will be laid by and by. The wisdom and ability of the architect secures its completion. He did not like foolish mortals, begin to build without ascertaining whether he were able to finish. He does not like foolish mortals provide more or less materials, then necessary, not one stone, not one pin, superfluous, or deficient. The materials and the means by which they are to be cemented were ordained by him before time began or the foundation was laid. So that at least he will not have to say with regret, I began to build, and was not able to finish or I have provided more materials, and have been at much greater expense, than necessary, I might have finished upon a narrower scale, or at much less expense, a building equally or more suitable to my design. What Chistian would not say, that be far from the only wise God! Nay, when the building is finished, when the great day arrives, when the final division is made in the rational creation, and the two great assemblies placed in their own apartments. There will not be any thing executed that was not designed ere time began; he will not have to say to any in any apartment—I determined otherwise concerning you, but you disappointed and frustrated my design—Nay, he will not have to regret that any thing eventuated contrary to his original design, but will with the same complacency, as at the begiuing declare all is good, all is just, all is wise, all is right, yea perfectly so.

We shall now briefly consider the common

objections made to this view of the purposes of God. When our minds are exercised in the consideration of this great subject, in the light of revelation, we would scarcely suppose that an objection could exist against it. But alas! the scripture plainness of any doctrine, is no defence against the cavils of poor, blind, deluded, man.—There is not a truth in the revelation of God, against which the pride and ignorance of man does not object. Some object against one part, and some against another. But this doctrine has had a host to oppose it, in all ages of the world.—From the days of Cain, down to the present age, objections have been urged against it. But shall we reject it? Then might we have been drowned in the deluge, overthrown with the Sodomites, overwhelmed in the Red Sea, destroyed in the wilderness. Then might we have crucified the Lord of Glory, have been buried in Jerusalem's ruins, partook of the plagues of Anti-christ, and hurled through the wide gate to bottomless perdition.—In all these the majority partook.

But what are the objections? And from what quarter they do come? 'Tis all one whether we take them from the mouth of Cain, the obstinate Jew, the septical Greek—the Infidel Roman, or the modern Arminian. Their objections are one and the same. Moses, in his day, withstood them, Christ silenced them, Paul refuted them, Calvin opposed them, and the saints in all ages have testified against them.

They are reducible to three. The first comprehends all that is said against this doctrine on the supposition that it impeaches the Most High with unrighteousness, or partiality, or a respect of persons. Jesus Christ removes this objection in one sentence, and shews the reason why any make it. (Mat. 20: 15th.) Is it not lawful for me to do what I will with my own?—Is thy eye evil because I am good?—An evil eye, is the cause of the objection and pride says it is not lawful for my maker to dispose of me without consulting my pleasure. Here we might pause, but we would pray the objector to survey the visible creation, the providence of God every day towards all his creatures, rational and irrational. If this is beyond his case, let him look into the family of man, and let him shew on his own, or on any principle, how God is impartial in causing one to be born to affluence, another to poverty, one to good health and long life, another to sickness and premature death, one to the exercise

of all his bodily members, another to blindness, deafness or dumbness, one to the exercise of reason, another to idiotism, one to possess mental powers but a degree inferior to an angel, another but to a degree superior to a brute :—Let him shew impartiality in this, and then we shall shew impartiality in raising a Lazarus to Abraham's bosom, and in permitting a Dives to sink to hell according to his sovereign will. He that is just in that which is little, is in that which is much, and he that is unjust in little, is unjust in much. Let the objector reflect that he might as well accuse his maker with unrighteousness and partiality, because he was not Adam, Moses, Solomon, or Paul, as that he is, what he is, or what he shall be. Nay let him consider that God should not on his own principle, have made him at all, without consulting his pleasure. "Shall the thing formed, say to him that formed it, why hast thou made me thus !"—The Christian replies to every query that respects a discrimination in the lot of man, in the words of Christ, "Even so, Father, for so it seemed good in thy sight." But, if the objector would wish to know how the Apostles would, or did refute this objection, we refer him to Romans, ix, 14.

The second objection to the purposes of God as viewed by us, is, that which comprehends all that is said on the ground of praise and blame, or as it was proposed to Paul in the form of a query, "Why doth he yet find fault for who hath resisted his will ?" If God has willed every thing that comes to pass, how can he find fault with any, for who could do otherwise than he does ?—This is radically the same with the first, it is an imputation of the righteousness of God, but as it is so spoken of as distinct from the former, we shall consider it as a second. We presume that the answer given by the Divine spirit to this objection, will suffice us at present.—We are persuaded the treasuries of human wisdom cannot afford a better. We shall briefly comment on it. It runs in these words, "Nay but O man who art thou that repliest against God, Shall the thing formed, say to him that formed it, why hast thou made me thus ? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor."—Now when we consider that this objection was made not against God's shewing mercy to whom he will, so much as against God's *hardening whom he will*. We must perceive

that the Apostle admits the fact when he considers the objection—his considering the objection, is an acknowledgment of the truth, against which it is made—he calls it a *reply against God*. God does so, but why should a man strive with his maker. Has not God as much power over man and as much right to use them as he pleases, as the potter over the clay ? And if the potter, of the same lump of clay, makes two vessels, the one for an honorable, and the other for a common use, hath not God, at least the same power, and right over two men, to make the one a vessel of mercy, of honor, and the other a vessel of dishonor, or of wrath, the one to manifest his mercy, and the other his wrath. But there is a distinction here in the Apostle's reasoning, which should not be overlooked, and that is betwixt justice and sovereignty ; sovereignty makes a difference amongst men, but justice rewards men according to this difference.—There is a fitness in the vessel for the use for which it is made, which makes it unfit for any other use.—When the vessels are formed it is meet to put each to its proper use—While they were in the same lump it was the potter's pleasure that made the difference.—But now justice or correctness requires that each be used according to its fitness. So that we must not confound sovereignty with distributive justice, and more, we must not confound justice with mercy, in our will of the "*just God and Saviour*." While we think abstractly of justice, we cannot conceive of mercy, so when we think abstractly of sovereignty, we cannot conceive of justice. Such are our finite minds when exercised on infinite perfection. But by viewing each perfection in its own place, without confounding it with any other, we can arrive at correct knowledge, as far as it goes, of the Divine character. So that we conclude He is a sovereign, just, and merciful God—Hence it is not of him that "willeth, nor of him that runneth, but of God that sheweth mercy." In connexion with this we mention the third objection against the doctrine stated, which is, that it indisposes the mind that admits it, to the use of any means, in order to be saved, nay, that it forbids every effort on the part of man, or endeavor to be saved. That it teaches a man to consider his own actions as the actions of a machine, as unavoidable, and as blameless. This is nearly a kin to the preceding, but as it occupies a distinct place in the ranks of our opponents, it deserves

to be distinctly noticed. There is a combination of error in the minds of those who present this objection. They not only disbelieve that God is a sovereign, but also they discredit the testimony of God concerning the natural state of all men. The objection proceeds upon the supposition, that men *can* do something to obtain salvation, which the purpose or ordination of God prevents them from doing. But the word of God teaches us that the natural man can do nothing to save himself, that he has so destroyed himself, or that his ruin is so complete, that every faculty of his soul is so depraved that until he is born from above all he can do is abominable in the sight of God. "They that are in the flesh cannot please God." "The natural man cannot receive the things of the spirit of God., neither can he know them." The carnal mind is enmity against God, it is not subject to his law, neither indeed *can* be. So that instead of this doctrine, being averse to the salvation of any, 'tis only in consequence of its being true, that any could be saved—So that except the Lord of Hosts had a remnant according to the election of Grace we had all been as Sodom, and perished as the men of Gomorrhah—So then if there be no election, there is no salvation.

A second error in the objection, is, that the objector considers that the means of salvation are the efforts of men. Whereas the testimony of God reveals the achievements of Jesus Christ as the *means*, and the *alone means*, of salvation. 'Tis also true that the word of God is a means of salvation, but the reason is, because it exhibits the means which God uses to save men. And no man can profit from the scriptures but as he is taught by the spirit which indited them; which gift of the spirit, is as sovereign as the sending of Christ into the world. So then, if there be no revelation, there are no means of salvation.—From this it appears obvious that none but those born from above, can use the means of salvation, and such only are exhorted to work out their own salvation, with fear and trembling.

Again it is in consequence of the sovereign purpose of God, that his word is sent to any portion of the family of man—how many are destitute of it? How few comparatively enjoy it? All that have the Bible then, possess it in consequence of a sovereign decree. It presents *truth* well authenticated, to all men where it arrives, and all the promises contained in it, are address-

sed to men as believers, and not as unbelievers of it. And by the commandment of the everlasting Father, it is to be preached to all nations, and to all men, where it comes, for the obedience of faith, and all are assured, that whosoever, believes it, shall be saved, and he that rejects it shall be damned. When the Holy Spirit accompanies this word, then, and then only, is it effectual; and all that the preacher who rightly divides the word of truth, has to present to unbelievers, is truth with its evidence, or the gospel well authenticated.

Another mistake of the objector is manifest in the objection, viz: that God cannot make a creature who shall always act freely, and yet all the actions be known and determined of God. That this is within the compass of the Divine power, the scriptures fully evince—That God is not the author of sin, that he cannot be tempted with evil, neither tempteth he any man, is most obvious, and that man acts freely, and yet of necessity, is equally plain, not however in metaphysical propositions in the scriptures, but in certain and incontestible facts. For instance, no man ever acted more freely than Judas Iscariot, in betraying Christ for thirty pieces of silver, and yet no action was ever more certainly determined than that very action—For Christ was delivered by the determinate counsel and foreknowledge of God.—A thousand actions recorded in scripture, indeed all prophecy contained in it, demonstrate that men act freely in all that they do, and yet all their actions are fixed, as certain as that Christ shall come again, or that time shall end. But our present limits forbid our further delay on this part of the subject; we shall now conclude with a brief examination of the chief advantages we derive from the view of the Divine purposes which has been given.

The advantages we enjoy from a correct view of the purposes of God are numerous, but the following are the chief—

Pride, the most common, and the most dangerous of human corruptions, hath its cure in this doctrine. Now as humility is so essential to our happiness, and is a part most interesting in the salvation of man, so that doctrine which teaches it fully and on infallible principles is of all others salutary and Divine.—The language of this doctrine is that there is no difference amongst men but what Grace makes—No man has aught of excellence or superiority to boast of—Whatever

he possesses grace has bestowed, and why should he boast as though he received it not !—When we look to the pit from which we were dug, and the rock from whence we were hewn, all boasting and self preference is at an end—Where is boasting then ? It is excluded—where from ?—from the mind which believes in the purposes of God as presented in this epistle.

Despair the next and most destructive evil is banished from the believer of this doctrine. Pride and despair are two opposite evils.—'Tis spiritual pride that keeps multitudes from despair—They fancy there is something so good about them that it would be a reflection on the Deity to punish them forever. This conceit, is in their minds a certain antidote against despair—But suppose that some ray of light should shine into their minds, to shew them that their imaginary excellence, was but a dream, an illusion—What then ? Despair ensues—and naught can save the reflecting mind from despair but a view of that sovereignty displayed in shewing mercy to whom he will. What vileness, guilt and wretchedness should lead that mind to despair, who believes the testimony of the sovereign grace of God which exhibits him shewing mercy to the chief of sinners, to all that call upon him in the name of Jesus Christ—This doctrine then, is a sovereign remedy, when rightly understood, against pride and despair. Each of which stand at the utmost distance from it.

Contentment, the soul of all happiness is its genuine fruit. Godly contentment is a fruit that no plant of earthly origin can produce. But what is this contentment ? An enlightened resignation of soul and body of every interest in time and to Eternity—to God, and an hearty acquiescence in his sovereign will—This is Christian contentment. And such is the natural fruit of this sublime doctrine. It teaches the saint of all anxiety is in vain—That infinite wisdom and sovereign goodness order all things right and anticipate his baneful desires after every interesting object. And as love is the moving cause, and the display of it, the ultimate end of all God's purposes, the Christian knowing this rejoices, even when clouds and darkness encompass and overshadow the ways of Providence to man.—Anxiously desiring that all saints may have a more abundant experience of this heavenly truth, and that you may fully understand, heartily acquiesce, and incessantly rejoice in it.

We remain, dear brethren, your servants, for Jesus' sake.

FLATTERY.

Flattery is truly the counterfeit bills which dishonesty pays to the ear of credulity, from the consciousness of inability to settle in the current notes of sincerity of heart. Sincerity is that pure coin, which, whenever exhibited, is always known by the lawful image on its face, and is always proportionate in value to its weight. GRIGG.

TRUTH.

Truth is like the dew of heaven : to keep it pure, it must be received into a pure vessel.

ST. PIERRE.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday August 13

The Signs of the Times, will be issued to subscribers on the following terms, viz :—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

OLD SCHOOL MEETINGS.

The attention of our Old School Brethren, Ministers and others, are invited to the contemplated meeting to be held with the North Berwick church, York Co., Maine, in Sept. next, as mentioned in the letter of Brother Hartwell, published in our 16th No. We hope that some of our Brethren may be able to go over and help them, and if not to make such communications by Epistolary correspondence as shall be calculated to strengthen their hands in the good cause.

We also (by request) republish the adjourned Old School meeting in the bounds of Chebung Association, mentioned in the 7th No. of this Vol., which is to be held with the church at Columbia and Wells, on Tuesday before the 2d Wednesday in Sept. next, at 10 o'clock, A. M. Elds. and Brethren in general of the Old School are affectionately invited to attend.

The third quarterly meeting of the Particular Baptist Conference of Philadelphia, and the parts adjacent, will be held, [by Divine permission,] on the first Tuesday in Sept. next, at 11 o'clock A. M. at the Meeting-house of the North Seventh St. Baptist Church, in the City of Philadelphia.

A farther notice of this Conference may be expected in our next.

CONSTITUTION.

Agreeably to previous appointment a council of Brethren, viz : Elders Amos Harding, Wm. House, Gabriel Conklin, G. Beebe, and Deacon G. Doland met with the Brethren at Blakely Luzerne Co. Pa. invited for the purpose of constituting a church on the ancient Apostolic ground, and by this course bearing their united testimony against the corruptions and innovations which have been brought in to the Abington Associa-

tion, within the last ten or fifteen years, had called for and obtained a letter of Dismission (for the above named purpose) from the Baptist Ch'h of Greenfield. The advisory council having examined into the standing of these Brethren, and being fully satisfied with their soundness of faith and correctness of practice, gave them fellowship as a regular (Old School) Baptist Church, to be known as the First Particular Baptist Ch'h of Christ, in Providence Luzerne Co., Pa.—This church after organizing by the election of Deacons, Clerk, &c., unanimously called Elder Wm. House, late Pastor of Greenfield Church, to the pastoral charge, which call he accepted, and handing in his letter of Dismission, and commendation from Greenfield church, was immediately recognised as the Pastor of the newly constituted church.

This infant church is composed of about forty members, principally old and well established members.

Mr Editor:— In glancing over the collums of the Repository I was greeted with the following sentence, viz.

"A New Society has been formed by the Ladies for Moral Reform, Auxiliary to the Seventh Commandment Society." Among the provisions of this Institution is "The utter rejection of all licentious MEN"! Now I wist not it was a new thing among the Virtuous of our sex, to reject and discountenance licentious men. When a community of females publish to the world that they have newly resolved to reject libertines *totally*, and to adhere to the principle enjoined by the Seventh Commandment, I feel inclined to ask, Is this the language of untarnished chastity, or is it a resolution of Mr. McDowell's Reformed Magdalenes? Common sense replies, It is the latter; if so, then, "Go-a-head." It has ever been my impression that none but the unchaste would ever associate with known debauchees. But Alas! the enthusiasm of our day (falsly) called *pious* reform, has not only blinded its victims in regard to the word of God, but is evidently depriving them of rationality. Such has ever been the dire effects of this kind of *Religious Phrensy*, where the Lord has permitted "The mystery of iniquity to work" and Satan, and his ministers, transformed into ministers of righteousness, have not only "led captive *silly women* through the enchanting charm of false religion, but whole nations have been wrapped in dark delusion by its deceptive influence, which, unhappy fate! we have great reason to fear from the evident progress, & influence of this same demoniac spirit, awaits our much beloved America, which dreadful evil may God prevent, if consistent with his purpose, is the prayer of

A. FEMALE.

(Not of the New Society.)

The article alluded to by our Female correspondent is copied into the Repository, of the 18th of July, and is credited by that paper (through the Christian Secretary of Hartford Ct.) to the Western Recorder of Utica, N. Y. What an insult upon the virtuous daughters of America!! to form a society for the purpose of disclaiming fellowship and intercourse with licentious debauched men, and resolving to observe *henceforth* the seventh Commandment, and no more commit the wickedness forbidden in that precept of the decalogue.—Ed.

"ONLY LET US BE CALLED BY THY NAME."

From the Cross and Baptist Journal.

"One of our wealthy friends and subscribers in Licking Co. Ohio, and one who we supposed would stick by us as long as he lived, and our behavior was good, takes leave of us as follows:—

"I am now a subscriber to four papers, and a share in the library, which occupies more time in reading than my limited opportunity will admit of; in consequence of which I have concluded to dispense with the Journal for one year at least, or perhaps altogether, as I am now taking a paper of the old school Baptist order, and would wish to give it a fair scrutiny for one year, by which time, perhaps, I shall be able to draw a more correct inference. I therefore notify you to discontinue the Journal."

"We are sorry to part with our worthy friend, but it is a free country, and we have no right to complain. We submissively suggest, however, that no paper in the country has a better title to the name of an old school Baptist paper than The Cross and Baptist Journal. There is one indeed which sets up an exclusive claim, but we consider it all mere pretention. Our principles belong to a school as old as christianity; in our practice, we aim to stand on these principles, and act according to the exigencies of the times—as this word and *Providence* of God seem to direct."

Hold! Hold! Friend Stephens, when you shall have proved that the principles contended for in your paper are according to your assertion, "As old as christianity," When you shall have found in the primitive church any such things as Missionary, Tract, Education or Temperance Societies, with the numerous kindred institutions composed of professed believers and infidels, who without distinction of character are constituted members for money and for price, which at the same time would exclude the Apostle Peter from a participation with them according to their constitution, if he were to apply, being as destitute of the *needful*, as he was when he healed the lame man at the gate called Beautiful. See Acts, iii. 6. We say sir, when you have proved that these several institutions for which you contend to be of divine origin, and that by Bible testimony, (even though the *Grammar* of your

effort might be questionable,) we will then cordially tender to you the hand of fellowship and recognise you in your assumed character as an *Old-School Baptist*; but until such evidence is furnished, that cognomen can (in our opinion) be of no other service to you than that of wiping away that reproach which attaches to your Journal in consequence of "*Teaching for doctrine the commandments of MEN.*"

NEW AGENTS.

Elder H. Cool,	Hampshier Co. Va.
" Pernel T. Outten,	Moderstoun, Acc'k. Va.
" Eli Gitchel,	Mainsb'gh, Tioga Co. Pa.
" Martin Salman,	Lewis Co. N.Y.
" A Worden,	Liberty, Sullivan Co. N.Y.
" P. Hartwell,	North Berwick, York Co. Me.
Eli Barker,	Ohio.
Evan Evans,	Montgomery Co. Pa.
Joel Soloman,	Champlain " O.
David Jackson,	Schoharie Co. N. Y.
Enoch Compstock,	Monticello, N. Y.
Jesse Sawyer,	Pulnam Co. Il.
James Rumsey,	Howard Co. Mo.
Benjamin Newton,	Dundaff, Pa.

RECEIPTS:—Jno. Wright, Ky. \$1. Elder T. P. Dudley, Ky. \$5. Wm. C. Lauck, Va. on account \$3. J. Beers, N. J. \$2. Robert Palmer, N. Y. \$1. B. B. St. John, New York \$1.

OBITUARY

Died, at the Welch Tract, New Castle Co., Del. on Friday the 18th of July, *Mary*, wife of Elder Wm. K. Robinson, Pastor of the Welch Tract Church.

Sister Robinson, was for a number of years an esteemed member of the Baptist Church, and in unison of sentiment with her afflicted and bereaved companion, stood on the old ground which has been for the last eighteen hundred years occupied by the Baptist church of Christ. Her illness, we understand, was of but short duration, (about ten days) at the close of which, she

"Lean'd her head on Jesus' breast,
"And breath'd her life out sweetly there."

Our Brother Barton, who preached at her funeral, informs us, that she was very much composed, and comfortable in her mind throughout her sickness, and gave evidence that the good Shepherd and Bishop of her soul, had fully prepared her for the great and solemn change.

We sincerely condole with our bereaved B'r.—his loss to himself and his dear family must be

very trying indeed, but God, who is rich in mercy, is able to bear him and them up under his hand dealing, and cause these (comparatively) light afflictions which are but for a season, to work for them a far more exceeding and eternal weight of glory.

At Hardeston, N.J. very suddenly on the 27th ult. at an advanced age, our Bro. *Elisha Hammond*—Brother Hammond has been (we believe) a respected member of the Hardeston Church from its constitution; an appropriate discourse was at the request of his family, preached on the occasion, by Brother Gabriel Conklin, on Saturday last.

In this place on Monday morning the 11th inst., of Consumption; after a lingering illness, Mrs. *Eveline*, wife of Mr. Jacob Wood, in the in the 30th year of her age

"Death like an overflowing stream
"Sweeps us away; our life's a dream,
"An empty show, a morning flower,
"Cut down and wither'd in an hour.

POETRY.

DISTINGUISHING GRACE.

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

His love from eternity fix'd upon you,
Broke forth and discover'd its flame,
When each with the cords of his kindness he drew,
And brought you to love his great name.

O had he not pitied the state you were in,
Your bosoms his love had ne'er felt;
You all would have liv'd, would have died too in sin,
And sunk with the load of your guilt.

What was there in you that could merit esteem,
Or give the Creator delight?
'Twas "even so, Father, we ever must sing,
"Because it seem'd good in thy sight."

'Twas all of thy grace we were brought to obey,
While others were suffer'd to go
The road which by nature we chose as our way,
Which leads to the regions of wo.

Then give all the glory to his holy name,
To him all the glory belongs;
Be yours the high joy still to sound forth his fame,
And crown him in each of your songs.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 18.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BROTHERS.

NEW-VERNON, ORANGE COUNTY, NEW-YORK, AUGUST 27 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

RINGOES, N. J. JULY 9, 1834.

DEAR SIR:—Having from the commencement of your paper (the Signs of the Times) been a subscriber, and faithful reader of its columns, which I have found to contain what I humbly conceive to be the doctrine of the Gospel of Jesus Christ, and to advocate the practices of the Apostles by whom that glorious Gospel was propagated, who acting under the express command and instructions of the Divine Author, commissioned for the purpose of teaching (not the Jews & a part of the Gentiles) but all nations whatever things he had commanded them to observe. I have been greatly comforted and edified thereby, and continue to feel an increasing interest in its success.

I cannot but view it as a publication of great and growing interest, to the little flock whose faith it is laboring to defend, notwithstanding the last and almost extinguished spark of true Apostolic religion.

Had Christ in his instructions to those divinely inspired men allowed them the latitude of teaching the nations in his name, such things, in such manner and by such means as their better judgment might suggest, having regard to the age of the world, the state of society, and local circumstances,—I might fellowship the popular religion of this day, and contribute my mite in furtherance of the boasted benevolent

operations, so fashionable and ostentatious. But having been (as I humbly hope) taught by the influence of the Holy Spirit, whose teachings are truth, and believing that the plan of salvation embraced in the Gospel of Jesus Christ as delivered to his Apostles which he directed them to teach all nations, is not only complete in the redemption of the Elect, but that the doctrine and practice inculcated by that Gospel and made binding on the immediate followers of our Saviour, ought ever to be strictly observed and practised by all who would be his faithful followers in all ages of the world. The conclusion with me is irresistible that the present is a time of peculiar darkness, marked by great declension in true religious and vital piety.

If Jesus Christ delivered a Gospel and plan of salvation, imperfect and incomplete, to be improved and finished by man, it follows that the salvation of the New Testament Saints is incomplete and deficient, and our eternal happiness depends on the wisdom and ingenuity of our fellow creatures.

Has not a Beast risen out of the Sea, Rev. xiii, known to us by the name of *Benevolent Enterprises*, having upon his heads the name of blasphemy? Is he not Leopard like in the diversity of character and name of those who follow after and worship him? Is he not Bear like in laying hold of, and clasping to himself every thing (money) within his grasp? And is he not Lion like in the vehemence of his voice over awing the timid and credulous, and devouring all who dare to oppose or withstand him? Has he not succeeded to the power and seat of the Dragon? Is not

the whole community wandering after this Beast, and his worshippers, and followers, setting at defiance all who would make war against or oppose him? These questions answered in the affirmative and the oppression of the saints is certain and inevitable.

Will not the influence of Sunday schools, Tract and Temperance Societies, made to operate so powerfully on the minds of the rising generation ultimately produce Dr. Ely's *Christian party in politics*, and cause another Beast to come up out of the Earth in our American Capitol carrying the mild horns of civil law and religious precedent, whose Dragoon like voice will establish the authority of the first Beast and fix a mark on comparatively all, upon which will depend their eligibility to fill the offices, and their licence to transact all of the common business of this once free and happy Republic?

I should be highly gratified to see the subject of the queries above suggested, examined and treated on at large by yourself and able correspondents, who are able to do the subject that justice, that I conceive its importance to the Christian as well as Patriot demands.

Yours truly in Christian fellowship.
H.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—It is with pleasure that many of the friends of *sound doctrine* among the Baptists of Pennsylvania, have received their old visitor the "Signs of the Times," after this suspension of a short period, resuscitation was truly gratifying; the sound views it exhibits of Gospel truth, renders its pages always welcome, to *Old Fashioned* Baptists who have obtained what little knowledge they possess of divine truth, not from modern schools and human theories, but from the infallible fountain of divine knowledge (THE WORD OF GOD,) and so long as your paper (the Signs) appeals to the same *Law and Testimony*, and is conducted with a christian spirit, so long it

will be endeared to the old School Baptist in Pennsylvania, and we are happy to find from perusing the Signs, and from other sources of information, that in most if not all our sister States, there are many precious Brethren who are not ashamed of old Gospel truth. We bless God there are still a noble Phalanx who are not terrified by the frowns and persecutions of modern Anti-Christ; but are disposed at all hazards to contend earnestly for the faith, once delivered to the Saints.

I can assure you that while the Signs of the Times, are hated and dreaded by many, they are sought after and read with peculiar pleasure and interest by many; and many of their bitterest opposers are not easy until they can obtain a perusal of them. The truth must and will prevail, Gospel light will shine more and more until the perfect day, notwithstanding all the *yells & barkings* of modern sciolists in Theology who seem better versed in *jesuitical casuistry* and sophisticated errors, than in the plain dictates of Holy Writ.

Many would be glad, as you have the means of information, that you would commence the statistical account of the Old School Baptist throughout America, with the names of ministers &c. It would bring Zion's friends to a knowledge of each other, and prove both encouraging and useful, should you think well of the proposal, and will commence it, we shall be highly gratified and most heartily bid you God speed.

The friends of divine truth have observed the progress of error in Pennsylvania with no small concern; it has been painful to observe the strides which the *man of sin* has made amongst us, but from the discordant materials which were seen in the Image of the Beast, it was fondly believed that no solid and permanent union could take place,—this has lately been verified, and it has been found impracticable to amalgamate the friends of the *general*, with those of a particular atonement.

A few Baptist ministers who are attached to the good old way, and feel it a duty to contend earnestly for the faith once delivered to the Saints, residing in Philadelphia, and the parts adjacent, have associated together under the name of "*The Particular Baptist Conference of Philadelphia and the parts adjacent.*"

The leading features of their association is to admit no unsound persons into this conference; the doctrine of Sovereign Grace, as held by what are called *the old School Baptist*, and as held forth, in the Philadelphia Confession of faith, is the standard of their sentiments, and their practice is to meet together quarterly for the preaching of "The Word," and conference on the important concerns of our Redeemer's Kingdom, and they fondly hope that through the divine blessing, the most favorable results may ensue; the members of this conference are all opposed to the modern abuses and errors which have crept in among the Baptist, and which they believe are doing much injury in our churches.

All Baptist Ministers of the same views and sentiments will be cordially received into conference, and we hail the time when all the *true friends* of Zion throughout the United States, will zealously rally around the same standard.

☞ The third quarterly meeting of this conference will be held by divine permission, on the first Tuesday in September next—divine worship to commence at 11 o'clock A. M. at the Meeting-house of the North Seventh Street Baptist Church, in the city of Philadelphia.

A. PENNSYLVANIAN.

FOR THE SIGNS OF THE TIMES.

FAIRFAX COURT HOUSE, VA. AUG. 8, 1834.

BROTHER BEEBE:—Altho' full, heart and hand, with things requiring my attention, and the difficulties with which I am encompassed, and arising principally from the bitter opposition of those who have claimed to be Old School Baptists, yet I

cannot let the last No. (the 16th) of the Signs, pass without dropping you a line upon its contents.

I will begin with those things which have been most gratifying to me, viz: the Letters from Brethren Hartwell and Hovey. It is really refreshing to hear of those churches in Maine coming out from the mass of corruption both in doctrine and ceremonies, with which I had supposed that whole country was covered; and of their setting up a standard in the behalf of the purity and simplicity of Gospel doctrine and order. It is certainly a favorable indication that the Lord has much people there which he intends bringing out as witnesses for himself. May all the Lord's children be led to distinguish between the light of Gospel simplicity of which the Lord has given them a *lamp*, and the darkness of human systems and schemes, and come out from their errors & rally around the standard their Brethren have erected in the name of the Lord. But in thus coming out, they must expect opposition, and reproach. If enabled so to conduct in all things, that their opposers may *have no evil thing to say* of them, in truth, reproach will not hurt them; they will find a blessing in it, though it is not pleasant to the flesh.

But Brother Hovey's account of the little band of faithful ones at Brighton is the most surprising. The existence of such a company of witnesses for the truth in that situation is one of those remarkable instances in which God has at all times displayed the power of Sovereign Grace in rearing up and preserving a standard to the glory of his Name in the midst of every thing calculated to prostrate it. It is like a living fire amidst surrounding waters; it is like some of those little companies, of Spiritual Disciples which during the dark ages were occasionally found and hunted down in the very heart of Rome.

For there they exist, the humble followers of Jesus, amidst the wealth, the gran-

ure, the hurry and pride of the Emporium of the Eastern States, and which perhaps surpasses in these things, any spot of the same size in America. Again they have on one hand in this vicinity the Unitarian College, called Harvard University, and not far from them the Baptist Theological School at Newton and near them in Boston, the Baptist Foreign Mission Rooms, and Board of Missions in all the splendour of their operations—and are encompassed with what are called the *Baptist churches*, of Boston, of Charleston, Cambridge and Newton, with their great D. D's. for pastors. And yet these Brethren have had boldness given them to come out from all this *pompe* in religion and to meet by themselves for the purpose of worshipping God in the simplicity and spirituality of his instituted worship. Then the humble, meek and quiet spirit which Brother Hovey's letter breaths, renders it more estimable, than a million of such Reports of great human exertions, as emanate from The *Foreign Mission Rooms*, with Dr. Bolles' or Dr. Sharpe's name appended to them. I did feel on reading the letters of these Br'n. as though I should be rejoiced to visit them were I at liberty to roam among the scattered bands of my Master's *little flock*.

I now pass to notice some of those pieces less pleasant. I will commence with the extract on a *Sinners coming to Christ*, which you have credited to *Emmons*, I presume Dr. Emmons. Perhaps many of your readers will be surprised, and perhaps think me wild, when I say that this piece is one of the greatest or most complete counterfeits I have ever seen of the New-birth;—That either the writer was a stranger, to regeneration or was so accustomed to the dialect of Ashdod that he could not speak intelligibly in the Jew's language.—There is much said of *God's teaching*, but it is apparently, the *natural man taught*. There is an intimacy formed between the sinner and Christ, like the branches and Vine;

but it is not the branches growing out of the Vine—It is *His divine and human excellencies, and his mediatorial offices*. from the views they have of Him as the brightness of the Father's glory, that *concur to unite them to him as the branches are united to the Vine*.

There is a coming to Christ for salvation, but it is not a finding of salvation *in him*, but in their *coming* to him.

To show the justness of my remarks, I will quote a few of his expressions. He says, "By being taught their own characters and the character of God, they are fully convinced that no mercy can be found out of Christ."—Again—"They cannot see how it is possible that God should be just, and yet justify any but those who came to Christ and believe in Him for Salvation" See 1st in Sec. 2d. He speaks of God's *terms of mercy*, in a way implying condition' His idea of the failure of the similitude of the Prodigal is I think incorrect.—Sinners when brought to return to God in the penitent spirit of the Prodigal, know no more in reality of the Mediator than the Prodigal did, until he is unfolded to them, as in figure he was to him, in the *robe, feast &c*. He says, "They are willing to come to Christ and rely upon his mediation and atonement as the sole ground of their complete *restoration to the divine favor*." If they are willing to come to him, they know not that they may come, till his work is applied to them; *The best robe must be bro't. and put on them &c*. But I will not multiply quotations. A little attention will show that his was a *legal Gospel*,—and an *unregenerated unborn, renewed man*; if I may use the expression.

I had intended to notice your New York *Scraps*, but I must let him pass for this time. Only requesting the next time he writes that he would give us Scripture quotations in proof and not, mutilated Scripture neither, as in his *extract* from Rom. viii. 1.

S. TROTT.

FOR THE SIGNS OF THE TIMES.

MILTON JULY 25, 1834.

BROTHER BEEBE :—I have just laid down the 15th No. of the Signs, filled up, nearly, with accounts of church troubles. These accounts have suggested to me many strange thoughts, some of which I am inclined to commit to paper and send them to you, "Whether you will hear or whether you will forbear" My first thought now is, touching the spirit of enmity to the truth, which prevades every human heart, which possesses the magic power of so blinding the eyes, stopping the ears, and hardening the heart, as to persuade men to believe, that it is not the spirit of enmity, but the spirit of *love* even the *love* of the *truth*.—It goes farther—It persuades them that its impulse is the power of God's fear, whereas it is the very opposite to the *fear of God*, to wit: *zeal for God*. How truly! How truly does the Prophet say, "The heart of man is deceitful above all things and desperately wicked, who can know it?" I say in general terms, *every human heart*. Our own hearts therefore are not excepted, neither the church to which we belong, nor the kind of church, whether old *School* or new *School*. Anti-Christ in all her variety of faith, orders, sects, parties, divisions, classes, denominations, and schools, ect. is raised up of God,* evidently for the purpose of edifying the Church of Christ. In her are brought to light the "*Hidden things of dishonesty*." In her are manifested the secret abominations of the human heart. In her are found every defilement, and every hateful thing. In her may be discovered the whole variety of lying spirits, by which the nations of the earth are deceived, and God's children seduced. And

*Some seem to doubt the idea that Anti-Christ owes her BEING, to the will of God. But as I understand the Scripture, all the Beasts, having horns, are as plainly foretold in prophecy and of course as absolutely predestinated to be, as is the BEING, creation, formation and salvation of the church of Christ,

that nothing may be wanting, to make and designate her character, a scarlet robe covers her body, and horns are placed upon the beast which she hides, these denote her to be a creature of violence, cruelty, and Blood.

The good master taught his Disciples, to "do *good* to their enemies: and although the Mother of abominations" and all her children account the Disciples of Christ their enemies yet they cannot conform to this precept. If they were to conform to it, the church of course, would be safe. There would be no fear of her persecution. Instead of stripes, imprisonment and death, the church would receive, even from her enemies, food, raiment, and blessing. Injury! Injury! is all the enemies of truth meditate, toward those that oppose them in the faith, and in this way, put the last and finishing stroke to their character. This hideous picture, to wit: Anti-Christ. This awful picture of the human heart God holds up to the view of the church saying, "O do ye not these things." He hereby admonishes every child of his to beware of sin. He charges them not to imitate, or copy, a single feature of this picture, but to deny every item of her faith, every word of her precept, and every instance of her practice. The light in which the church sees this picture is the spirit of truth, and the testimony of the Spirit, *confirmed* by the word.—In all things, the Spirit goes before and the Word follows after the Spirit *leads*, but the Word *confirms* as it is written "As many as are *led* by the Spirit of God they are the sons of God," and in the parable of the Saviour we learn, that, those, who were led by the Word only, soon fell away.

Hence, that otherwise, unaccountable *failing away* which we witness all around us, (Balaam like.) they could not go "Beyond the *word* of the Lord to say less or more," & like Balaam they were, or are strangers to that understanding of the principles,

which they professed to believe, which the Spirit gives first, and the Word afterwards confirms. But to return.—When I began this scribble, I had my eye fixed on the affairs of the “Turin Church;” that church has experienced no doubt the wrath of man, and the full operation of that spirit of delusion by which Anti-Christ has been actuated in every age of the world viz: “Zeal for God.” Witness a single expression “*The cause of God suffered so much.*” O yes, the *cause of God.* Every thing with Anti-Christ is nicknamed “**THE CAUSE OF GOD.**” The scheme to tax every Baptist \$10 on \$1000, was, no doubt, the cause of God. The benevolent operations, which are, at best, but a device of men—Rev’d. men and Clergy men, to create salaries and livings for the vilest and most reckless of the human race, are palmed upon the people for the cause of God. Why not say *Gods* even the “New Gods which have newly come up.” The cause of God, promoted by money, and all that money handled by men, has ever been a distinguishing picture of Anti-Christ. Whenever any thing is said, by way of discouraging the giving of money, the fears of the salary men and money beggars are awakened, and these fears they call the fear of God. Their *love* of money is also enkindled, and this they call the love of God. Thus the money begging and salary making *cause*, becomes the cause of God, Just so much these men are deceived in the spirit by which they are led, what is wanting in their case is the confirmation of the word, but it is not sufficient to see the picture, we must be edified by the sight. Let the “Turin Church” therefore take heed and beware, “Lest they also fall after the same example of unbelief.” She flatters herself perhaps now, that she has learned so much of the human and divine nature, by looking at the *picture* and at the Bible as to be above the delusions of that sort of spirit to wit: *Zeal, zeal for the faith, or zeal for the truth,*

or zeal for God, call it what you please. Whereas perhaps after they have excluded some half a dozen or more of the members of the church for heresy, they will find themselves contending for some old tradition of the Fathers, which has no more foundation in the Scriptures, than the Benevolent Institutions. I say this because I have known churches to be just so much deceived, in the nature of the spirit, which led them, and consequently just so wrong their acts. The Turin church it seems are heretics, because they deny the constitutionality and legality of the Association of churches and church councils; and yet I know from experience, and from articles published in the Signs, that there are many Old School (to say nothing about new School) churches who stand ready, word in hand to exclude for the same offences.

How vastly important it is then that we believe nothing but truth, and he moved by no spirit or power but the fear of God.

Again farewell.

G. VAN DUZER.

* Our Correspondent must be in possession of knowledge totally hidden from us; we have never known an instance of exclusion from an Old-School Baptist church upon the ground above stated, nor of one which holds either the association of churches or of councils being essential to the gospel order of Zion.
Ed.

FOR THE SIGNS OF THE TIMES.

PRINCETON BUTLER, O. Co. Aug. 2, 1834.

BROTHER BEEBE:—I have just been reading the “Cross and Journal,” of Cincinnati; in which I find the Editor has been giving the “Signs of the Times” a broadside and particularly your remarks upon Judson’s letter to the Ladies of America, and it does seem to me that what he has said of you, and of those who patronize your paper that he is very jealous of the Signs, which are beginning to gain ground in a part of Ohio, which is much harassed with the “Doctrines and commandments of men.” I have only time to say that in all probability, it will be but a short time before the Miami Association will rid her-

self of all those who are so zealous for the new order of things amongst the Baptists. The object of these lines is, that as there is a demand for the "Signs," beginning to increase in this part of the country, and no agent near, I therefore offer my service as agent for you, if you see proper to appoint me, please to make it known to me, and I will think it a privilege to bear the reproaches of the world; and the calumny of Mr. Stevens of Cincinnati, and to suffer with such as Brother Gard, who is a pillar in the Churches of Butler Co., and who is well known as an able defender of the truth.

I am yours with respect,

LINUS PARKHURST.

☞ Brother Parkhurst has our thanks for his kind offer, and may consider himself duly appointed agent for the Signs of the Times.—Ed.

ADDRESS

To the Old School Baptist Church of Christ in Turin, Lewis Co. N. Y.

DEAR BRETHREN:—By that valuable Periodical the "Signs of the Times," we very recently have a knowledge of your standing as a church. We would heartily congratulate you, upon the noble stand you have taken. Your conduct in this respect is not novel by any means, no the history of every age affords precedents of a similar nature. You may expect to meet all the fiery darts of the wicked, but be not terrified, let none of these things move you. Remember you are not alone; thousands of our dear Brethren are with you in heart if not in practice; but if you are on the Lord's side you have the great Captain of Salvation to lead you through—and altho' they will surely make war with the Lamb yet the Lamb will overcome them for he is King of King's and Lord of Lord's, and they that are with him are called, and chosen, and faithful. You have nothing to fear from earth or hell, if you only stand in defence of the truth of God, that truth will eternally defend and support you, if you stand on Gospel ground you will always

go in the strength of the Lord God, and make mention of his righteousness, even of his only. Dear Brn. never think you are safe unless you can pray for your enemies, and then one may chase a thousand and two put ten thousand to flight. Speculators upon the Gospel of our Lord Jesus Christ can never look you in the face, if you follow the Lamb whithersoever he goeth—They may take every method in their power to destroy your moral character, do not think to make them your example for they can act as they please with impunity. But you will be watched as with an Eagle's eye—stand fast therefore in the liberty wherewith we hope Christ has made you free and never be entangled again in the yoke of bondage. You have enough to employ all your time, Jesus Christ and him crucified is a subject never to be exhausted; the great Apostle was determined to know nothing else, while others are talking about Colleges Conventions and the various societies of the day, and the number that compose them, and the money requisite to complete the whole. You may be conversing about the Mount Sion, the city of the living God, the heavenly Jerusalem, the innumerable company of Angels, the General Assembly and Church of the first-born who are written in Heaven, and God the Judge of all, and the spirits of just men made perfect, and Jesus the Mediator of the new covenant and the blood of sprinkling that speaketh better things than that of Abel, all this without money and without price. Brethren, the loss they sustain in you is but trifling, they never would move a finger on that account, but your standing and light they dread. Others may be led to follow your example; you may never expect to see them return again to right principles, the wise man has settled that question forever. "None," says he, "that go after the mystical Harlot ever return again or take hold of the paths of life." Many individuals may escape the snare, but as a denomina-

tion they will be hurried down the vortex of popularity to rise no more. It may not be in vain to advertise you before-hand what will most likely befall you if you continue in the faith—you will have all manner of evil spoken against you falsely—things will be laid to your charge which you know not—you may be misrepresented in every point of doctrine and practice. But my dear Brethren, when they speak evil of you, pay them in Gospel coin, speak well of them as you possible can. Never mention their faults, for they will show them to much better advantage than you will be able to do. If things are laid to your charge never so grievous do not hurry to wipe them off like the green mud you may spread it to your own disadvantage, only be patient and give it time to dry and it will fall off itself; should they send their Herodians to catch you in your words, only introduce Jesus to them and they will soon go their way.— You will most surely be branded in all the Religious Journals with the opprobrious character of Anti-benevolent, But my dear Brethren you have it in your power to contradict such a slander as this by showing mercy to the poor, such you have always with you and when you will you may do them good. We hardly need admonish you to beware of men, your experience of late in those Clerical councils has done this to the best advantage; that Eld. John Blodgett should be found on the side of popularity is the most trying thing of the kind we have ever met with; when we first became acquainted with that dear man at Champion, he was a living image of the Gospel of Christ, we would go miles even to the Black River to see him so again, Oh “how are the mighty fallen!!” We have but one way to account for the change in that worthy disciple of our Lord, —when he left those few sheep at Champion we had some fears at the time that he might be doing wrong, if so he would loose that near union he had, had with Jesus, he

seemed to feel uneasy and went immediately to Lowville where he became acquainted with Brother Taylor, a very worthy man, but here he made the grand mistake, instead of embracing Jesus again, he grasped hold of him, and has held him fast ever since, Oh that Jesus would part them soon for their mutual good. We have no doubt but your council verily thought they were doing right as far as they believed their faith must have been rather low; but how can they believe who receive honor one of another and seek not the honor that cometh from God only? Again the time is come when he that killeth you will think that he doeth God service. We do not wonder at all, at the feelings of those Br'n. who composed those councils; they have expended some thousands of pounds in the course of the last twenty years to amalgamate popularity with the religion of Jesus Christ, and so to wrap it up as to have it go down with all the people, and your late conduct gives them no credit for all that they have done. The Gospel thus decorated with clerical rubbish gives no offence to Greek or Jew; they can now delare the adulterated word without fear of loss, either of money or credit; natural men will pay their money for the support of it, and contribute largely to have it sent to the Heathen. “What a change in the times!!” Most surely, Oh “how is the gold become dim, how is the most fine gold changed?” The Gospel clad in gaudy attire to hide its nativity, looks horrible to a living saint as to see the author of it dressed in gorgeous robes and crowned with thorns. Those who know Jesus and the power of his Resurrection, would rather see the natural sun veiled in eternal darkness, than see the Sun of Righteousness eclipsed for one moment with all the glories this world can present.

Brethren we hope you counted the cost before you began to build, if so you will be able to finish—you must through much

tribulation enter into the Kingdom of God; above all things never attempt to go one step without Jesus—you can do better without every thing else than without him, He is light to those in darkness, He is durable riches to the poor, He is eyes to the blind, feet to the lame, health to the sick, bread to the hungry, strength to the weak and life to the dead; if you want counsel He is the wonderful Counselor—dare—dare, my Brethren to reject all other counsel but his. Take him for your leader and commander, and then in his name bid defiance to all other authority on earth or in Heaven. But what am I that I should be thus highly favored to give you advice upon the momentous concerns of the Kingdom of our Lord; less than the least of all saints may I ever lie beneath the reach of censure or applause, and "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." Commit your all to his blessed name as to a faithful Creator, "And when the Chief Shepherd shall appear ye shall receive a crown of glory which fadeth not away."

Yours in the bonds of everlasting love.
SIMEON HERSEY.

TURIN, LEWIS COUNTY N. Y.

BROTHER BEEBE:—I know not that I ever saw your face, but I think I can understand your language. Although the Atlantic rolls her tide between the places of our nativity, yet I do assure you that I was as glad to hear that there were some Old Fashioned Baptist in being, as old Jacob was when he heard that Joseph was alive. Blessed be our spiritual Joseph, who provides for us plenty of food even in these years of the *lean kind*, and general famine. I was brought up among the Old Fashioned Baptist in Wales, where we had neither *articles*, nor *written church covenants*, except those which the Mediator of the new Covenant gave to his Elect church. I am very ignorant about such things as church articles and covenants.

I think by the sentiment of your paper the "Signs of the Times," you resemble the old Welch Baptists. Will you be so kind as to inform me whether the church has need of these things or not. It is true we used to examine our candidates for Baptism, and for the ministry strictly on doctrinal points in the old country. I hope that you or some of you correspondents will give us some light on this subject.

We have been living long enough in the smoke, in this country.

Yours in Gospel bonds.

E. J. WILLIAMS.

REPLY

TO ELDER E. J. WILLIAMS.

The primitive church existed, at least until after the Apostle's day with no other written statements of their faith and order than such as were contained in the scriptures of truth, and being blessed with a faithful ministry, as well as composed of members who esteemed the Scriptures as their only rule of faith and practice, they needed no others. Hence we conclude that any other articles cannot be essential to the Gospel order of a Baptist church. To introduce therefore into the church any thing like *Formulas*, *Creeeds*, *Articles of Faith*, or *Covenants*, as a supplement to the Holy Scriptures, is not only uncalled for, but is a base reflection on the word of God and the author of the written word.

Yet our esteemed Brother will bear in mind that our local situation is neither with the primitive Saints of eighteen hundred years ago, nor with our dear Brethren in Wales, whose faith is known and admired by all the truly pious throughout the world—but as he justly remarks *in the smoke of this country*.

Under circumstances like our own, surrounded as we are with multitudes of those who profess to be governed by the Bible in all their religious matters of faith and practice; although we are not permitted to, add to, the word of the prophecy of the sa-

cred Book, yet we see no impropriety in our understanding, talking, writing, or preaching our views of this divine rule, where we do not add to, or take from the rule itself. Now such a declaration of our views when verbally made to a church by a candidate for church fellowship [as in Wales] is called by us, a Confession of their faith, when on such confession of faith in Jesus Christ, and repentance toward God, the candidate succeeds in giving satisfactory evidence that he is a child of God, he is straightway Baptized. When a number of persons thus Baptized on confession of their faith associate themselves together as a church, and not only verbally declare, but commit to writing their views of the divine rule, and agree to be governed by the word of the Lord in all things, to watch over, and pray with and for one another, to bear one another's burdens and so fulfil the Law of Christ, to keep the unity of the Spirit in the bonds of peace. Such an understanding and agreement we call Articles of Faith and church Covenant ect.

That these premises are exceeded and Ecclesiastical Councils have taken in hand to Legislate for Zion, that they have made Laws, and instituted ordinances, not only unknown in the Bible, but in opposition to the sacred rule is lamentably true. Such legislation and such ordinances, laws, and customs the Saints of God are bound to, and they will reject as a yoke of bondage, while a simple, and unequivocal statement of our understanding of the indispensable characteristics of the Gospel Church, and of Gospel order are necessary to the end that confusion, amalgamation ect. may be prevented, and that our light may so shine that others seeing our good works may be led to glorify our Father who is in Heaven.—Ed.

TO THE EDITOR OF THE SIGNS OF THE TIMES.

Dear Sir:—You will see in the paper accompanying this, [the Register] what our (Franklin) association has done the past

year for missionary purposes, and what we think of your paper. Would to God that you had the same opinion of it that we have.

We have in our church a very *respectable* Missionary Society of which Eld. Caleb Bush is President, and whether Bro. Bush intends to come out in favor or against your paper is hard telling; when he came home from Lexington Association last fall, he came out as warm in favor of your paper as I ever see any one in my life, and in a few months his congregation was reduced I think more than one half! And it is my opinion that he tried every brother in our church to get them to take your paper, and I am happy to inform you he only got three of our number to take it and he done all in his power to get some of us to withdraw from the Temperance Society, and I don't know of but two who he influenced to withdraw, one of which has since been excluded for drunkenness,* who is now a subscriber for your paper, and now it is difficult to tell how the Elder stands, he made several moves at the Association, and one with regard to the first Monday in January for prayer and concert for the conversion of the world, which was adopted he presented, he also wrote a very excellent letter which was read before the Association, and I have been credibly informed that his paper [the Signs of the Times] has not any of them been taken from the office since last April or May and one of our brethren [James Wilson] told at church meeting that bush had offered him the paper and he did not

*What a loss this church must sustain through the unsavory influence of the Signs of the Times.

Only think! One man whose religion was not of that kind which teaches its possessors that *denying ungodliness and worldly lusts, we should live Soberly, Righteously and Godly, in this present world*: and that without the aid of Uzah's puny arm to give it efficeance or strength.

But how, alas! shall we repair the damages of having thus wantonly deprived them of such a *pillar*, who loved his bottle so much more than his professed Lord!

want it. However I think he is at heart a decided friend to your paper † but he knows it won't do in this place to support such principles as your paper contains. Our church numbers 146 about 4-5th's of whom has signed the temperance pledge.

A BAPTIST of the Old-School.

TO ELDER G. BREBE.

DEAR BROTHER:—Grace, mercy and peace be multiplied unto you and to all the Israel of God. Amen.

We the Church of Christ, of Tuscarora Valley, Juniata County Pa., being a member of the Baltimore Baptist Association, and adhering strictly to the principles of the old School Baptists (so called.) feeling ourselves to be situated at a lonely distance from regular Baptist churches and ministers. We have entered upon our church Record the following resolution, which we humbly request you to publish in your valuable periodical.

Resolved unanimously, That a letter, be addressed thro' the medium of the "Signs of the Times," to all travelling preachers who may pass through this section of country, who are of the Old School (and none other) requesting them to visit and preach to us, and they are hereby affectionately invited. Brother Jno. P Shitz, is appointed to write to same.

Done at our regular church meeting for business, at the Meeting-house near Mifflintown, Juniata County, Pennsylvania, Aug. 2d, 1834, and signed by order of the church.

JNO. P. SHITZ, *Clerk.*

† Is it not strange that the writer of this fatherless epistle and four-fifths of the 146 members of the Colchester church should hold such a doubleminded man as he represents Brother Bush to be, as their Pastor?

As to the assumed character "*A Baptist of the Old School,*" we are greatly mistaken if he is not an *illegitimate*, for his speech betrays him:—But if he is indeed of the ancient seed, we would at least advise him to "*Tarry at Jericho until his beard be grown.*"

Ed.

SIGNS OF THE TIMES.

NEW VERNON, Wednesday August 27

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

OLD SCHOOL MEETINGS.

The attention of our Old School Brethren, Ministers and others, are invited to the contemplated meeting to be held with the North Berwick church, York Co., Maine, in Sept. next, as mentioned in the letter of Brother Hartwell, published in our 16th No. We hope that some of our Brethren may be able to go over and help them, and if not to make such communications by Epistolary correspondence as shall be calculated to strengthen their hands in the good cause.

We also (by request) republish the adjourned Old School meeting in the bounds of Chebung Association, mentioned in the 7th No. of this Vol., which is to be held with the church at Columbia and Wells, on Tuesday before the 2d Wednesday in Sept. next, at 10 o'clock, A. M. Elds. and Brethren in general of the Old School are affectionately invited to attend.

The third quarterly meeting of the Particular Baptist Conference of Philadelphia, and the parts adjacent, will be held, [by Divine permission,] on the first Tuesday in Sept. next, at 11 o'clock A. M. at the Meeting-house of the North Seventh St. Baptist Church, in the City of Philadelphia.

LEXINGTON ASSOCIATION.

The Lexington Association will hold her next annual meeting with the church at Olive, Ulster Co. N. Y. about ten miles west of Kingston, on the Hudson River. To commence on Wednesday the first day of October next, at 10 o'clock P. M. Old School Brethren who may be able to attend, will be greeted with an hearty welcome.

The N. Y. Baptist Register of July 25th in noticing the late anniversary of the Franklin Association, writes thus viz:

"A little paper by the name of the "Signs of the Times," which has been circulating in the

neighborhood of Otsego, has received the censure of this body, as containing sentiments "unscriptural and pernicious." The efforts of this journal are directed against the benevolent enterprises of the day, with an unlovely zeal. It does not approve of missionary, tract, and Bible societies, nor any of those excellent things which so adorn the movements of philanthropists in this country and England, who earnestly desire the kingdom and coming of the Redeemer. The editor of this paper has grown up under bitter prejudices and narrow views, which have incapacitated him from appreciating the benefits that have resulted to the souls of hundreds at home and abroad from these charities; and all the good he counts as nothing, because things have not gone according to his way of thinking!

What a wicked woman that Mrs. Judson was, to go off to Burmah and labor and die there, to give the ignorant inhabitants the knowledge of the true God and Jesus the Saviour; and how doubly criminal her husband, not only to expose his life for the same object, and in addition to spend so much time in translating the New Testament into the Borman language, to enable the poor idolaters to read in their own tongue the words of eternal life, but in giving every cent he had in the world, about \$10,000, to facilitate the enterprise! And Boardman, what a deluded, wicked man he was, to sacrifice his constitution and health to teach the Karens the way of salvation, and in the end to feel his departure doubly joyful, from beholding in his last moments the precious spectacle of thirty of them confessing Christ in baptism! And Kincaid too, what will become of him for his daring presumption in going up to Ava and laboring to plant the standard of the cross in the heart of the empire, night and day, with primitive energy and love, proclaiming to the crowds that gather round him, the folly of idolatry, and warning them to flee to the only Saviour, and, in addition to all this, baptizing in the waters of the Irrawaddy "one of the most popular preachers of Buddhism in the royal city!" Aye, and what wicked men the members of this missionary society must be, who are engaged, from love to Christ, and from love to souls, in sustaining these deluded men in their singular efforts! Were the great apostle Paul living, how his soul would revolt at the intelligence of such deeds of philanthropy! But there is a day coming when they must all stand before the judgment seat. Ah! how will they meet the blazing eye of the immaculate Jesus for daring to spend their lives in trying to save souls from death? Blessed Judge! let it be mine to have part with these precious ones in that day rather than with their prejudiced and blind accusers. But in regard to this little journal, conducted by this little or great Diotrephes, may the Lord save the disciples from its influence, and open the eyes of the editor to see that "it is lawful to do good" to the souls and bodies of our fellow men; and through the Spirit of grace may his heart be so enlarged with benevolence, that he may forget his puny self, and rejoice so Christ

is only preached, even if the manner should not meet his approval. The Lexington Association, a contiguous body, seems to have fallen off from the support of benevolent associations, as appears by the minutes. The loss is theirs; for the word of truth says, "It is more blessed to give than to receive." For shame! brethren of the Lexington Association, for shame! Escape from the toils of the adversary, and resume your imitation of the Master."—*Bap. Reg.*

REMARKS

Yes, our paper is small, it pretends to nothing great; like a very small stripling it appears among its gigantick foes, a *little paper*, but yet of sufficient magnitude if we are not mistaken in the true *signs of the times*, to make diviners mad. This little unwelcome visitor has in its rambles wandered into the neighborhood of Otsego, where it has unhappily fallen into bad company, and has provoked the resentment of the Franklin Association and raised the quills of A. M. Beebe Esq. of the Register.

It has fallen under censure of that august body, from whom it has received a specimen of their feelings towards it. It is charged with containing sentiments unscriptural and pernicious, in the above named particulars viz: "It does not approve of missionary, tract and Bible societies, nor any of those excellent things which so adorn the movements of philanthropist in this country and in England."

Moreover. "The Editor," (it is said) "has grown up under bitter prejudice and narrow views which have incapacitated him from appreciating the benefits that have resulted to the souls of hundreds at home and abroad from these charities; and all the good he counts as nothing because things have not gone according to his way of thinking." These are the only unscriptural things which this *little paper* is charged with.—The reader will very readily perceive that the precept or examples recorded in the scriptures of truth, which have been either violated or disregarded by the Signs of the Times, are, not mentioned.

We therefore take the liberty to challenge our accusers to point them out, and as they seem to be somewhat aware of our incapacity, littleness, narrow mindedness ect. We wish them to be the more particular in their references to the good Book, naming the chapter and verse which contains the violated portions of Holy Writ—and when by that standard they shall have found that the contents of this paper have hitherto been un-

scriptural, we shall require no further testimony that they are pernicious. In order to make the task as easy as possible for our learned accusers, we will unreservedly admit that our Journal is directed against the *benevolent* (as they are called) enterprises (not of the Bible, nor of Christianity) but, of the day, i. e. those enterprises of modern date, which have been originated by men, without a Bible warrant,—our efforts have been to show that they are no Gods which have been made by men's hands, and that no religious societies are acknowledged in the Scriptures, or owned and approved of by God, but the church which he has purchased with his own blood.—We have therefore, and do, disapprove of Missionary, Tract and Bible societies, as such—because they are unwarranted by the Scriptures, and of course uncalled for in aid of the cause of the Divine Lord and Master. If we are mistaken in our views, whither in consequence of early or late prejudices, it remains for these knowing ones, who have grown up among the liberal sentiments, of the Colleges and Theological schools, of our day to show us our mistake, by pointing us to the Scriptures which authorise the institution and support of the various Societies; until such testimony shall be presented, such *Irony* as the editor of the Register indulges in, be entirely unavailing.

We have no disposition to impugn the motives of Mrs. Judson. But this we feel prepared to say, that no woman on earth has the approbation of the Apostle Paul, in attempting under any circumstances, to preach the Gospel.—“But I suffer not a woman to teach,” ect. 1 Tim. ii, 12. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn any thing let them ask their husbands at home” ect. 1 Cor. xiv, 34, 35. Thus the Apostle detects the error of a Woman's attempting to preach, or teach, even the Gospel—but Mrs. J. according to Mr. B's insinuation, undertook to do infinitely more than simply to preach the Gospel. she must have given her labors and her life for the salvation of souls, as Mr. B. represents, “to give the knowledge of the true God and Jesus Christ, to the ignorant” (heathens.) Now our *old standard Book* tells us that to know God is Eternal life,—now if this knowledge so essential and indispensable to Eternal life was within the

gift of Mrs. J. how are we to understand the language of our Lord Jesus Christ recorded in Matt. xi, 27. “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” Hence if Mrs. Judson labored and died to give the knowledge of the true God, and of Jesus Christ to those who know him not, it must be acknowledged at least, she labored, and died in vain, through ignorance of the true God, and Eternal life.

And if Mr. J. labored for the same object, as Mr. B. represents, he like his progenitor Adam, followed his wife into transgression. As to his translation of the Scriptures, if we could believe that a man as destitute of all spiritual knowledge of divine things as Mr. Judson has proved himself to be, were capable of doing justice to such a work we would be among the last to object.—If he has given \$10,000 together with his time and labor, to facilitate the object of his mission, will Mr. Beebe please to inform us to what use the thousands of dollars which have been begged in the name of the foreign mission have been applied. We are aware however that \$10,000, of it was fraudulently appropriated to the Columbian College at one draft, but what has become of the residue, or how many millions has it required to support this man and his associates in their humble station and servile employment at the East! and to what use is he to apply the gold Necklaces and Jewellery of the American Females when he receives it by the cargo?

Mr. B. prays that the Lord would open our eyes, and show the Editor of this paper that “it is lawful to do good,” to the souls and bodies of our fellow men.” Blind as we may be in other respects, we are aware that the saints are commanded to do good (as much as in them lies) to all men, especially to the household of faith; and that by the Scriptures, the man of God is thoroughly furnished to all good works; hence we infer that all those, whose pretended good works are not dictated by precept or example in the Bible, are not the men of God, but are such as make void the law of God by their own traditions.

To that part of the petition which requests the Lord so to enlarge the heart of the Editor (of the Signs) with benevolence that he may forget his puny self, (if by the term is meant the love of

God) we heartily respond—Amen. It is our desire to forget puny self, and to be any thing or nothing, to spend or be spent, in the service of our beloved Lord, in such a way as the Lord himself by his word and providence shall dictate; yea so effectually to forget puny self as to remain unmoved (except by pity) when reviled, misrepresented, and calumniated, by the Franklin Association, by Mr. B., and by any, and all others who can take delight in pouring on us their contempt, and ridicule; and be enabled in imitation of one of the most glorious examples which Jesus has set for the imitation of his dear children, to pray “Father forgive them, for they know not what they do.”

We forbear to remark particularly on the high assumption of our antagonist, in taking to himself, and to his colleagues, the position of Apostles and allotting us the relation to them in which Diotrefes stood to the Apostle. If he and his fellows will not trample the Apostles under their feet, and set themselves above what is written, we will not complain of any reproachful epithets they may bestow on us.

When they shall have proved that we have refused to receive the Apostles of the Lamb, or their writings, or that we have cast out of the church, any for their adherence to Apostles, and for their rejection of false apostles, and human traditions, we will be in readiness to answer to the name “*Diotrefes*,” or any other that may convey the same meaning.

The Lexington Association if they feel disposed to stoop, will speak in their own behalf in reply to the cry of “*shame*,” &c. in due time.

THE CROSS AND JOURNAL.

Mr. Stevens, the very sapient editor of the above named paper has devoted a very bountiful share of the columns of the last three of his journals to the subject of the Signs of the Times, he has our thanks as he has been the instrument of not only diverting us with his display of literary talent, and of edifying his readers with criticisms on the *grammar* of our, and our correspondents writings, and by correcting [in brackets] what typographical errors escaped the notice of the printer; while he overlooked a number of downright blunders in his own, which seems something like disinterested benevolence—but he has also rendered us a still greater service by being the machine of promoting our subscription list, (perhaps at the expense of his own.) As an

illustration of these remarks we will refer our readers to the letter of Br. PARKHURST, which commences on page 278, of this paper, and in our next we will bestow some attention on “The Cross and Journal.”—Keep cool Mr. Stevens, we have a dose in store for you.

Through the kindness of Brother C. T. Coote of Washington City, we are at length put into possession of a copy of the Minutes of the late meeting of the Baltimore Association. A copy of their Circular and Corresponding letters may be expected in our next.

The Baltimore Association have copied into their Minutes the following article from the Minutes of Hudson River Association viz :

MOURNING APPEREL.

“The committee to whom was referred the resolution of the First Baptist Church in Albany, relative to the discontinuance of mourning apparel, respectfully report,

“That after serious consideration upon the subject, they have arrived at the conclusion, that it was their duty to express their unqualified approbation of the resolution submitted by that church, and to recommend its adoption by the churches composing this body.

“Your committee approach this subject, fully apprised of the danger of cherishing a spirit of innovation, or dissenting from the long established customs of society; but, they are equally convinced, that when customs, however venerable for their antiquity, or sanctioned by universal prevalence, are obviously useless in themselves, and injurious in their tendency, they constitute an oppressive domination that may and should be resisted,—and, such, in the opinion of your committee, is the custom of wearing fashionable mourning garments as indicative of grief.

“It certainly is not commended to our observance by any considerations of practical utility,—there is nothing in the *HUE* more than in a peculiar *form* of dress that is expressive of the desolation of heart consequent upon afflictive bereavements. This view of the subject is fully sustained by the fact, that a diversity of colors have been adopted by different nations for this purpose. Some have preferred to mourn in white, others in black, and it would require an ingenious casuist to assign very plausible reasons for the preference of either.—If a mere display of sorrow be the object in view, it is difficult to conceive, *grief*, rather than any *other passion* should assume a peculiar garb, or obtrude itself upon the public eye in any form of exhibition; unless indeed, pride must be gratified even in the trappings of death, and parade and display attend the mortifying monuments of the curse of sin. It is moreover to be feared, that there are cases, where the habiliments of mourning, are but the disguise of the most base and contemptible hypocrisy.—It is very possible, and perhaps not of unrequent

occurrence, that it covers any thing but sadness ; it is alike assumed by the vicious and the virtuous, the benevolent and the covetous ; it may sometimes indicate a wounded spirit, or, the heir in his weeds of woe may be exulting in heart, that he is following to the grave the only obstacle to the gratification of his cupidity.

“ But iniquity is not the only objection that may be urged against this custom ; considerations of a more serious character, call for unequivocal expressions of disapprobation of a practice evidently unhappy, if not injurious in its tendency. It is worthy of serious consideration, whether the Apostolic precept, “ Be not conformed to the world,” is not infringed, by the conformity of professing christians, to a custom not sustained by the precept of the Saviour, or the example of the Apostles, and having nothing to recommend it, but the fashion of the world. Should this point, however, be conceded, and it be admitted that there is nothing to direct us upon this subject in the New Testament ; yet the embarrassment to which it subjects an afflicted family, is a sufficient reason to induce a renunciation of the practice. If there is ever a time when seclusion and serious reflection are desirable, it is when God visits our families in a dispensation so solemn and affecting ; there is much that is revolting to a sensitive and delicate mind, in these circumstances, to be compelled to give their attention to the fitting of dresses, and the quality of goods, and the officious suggestions of friends with relation to their personal appearance. In fine, when the body is oppressed with fatigue, wearied with unremitting and affectionate attention around the bed of sickness and death, and the spirit is overwhelmed with sorrow, when the one requires rest, and the other communion with God, these impertinent interruptions are not only embarrassing but frequently distressing in the extreme. There is another evil inseparably connected with the custom, which should be seriously considered ; its imperious demands upon the often limited resources of the survivors. Although the expenditure attending the *pride of grief*, may be of no moment to those who are abundantly “ blessed in basket and in store,” there is a class of the community, and not a few of “ the poor of this world” who are “ rich in faith” only, who have realized it to be severely oppressive. It is to be feared that in many instances, submission to the tyranny of custom, lest the invidious should exclaim against a supposed want of respect for the memory of the dead, has deprived the widow and the fatherless of many of the comforts and necessaries of life.

“ Your committee wish to be distinctly understood as disclaiming any intention of interfering with the most perfect freedom of opinion and practice in this matter. They contemplate it as an error which must find its corrective in the discrimination, good sense, and correct taste of their brethren ; yet impressed with the importance of the considerations to which they have briefly adverted ; and persuaded that the example of christians, and the recommendation of this body,

would exert a salutary influence in removing the evil.”

CHANCE.

“ The learned Mr. Chambers has, in his valuable Dictionary of Arts and Sciences, under the word *chance*, two or three observations so pertinent and full to this remark, [viz. a name for nothing] that I cannot help transcribing them.

“ Our ignorance and precipitancy lead us to attribute effects to chance, which have a necessary and determinate cause.

“ When we say a thing happens by chance ; we really mean no more than that its cause is unknown to us ; and not, as some vainly imagine, that chance itself can be the cause of any thing.

From this consideration, Dr. Bentley takes occasion to expose the folly of that old tenet, the world was made by chance.

Toplady page 39.

RECEIPTS:—Elder P. Hartwell, Maine \$3.
John S. Brown, Bloomingburgh, N.Y. \$1.
Nelson Wheat, New-Vernon, \$1.

We regret the deficiency of suitable matter to fill this department of our paper. Ed.

POETRY.

FOR THE SIGNS OF THE TIMES.

THE OLD SCHOOL.

(A PARODY)

There is a School on earth begun,
The Teacher is the Holy One ;
He learns his pupils there to prove
The principles of perfect love,

Come then ye saints, come learn with me,
How Christ has made his people free ;
Christ Jesus, is the Master's name :
His Scholars ne'er shall be ashm'd.

His school-book is the Scripture true,
His lessons are both old and new ;
His scholars are the holy seed,
Which makes a blessed school indeed.

My Master makes the blind to see,
And says Behold my School is FREE !
I learn the lame how they shall walk,
The Dumb to sing, and plainly talk.

My Master makes the Deaf to hear.
His budding rod, to love and fear ;
And here we learn to know his voice
Which makes the humble soul rejoice.

Come Brethren then who are at school,
You know the Bible is our Rule,
In this you learn you must forsake
All other schools, for Jesus' sake.

Let others boast of their New Schools,
And glory in their worldly rules :
Still in the Old School let us be,
And learn of Christ eternally.

All Glory to my Master, dear,
Who taught my soul his holy fear.
We with our Master soon shall reign
With all the ransom'd blood-wash' train.

There all the saints in rapture, high,
Shall lay their pilgrim garments by ;
And ever, ever-more remain
With our Dear Master Christ, Amen.

G. W

CHRIST'S CARE FOR HIS PEOPLE.

O Zion, afflicted with wave upon wave,
Whom no man can comfort, whom no man can

save,
With darkness surrounded, by terrors dismay'd ;
In toiling and rowing thy strength is decay'd.

Loud roaring the billows now nigh overwhelm,
But skilful's the Pilot who sits at the helm ;
His wisdom conducts thee, his power thee de-
fends,
In safety and quiet thy passage he ends.

O fearful ! O faithless ! in mercy he cries ;
My promise, my truth, are the light in thine
eyes ?
Still, still I am with thee ; my promise shall stand,
Through tempests and tossings I'll bring thee
to land.

Forget thee I will not, I cannot, thy name
Engraved on my heart doth forever remain :
The palms of my hands whilst I look on, I see
The wounds I received when suffering for thee.

I feel at my heart all thy sighs and thy groans,
For thou art most near me, my flesh & my bones ;
In all thy distresses thy head feels the pain,
Yet all are most needful, not one is in vain.

Then trust me and fear not, thy life is secure ;
My wisdom is perfect, supreme is my power ;
In love I afflict thee, for 'tis my design
To make thee at length in my likeness to shine.

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SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 19.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHERN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. SEPTEMBER 10. 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

ORWELL, BRADFORD Co. PA. JULY 23, 1834.

BROTHER BEEBE:—I have only time now, to suggest a few thoughts for your perusal; you may publish them if you think they will be of use to your readers.

I have been, and am now astonished, and do not know what to think of certain characters, whose daily deportment, and orderly walk, and professions of love to, and belief in sound doctrine; carries as strong marks of true piety, as is common for the people of God, in this day of trouble, rebuke, and blasphemy. And yet when they read their Bibles, they do not discern the signs of this time,—that is, they seem to fellowship, and stand in connexion with things that are advertised in the Book of God, as being corrupt characters, and sentiments. I say with these they stand, and for them they plead, as the men, and means that God is using for the gathering in of his Elect, apparently with all the tenderness of filial affection, Brotherly love, and Christian forbearance—And feel really wounded and grieved in their minds, if any one attempts to show from the Scriptures, that the advertisement describes the things that they are so in love with, and they really seem to fear that some of the Elect would finally be lost, if these means which they believe God has ordained for their ingathering should not be used.

Now, such tender minds, feeling hearts,

and loving souls I do not wish to wound; and nothing which I write, or speak shall be designed to do so. But I dare not hold my peace, and refrain from publishing the testimony of God, because some apparently pious disciples, complain of hard sayings—God knows their hearts, I do not: the Lord gave the word, and I believe he has called me to publish it.

Let me then, proclaim the declaration of Zion's King; let him apply the word according to the purpose of his own will

As a specimen, see Paul's 2d Epistle to Timothy Chapter iii, verses 1—5. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."

Had the great Apostle been born, A. D. 1774, and now in his 60th year, and have spent his time travelling through all parts of the world; could he have better described in so few words, the disposition manifested by, and the conduct of those that are leading characters in the great work of saving the world, (as they call it.) Their great swelling words, proclaiming what they have done—the boasted superiority of the plans invented by men, over the plan revealed from God himself in the Bible—Their denying the power of godliness, without the aid of literary attainments to

qualify men to preach the Gospel of Christ—their insatiable thirst for money; showing their love of themselves,—their splendid out-fits, declaring their love of pleasures, and their perversion of the Gospel of Christ, all reveal the fact, that the Apostle was speaking of the present. Let us then “be sober, be vigilant; because” our “adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in” our “brethren that are in the world.”

Yours in the kingdom and patience of our Lord Jesus Christ.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

ORANGE CO. N. Y. MARCH 1, 1834.

BROTHER BEEBE:—I have been a constant reader of your paper from the commencement, and I think with but very few exceptions, the doctrine which it has held forth is supported by the Scriptures of truth. That such a periodical is needed in this day of superstition and error, the “*Signs of the Times*,” strongly indicate, as we see error and Priest-craft stalking through our land like a pestilence, and the votaries of the same, as numerous as the Locusts of Egypt. I rejoice that God has not left himself, even in these dark times, without witnesses, but has reserved to himself a goodly number who have not bowed the knee to the Image of Baal. Our Lord has assured us that many shall come in his name saying *I am Christ and shall deceive many*; but he has kindly warned his disciples to “go not after them.” All those, therefore, who know his voice and regard his admonition have utterly refused to acknowledge, or worship those false Christs, or to sacrifice to the *images* which are set up by men, choosing rather to bear with patience all those reproachful epithets with which the opposers of superstition are commonly branded; upon the frontlet of one of these

images, is inscribed “The Winged Messenger of Salvation,” ect. On another, “Education,” and on a third “Temperance.” Now those who assume the dictation of these modern Idols, require of the people reverence and the sacrifice of their substance; yet if they cannot gain for them your veneration, they will in all cases be satisfied with your money, as they profess to have the charge of the Lord’s Treasury, and they tell us, that he is in need of money. Now the Apostle says in regard to the salvation of God’s people, “Ye were not redeemed with corruptable things, as silver and gold, from your vain conversation ect. But with the precious blood of Christ.” But these characters of our day, tell us that their gods are in want of money, and must have it now. This new system of religion requires money and worldly substance.—But why do I call it new? Cain was of this same religion, for he brought of the fruit of his labor, and the Lord rejected it, and had respect to Abel and to his offering, it being the *Firstling of his flock*; in like manner the people of God, rest their hope of salvation upon the Firstling of the spiritual flock. “*The Lamb of God*.” “*Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God*” ect.

But aside from the money-getting system of the present time, I conceive there are but two grand systems of religion in existence. The one is God’s free, rich and sovereign grace, by which he saves his people; and the other, a system of works, which was promulgated by the Old Serpent, and practised by Adam and Eve in the Garden of Eden, when they prepared their fig-leaf aprons, and this system has been enlarged upon and practised by mankind from that day to the present; man has ever been zealously engaged inventing ways, and means, to supercede God’s way of saving sinners, but never have their

schemes been more diversified than at the present day, or more artfully contrived.

They profane the name of the Lord, by using it to cover their deception, and they would, (if it were possible) deceive the very Elect. The Apostle says, "By grace are ye saved through faith and that not of yourselves it is the gift of God." The saints are in the day of his power made willing to be saved by Grace, and Grace alone makes them willing, and not only willing but they rejoice in it, they glory in God, who is their strength and have no confidence in the flesh; their language is, "Not unto us, O Lord, not unto us, but unto thy name give glory."

A debtor to mercy alone,
Of Covenant mercy I sing,
Nor fear with his righteousness on
My person and offering to bring.

A YOUNG PILGRIM.

FOR THE SIGNS OF THE TIMES.

MACOMB Co., ILL. JULY 24, 1834.

ELDER BEEBE:—Is not the Temperance Society, connected with its kindred institutions (called Benevolent) to wit: the Mission system, and the Sabbath school Union, and have they not a tendency to establish a *Law Religion*, to stop the Sunday Mail, and compel men to measures? Dear Brother, inasmuch as some of the supporters of these modern Societies have told us in their public orations that *a Star has arisen in the East, and caused a great light to shine even unto the West*, and that in consequence of which we are living in a day of superior light; and as it appears that these *new things* have come to us from the East, we would be glad if some of our Eastern Brethren whose pens have already been instrumental in comforting our drooping spirits, and of informing us through the columns of your valuable paper that the good Lord has preserved to himself a people in the Eastern States, who have not bowed to the Image of Baal, but are still contending earnestly for the faith once delivered to the Saints, which fact has often

been denied by the popular agents and messengers of the new institutions, who have told us that all the Baptists in the East are following the new modes of revival and convert making. I say we would be glad if some of the writers in your paper would give us an account of the *rise* and progress of the Temperance Society, and also point out its connexion with the Mission and Sunday school system, and how you treat that institution in the churches of the Old School in the East. I send you the subjoined list of new subscribers, (seven in number) and remain

Your Brother in the Lord.

JAMES EDMONTSON.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I send you a few lines designedly for the comfort of the true witnesses of our Lord, who testify to the faith of the Gospel of Jesus Christ, and of the salvation of his chosen people, who are scattered abroad, and are situated in the midst of the benevolent (so called) efforts of the day.

I am surrounded with Baptist Ministers, not less than eight or ten, within the compass of ten miles, and in the midst of members of almost every institution of the present times, with protracted meetings on every side, while I have but one Elder, and two or three Licensed Brethren who hold with me in part. At their commencement I was much in favor with Missionary Efforts, yet I did not choose to be hasty in connecting my name with the institution, —yet they have from time to time elected me a Director, and hitherto I have not utterly objected, but from all others I have stood aloof—because, I wanted first to learn from the Word of God, whether I should be gathering with Christ or scattering abroad, for he saith, "*They that gather not with us, scatter abroad.*" At length my mind became settled upon the point, that instead of uniting in bonds of peace, it would evidently mar the Union, destroy Brotherly love

and be a dividing line between such as have heretofore taken sweet counsel together. This view of the subject I began to breathe out, first, as my fears, years ago, but my fears seemed to my Brethren as idle tales; so I found myself alone, (and I felt lonesome) and was led to think I must live and die under this pressure of mind, and never again hear or feast upon, the still small voice of Free, Rich, and Sovereign Grace, as in my by-gone years.

At length I heard of a religious periodical entitled, "*Signs of the Times*," I was desirous to see it, and learn, what *new thing* more could arise, I obtained some of the first Numbers and perused them; but what joy, and wonder passed through my once throbbing breast, to learn that the Lord by the same spirit gave the same views, and opened the same Scriptures to his servants who are scattered thro' the wide field of modern efforts, as they appeared to me, which caused me often to exclaim, The Lord God Omnipotent reigns, let the earth be glad! and again—Then hath the Lord reserved to himself Seven Thousand.

The general tenour of the views published in the "*Signs of the Times*," express some of my reasons for rejecting the popular systems of the day—But I will state some additional objections which have weight with me, I learn from my Bible that God's Church is a household of real Brethren, children of one Father, and a house of order, and his people are willing subjects of his government, and obedient children; and also that the Devil has his children on the earth, and the lusts of their Father they will do. Now God's Law has a penalty annexed, or it would be of no force. But I never read of any penalty to the Law or lusts of Satan; nor can I find that there is, or ought to be any agreement, part, or fellowship between the two families.

Now the immutable Law of Jehovah, we see put in force upon sinning Angels,

sinning Adam, and on sinning Israel, and the Royal Law also in Zion, provides a rod and stripes for the transgressor of its precepts, but it is not so with the Benevolent Institutions of our day. True, they have a constitution to go by, and some say they have their penalties—but if so, I ask, in what manner, and by whom shall their Law be executed? Methinks if they have any of the children of God among them they would wish to be governed by the Law of Christ, while the children of the Devil will wish to be (and will be) governed by the lusts of their Father, and I would ask how, and in what manner those societies with their instituted means can resemble the House of God? They appear to me more like a *Galley* with oars, carried about with every wind of doctrine, or like the Daughters of the Horse-leach, and the barren womb, the former crying Give! Give!! and the latter never saying, it is enough—like the unclean Frog, that leaves no track behind him, or the Grasshopper leaping at a venture, and when standing has to look his way, and that, to see whereabouts he is, and as the Glow-worm shines only in the dark, and can give no light to others, so these are the most resplendent, in the darkness of error, and delusion.

Not so with the Family of God, they are more like the Span-worm, that never lets go one hold, (to try experiments) until he finds another, so the child of God never lets go, a "Thus saith the Lord," to try the efficacy of new things, which are unauthorized in the New Testament. The Family of God are the light of the world, they are to walk by faith, and to continue steadfast in the Apostles' doctrine, as delivered to them in the New Testament.

Your paper has raised a hue and cry in these parts, as well as elsewhere, and you are represented as an excluded member, and out of all fellowship, I have been inquired of, whether I knew it was, or was not the case,—my reply was that if it were

so, it would be very unaccountable to me that so large a body of able Ministers and Brethren, should patronize you as an editor, and address you as a Brother; this is sufficient proof to me of the falsehood of the charge.

I have for some time had it on my mind to write you a few lines, but finding you so well supplied with able corresponding Brethren I had almost given it up. But as good news from a far country, is like cold water to a thirsty soul, so have the 'Signs' been to me, peradventure it may be so to you, to know that you have one *Old Fashioned* Baptist in this cold North-western region yet alive, who has been trying about Forty-six years to preach, (not himself,) but Christ Jesus the Lord—And now Dear Brother, I submit these lines to you to do with them as you may think will be for the glory of God, and comfort of his children.

Yours in the best of bonds.

SAMUEL BIGLOW.

FOR THE SIGNS OF THE TIMES.

UTICA, AUGUST 4, 1834.

BROTHER BEEBE:—Far be it from me to conceive Vital Godliness enjoyed only by those who denominate themselves Baptists; I seriously appeal to those whose faith is founded on the complex person of Christ, and their judgments based on Divine Testimony, rather than School-boy sophistry which hypocritically crouch to him (Christ) for a piece of silver and a morsel of bread, and say, Put me, I pray thee, into one of priest's offices, that I may eat a piece of bread," 1. Saml. ii, 36.

To live genteel upon some Churches' stock,
'So fleece,—not feed the unsuspecting flock.'

I appeal to those who look not through a jaundiced medium, but in the light of God the Spirit, see Light, Psa. xxx, if any sect of professed Christians, since the smoke of Fullerism beclouded the Baptist Churches, have thus fallen in Doctrine and Discipline beneath their primitive standing.

From thirty years close observation in England and in America, I am constrained to say I know not any; notwithstanding I am not ashamed of the Baptist cause, with an humble dependence on the Churches' Head I pray never to be ashamed of it. But blessed be the God and Father of our Lord Jesus Christ, who still leaves in the midst [of this God dishonoring and Christ despising generation,] an afflicted and poor people, may these as God the Spirit shall favor them, *suck, and be satisfied* from the breasts of consolation found in Isaiah li. Chap, and with a design to glorify Christ, in principle and in practice, meditate daily on the xii. chap. to the Hebrews and iv. of 1st. Peter, from the 12th. verse to the close, 'knowing that the same afflictions are accomplished in your brethren that are in the world.' 1st. Peter, v. 9th. in confirmation I could if expedient fill more than one Vol. from personal experience in connexion with a despised few, arising from arbitrary church government and unnatural unions; Jehovah by the Prophet Isa. liv. 15, tells us, they shall surely gather together but not by Him, and lay heavy burdens &c. Mat. xxiii, 4. consequently arbitrary and unnatural, from being prohibited both under the old and new dispensations: "Thou shalt not plough with an ox and an ass together." Deut. xxii, 10.—Nor be unequally yoked together with unbelievers. 2d. Cor. vi, 14. see also Eph. ii, 14—22. Personally I do not know Elder Salmon, nor any member of the Turin Church, but this I know, one of the oldest ministers present on that council declared in Utica, that no blame was attached to his moral conduct! Thus Pilate was constrained to acknowledge, concerning Christ, "I find no fault in this man." Luke xxiii, 4. and in verse 22d. "Why, what evil hath he done? but, 23d. "The voices of them, and of the Chief Priests prevailed." so that in his humiliation his judgment was taken away, [his just and lawful judgment, was forcibly ta-

ken away and given to Barabbas.] Acts viii 23. "But if ye had known what this meant, I will have mercy and not sacrifice, ye would not have condemned the guiltless. Mat. xii, 7. Let us ask the innocent Jesus who it was that bent their bow and made ready their arrow on the string, that they may privily shoot at the upright in heart. Ps. xi, 2, mark! *privily shoot*, 'Then he shall answer. Those with which I was wounded in the house of my friends. Zec. xiii, 6.—For it was not an enemy that reproached me; then I could have borne it: neither was it he that (avowedly) hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together' and walked unto the house of God in company Ps. lv, 12—14. But such as have the poison of Asps under their tongues, Rom. iii, 13. and carry their arrows under a cloak of religion, ever will & will continue to be, the bitterest enemies to the Church of Christ, and most violent opposers to his kingly authority. Should any yet with Pilate enquire, 'Why what evil hath he done?

(To be Continued in our next.)

Circular Letter

The Elders and Messengers, composing the Baltimore Baptist Association, to the several churches associated with them, send Christian salutation.

VERY DEAR BRETHREN!—As it is customary to address you on some subject, we think the following would be of great service, and if properly attended to, would be much to the glory of God's grace and the comfort of his dear children, and would have a tendency to promote a holy life and a godly conversation, namely: **Evangelical matter and manner of preaching.**

Respecting the matter, it appears from the general tenor of Scripture on the subject, that the drift of the Apostles' preaching and writings had a tendency to lay the axe at the root of the tree, showing that all

mankind are condemned according to the covenant of works; and that they are entirely helpless in the business of salvation. "*He that believeth not, is condemned already, and the wrath of God abideth on him.*" Being under the influence of a carnal mind, which is enmity against God, not subject to his law, neither indeed can be.

The Apostles preached those truths, that left no refuge for the sinner to fly to, either by his reformation, his prayers, or his tears; invariably declaring, that Christ was **THE WAY, THE TRUTH, AND THE LIFE**; and that by him, all that believe are justified freely from all things from which they could not be justified by the law of Moses: constantly affirming, that the salvation of the righteous is of the Lord, and not of him that willeth, nor of him that runneth, but of God that sheweth mercy. They also testified, that a good tree would bring forth good fruit, but an evil tree corrupt fruit; that the children of God were chosen in Christ, that they might be holy, created in Christ unto good works.

The Apostles knowing what sore temptations are; feeling themselves men of like passions with others; touched with the feeling of their infirmities; therefore, in obedience to the direction of their Lord and master, comforted his people, by saying unto the righteous, it shall be well with him, for God will not forsake his people, which he fore-knew, being persuaded of this very thing, that God having began a good work in them would perform it.

We think those things should be dwelt upon in the ministration of the word, it will have a good effect on the child of grace—it will lead him to realize with pleasure, the truth of that doctrine and instruction, the Apostle gave to Titus, iii, 3—7: "*For we ourselves, were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; but, after that the kindness and love of God our Saviour toward*

man appeared, not by works of righteousness which we have done : but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost which he shed on us abundantly, thro' Jesus Christ our Saviour, that being justified by his grace we should be made heirs according to the hope of eternal life :”—

The Apostles further observes, that this is a faithful saying, meaning the whole of what is before expressed in the above verses concerning the state and condition of the people of God by nature—the appearance of the love and kindness of God to them—the salvation of them according to the mercy of God, and not by works of righteousness ; regeneration by the spirit of God in which so much grace is communicated, and justification by the free and sovereign grace of God, as God's method of salvation, by which the children of God are made to appear to be heirs of eternal life, and to have a good hope of it through this grace. Now all of this is a faithful saying, and true doctrine to be believed ; “ *And these things I will that thou affirm constantly ;*” That is the above doctrine. Now it appears that the Apostle would have Titus be assured of these truths himself, and without any doubt concerning them, and abide firm in them, and speak of them with certainty, boldness, and confidence to others, and endeavor to establish his brethren in them ; and for this purpose, would have them frequently inculcated and insisted on ; and, that with this further view, that they that have believed in God might be careful to maintain good works : nothing can more strongly engage as a motive for the performance of good works, than the frequent insisting on the above doctrine of grace. for they are good and profitable unto men. These things are very profitable and useful to influence thro' faith, hope, and love, a cheerful obedience to the will of God. Nothing has a greater tendency to promote humility and check pride in the saints, than

to reflect on their past life, the state and condition they were in, when the love and kindness of God their Saviour appeared to them. In reference to this, the Apostle cries out, “ *This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief ;*” and again, “ *Unto me, who am less than the least of all saints,*” &c.

When the child of God thinks of the condition he was in, when the Lord quickened his dead soul, and called him with a holy calling, and gave him a good hope thro' grace, he was astonished at the long suffering and goodness of God, who hath spared him amid all his sins and rebellion, who hath given his dear Son to redeem and save him from the lowest hell. Thus the goodness of God leadeth him to repentance to that repentance that needeth not to be repented of. He feels his obligation, and his language is, Lord what wilt thou have me to do, what shall I render unto the Lord for all his benefits ?

Thus we see brethren, (as might easily be gathered from a number of other portions of Scriptures, would the limits of a Circular admit,) the good tendency of evangelical matter in preaching. God is glorified in showing that his people are saved by his grace ; his children are instructed, edified, and comforted ; and it also promotes a holy life and godly conversation.

As it regards the manner, we have the Apostles also for our example and pattern ; they did not use “ *enticing words of man's wisdom,*” “ *but seeing we have this hope, we use great plainness of speech.*” They did not use guile or deceitfulness, but renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but seeing they were put in trust with the gospel, they so speak not as pleasing men, but God ; who tried their hearts, and as stewards of the mysteries of God, they were faithful : they kept back no part, but declared “ *all the*

counsel of God," This they did sincerely, fervently, and with boldness, not intimidated by the threats of men; none of these things moved them, they counted not their lives dear unto them, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus, to testify the gospel of the grace of God.

Brethren, we have great cause to lament, that by many professed preachers of the gospel, the example and pattern is lost sight of; a large majority of hearers, and alas, too many professors would have their ministers to prophecy smooth things, that their preaching may not have the evil tendency of offending and scattering the congregation, or the still more pernicious tendency of cutting off the ears. Thus fearing men rather than God, it has fully come to pass in many instances, like people—like priest; and it is to be feared, that the real object in view is to be well thought of; and for this purpose, the glorious truths of the gospel are kept back or completely wrapped up, to the great injury and disadvantage of the children of Zion, and the delusion of sinners, who are pleased to have it so. Brethren, let us remember the words of our blessed Master, whosoever is ashamed of me and of my words, of him will the son of man be ashamed, when he cometh in the glory of his Father with the holy Angels; let us not be ashamed of the gospel of Christ, but stand fast in the faith, and contend earnestly for the same, holding fast a form of sound words, endeavoring to strengthen the things that remain, that are ready to die. The doctrine of the blessed gospel, is now given up by many who once professed to believe it, and others are halting between two opinions. Let brethren in the ministry be faithful, and speak the truth as it is in Jesus, fully, clearly, and plainly; let them strictly adhere to the Apostolic matter and manner of preaching, and ardently protest against every thing that is not perfectly in accordance

therewith, however plausible and fashionable it may be in what is called the religious world.

Beloved in the Lord, stand fast, unmovable, always abounding in the work of the Lord, and may the God of love and peace be with you all. Amen.

JOHN HEALEY, *Moderator.*

JOSEPH H. JONES, *Clerk.*

Corresponding Letter.

The Baltimore Baptist Association, convened with the Baptist Church at Black Rock, in the State of Maryland, on the 15th, 16th, and 17th of May, 1834, to the Associations, with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN IN THE LORD: Thro' the abounding mercy and goodness of God, flowing unto us all through the everlasting love, covenant engagements, and work of our exalted head, we are privileged in our associated capacity, with an opportunity of again addressing you upon the state of the spiritual kingdom of our Redeemer, "HIM hath God exalted with his right hand, a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins," Acts v, 31.

With no ordinary sentiment of gratitude to "Jesus, the author and finisher of our faith," Heb. xii, 2, are we enabled to rejoice in this "cloudy and dark day," Ezek. xxxiv, 12; of human schemes and bewildering delusions, that there has been continued to this portion of the Lord's heritage, such demonstrations that the government of his spiritual Israel is "upon His shoulder," whose name is WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, and the Prince of Peace," Isa. ix, 6; for the ingatherings into the churches, have not been produced by the exciting calls of; Lo! here, or lo! there; "nor the will of the flesh, nor the will of man," John i, 13; but they appear to have been produced alone by the silent but irresistible operation of the divine spirit. The "COMFORTER" "reproves the world of sin, and of righte-

ousness, and of judgment," John xvi, 7, 8, and makes "the people that the Lord hath chosen to be a peculiar people unto himself," Deut. xiv; "willing in the day of thy power," Ps. cx, 3, bowing down their souls in joyful obedience, adoration, and wonder, at the *unconditional sovereignty of electing love*, and the fulness, and the freeness of adopting, justifying, and sanctifying grace; as these doctrine are manifested in the salvation of sinners, "for, by *grace* are ye saved, *through faith*, and that *not of yourselves*, it is the *gift of God*," Ephs. ii, 8.

At this meeting we have been blessed with general unanimity, and the sweet enjoyment of peace: and altho at times our attention may have been directed to subjects which might have had a tendency to disturb our harmony; even as it was with typical Israel, Ephraim would sometimes vex Judah, [Isa. vii, 1 to 7;] yet as by the constitution of our Association, we can act "as an advisory council only, disclaiming all superiority, jurisdiction, coercive right, and infallibility; and acknowledging the independence of every church, which has received authority from Christ, to perform all the duties enjoined respecting the government of his church in the world: we have been enabled to keep a part from subjects of "doubtful disputation," whereby endeavoring to keep the unity of the spirit in bonds of peace," Eph. iv, 3.

The communications received from the respective churches composing this body, and from corresponding associations, are of a bright, distinguishing, and interesting character, in relation to the doctrine still held by them individually, and upon which this association was originally constituted: clearly maintaining eternal election, unchangeable love, unsearchable wisdom, almighty and unremitting power, absolute and unconditional sovereignty, as attributes essential to the Being of Jehovah; and all which are distinguishingly manifested in the effectual vocation, perseverance and ulti-

mate glorification of all who were "chosen in Christ before the foundation of the world" Eph. i, 4; and they give evidence of a rejoicing in the belief that the "foundation of God standeth sure, having this seal, the Lord knoweth them that are his," 2. Tim. ii, 19. By the same strong and distinctive lines of gospel truth, have the ministrations of the word, at this meeting, been also characterized; indeed it has been a time of 'refreshing' 'from the presence of the Lord' Acts iii, 19.

Brethren, we hail these things, as happy and encouraging assurances that "the Lord God Omnipotent reigneth," Rev. xix, 6, 'king upon' his 'holy hill of Zion,' Ps. ii, 6; 'and that he must reign till he hath put all his enemies under his feet;' 2 Cor. xv, 25, for notwithstanding the various delusions introduced under the garb of truth by the Devil, who 'when he speaketh a lie, speaketh of his own, for he is a liar and the father of it,' John viii, 44; and which, consequently are not authorized by the word of God, yet hath God reserved unto himself a goodly number of true and faithful 'witnesses, chosen before of God, even to us,' Acts x, 11; 'who have not bowed the knee to the image of Baal,' Rom. xi, 4, and who know, both from the testimony of truth, and experimentally, what their king has declared, 'my glory will I not give to another, neither my praise to graven images,' Isa. lii, 8. These are, therefore, ever ready 'to hang upon him all the glory of his father's house,' Isa. xxii, 24, and with the deepest humility of soul, to cry, 'not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake,' Ps. cxv, 1.

May the Holy Spirit continue to unfold and apply the precious things of the Gospel of Christ to the hearts of his redeemed people; then will they be taught lessons of wisdom and humility, which *men can never teach*; then will they be made to rejoice in bearing His yoke which 'is easy,' and his burden which 'is light;' and they will triumph in the *perfect righteousness brought in by their exalted head*, when they are called to unbuckle the harness, and share triumphantly for ever in the glory of the everlasting conquest of their Redeemer and their King.

Our minutes will give you full information as to the state of our respective churches. We would desire thankfully to acknowledge the assistance of your Messen-

gers, and would affectionately solicit a continuance of your correspondence.

Our next meeting will be held at the Meeting House of the Ebenezer Church, in Baltimore, to commence on thursday, preceding the third Lord's day in May 1835.

In the bonds of the Gospel,
Beloved Brethren,

We are yours,

JOHN HEALEY, *Mod'r.*

JOSEPH H. JONES, *Clerk.*

SIGNS OF THE TIMES.

NEW VERNON, Wednesday Sept. 10.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

LEXINGTON ASSOCIATION.

The Lexington Association will hold her next annual meeting with the church at Olive, Ulster Co. N. Y. about ten miles west of Kingston, on the Hudson River. To commence on Wednesday the first day of October next, at 10 o'clock P. M. Old School Brethren who may be able to attend, will be greeted with an hearty welcome.

Agreeable to an imitation given in our last, we are now about to embellish our column with a copious extract from the "Cross and Baptist Journal," of Cincinnati Ohio, and as the editor of that paper specially requests that we should copy his notes entire, or say nothing about them,—we feel willing to gratify him by making as fair a display of his *learning, piety,* truth and modesty as the materials which he has favored us with will admit of. We will here insert his notes *(without the use of brackets)* and then endeavor to avail ourselves of the liberty which he has so generously given us, of commenting on them as we please.

FROM THE CROSS AND BAPTIST JOURNAL.

"MR. JUDSON GUILTY OF BLASPHEMY.

"Startle not reader—this is not our assertion—yet it has been asserted, and by whom and for what you shall see. It will

be borne in mind, that at the close of the year 1831, Mr. Judson, missionary in Burmah, addressed a letter "To the Female members of christian churches in the United States of America," on the subject of dress. The circumstances that gave rise to it, were stated in the letter itself; and it contained a pungent appeal against the use of expensive and fashionable ornaments, contrary to apostolic precept. The letter was extensively published in this country, in May, 1832, and the general spirit and sentiments of it almost universally commended. A single clause, forming part of a sentence, was exceptionable; and by some was strongly objected to,—among others, we have been told, by Mr. Cone, of New York. Brother Ira M. Allen, Agent of the Baptist General Tract Society, in writing to Mr. Judson shortly after, took occasion to refer to the exceptionable clause of his letter and to the objections made against it. Mr. Judson's reply was published in the Baptist Tract Magazine, and copied, with a perfactory remark, by the New York Baptist Register. The "Signs of the Times" copies from the Register, and appends remarks. We now copy the whole from the "Signs;" and we request the reader to notice the *candor* and *kindness* and *accuracy* which are displayed in the remarks made by the editor of the "Signs." In copying the remarks, we shall insert some words in brackets, to correct the mis-spelling of the learned editor of the "Signs."—See Signs No. 14, page 222. * * * * *

REMARKS ON MR. STEVENS' NOTES.

This learned editor seems to be greatly shocked at the mention of the word *blasphemy* in regard to the sentiment animadverted upon in our former remarks on Judson's Letter to the Females of America—while he admits with us that the sentiment alluded to is objectionable, and so much so, that he purposely, and for that reason suppressed in the copy which he published in his paper, and so much so, as to alarm Mr. Allen, (of Philadelphia, the General Agent of the B. G. Tract Society,) to that degree as to cause him to write to Mr. Judson on the subject. If through our *ignorance*, or incapacity to understand the language of the *great and wise*, we have over-rated the amount of wickedness contained in the sentiment alluded to, we can assure Mr. Stevens, it will when we are convinced that such is the fact, give us more pleasure to retract,

and confess, than it did at first to publish our remarks. His pre-conceived opinion of our feelings, to the contrary notwithstanding.

On what grounds Mr. Allen, and Mr. Stevens objected to the sentiment in question he has not informed us. Our reasons for rejecting the sentiment we frankly gave, viz: It was in our opinion on Blasphemous,—First, inasmuch as it made God a liar, See 1 John v, 10, by rejecting his testimony.—Second, because it was in our opinion, an attempt to supersede the atonement of our Lord Jesus Christ, by the substitution of the efforts of American Females, and consequently to abase Christ and his atonement, and to exalt the other with their work, by ascribing to them and their Sacrifices an efficiency which according to his doctrine the atonement of Christ had failed to exert, and lastly—because it was calculated to lead captive silly women, for filthy lucre's sake, by swelling their pride to believe that the destiny of many precious souls, was so far at their disposal, that they might be saved or damned according as they should be disposed to give, or withhold their ornaments ect.

Now as this doctrine denies the positive declaration of God—it of course reflects on his veracity, and unavoidably comes under the denomination of what the Bible calls Blasphemy, (as we read and understand the scriptures)—If Mr. Stevens can make it weigh any less, we will hear him, and request him at the same time to inform us what objection he had to the sentiment, if it was not the same which we have expressed; he ought not to reject Mr. Judson's doctrine without a cause.

The reader will observe that after the quotation of each note, our remarks will follow.

“NOTES BY THE EDITOR OF THE CROSS AND JOURNAL.

“(a) Perhaps we ought to inform our readers that the “Signs of the Times” is a semi-monthly paper, published in the State of New York; (an eastern production—we are sorry that New York produces such things;) and professes to be “devoted exclusively to the Baptist cause,” and moreover is of the opinion, we believe, that its own precious self is the only advocate of genuine Bible truth in the world, believing, as it would appear, that not one of all the religious publications in the country, contain, as brother Thompson said of the Baptist Weekly Journal, a singly word of gospel. Elder Stephen Gard, of Butler Co. Ohio, is agent for the “Signs.”

(a) We feel ourselves obliged to Mr. Stevens for his kindness in informing his patrons that ours is a semi-monthly paper, and published in the State

of New York, and of his regret &c. for this is saying more in our favor perhaps than he intended—and of our Agent for Butler Co. Ohio, in his next, it will be highly gratifying to us, if he will give his readers our Post Office address, our terms &c. and if it would not be asking too much we would thank him to give a full list of the names of our Agents in the great Valley of Mississippi, and especially all the Ministers and Brethren who have discontinued his paper and added their names to our subscription list within the bounds of his own State (Ohio.) We are sensible of the imperfection of our paper—yet we mean to contend for nothing but pure Bible truth, and Mr. Stevens will confer a very great favor if he will point us to another paper which contends for the same purity of faith and practice.

“(b) Please to notice reader, these expressions, which are found in the remarks of “the Signs,” “the blasphemy of Mr. Judson's letter” —“the abhorrence in which we hold his doctrines” —“his wickedness” —“his abominable doctrines” —“his guilt,” &c. Who, deriving his only knowledge of Mr. Judson's character from the remarks of the “Signs,” would not look upon him as a monster of iniquity?—for what can be a greater crime in the sight of God than blasphemy? Is Elder Beebe utterly ignorant of language? or does his hatred against missions make him a maniac!”

(b) We are not only willing, but desirous that the friends of truth should take particular notice of our remarks, and of the expressions to which Mr. S. objects. If the sentiments embraced in Mr. Judson's Letter are indeed blasphemous, (and we believe they are,) we have a right to hold them in abhorrence, and to call them abominable, and inasmuch as Mr. J. would rather publicly palliate than to confess, we can only look upon his course as wicked, and of course attaching guilt to him. We make no boast of our knowledge of language; yet we are not utterly ignorant of language—we were able to discover some expressions in Judson's Letter, which do not accord with the language of the Bible or of the Christian's experience, and in answer to the other interrogatory, whether Elder Beebe's hatred against missions makes him a maniac? We adopt the language of the great and learned Apostle to the Gentiles, “I am not mad, most noble Festus (alias Stevens,) but speak the words of truth and soberness.

“(c) The statement, that the language of Mr. Judson, containing what the editor of the Signs,

calls "blasphemy," "abominable doctrine" and so on, was "eulogised by nearly all the editors of religious periodicals in our country," is as far from being true as any thing that could be written. In our reprint of Mr. Judson's letter in May, 1832, the exceptionable clause was omitted and the omission indicated in the usual way. We omitted it, because we deemed it a loose and careless expression, and highly objectionable. We doubt whether the editor of the Signs can find a single religious editor in the United States, who has undertaken even to justify the language of Mr. J. now in question, and we challenge him to find one, even one who eulogised it. The general spirit and drift of the letter was commended—highly commended, and justly; but not the clause in which Elder Beebe finds blasphemy."

(c) Here Mr. Stevens would represent us as being guilty of falsehood in saying, *We could not view this as a single handed stroke, casually given by a slip of Mr. Judson's unruly pen, but we viewed it as the language of the idolized oracle of the East Indies, and coming to us endorsed by the Missionary Fraternity of the United States, and eulogized by nearly all the Editors of Religious periodicals in the country.* Our readers will notice that we stated this as our views; If we were wrong, why could not our learned opponent correct our mistake by supplying another pair of brackets, instead of attempting to judge the secrets of our hearts, and to tell the public that such were not our views, by his assertion that this expression of our views is as far from being true as any thing that could be written? But we shall venture to repeat the assertion, that such were, and are our views, and we call on our accuser to prove that they were not.

[We did not however intend to be understood that, that abstract sentence was singled out, and eulogized, but that Judson's Letter which contained it was eulogized, by all the religious periodicals of our country which had come within our notice, not excepting that of Mr. Stevens. The Letter (not merely its general drift) was commended; highly commended, without excepting the clause in which Elder Beebe finds blasphemy.]

If we had preserved our file of exchange papers we could readily make such extracts as would probably bring a blush even from Mr. Stevens, and if he insists upon it, they shall yet be looked up, and published for his special benefit.

But in the mean time we will from recollection state some of the unqualified eulogies expressed by the editor of the Baptist Repository. [Mr.

Crosby)—after speaking in the highest terms of approbation and applause, he recommended it as being worthy to be taken into every pulpit, and read at the close of Divine worship, and he recommended that all who had not, should read it, and that those who had, should read it again, observing at the same time, for his own part he had a great relish for re-perusal. This one instance will perhaps be sufficient to meet Mr. Stevens' challenge—and if he wants any more, or if he insists on the language of the Repository verbatim, it shall hereafter be furnished.—It was also recommended through the Repository to have this Letter [as it was] incorporated with the Tract called "A Cry [or call] from Burmah," and it is actually now going the rounds, in the form of a Tract, and the very principle of this letter is now being acted upon, the objectionable sentence not excepted, as we will show by the following extract from a late No. of the Repository.

In the Baptist Register, copied into the Repository, the writer of the following extract has the presumption to assume one of the consecrated appellations of the Deity "Alpha," and after speaking in approbation of Mr. Judson's Letter, breathes out the same sentiment in the following language viz :

From the Baptist Repository.

"A certain minister requested a Christian tailor to make him such a coat as would be judicious if he knew ten other ministers would have similar ones, and that the example of each would be followed by twenty brethren, and every cent so saved put into the treasury of the Lord.—The result was, the tailor's bill differed from his ordinary one in quantity of cloth one-eighth, in work one-fourth, and in trimmings one-third. This coat has been imitated by several ministers and brethren, and in consequence, contributions for the cause of God are increasing. And is it too much to expect that some ransomed heathen will be raised to heaven, who, but for this self-denial, would have sunk to hell? Well may this hope in a Christian breast diminish the mortification occasioned by such singularity."

"(d) FULLY substitute them— Shameless and stupidly perverse accusation! He accuses Mr. Judson of setting aside entirely the atoning blood of Christ, and "FULLY substituting" as a sacrifice in its place the costly apparel of the ladies!! Let Elder Beebe utter but a moiety of this falsehood against any of his fellow citizens in relation to their mercantile transactions and we might expect the penitentiary would catch him very quick."

(d) Why so angry Mr. Stevens? We will not

resent the imputation of *shamelessly, stupid, perverse*, ect. not even that of falsehood, but we would decline if possible the proposed honor of a Penitentiary! We can assure Mr Stevens, that as bitter as he may think us against the Mission cause, we would much rather pray the God of Heaven, if consistent with his holy purpose, to make Mr. Stevens and Mr. Judson, and all others who are as we conceive at war with the truth—the subjects of his saving grace, than to betray such feeling as he has expressed towards us in this note, but we forgive, and pray God to lay not this sin to his charge, as we presume that in the heat of his feelings his zeal has run away with his better judgment, and at the same time we bless God that it is not yet in the power of our enemies to thrust us into prison for believing and publishing what we conceive to be the truth.

Before we pass this note, let us carefully and prayerfully examine and see whether our expression was, or was not reprehensible. The question is, does my Judson's language, imply any thing like substituting the sacrifices which he recommends, in the place of the atonement of Jesus Christ, and does he ascribe a saving power to the former, and inefficiency to the latter? Hear him! "*Some yea many precious souls might have been redeemed from the quenchless fires of Hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks," had you not preferred adorning your person, and cherishing the most seductive feelings of vanity and pride! O Christian Sisters; believers in Christ, in an Eternal Hell! and can you hesitate & ask what you shall do? Bedew these ornaments with the tears of contrition; consecrate them to the cause of Charity; HANG THEM ON THE CROSS OF YOUR DYING LORD!! Delay not an instant! Hasten with all your might; if not to make reparations for the past [that is, by bringing precious souls up again from the quenchless fires of Hell, as there can be no other way of making reparations for the past, as the many precious souls in hell, have got there through the neglect &c. of the Ladies of this address] at least to prevent a continuance of the evil [that is, of any more precious souls going to hell, in a similar way] in future,* * * * * *"
"How easy to conceive, from many known events that the single fact of a Lady's di-

vesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in ail future generations to the end of time, yea stretch away in the boundless Eternity, and be a subject of praise Millions of ages after this world and all its ornaments are burnt up."

The above extract from Mr. Judson's Letter shows the ground on which our conclusions were founded viz: Mr. J. admits that *our beloved Lord has died on the Cross*. Yet his death has failed, utterly failed, to secure the salvation from an Eternal Hell, of many precious souls, who notwithstanding the death of Christ, are now suffering the *quenchless* fires of Hell in consequence of the wickedness of the Ladies, who dwell on the earth. And now as Christ has died, and either because these many were not embraced in his atonement, or because there was not sufficient efficacy in his blood to save them. they are in hell, Mr. J. proposes that another sacrifice shall be forthwith made, without one moment's delay, by the Females, and that the said offering, or sacrifice shall consist of useless and extravagant apparel, ect. and that the same be consecrated by tears, ect. and then offered up on the same Cross on which the inefficient offering was made. If this does not amount to a full substitution, we call on Mr. Stevens, to tell us what item is lacking to make it complete.—Will he say we have quoted him unfairly, let the reader compare our copy with the original Letter. Does he say our inferences, are not warranted by the language of Mr. Judson, let the candid judge. Does he say this does not amount to BLASPHEMY, let him tell us then, what will?

"[e] Again, if there is any meaning in Eld, Beebe's words, he charges Mr. Judson with making popular opinion, instead of the word of God his standard of truth; a charge which it would seem needless to say, cannot be sustained by a shadow of plausibility."

The words which Mr. S. seems to find fault with in this note, were Mr. Judson's. He says to Mr. Allen, "tell your friends" &c. "that he must take it [the exceptionable parts of his Letter] in a popular, not strictly theological sense."—so if Mr. S. cannot find the shadow which he is perceiving he must not blame us, but his favorite Judson.

"[f] A closing remark or two upon Elder Beebe and his "Signs of the Times." And first, all the pieces in the "Signs" are not so bad as the one we have above quoted. Many important truths and just sentiments have appeared in its columns. Even "the father of lies" himself tells, many truths. But—

"Second; we do not remember ever to have seen any notice in the "Signs" of the progress of the gospel in Burmah—of the fact that the Scriptures are translated into the language of that empire and already circulated to a considerable extent—that many of the Burmahs, in the face of opposition and death, have professed belief in the Lord Jesus Christ and have been baptized—that truth is manifestly making its way to a multitude of minds, and that the light of divine truth seems ready to spring up all over the empire;—these facts seem to excite no joy in the breast of Elder Beebe he keeps the silence of death respecting them; but when the beloved Judson, in the warmth of his heart and the earnestness of his appeals, utters a sentence, objectionable indeed and which he himself does not justify,—see the vulture-like eagerness with which the obnoxious phrase is seized upon, and the apparent delight which is felt in holding up its author as a blasphemer!—Verily, it is perfectly unaccountable to us, how any man, with any pretensions to intelligence, candor, or piety, can approve such a publication. Yet such there are."

"Third; Elder Beebe, as well as some others, would have us believe that he is well informed on the subject of missionary operations, and that his very knowledge on the subject is the ground of his opposition. It may be that he has read and informed himself about these things and and yet is opposed. Such a thing is possible. But spread information, and approbation as surely follows, as the genial warmth of the sun causes the vegetation to spring up from the rich soil. True, there may be exceptions. As in the one case, the worm, the frost, or the hail storm may nip in the bud or destroy; so in the other, some mental or moral obliquity may entirely darken the soul, even in the full blaze of light. A well informed christian may be an opposer of missions; but how he can be, is quite as difficult for us to conceive, as it is to conceive how a well instructed and well informed disciple of Christ in the United States can be a Roman Catholic."

"Fourth: there is one point of view in which the conduct of Elder Beebe and the men of his stamp, seems strangely inconsistent. Tell them of the increase and prevalence of infidelity, intemperance, licentiousness, Roman Catholicism—of the various forms of vice and of the flagrant corruptions of christianity, and of the danger which thus impends over the interests of truth and our civil freedom and safety;—tell them all this, and these men are wonderfully calm and undisturbed; they will say to you, forsooth, that there is no danger—that the Lord reigns—that he will take care of his own cause—that he will preserve his chosen people—and that there is no cause for fear, and with this they remain per-

fectly quiet; but go to these men again, and tell them of the missionary and temperance societies—of the efforts of good men to spread the gospel and to check the tide of vice in its various channels, and behold them starting up again—"gorgons and chimeras dire" haunt their imaginations—the goblins of Church and State, money-loving, and money-making priests, speculation, truth ruined, and our government prostrated, stare them in the face; they must awake to action—a semi-monthly tract: the "Signs of the Times" with all its lying wonders," must be sent through the land—they must blacken the character of the missionaries—they must have their Black Rock Convention—they must take hold like real working men, and that in right earnest;—indeed it would seem as if Elder Beebe and his coadjutors now imagined themselves especially commissioned of Heaven to sustain the throne of Omnipotence, lest being undetermined by missionary, temperance, and Sunday School men, it should totter and fall!"

"If Elder Beebe should see fit to copy in full into his "Signs of the Times" our "notes" on his "remarks" as above given, he is perfectly welcome to do so: he may then comment on them as he pleases; otherwise it is our special request, that he would say nothing in any shape about them."

(f) While we carefully acknowledge the compliment (as far as it goes) that all our pieces are not as bad as the one which he has quoted, we cannot refrain from some fearful misgivings on the subject, lest we might in some unguarded moment have left some article so loose, as to suit the views of this learned and popular editor—His comparing the editor of this Paper to the Father of lies, is one step lower than what we feel disposed at this time to follow him.

Second; we have never devoted our paper to the promulgation of the reports of Missionary Hirelings, either in Burmah or elsewhere, any otherwise than in endeavoring in some instances, by making extracts from them, to undeceive those who have been hoodwinked by their high sounding pretensions. It would indeed give us pleasure to know that a just, and accurate translation of the Scriptures into all the various languages of the earth, was in progress, although we have no idea that even so desirable a thing would, or could possibly result in the salvation of one solitary individual of the Human Family, more than what God has from everlasting ordained to salvation through Jesus Christ our Lord.

Mr. S. has never found the least mention in our paper of the progress of the Gospel in Burmah, Astonishing! He says we keep the silence of death respecting them, viz: those who are in

that place professing belief in the Lord Jesus Christ; and of the light of divine truth springing up all over the Empire, &c. These facts seems (to Mr. S.) to inspire no joy in our breast,

We have yet to learn that the Gospel of Jesus Christ, is published in Burmah, or that truth is springing up in that Empire. True, we have been informed of the progress made by Mr. Judson and others, in the promulgation of their doctrine, but we remain unconvinced that Mr. Judson, or his colleagues are engaged in propagating any better doctrine in Burmah than that which is embraced in their letters to this country—this is the cause of our death-like silence on the subject.

Throughout his notes, Mr. S. represents that we have seized, in a vulture-like manner, an exceptionable sentence, which in a warmth of feelings was uncautiously uttered, and overlooking all the rest, had made use of this abstract expression, for the purpose of holding up its author as a blasphemer; but this representation is incorrect in many respects,—by reference to our strictures on his letter published in our first Vol. No. 4, it will be seen that there were other exceptionable sentences in his letter, and that there were some few things stated in the letter in which we were agreed with its author, and that we distinctly stated, that our extracts embraced *the most exceptionable* parts of Mr. J's Letter.

We will not now attempt to solve the unaccountable mystery to Mr. Stevens, how any man, with any pretention to intelligence, candor or piety can approve such a publication, as the Signs. We will only assure him that in our opinion, his inability to comprehend this mystery is no greater than was that of a certain learned master of Israel, concerning "How a man could be born when he was old, but,

Third;—Elder Beebe, as well as some others would have you believe, that we make no pretentions to any extensive knowledge concerning your missionary operations, except what statements have appeared from time to time in the journals devoted to the interests of that cause. On what Mr. Steven's round assertion is founded, we leave the candid to judge, as we have never published any such pretentions. It may be proper here for his edification briefly to state what we do, and what we do not know about the missionary operations of the day.

We know that they claim to be of God, and an instituted means of Salvation—they claim to have carried the Gospel into many places where it would never have gone, but for the modern efforts which it has exerted. We know that in the missionary operations of the day numerous societies are organized, whose memberships, directorships, and other articles of merchandize are bought and sold, and we know that they bestow their honorary degrees and titles, according to the amount of money which is paid for them—and that they assume the right to dictate those whom they call the ministers of the Gospel, when, where, and how they shall preach, and what they shall receive for their services &c. and we have become pretty well convinced that their agents have gone abroad over the face of our country like the Frogs of Egypt, and come up into our houses and into our kneading troughs, and ovens and that by reason of them the ancient order of Zion has been wickedly perverted, union and harmony in many churches not only marred but utterly destroyed; while their missionaries and other agents are carrying on a complete system of mendicancy, which is bordering upon a state of HIERARCHY, and consequently must result eventually in the utter prostration of our civil and religious liberties. And we know, or should judge by the specimen of their feelings expressed by their exasperated champion [Mr. Stevens,] that if all power were theirs, the poor Signs would cease to tell tales, and the editor much against his inclination, would take up his lodging in the penitentiary,

But we do not know, Who has required these things at their hands, nor of a single passage of scripture to justify their pretentions nor of any good that has ever resulted from them nor any thing but deception, ambition, and interest to sustain them, and last of all, we do not know but we may be wrong in at least some of our views notwithstanding our ardent desire to be right.

Mr S. is certainly wrong in supposing that an increase of information would secure the approbation of those who fear the Lord and tremble at his word; it is well known that the more such persons learn of the artful management of these humanly contrived religious money-getting machines, the greater is their opposition to and abhorrence of them.

Fourth. We, and those of our STAMP are accused of inconcistency, because we are not so

much alarmed at the prevalence of other vice and immorality, or even of that of Roman Catholicism, as we are at the astonishing strides which are taken in advancing what is falsely dubbed the cause of benevolence. If this be inconsistent, we are content to be called so, for truly we do not fear so much all the combined forces of earth and hell in open combat; as we do the unhallowed influence of those who creep into the churches and with them bring in damnable heresy; it is these we dread, not because we fear they will undermine the throne of Omnipotence, or go one step beyond that firm decree which has said unto them "Fill up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? But our fears are grounded upon those fearful predictions recorded in the Bible, by which we are taught to look for the most sanguinary and pitiless persecution from this very quarter. It is from those who have pilfered the Baptist name we even now experience the greatest opposition we are called to encounter; the openly profane have never from the days of Cain unto the present, been so great a scourge to the saints of God as those who have stood the highest in religious profession.

And we would farther hint to our very sage friend, we feel ourselves specially called on to "Blow the trumpet in Zion, and to sound an alarm in God's Holy Mountain." We are by no means surprised at the spirit in which Mr. S. refers to our paper, and to the Black Rock meeting and to our opposition to their new order of things we know there are such spirits in the world, and yet we rejoice not that they are made subject to us though Christ our Lord, but rather because our names are, as we hope and trust written in heaven.

And now a word [very private] to Mr. Stevens. We simply wish to whisper, that we were not brought up exactly at the feet of GAMALIEL, nor at any academical institution, where grave Doctors and Divines are manufactured; but then we have been favored with sufficient information to enable us to read the Bible. On Bible grounds therefore we are altogether prepared to meet you. Now lest you should be under the false impression that we are what you called us, "the learned editor of the SIGNS OF THE TIMES." We do you to wit, we make no such pretention, and that you may be better informed of the regulations of the kingdom in which we hold our standing. We refer you to 1 Cor. i, 18 to the

end of the Chap. should you ever again come in contact with us and find yourself unable to meet us on Bible ground, you will be at liberty to display at once your talent and your kindness by correcting [in brackets] our typographical and other mistakes, but lest you should unhappily make yourself more ridiculous than you do the object of your sport, you will do well to engage a more competent proof-reader, or else at some proper time tell us what you mean by such lingo as we find in the same number of your "excellent paper," [as you have the modesty to call it] which contains your learned notes on us: for example "burrien" and this, "but payment made at the end of six, nine, or twelve months, is not advance pay, no how." We think sir, it would be more becoming a man of your pretensions, first to correct your own blunders, and then attend to the learned "Twistsifications; and Circumbendebus," of President Walter Scott, of the Ch. College, Ia.

OBITUARY

DIED, on Thursday 14th. instant, at the residence of his brother-in-law, Clement T. Coote ESQ. after a very protracted affliction, John Fountain, aged 37 years.

Mr. Fountain was a native of England, and recently resided at Haddesden, near London. He with his family, arrived, in New York, the latter part of June, and in the City of Washington on the first of July last. For several years he was a member of the Baptist Church; and at last—rejoicing in, and confidently resting upon, the perfect obedience of his Redeemer, to all the requirements of the Divine Law, for his justification unto eternal life.

He breathed his soul into its rest,
The bosom of his God!

Placed resignation, uniting with the energies of his mind, were, to the last, remarkable.

Having taken a friendly, cheerful, affectionate and final leave of his attending Physician, Dr. May, and which, in the course of the day, was extended to his dearest connexions, and friends; [for he had a presentment, early in the day, of the hour of his removal, six o'clock, which he communicated to several persons, and which was precisely realized] he recollected that he had omitted to request that a post mortem examination should be made; he sent for the Physician again into his room and made an especial request to that effect. His desire, which he had before expressed to a relative, was that the peculiar character of his disease might be, distinctly ascertained, particularly as some very eminent Physicians in England, from certain peculiar, & unusual symptoms did entertain different opinions of his case; particularly Doctor James Johnson, of London, and Dr. John Leigh, of St. Ives Huntingdonshire.

The requisite examination was made by Drs. May and Hall of the City of Washington; and from the professional skill, and judgment, of these Gentlemen, there can be no doubt that the process, and result, of the investigation, will be so used, by them, as to extend the benefits of medical science.

Washington City, 18th August, 1834.

RECEIPTS are reserved until our next No.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 20.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. SEPTEMBER 24. 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

GUILFORD, CT. SEPT. 3, 1834.

The next thing that presents itself to our view in order is our last proposition, wherein we observed that while they profess to believe that God is not worshipped with men's hands, they use instruments of music—such as organs, flutes, vials, &c. in his worship. In support of this practice, they cite the example of Daniel, who praised the Lord on an instrument of ten strings, and vainly suppose that because some of the people of Israel were not children of God in reality, but were sons of Belial, and yet took part in all the duties enjoined by the law equally with those who were the children of God; so unbelievers now ought to go through all the forms of religion and worship, and we as christians, ought to join with them, or invite, or suffer them to join with us in prayer and praise. To argue with a Presbyterian, Methodist, or Episcopalian on this subject is vain; because they are but a Jewish church continued—houses built for the unjust steward after he was turned out of his stewardship, were national churches, places where civility and morality, have entered into partnership for the good of society; by hopes of happiness, and fears of torment to help the State authorities to keep rogues under some restraint, and give hypocrites suitable encouragement, and the moment you

convince one, of the difference between law and gospel, or flesh and Spirit, he ceases to exist. But Baptists when they practise these things, violate their peculiar sentiments, and while the Presbyterian chants to the sound of the viol with perfect consistency, doing no violence to his creed, the Baptist dangling after him in his race for popularity, breaks over every land-mark which his fathers have set up, and retains nothing of christianity but the bare name to make the truth apparent by shewing the difference between the two Covenants and the folly of drawing conclusions from one to the other, is our present object. In the first place the old Covenant was made in their flesh and stood in meats and drinks, and divers washings, and carnal ordinances imposed on its subjects for the time then present, their national or church bond was made in their flesh, even circumcision, and outward obedience freed them from condemnation. All the condemnation, and punishment, which was known in that ministration, for all their reward and punishments were merely temporal, their blessings came by circumcision to the natural seed of Abraham, and that seed through Isaac and Jacob, was made a nation, and as a nation received those things which were promised them without respect to their faith at all, neither was faith in Christ any requisite to the Law, nor were any of that nation cut off, or debarred of any privilege for want of faith. Some of them believed in the Messiah evidently, and yet were so unbelieving as to the things then promised, as to be cut off for their sin, which was caused by their not believing. See Moses

and Aaron, ect. Now they were Israelites by being the natural descendants of Abraham, Isaac and Jacob, and if they outwardly obeyed the form of the Law, it gave evidence that they believed God as far as that covenant faith was requisite, and their lives were spared and their sins blotted out by the blood of the Covenant on the day of Atonement. The believers in Christ, and those who were only children in the flesh,—all worshipped together in the Temple made with hands, and used the instruments of sacrifice, and of praise together, all were typical, both people, and priests offerings, and instruments, so that a law written and graven on stones, was given, together with carnal ordinances, to an Israel who were not the Spiritual seed; but were children in the flesh, and they offered the flesh of beasts on altars of stone, or wood, in a worldly sanctuary, and used various instruments of wood and metal to praise God, and all this was accepted, for that time—but the time was coming and now is, when he that offereth an oblation is as if he offered Swine's blood, and all like service, is like abhorrent. No more in Jerusalem nor in the mountain of Samaria. But they that worship the *Father must do it in Spirit and in truth.* We will now note what those things were typical of.—The Priest, especially the High-Priest represented Christ, and all the sacrifices and offerings, pointed out the same; David also represented him, and the nation of Israel typified the church of Christ, the first were children of the flesh, the second of the Spirit. The first were heirs of what was temporal, in the promises, the second of what was Spiritual; the consequences of disobedience by which the first were cut off from the congregation, shewed how the second were for the same things to be cut off from church privileges. The complete and entire separation maintained between the first, and the Gentiles, shewed the separation between the church and world, in

all religious matters. The instruments of music in the Temple on which King David played, represented the gifts in the church which are moved by the hand of Christ, and as David uttered "David's sayings on his harp," so when Christ sweeps his hand across the gifts of his church, they bring from his treasure things new and old; they utter Gospel mysteries, and speak glorious things to the praise of the glory of God's grace, the true preachers of Christ's Gospel are the Spiritual harps, and Psalteries, on which the Spiritual David utters the praise of the Lord, the effect is dancing, that is, when the Gospel is preached, the feet of the Saints move in harmony with the doctrine, and this is Gospel dancing, such as was heard and seen in the Father's house when the Prodigal returned.

Here we have both shadow and substance. And now how men professing to be Spiritual, can take the wonderful music and players of the Temple, as an example for calling on vain ungodly persons, to Fiddle, and Flute, under pretence that it raises the devotion of the Saints, is more than I can possibly tell, that the horse should be animated by the sound of the martial trumpet, is nothing strange, or that the soldier should, under the stimulous of ardent spirits, and Drum and Fife, rush to battle almost insensible of danger, can easily be accounted for, but how a Spiritual mind should have its devotion increased or in other words, its love to God, its peace, its joy, its holy fellowship, humility and faith, increased by the drawing of horse-hair across catgut, or the blast of a fool's breath through box-wood tipped with Ivory, is beyond all revelation. Alas! for those churches whose members require such stimulus to their devotion, when the glorious substance of all Law shadows,—the Antitype of all types is in the Great Congregation, declaring his Father's name unto his Br'n, and singing praise in the midst of them; they need no other assistance—

His presence will make the lame man leap as an heart, and the tongue of the dumb to sing, give fullness of joy and pleasures forever, and the man who would introduce this carnal lumber, or worldly singers, under any such pretext, would defile the temple of God, and him will God destroy.—The analogy utterly fails between the ancient and the Gospel-Israel. Till they can shew that Amelekites and Egyptians were admitted to the Temple service, they can shew no reason for receiving unbelievers into the worship of the church, and whenever we use musical instruments in worship we say, virtually that Messiah is yet to come, and that the Gospel is a fable. Whatever we do in imitation of the Jews, either by dedicating houses of worship, because Solomon did the Temple, Circumcising our Children—because Abraham did, keeping a weekly Sabbath as Israel did, or using instruments of music like David—giving up our Children in—sprinkling as nobody in Scripture ever did; all goes to show that we are under the Law, and not under grace, that we are totally ignorant of the glorious liberty of the Scns of God, and are *servants* to the weak and beggarly elements of an abolished and broken Covenant. Let us therefore Brethren, beware, lest a promise being left us of entering into rest, any of you through unbelief, should *seem* to come short of it.—

Thus Mr. Editor, after a fashion I have redeemed my pledge respecting "Baptist errors," and now I will thank any of my Brethren to mark what they discover in my communications which are wrong and shew it to me. I have now one solemn question to ask you, and all who practise the same things, Where is the authority or Scripture example, for an association or convention conducted after the usual form, with Moderator, and Clerk recording their doings? appointing a preacher a year before-hand. What authority is there for any assembly but the

coming together of the Disciples in church order? Depend on it that these things though they may seem small things, make you weak in the sight of your enemies; therefore Brethren, suffer the word or exhortation, and let us put on the whole armor of God, and forsake every course which has not a plain thus saith the Lord for it, for while you practise one solitary thing on the mere ground of expediency in things pertaining to the Kingdom of God. You virtually sanction all the schemes and devices of the New School; My heart's desire is to see the dear disciples stand on the bare TRUTH, regarding nought of the traditions of men, having respect to ALL the commands of the Lord, that they may not be ashamed; but may be able to resist every foe steadfast in the faith. When we see Brethren forsake every practice which they cannot defend, we know they will stand—but if they only leave just as far as their party go, we have no hope—it will terminate as all such reformations have, in nothing but a mere form of ungodliness,—excuse my plainness of speech, and accept my thanks, for the use of your columns. I may be glad to scribble yet more if I should be spared a while. So now I subscribe my own proper name, a Servant of the Church for Christ's sake.

A. B. GOLDSMITH.

FOR THE SIGNS OF THE TIMES.

WILLIAMSTON, N. C. AUGUST 25, 1834.

BROTHER BEEBE:—Yours of the 15th is at hand and its contents observed. Enclosed you have five Dollars, in payment for our five subscriptions for this year to wit.

* * * * *

The Signs appears to be quite as interesting as ever to me, and I am in hopes will not loose ground in the estimation of your other subscribers.

The number of them you intimate will justify a continuation of the paper, and I suppose they will—but there must be a

scanty portion left, I think after paying your necessary expenses and I should be glad that the list could be swelled a little larger. Religion is the order of the day, and the world desires to swallow up the church and become completely amalgamated therewith. But in such an attempt the false professors of the present generation only show forth their bad title to heirship, and fellowship with the Saints of God, and that their religion is of the world, and to the world, and in the world, and for the world, and will end with the world as a matter of course.

I said religion was the order of the day but I did not mean the Christian Religion,—for that article is scarce in market and in little demand if we may use the terms. It appears to be at ebb tide with us, and almost every where else—and search the habitable globe as with a sunbeam, and you will but find here and there a traveller, along the narrow way, and they trudge along their earthly pilgrimage, Elijah like, as though they were left alone—as though their lives were sought by the sons of Belial—as though they counted this word not their abiding place, but sought a City out of sight—a habitation of God—a building of God—a house not made with hands eternal in the Heavens. My feelings are a good deal cold at present, and my mind barren. Some of Christ's Churches in this section have recently been visited with the visitations of love, but the pearly drops came down like the mild dew of Heaven, and not like the great and refreshing showers of the former, and the latter rain. May we all experience more lively exercises of faith, and more precious effusions of Grace, till we grow up as calves of the stall, and increase in the knowledge of our Lord and Saviour Jesus Christ.

I remain your affectionate,

But as heretofore, unknown
Bro. in Christian Bonds.

C. B. HASSELL.

A VOICE FROM THE WILDERNESS.

(A Letter from Elder G. B. AVERY, dated July 14th, 1834.)

DEAR BROTHER:—I take this opportunity of stating to you our local situation and prospects. There are a number of small churches in this region of country Tioga, Potter, and McKean Counties on the Pennsylvania north line, and Alleghany and Steuben Counties on the New York, South line, adjoining each other, and containing fourteen churches, with but two ordained Ministers; they are very much scattered through these woods. The first of these churches was formed on the ground she now occupies about ten years ago.—We had lived in peace and prosperity during the first five years, and had increased to the number of nine churches, and for several years we had existed in great harmony in an associated capacity, when our harmony and union was interrupted (through some spirit or other) by the coming amongst us of men from what I call the *new School*. From the profession of these we expected help and comfort, but alas! we soon found discord and strife, jealousies and bitterness prevailed; for a while they again left us and our peace was measurably restored; this was however only like the flies in the fable, *a more hungry swarm soon took their place*. Some of our churches have taken the exhortation of the Apostle, and have avoided them, that cause divisions, contrary to the doctrine which we have received from the Apostles, but others I fear will be rent assunder.

We are experiencing what I last evening (for the first) learned that you are developing concerning what some of our eastern churches are in measure experiencing. The church to which I belong is the *hot-bed* of contention, every effort that can be made under the name of religion, has been resorted to seemingly by those *new-School* teachers, with only the exception of the good old rule, and of this they seem to be utter strangers. They appear to think

that if I was out of the way the war would end; but they are greatly mistaken. Under these circumstances, we think, from what we have just learned of your paper, that it would be of important service to us. We have never until last evening heard of the paper, and of course it is unknown to my brethren, but I think that many of them will be taken in these parts, you will please to send them directed to the following addresses. —

I subscribe myself yours in haste.
BENJAMIN G. AVERY.

Continued from page 394

They reply, He is a despised Nazarine who never graced our holy anxious benches, nor graduated at our seminaries nor taught in our schools, or possessed the Popes Bull, nor Bishops blessing. But in defiance of, and contrary to our own just Ecclesiastical authority, He teacheth throughout all Jewry, stirreth up the people, Luke xxiii, 5. If we let him thus alone, all men will believe on him, and the Romans shall come and take both power, place, and Nation, St. John xi, 48, therefore away with him! Crucify him!! Crucify him!!!— There is now considerable alarm in the Camps of the uncircumcised lest the Mother of Harlots should establish Convents, and open their schools in order to train up her offspring in this favored land; but John tells us in his first Epistle ii, 18, "Even now are there many antichrists;" and those who "Have an unction from the Holy One, and ye know all things," vs. 20. Daily observation demonstratively prove to them, that in this enlightened age (so called) the Essence of Popery is not confined to the See of Rome, or the spirit of it to Italy, France, or Europe, nor Inquisitory Tribunals to the Spanish Domains, or West Turin; but God's people retrospect the dark ages of the world, when the wicked Serpent twisted himself along the earth universally, beguiling its inhabitants, (excepting the remnant according to the Elec-

tion of Grace) into gross Idolatry, with all deceivableness of unrighteousness,—they committed every external unseemly abomination with greediness; but in the fullness of time, the Sun of Righteousness arose to diffuse Light, Life and Love, thro' his Church. No sooner did the old Reptile discover the reign of Christ was spiritual but immediately transformed himself into an angel of light. 2d Cor. xi 13th. flying through the world under the veil of Religion and to this day assumes the title of the Prince of the power of the air, with an host of ministers, transforming themselves into apostles of Christ, verse 13th, who walk in craftiness and handle the word of God deceitfully; persuading the people they are performing the work of Omnipotence: converting and evangelizing the world; and many almost fondly dream they shall awake some morning and view their fancied millennium arise to outshine the resplendant glories of the Sun. But our Blessed Lord condescendingly taught us by various allusions that as certain immutable causes will ever produce corresponding effects, a corrupt fountain or tree will invariably send forth corrupt streams or fruit; corrupt human nature, generated in Adam at his fall, ever will be inherited by every individual of mankind; as Watts says "He tainted all our blood." So we understand the human nature in which are myriads of individual substances or persons, yet their nature or essence, is but one and indivisible: there is a continuity of substance between the stalk, and the ear, or between the crawling worm, and butter-fly, a oneness of substance, which neither forms, titles, or learned acquirements, can in any wise alter; the carnal principle, the old-man, carnal nature, body of sin, ect. remains the same, yes, even in the regenerated children of God. "That which is born of the flesh is flesh," John iii 6. neither changed nor repaired; this we prove by God's word, and by all who are taught by

his Spirit; nor will this truth, received in the love of it, lead to that frightful name, *antinomianism*, yet we rejoice although sin is permitted to rage, it shall not reign with uncontrolled dominion, because we are not under the Law, but under Grace, and at Death, Christ, who is the Life of our Faith, will again appear carefully to extract its sting, then shall all the Church of the First-born, whose names are written in Heaven, strike their songs anew in everlasting strains of joy "Unto Him that loved us, and washed us from our sins in his blood." Rev. i. 6. ascribing Glory, Honor, Might, Majesty and Dominion, Ever and Ever, to him who sitteth upon the Throne and unto the Lamb.—Amen.

Yours for the truth's sake.

GARNETT JONES SEN.

Extract of a Letter from Bro. C. B. HASSELL,
Dated WILLIAMSTON, N. C. Aug. 1, 1834.

I am very much in hopes Brother Beebe, that you will meet with sufficient encouragement to continue the publication of "the Signs" but really I have some misgivings on the subject at times, when I take into consideration, the deep rooted enmity and the wide spreading malignity that the whole world (save a few) cherishes against the doctrine therein inculcated, and at the same time premise that the major part of those "few" even, possess neither the will nor the ability of patronising any paper. But the Lord is sufficient for all things, and if He is for you who dare be against you—and as I before observed, I am in hopes if consistent with unerring wisdom, that the few subscribers you do get will compensate you for your trouble.

When you have nothing better to fill up with, you may stick in one corner of your paper at some leisure time, for the amusement of those intended, the two Acrostics annexed.

Yours in the hope of abiding felicity
In the world to come.

C. B. HASSELL.

AN ACROSTIC.

M odest behavior and lovely endeavors,
A t gentleness, peace and much meekness of
mind ;
R arely fail to betoken, the sweet pleasing notion,
Y our road is promotion, and stay not behind.
H owever, remember, you are a pretender
A t happiness, peace, or promotion at last :
S o long as a member, you'r not of that number,
S uch as feel the good spirit and on Jesus are
cast.
E nveloped in station, in regeneration ;
L ight, life and full liberty shall be your repast ;
L ong live, and forever sweet glories shall taste.

C. B. H.

ANOTHER.

E ver lively, ever gay,
L ight and cheerful every day ;
I ntensely eager after mirth,
Z ealous (tho' of earthly worth,
A fter the pleasures of the world,
B elow the worth of Bible mould !
E 'en though, be minded, not in vain ;
"T he sinner must be born again"—
H e, (the Spirit) must revive
D ead and drowsy powers to life,
A nd give you faith in Christ, before
V isions of life, for ever more
I n thee enjoyed ; with safety may
S ecurly be, from day to day.

C. B. H.

Circular Letter

The Kettocon Baptist Association, to the churches of which she is composed, sendeth christian salutation.

BELOVED BRETHREN:—It is with a pleasure peculiar to gospel affection that we address you in the solemn and glorious name of the eternal God. The providence of God has fixed our lot in a day big with events—a time in which each thinking mind is expecting some gloomy circumstance to arrest their attention. Evils felt or feared, very often fill the traveler to the Heavenly Jerusalem with a whole troop of doubts but as long as the eternal God is our refuge and strength, 'a very present help in trouble,' here is security; and tho' mountains be carried into the midst of the of the sea, there is a river the streams whereof shall make glad the city of God. And now, brethren, we feel it our duty to exhort you to stand fast in the liberty wherewith Christ hath made us free. Gal. v. 1.—
"There is a great stir in the religious world

and much disputing, and the cry of Lo here is Christ, and Lo there is Christ—the temple of the Lord, the temple of the Lord are we." But the grand termination of the dispute is in a small compass, and may be resolved into this—Who shall have the glory of a sinner's salvation, God or man? Shall the righteousness of God, or the righteousness of man have this pre-eminence? They stand in scripture opposed to each other. Beloved brethren, oh! what a sweet sound is that which God powerfully proclaims to the poor sensible sinner, in order that he may cease from his own works, and enter into rest in Christ. This passage, in the substance of it, is made known to every one who receives the Gospel, with power, not of works, lest any man should boast; the sweet sound, not of works, revives the despairing soul. But, brethren, it is well known that such as preach this doctrine are held up to public view as enemies to good works, and as maintaining a licentious liberty. And now, brethren, we will, as God shall assist, say a few words on the nature of this liberty wherewith Christ hath made us free.

First, the liberty of which we speak, & which the gospel contains, is not a licentious, unholy liberty. No; a liberty of this nature would be a complete bondage to a child of God—for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii, 10. Were any person to say to a child of God, called by divine grace, Well, you are not under the law, so you are at liberty to live in all the gratification of your fleshly desires, and to enjoy all the pleasures of sin—you are safe, nothing can damn you;—such language would fill the mind with a degree of horror, and the soul, fired with an holy zeal, would rise up in just indignation against such a blasphemous reflection cast upon the holy gospel: and the language of the new man would be, What,

then, shall we sin because we are not under the law, but under grace? God forbid! Rom. vi, 15. Nay, so far is that deliverance from the law of which Paul speaks from opening a door for ungodliness, that it is the very reverse, and is the very reason the Apostle assigns for the contrary.—Hence, says he, sin shall not have dominion, for ye are not under the law, but under grace, Rom. vi, 14. A man who sins that grace may abound, and lives in the love and practice of ungodliness, under a pretence that he is called to liberty, ought to be shunned as you would shun Satan himself; for be he who he may, he is living at an awful distance from God, and demonstrates himself to be an enemy to the truth. We will not pretend to say that there are no characters who live in such an ungodly way; it may be. But, dear brethren, ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus, Eph. iv, 20, 21. And we feel, brethren, bound to declare, that those who are do better taught than to believe that the liberty wherewith Christ has made his people free is a liberty to sin, are still out of the secret of the Lord which is with them that fear him.—An unholy liberty can at the best boast of no higher an author than Satan, and is not the liberty which the blessed gospel contains, and therefore is no part of the liberty for which we contend. We now proceed, in the second place, to show positively what the nature of this liberty is.

We rejoice to say and to feel, that it is a spiritual, holy liberty: it springs from an holy fountain, Jehovah himself—produces holy effects, true godliness—and leads to to an holy end, eternal felicity. We have sold ourselves for naught; but Christ, by his own precious blood hath procured our liberty; hence says the Father, as for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water, Zach. ix. 11. Nor is this liberty left upon any uncertain grounds;

for the ransomed of the Lord shall return, and come to Zion, with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. xxxv, 11.— This text is a short description of this liberty, but there is not so much as one unholy shade in all its appearance. Here are, first, the characters who shall be made partakers of this liberty viz: the ransomed of the Lord; next we have a declaration made, which is, "they shall return," that is, from the power of sin, Satan, death, and the law, and come with songs unto Zion, the city of the Great King, where Jehovah dwells, and in which he delights. But they shall come with songs, as prisoners set at liberty, or as insolvent debtors released from their debts; they shall be glad in the Lord, and rejoice in the God of their salvation; they shall obtain joy, and gladness. But how shall they obtain it? By faith in the finished work of the dear Redeemer, and it shall issue in the complete destruction of every thing painful and distressing; for sorrow and sighing shall flee away; and when it is completed, the whole church will unite in giving glory and honor to Christ, the author thereof, and with one voice shall they sing, thou was slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth. Rev. v, 9, 10. Every particle of this liberty flows from that fullness which it hath pleased the Father to treasure up in Christ; and wherever it is enjoyed, the soul is humbled in the dust, nor can such a soul ever be entertained or satisfied with any thing short of Christ; holiness is the element in which such a soul lives, and the fountain at which it drinks. If there were no hell, this man would love holiness and pursue it, and the more liberty he enjoys, the more he is in love with the beauties of holiness; for his liberty is the liberty

wherewith Christ has made him free; and till it can be proved that Christ hath procured an unholy liberty, and that the Holy Ghost reveals an unholy liberty in the souls of the elect, and that to live in the practice of ungodliness is the best way of shewing forth God's praises—till this, we say, can be proved, we will venture to maintain, that the liberty of the gospel is a holy liberty. AMEN.

THOMAS BUCK, Jr. *Moderator.*

SAMUEL BUCK, *Clerk.*

Corresponding Letter.

The Keokock Baptist Association, to the Associations with whom she corresponds sendeth christian salutation.

BELOVED BRETHREN: Thro' abounding goodness of our covenant God, we have again been permitted to meet as an Association, for which privilege we shall desire to feel thankful. You will perceive, by examining our Minutes, that the additions to our several churches since our last communication have not been numerous; yet we trust that He who worketh all things after the counsel of His own will, and He who giveth the increase in His own good time, is still with us. We have had many things to transact in our present Association of a disagreeable nature; but we have good reason to hope, from the arrangement we have been enabled to make of them, that we may shortly expect better times. Four of our churches have abruptly broken off from our Association, which we have excluded from our body, viz: Bethel, with Elder Broadus, and Leesburg, North Fork and Upperville, with Elder Gilmore. And now, brethren, it is our sincere desire that you remember us at a throne of grace; praying the Head of the Church for our peace and prosperity. We are at all times thankful, brethren, for the counsel of your messengers, and we respectfully solicit a continuance of the same. Our next Association will be held with the church of Salem, near Winchester, Frederick county,

Va. commencing Thursday before the 3d Lord's day in August next.

THOMAS BUCK, J. *Moderator.*

SAMUEL BUCK, *Clerk.*

SIGNS OF THE TIMES.

NEW VERNON. Wednesday Sept. 24.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

LEXINGTON ASSOCIATION.

The Lexington Association will hold her next annual meeting with the church at Olive, Ulster Co. N. Y. about ten miles west of Kingston, on the Hudson River. To commence on Wednesday the first day of October next, at 10 o'clock P. M. Old School Brethren who may be able to attend, will be greeted with an hearty welcome.

THE ANCIENT AND THE MODERN METHODS OF BUILDING.

In offering a few remarks on this subject we will confine ourselves to the idea of building what are denominated christian churches,—Although the Dove, the Undeified, of our Lord is but one, and is identified with Christ her head, yet the Queens and Concubines being many, and all passing among men for Christian Churches, the plural number must be employed in order to include the variety. By reference to the scriptures of truth, we learn that the church of God, which he purchased with his own blood, and which is the ground and pillar of the truth, was primitively built up, of lively stones. These stones had been laying for a long time in their native quarry, where they must have remained, had it not been for the design, and effectual working of the builder. Now "he that built all things is God," Heb. iii, 4. Our Lord Jesus Christ is brought to view as the builder of his church, and being the builder hath more honor than the House, (or Church) verse 3d. That Christ is the builder of his church we have the clearest testimony both in the Old and New Testaments. The Psalmist says "Except the Lord build (not help us build) the house, they labor

in vain that build it." Ps. cxxvii, 1. And again "Thus speaketh the Lord of Hosts, saying, Behold the Man whose name is The BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a Priest upon his throne; and the counsel of peace shall be between them both." Zech. vi, 12, 13. "His foundation is in the Holy Mountains," Ps. lxxxvii, 1. "And upon this rock will I build my church; and the gates of hell shall not prevail against it." Math. xvi, 18. "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it," Zech. iv, 9, and verse 6, and he shall bring forth the head stone thereof with shoutings, crying Grace, Grace, unto it." And to exclude forever the idea of human power or effort in rearing up this magnificent monument of God's Sovereign love, and distinguishing grace, he says in verse 7. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." From the above we learn that in Scripture Christ is viewed

First. As the foundation of his church; Hence David saith, "If the foundations be destroyed, what can the righteous do?" Ps. xi, 3. "For other foundation can no man lay that that is laid, which is Jesus Christ," 1 Cor. iii, 11.

Second. As the sole contractor or undertaker of the work, "The counsel of peace shall be between them both," Zech. vi, 13.

Third. As the only efficient builder—Even he shall build the temple of the Lord, and except he build, they labor in vain that build it, I will build my church, his hands have laid the foundation, his hands shall also finish it, bring forth the Head-stone &c. No might nor power can be contributed, by angels or men, to aid this work, it is began, & carried on, alone by him, and by him shall be consummated, amidst the shouts of all the redeemed, crying Grace, Grace unto it, and

Fourth: As entitled to the exclusive Glory of the whole, even he shall bear the glory.

The manner in which he builds is also taught in the Scriptures, viz: He takes the stones from the rude quarry,—hence we hear the inspired Prophet admonishing the Election of Grace to look to the Rock, whence they were hewn, and to the hole of the pit, whence they were digged,

Isa. li, 1. "He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock," Ps. xl. 2. Or if the figure be varied, and instead of stone, we contemplate the materials of timber. "The axe is laid at the root of the trees, Math. iii, 10. He prepareth his work without, and makes it fit for himself in the field; and afterwards builds his house, Prov. xxvi, 27. The subjects of his Grace, designed for the building are not brought into the church in their natural state, John the Baptist rejected them who brought not fruits meet for repentance saying, O generation of Vipers ect. Math. iii, and Christ says, "except a man be born again he cannot see the Kingdom of God," John iii, 3. The sinner is arrested by the power of God, while he is without, while an alien from the commonwealth of Israel, and stranger to the covenants of promise, having no hope, and without God in the world, & such are made nigh by the blood of Christ, and are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the Apostles and prophets, Jesus Christ being the foundation and chief corner stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord," Eph ii, Chap. "Thus in the building up of the spiritual Jerusalem, Christ causes his glorious voice to be heard," Isa. xxx, 30. Yea, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live," John v, 25. "My sheep hear my voice, I know them, and they follow me; and I give unto them eternal life; and they shall never perish," John x, 27, 28. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice," verse 4.

In short, all that the Father giveth (to Christ) SHALL come unto him, and shall in no wise be cast out, John vi, 37. And all who hear, and learn of the Father do come unto Christ, while Christ is the way, no man cometh unto the Father but by him, and no man can come unto him except the Father draw him—But his people shall be all taught of the Lord, and they shall all know the Lord, from the least of them, unto the greatest, and to know him, is eternal life.

Thus in the building up of the primitive church, "As many as were ordained to eternal life believed, and they that gladly received his

word, were Baptized, and added to the church, and continued steadfast in the Apostles' doctrine ect. And the Lord added to the church daily such as should be saved. For the building up of the Saints in their most holy faith, the Lord gave them all the variety of gifts which he saw would be useful or in any way necessary, some Pastors, some Apostles, and teachers, and it was his prerogative alone to set the members in the body (his church) as it pleased him. Thus in the primitive age, Jesus our Lord did build, and he alone bear the glory, his people considered that every good gift, and every perfect, came down from the Father of lights with whom there is no variableness, neither shadow of turning. None in those days but Simon, the SORCERER, thought of buying the gifts of the Holy Ghost for money, and he received the rebuke of an Apostle for his presumption. Such, reader, was the ancient manner of building the church of God, and we are confident that the Church of God continues to grow up in the same way now—of this building which is not made with haughty, glorious things are spoken, she is called the perfection of beauty—she is beautiful for situation—she is, and shall be established in the top of the mountains, and exalted above the hills. Yea, and this is the place where the Lord will dwell forever, for he has desired it for an habitation.

But alas! How different the manner of building where this Stone is disallowed, which God has made the head of the corner. Rejecting him, they build, without foundation upon the sand, and when the winds shall come, and the storm of Jehovah's wrath shall beat upon this newly invented Babel, it shall fall, and with it the expectations of all whosoever loveth and maketh a lie, For it is written Malichi i, 4: "They shall build, but I will throw down: and they shall call them the border of wickedness, and, the people against whom the Lord hath indignation forever."

Very differently from the plan of the building of grace, do men in the present age set themselves about building Churches for the Lord.—with this class of builders, the first indispensable requisite is money—this they abundantly demonstrate in almost every sermon they preach, or paper they publish, and it is an indisputable fact, that, just in proportion to their amount of funds, their churches arise. "Many precious souls might have been saved from the quenchless

fires of hell," ect. says Mr. Judson, "And is it too much to expect that some ransomed heathen will be raised to heaven, who but for this self-denial, (wearing plain coats) would have sunk to hell," says "*Alpha*." Yea, this is the main-spring of the whole work. Money answers all things—with virgin gold, what wonders may be wrought!! Sinners converted, Theological Seminaries and Colleges erected. The gifts of the Holy Ghost, purchased, Ministers to any amount manufactured; Meeting Houses built, Learned Doctors, and A. M's. hired,—the Great Valley of Mississippi renovated and guarded from the baneful influence of Roman Catholicism—the heathen evangelized—the world converted—the Millenium ushered in, and Satan's throne demolished. Thus we see that money is the principle thing in building these worldly sanctuaries. Let this then be secured—and the builders proceed.

First; to prepare pious young men for the ministry, by putting them through a course of six or seven years study, in order that, man by wisdom may find out God! When a batch of these man-made and men-serving ministers have completed their apprenticeship; as they have no right to look to God for any support, the next thing in course, is to make provision for their immediate necessities. To afford them a genteel employment, the Foreign and Domestic Missionary Societies have been brought into requisition.

Having been called and qualified, by man, they commence their work, and they are now to be distributed according to their talents. The most active of all, are generally set apart to the work of scouring our country in the character of Agents, and their business is to extol the institutions of the day, and to beg all the money they can, by fair means, or foul; for the support of that system of Benevolence which has given them their ministerial existence—of the residue, some are sent out as Foreign and some as domestic missionaries, under the dictation and pay of the Board, while others unfit, with all they have attained in the school, either for want of *brains*, or from some other deficiency, must seek their living in a more humble sphere—as for instance peddling tracts,—teaching Sabbath, or common schools, or some thing of this kind, until they can be promoted to some higher vocation.

Having made the necessary provision for the present support of these disciples of Gamaliel,

the next thing is to settle them in some lucrative stations, to have them all disposed of to advantage by the time the next batch are ready to leap forth, and for this purpose the society are in the habit of sending their Engineers (at a vast expence) to explore the country, and to look out suitable locations for these young Divines, having a special eye to the quality of the soil, the wealth, and liberality of the inhabitants &c. The place being selected, and the hiring furnished with his out-fit,—he at length arrives on the spot with all the pomp and show that is requisite to maintain his dignity, as his fingers have been too long bleached in the Seminary, 'o be fit for handling the axe, or hammer, "To dig he cannot," but to beg he is not ashamed. Therefore for the first year or two he must draw upon the *Lord's Treasury* (for by that name they call the Mission fund,) for support, engaging in due time to do their utmost to refund the money, by the subscriptions of the church which they are about to *get up*.

All necessary arrangements being now made, the next thing is to raise up a church—He has learned at school how this is to be done, the process is simple. He must appoint a *day of Penance*, that is, publish a protracted or Camp-meeting, raise an excitement among the people, preach to them the doctrine which they always have loved viz: *It is of him that willeth, and of him that runneth, ect.* and tell them that, By works they shall be saved, through the use of humanly contrived means, and that of themselves; it is the gift of the Benevolent Societies &c. By all means work upon the natural passions of the people, exclude all doctrinal preaching from the place—prepare anxious seats, and submission chairs, for the stupid throng, call on all such as would prefer going to heaven, rather than being thrust down to hell, to come up to the altar. Let the managers of this machinery go around among the congregation, whisper a little to all who hold down their heads, and if necessary pat them on the shoulder, and insist on their coming immediately to the Front Seats to be prayed for, offer to exchange souls with them, if they fail to get religion, if they will comply, tell them that this is their last opportunity, and if they do not give up their hearts, to day, it will be eternally too late, and if this should fail to day, tell them the same story to-morrow. Work the machine in this way, day and night, for two or three weeks,

and let the ministers officiate as mediators for all who are satisfied to trust their salvation to their intercession, and as sure as natural causes produce natural effects, so sure this process will produce a revival, (of old principles.) One or two meetings of this sort, will in all probability furnish sufficient materials for the constitution of a new School church, without one spark of grace, or particle of Gospel.

Let such converts be constituted into a church—then run them in debt to build a fine Meeting House—spread a fine carpet on the floor, “hang a bell under the Steeple”—place an organ in the gallery if possible, and if not, a Fiddle,—let a tub, or cistern be placed in the centre of the house under the floor, with pipes to warm the water, and so remove the offence of the Cross from the ordinance of Baptism. This arrangement will secure a popular congregation,—but as the ch’ch is made up of nominal professors of religion, it will be very necessary to provide for the security of the church, a sort of bulwarks, to prevent these superficial converts going back to their former amusements, as they are destitute of the love, and of the fear of the Lord, it will devolve on the builders to secure their standing—and to this end, a Temperance Society, will in some cases prevent these disciples from being excluded for drunkenness, a Magdalene Society will serve to make and preserve them chaste, Sunday schools, Bible classes, ect. will make them sufficiently acquainted with the Scriptures, and at the same time will furnish abundance of materials for supplying the church with new members, from time to time, as they shall need.

Churches which are thus built, and thus daubed, are early taught the necessity of giving liberally of their worldly substance to carry on the work, and they are made to believe (what is in reality true,) that as soon as they stop giving, their ministers will stop preaching; and the building will come down, and it will then be said. “Where is now the daubing, where with ye have daubed it.”

Being interrupted by the arrival of the mail, we laid aside our pen for the purpose of taking a peep into the papers, with a view to make ourselves acquainted with the current news: passing many things on which we might remark; we have just cast our eye on the address of the Ministerial Conference of this State, and we have concluded to let these Babel Builders tell their own story.

HERE YOU HAVE IT.

(From the Baptist Repository.)

Address

Of the Committee of the Baptist Ministerial Conference of the State of N. Y.

“BELOVED FATHERS AND BRETHREN :

Permit us again to call your attention to the plan of benevolent operations, which has been repeatedly commended to your consideration by the “Conference in whose behalf we now address you. Its object is so to develope and combine the resources of the churches as shall best conduce to the advancement of the kingdom of Christ and the conversion of the world. The commission of the Saviour, issued more than eighteen centuries ago, imposed this great and glorious work upon his disciples. But alas! how far it is from being accomplished, at this remote period; and how slow its progress even in this favored age. The reason it advances with no greater rapidity is, that the great body of professing Christians neither feel their obligations nor perform their duty. They are “the light of the world,” but how little do they shine! Many, like opaque bodies, rather obscure, than make manifest the way of life. There is a degree of ignorance, and a spirit of lethergy, pervading a large portion of the Christian community, utterly inconsistent with their high responsibility. The man of sin is alert, infidelity active, and the sorrows of myriads who hasten after another god are multiplied, while a strange indifference, or a wicked opposition, characterizes many of the visible children of the kingdom. Nor are the watchmen in Zion innocent in this matter. They should not “sleep as do others,” but “watch in the watch tower,” mark the signs of the times, “cry aloud and spare not.” “If the trumpet give an uncertain sound, who shall prepare himself to the battle?” God has appointed a living ministry, to enlighten the minds, arouse the energies, and guide the efforts of his people. Ye ambas

sadors of Christ! do ye sufficiently direct your studies and preaching to these important ends? or do ye seek rather to please the fancy, gratify the humor, or accommodate the prejudices of your brethren? Do ye suitably explain and enforce their obligations? Do ye labor to make them feel that they "are not their own," that they "should not live unto themselves, but unto him who died for them, and rose again?" Do ye remind them of the Master's orders, "Lay not up for yourselves treasures on the earth?" Do ye solemnly "charge the rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate?" or do ye spare them, lest you should give offence, and lose a part of the scanty support now afforded you?—Remember the words of the Lord Jesus, "that whosoever shall seek to save his life shall lose it." While many of the dear ministers of Christ begin to lay this subject to heart, others, like Gallio, seem to "care for none of these things," and some are still under a cloud of ignorance and prejudice in regard to the duties of benevolence, which belongs to a darker age; and a few indulge a spirit of jealousy, detraction, & malevolence, which savours of a lower world, and a baser cause. "It is high time to awake out of sleep."—God will soon distinguish those that serve him, from those that serve him not. A tremendous conflict is at hand; the sound of battle is already heard; the powers of darkness and those of light are coming in close contact; the earth is to be shaken yet once more; the Captain of the Lord's host is girding on his armour, and summoning his troops to the field; the curse of Meroz will soon light upon those who "come not up to the help of the Lord against the mighty." Indifference in this cause is high treason against the king of Zion, who says, "he that is not for me is against me."

The crisis demands the united energies of all the friends of truth. The avowed and secret enemies of the gospel are numerous and formidable, comprising seven eighths of the population of the globe, and spreading over the whole length & breadth of the earth.—The battle field is wide, and there is a movement in every part. While a few christian heroes are boldly entering the camp of the alien, and rearing the

standard of the cross on distant pagan walls, the champions of infidelity and popery are invading the territories of Immanuel, and planting their batteries on the heights of American Judea. The onset is fearful.—Who that bears the christian name will dare to take a neutral stand? Let such hear the loud interrogatory note, "Who is on the Lord's side, who?" Brethren, who among you is willing, by cold delay, or base cowardice, to provoke the displeasure of the God of Sabaoth? Which of you would forego his palm of victory in the hour of triumph, his "deathless laurel" in the day of conquest? Who of you will live a useless life, and die a cheerless death? For what are the redeemed of the Lord detained on the earth, but to speed the chariot of salvation over the world? For what are churches formed, but to increase the effect of Christian effort, by combination? *United* strength and *systematic* action are essential in all great enterprises. The *divine* plan is a plan of *concert*. The co-operation of the Father, Son, and Spirit, is involved in the works of creation, providence and grace. The church of Christ is compared to the natural body to show the necessity of the co-operation of *all its members*, in promoting the general good. "We being many," says the Apostle, "are one bread and one body," led by one Spirit, governed by one principle, and aiming at one object. Of that body, the Baptist denomination of this country embraces more than 400,000, nearly half a million of members. What a weight of responsibility rests on us!—What an amount of moral power is committed to our trust! O let us wield it in his cause, and in his name. Then shall the wilderness and the solitary place be glad for us; the habitations of the poor will resound with the voice of thanksgiving, the great western valley will ring with the song of salvation, and millions of heathen will laud the Redeemer; the Bible will speed its way to the ends of the earth; tracts will fly as upon the wings of the wind; the "schools of the prophets" will become healthful fountains of knowledge; the missionary will publish the gospel in every land, and Sabbath schools will fill the world with the melody of infant voices.—To aid on this blessed work is a superlative privilege and a paramount duty, which belongs to every disciple of our Lord. And neither time, nor talents, nor money, is too sacred or too valuable to devote to this cause. We hesitate not to say our money is indis-

pensably requisite to the success of each of these benevolent objects. Your prayers and sympathies might be accepted, and your obligation discharged, if these alone would accomplish the work; but ten thousand prayers and tears, accompanied by sacrifices, would not demand, either on earth or in heaven, the price of one Bible, or save one penniless missionary in a foreign land from actual starvation. "Money answereth all things," and we boldly plead for it in the Master's cause; unwilling that it should be swallowed up by the vortex of covetousness, or absorbed in the whirlpool of fashionable dissipation. It of right belongs to Christ. The silver and the gold, as well as the cattle upon a thousand hills, are his. He is now calling on you to surrender them to him, that he may expend them as he did his heart's blood, for the salvation of a perishing world. And what better method can be adopted to replenish his treasury than that recommended by the conference above named? Open the book in each church, we beseech you, and put to the conscience of every member, young and old, male and female, the question, "How much owest thou my Lord?" and let the whole sum be written down. Dear fellow pastors, be mindful of your accountability to God in regard to this subject. — "If ye put the brethren in mind of these things, ye shall be good ministers of Jesus Christ, nourished up in faith and sound doctrine." Exhibit clearly and forcibly the claims of every benevolent institution, especially those already specified, and "stir up the pure minds" of the brethren "by way of remembrance." Let the influence of the example, the command, and the promise of the Saviour abide in your hearts. Pray not that the millenium may roll on, without putting "your shoulder to the wheel." How grateful should we be, that God has bestowed the honor, the pleasure, and the reward of this glorious work on us, poor sinful worms of the dust, instead of conferring it on the heaven born host. Let this consideration prompt us to be faithful in our high trust. Which act of benevolence done on earth shall we regret in heaven?—Which star in our diadem of glory shall we wish plucked out? Of what poor souls, whether from this country, or Burmah, or elsewhere, shall we wish the Judge to say to us "Inasmuch as we did it not to these, ye did it not me?" Let us rather aspire to the exalted privilege of hearing him say to each of us, "Well done thou good

and faithful servant; enter thou into the joy of thy Lord."

By order of the Conference.

E. G., one of the Committee.

N. B. It is earnestly requested by the Conference that this and the addresses of the other members of the Committee, which are to follow, may be read in all the Baptist churches in the State."

REMARKS

It will be recollected by the most of our readers we noticed in the 22d No. of our first Vol. the organization of this Ministerial Conference, and published their Constitution and resolutions with our remarks on the same—together with their project to draw all the Baptist ministers of this State, as soon as possible into their ranks, and of their resolution to tax the Baptist Churches of our State for the last year \$30,000!!! How well they have succeeded in collecting the money they have not told us, but it is certain they have not yet, with all their Signs and lying wonders and deceivableness of unrighteousness; nor by their sitting in the temple of God, shewing themselves to be gods etc.—been able to draw away all the Baptist ministers of N. Y. after their pernicious ways—It is true they have exerted a zeal worthy of a better cause, in the prosecution of their object; and have, as far as their power would admit persecuted and proscribed the "few names that are left in Sardis." They have held their ecclesiastical tribunals, have said to expel from the Baptist Denomination, such as have dared to maintain the old Baptist order and to resist their *aristocratical* dominion over the free born citizens of Zion; but notwithstanding all they have done, by flattery and by persecution; there are yet a few, of sterling worth, who "stand fast in the liberty wherewith Christ has made them free; and even in the very parts of the state which lay adjacent to the birth place of this ministerial Conference (Hamilton Theological mill) there are a number of the excellent ones of the earth, arising up, and boldly opposing the witch-crafts and abominations which the *clergy* of Baptist profession are practising.

Witness the case of brother M. Salmon, who for opposing the wicked and abominable project, recommended by this *clerical* Conference, in the bounds of Black River Association; to tax the churches \$10 on every \$1000, which was owned by their members, and other things equal-

ly gross, was by an Inquisitorial Council, composed of membres of this very Conference, published to the world through the profligate columns of their Register at Utica, as unworthy of the fellowship of the Baptist Denomination—also that he was excluded from the last church of which he had been a member, which statement has been proved by a communication from the said church to be totally false. So notwithstanding their gallows fifty cubits high, Mordecia still sitteth in the King's gate!!

The glaring language of the above address will need but few comments from us—the whole warp and woof is, of a piece, not a passage of Scripture is quoted but what is awfully perverted—and the entire address exhibits the loud cry of the two Daughters of the Horse Leech, Give! Give!

They estimate the moral responsibility of the Baptist Church, according to their members and wealth. But the sympathies and the prayers of God's people will not answer the purpose of those divines, who are so very greedy of *filthy lucre*, for they can not buy bread with prayers, and they seem to be somewhat a kin to those who say, Put me into the Priests' office that I may have bread! But what seems to cap the climax, of their blasphemy (we cannot find a more appropriate name, Mr. Stevens,) is their representing three Gods as helping each other in the work of Creation, Providence and Grace, and Jesus Christ, as calling on the churches to return to him, his silver, and gold, and cattle, that he may expend them as He did His heart's blood for the Salvation of a perishing World!!

We ask these religious jugglers, how they know that our Saviour intends to make another sacrifice for sin? and we call on them to tell us by what conveyance, we may send our gold and silver, and cattle, so as to be sure that the Lord would realize the benefit of them; we wonder if the Conference would not be willing to take charge of the cash, and cattle themselves, and free us from the responsibility?

To our Subscribers and Agents.

Those of our subscribers who have not paid up their subscriptions, are very respectfully informed that we are at this moment in great want of funds, to enable us to meet the current expenses of this publication. We flatter ourselves that our patrons are not of that class who

require to be urged for the payment of their debts, they only need, [as we apprehend] to know that we are in want, we therefore submit to their consideration this brief hint; and we shall confidently expect to hear from them very soon.

HOW TO MAKE MINISTERS.

From the Christian Watchman.

“Hamilton Literary & Theological Institution.

“There are, as we perceive from the Catalogue just published, in the Collegiate Department, 68 Students; in the Preparatory, 69; in the English Course, 24; Total, 161.”

“Faculty, Rev. Nathaniel Kendrick, D. D. Professor of Systematic and pastoral Theology, Rev. Barnas Sears, A. M. Professor of Biblical Theology, Rev. Seth S. Whitman, A. M. Professor of Hebrew and Biblical Criticism, Rev. Daniel Hascall, A. M. Professor of Sacred Rhetoric, Rev. Joel S. Bacon, A. M. Professor of Moral and Intellectual Philosophy, Rev. George W. Eaton, A. M. Professor of Mathematical and Natural Philosophy; Asahel Kendrick, A. M. Professor of Languages, Stephen W. Taylor A. M. Principal of the preparatory Department.”

“Organization.—As the regular course of instruction now embraces six years, it has been deemed expedient to divide the Institution into two departments, Collegiate and Theological, appropriating to the former the ordinary Collegiate names of classes.”

“This arrangement is adopted for the purpose simply of effecting a more thorough and efficient internal organization. A reference to the list of studies will show that it embraces a classical and scientific course equivalent to that adopted by a majority of our Colleges.”

“Besides this provision is made, as heretofore in the Preparatory Department, for such as wish to pursue here the studies requisite for admission into the Collegiate course.

“Admission.—The institution is open to young men possessing the requisite qualifications from every evangelical Christian denomination. Candidates for admission are examined in relation to their Christian experience, call to the ministry, studies &c. and are expected to present to the Faculty, letters from the churches, to which they respectively belong, furnishing testimonials of their possession of decided piety and talents, which it is believed will render them useful in the gospel ministry. While the Faculty would urge upon the churches the utmost caution in recommending young men as proper candidates for the ministry, they would also add that a full licence is not required.

“Beneficiaries.—The examination made by the Faculty has no reference to the reception of Students as beneficiaries of the Education Society. For they are to make application to the Executive Committee of that Society; and for the information of such, 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 the means of judging satisfactorily 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."

RECEIPTS.—Eld. J. Burch Mi. \$5. Elder Martin Salmon, Turin, N. Y. \$1 Samuel Beers, Monmouth, N J \$1. E. B. Hassell, Williamston, S C \$5. Lois Seely, Warwick, N. Y \$1. Elder P. Hartwell, Me. \$2. Elder Stephen Gard, Trenton, Ohio, \$5. G. Livsay, Tioga, N Y \$1. Jacob Straut, Junr. Rd. Co. N Y \$1.

Married.

On Saturday evening the 13th inst. at Middletown, by Elder Gilbert Beebe, Mr. *Jackson T. Brown*, of Newburgh, to Miss *Fanny Jane* daughter of Cornelius Shons, of the former place.

POETRY.

UNION WITH CHRIST.

'Twixt Jesus and the chosen race,
Subsists a bond of sovereign grace,
That hell, with its infernal train
Shall ne'er dissolve, or rend in twain.

This sacred bond shall never break,
Though earth should taint to her centre shake;
Rest, doubting saint, assured of this,
For God has pledged his holiness.

He swore but once, the deed was done,
'Twas settled by the great Three One;
Christ was appointed to redeem
All that the Father loved in him.

Hail sacred union, firm and strong!
How great the grace, how sweet the song!
That worms of earth should ever be
One with incarnate deity!

One in the tomb, one when he rose,
One when he triumph'd o'er his foes,
One when in heaven he took his seat,
While seraphs sung all hell's defeat.

This sacred tie forbids their fears,
For all he is, or has, is theirs;
With him their head they stand or fall,
Their life, their surety, and their all.

The sinner's peace, the day's man he,
Whose blood should set his people free;
On them his fond affections ran,
Before he drew creation's plan.

Blest be the wisdom, and the grace,
The eternal love and faithfulness,
That's in the Gospel scheme reveal'd,
And is by God the Spirit seal'd.

LIST OF AGENTS.

THE following list of Agents are duly authorized to receive Subscription, collect, receipt, and transmit to the Editor all monies which may be due to the SIGNS OF THE TIMES, viz:—

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GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

FAIRFAX COURT HOUSE, VA. SEPT. 5, 1834.

BROTHER BEEBE:—The following is in substance, and with little variation, in form, a Circular which I had prepared for the Columbia Association, and which, was not properly rejected, but was withdrawn by me, on account of a disagreement between me and the Committee to whom it was referred, on some important points contained in the Letter,—I preferring this course, to insisting on its adoption, contrary to the judgment of a part of the Committee, and especially as I had another ready in case this should be objected to. I now send it you for publication, because the objections made to it, have not convinced me of the incorrectness of my positions; nor has the apparent indifference of some others to the subject rendered it in my estimation, any less important, that it should be laid before churches of the Old School stamp, and that they should examine it, and act upon it, if it appears to be according to the *mind of Christ*.

The subject embraced in the Circular, and that to which I now wish to call the attention of your readers, is, *The external relation of visible churches, and members, one to another, embracing their united, and distinct relations and privileges.*

I. Of Churches.—What is a church? The term church is frequently used in Scripture to denote the whole body of Christ

as it exists in heaven and on earth, being the *Bride the Lamb's wife*; *the fulness of him that filleth all in all*. See Eph. i, 22, 23; Heb. xii, 23, and Rev. xxi, 9. But it is again used to denote particular branches of the Zion of God. As the church or kingdom of Christ does not exist visibly in the world, but as it is manifested in these distinct organized branches, it is in reference to these branches the term church is used in the New Testament, when used with reference to the visible kingdom of Christ. What then is a *visible church* in the New Testament use of the term? I answer, that from the following Scriptures it appears to be a body or collection of *baptized believers*, who having given *their own selves unto the Lord, and unto us* (says the Apostle,) *by the will of God*, regularly assemble together in one place, to attend to the ministration of the word and other ordinances, and to administer the discipline and other appointments of Christ's house. See in the order here marked the following texts, Acts ii, 41; 2 Cor. viii, 5; 1 Cor. xi, 18—33, and xiv, 23—40; 1 Cor. v, 4—12, and xvi, 1—3. Thus we read of the *church of God which is at Corinth*. (1 Cor. i, 2) of the *churches of Galatia*, (1 Cor. xvi, 1) of the church in the house of Priscilla and Aquila at Rome, (Rom. xvi, 5,) of the church in the house of Philemon, Phil. vs. 2, ect.

I will now notice the relation the term *independent* bears to the churches of Christ, or in what senses they are and are not independent, according to the Scriptural account of them. This term when used in relation to churches, has been often misun-

derstood, and often abused, by adapting the meaning of the term to its usage in a political sense. Hence too great a conformity to the spirit and governments of the world has been introduced. The first enquiry therefore will be as to wherein they are not independent.

First. They are not independent as to the form of their government. By the appointment of God, the government of the churches is a *pure monarchy*. Christ is King in Zion, "Yet have I set my king upon my holy hill of Zion," Psal. ii, 6.—Says Christ, "I will declare the decree," (Psal. ii, 7) and says the Father, "This is my beloved Son, in whom I am well pleased, Hear ye him." Math. xvii, 5. Again, "For he must reign till he put all enemies under his feet," 1 Cor. xv, 25.

Second. They do not exist as independent interests or kingdoms. The true ch'hs. of Christ, will be recognized as having an *identity of interest* as being branches of the *same body* and parts of the *same kingdom*. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, through all, and in you all," Eph. iv, 4—6. Where a unity of this kind is not, there fellowship cannot exist, whatever pretensions may be made. Hence, third. The churches of Christ are not independent of relations and obligations, one toward the other. They are bound to *keep the unity of the Spirit in the bonds of peace*; to have a fellow-feeling one for the other, remembering that *if one member suffer all the members suffer with it, or if one member be honored, all the members rejoice with it*.—Hence also their obligations to administer to the necessities and help one of another, as the church at Jerusalem sent unto Samaria, Peter and John, when they heard that the Samaritans had received the word of God, Acts viii, 14; and sent *chosen men of their own company*, Judas surnamed

Barsabas, and Silas to Antioch, to assist in restoring peace to that church; (Acts xv, 22;) and as the churches of Macedonia, Achaia, and Galatia sent contributions to the poor Saints which were at Jerusalem. See Rom. xv, 26, and 1 Cor. xvi, 1.

The next enquiry is, wherein the churches are severally independent.

First. They are independent of the governments of this world. Christ's kingdom being not of this world; churches lose their distinguishing characteristics as churches of Christ when they became blended with the governments of the world, or when they submit to be controlled in matters of religion, or assume to control the governments, or when they rely on them for support.

Second. Each church is an independent tribunal for administering the laws of Christ, judging for herself of the qualifications of her members &c. and exercising according to her own judgment the discipline of Christ's house.

Third. Each church is independent of others, in its right to believe and practice according to its understanding of the word of God. To its *own Master it stands or falls*. This independency is reciprocal: as no church has a right to compel others to believe and practice as she does, so neither has one a right to require others to fellowship her faith and practice.

The only bond by which churches are properly united together is that of love; love to Christ, to his cause to his people as they bear his image and submit to his government. Hence *Articles of Faith* when received and used in any other light than as a voluntary expression of our views of doctrine and practice, and as an illustration of our mutual agreement in these things, are contrary to the genius of the gospel.

I pass to notice Associations.—It is generally supposed that there is no Scriptural authority for Associations. With this

idea I fully agree, so far as Associations have assumed to be distinct bodies, by being incorporated, by holding property and the like, or wherein they have claimed or exercised an authority either legislative or administrative over the churches; or when in forming these Associations the churches have entered into compacts, by which they have in any way sacrificed their independent rights, or have bound themselves to hold or to fellowship any doctrine, to observe or tolerate any practice, whether convinced or not of its Scriptural authority. In all these cases Associations are certainly contrary to the word of God; because that reveals Christ as the only King and Law-giver in Zion, specifies the particular organization of Gospel churches, & knows no other religious bodies, because, by it, is appointed in the churches individually the particular offices and order for administering the laws of Christ, and to the churches separately is assigned all the judicial authority of the kingdom short of the Judgment Seat of Christ, all of which I presume will be admitted without reference being given here to the particular texts in point. In fact it must be manifest to the Scripturalist that Christ will have his people acknowledge no head and lord but himself.

Some may be ready to ask, What is there then in Associations to which I do not object?—I do not object to churches keeping up a correspondence one with another, where they are so united in faith and order as to render such correspondence harmonious, and conducive to an increase of fellowship and love. Whoever attentively reads the New Testament will be convinced that such social intercourse was kept up among the primitive churches not only through the Apostles passing from church to church, and in some instances to see how they did (Acts xv, 36) and in their making reports ect., but also by special messengers being sent from one church to

another.—See Acts xi, 22—27—30; Acts xv, 22,—27. We read of some that they were the *Messengers of the churches and the glory of Christ*. 2 Cor. viii, 23. We also read of Letters being sent, as from the church at Jerusalem to the church at Antioch. (Acts xv, 22, 23) and of the Epistle from Laodicea; (Col. iv, 16) and of letters of commendation, which necessarily imply a social intercourse of the churches. And even the Apostolic Epistles were to the churches mediums of sending and receiving salutation.—See Rom. xvi, 1, 2—5 and 16; and 1 Cor. xvi, 19; and 1 Peter v, 12. But whilst we thus have clear Scriptural authority for an intercourse being kept up among the churches of Christ, there is no particular order for carrying on this correspondence laid down in the New Testament, the manner and frequency of corresponding, appear to be left as indifferent circumstances. The churches are therefore at liberty to consult their convenience in these things, so that they do not infringe upon or neglect the order laid down. The present mode of keeping up a correspondence by the associating of churches together for that purpose, and which undoubtedly grew out of the state of things introduced by the Reformation, when there became a great intermixture of churches of different faiths and practices, is perhaps as good a mode as can be adopted under existing circumstances, provided they be so guarded as to prevent an infringement of the liberty of the churches, and an introduction of occasions for contention, by the attempt to blend in the same connexion churches of different sentiments and practices*.

*NOTE :—The order of the day is union. In this union men seek to blend the most discordant sentiments and practices. This mingling of every thing together, is attempted to be justified by the inculcations of love to the brethren, so frequent in the New Testament. But the spirit and conduct of too many, go to prove that it is love to numbers rather than love to brethren which influences them to plead for this union.

The difference of circumstances connected with the profession of religion at this day and in the apostolic age is not duly considered. In the former age, we find a general union of correspondence because of a union in fellowship arising from a oneness in hope, in doctrine, in order. We read of them at one time, all *continuing steadfast in the Apostles' doctrine*, again as being *of one heart and one soul*. Of all the churches of which we read in the New Testament, we may confidently assert that they had *One Lord, one faith, one baptism*, and of course *one order*. They were all planted and things set in order among them by the Apostles, or under their immediate direction. The disciples in those days all appeared as brethren of the same family, and of course all loved as brethren. We find some disorders and some errors creeping into a few of the churches, but we find those churches sharply reprov'd for suffering those things among them. There was then but the one contending or opposing interest under the form of the christian religion, and that was expressly declared by the Apostles to be Anti-christ; the churches were therefore cautioned against it. And those ministers which came bringing *another gospel*, that is who added to the proclamation of salvation, rites and obligations, as is evident in the case of the Galatian churches, were to be held *accursed*, that is as separated from the fellowship and privileges of the churches.—And we find them characterised as glorying in their superiority &c.—and denounced as *deceitful workers and ministers of Satan* transforming themselves as ministers of righteousness. Hence they could not have been received and loved as brethren by those who loved our Lord Jesus Christ.—But now, we have *both Beasts and their Image* in full vigour among us, all claiming to belong to the kingdom of Christ. We have every grade of *transformation* as the *ministers of righteousness*, from the grossly immoral up to the man of upright walk; from those who in doctrine deny the redemption of the Son and the regenerating operations of the Holy Ghost, up to those who profess to hold to both, but at the same time represent them as inefficacious, or uncertain; and from those who bewildered with Judsonism, hold to the efficacious redemption of souls from hell with golden necklaces and such *corruptible things* on to those who discard these strong imitations of pope-

ry, but who still think, some room may be obtained for glorying by adding Bible Societies, Sunday schools, or the moderate operations of a humanly systematized mission, to the order laid down by Christ in the New Testament. And all these are claiming to be fellowshipped as br'n; & even some brethren are imitating their corruptions. An important enquiry seems to present itself; it is, whether the prevelancy of Anti-christ has so changed the order of things, that it is the ministers of righteousness now who are transforming themselves as the ministers of Satan, and therefore to be held *blessed*; or whether remembering that as formerly, so now the ministers of Satan, are *deceitful workers*, and that therefore we still ought to hold those who are seeking *occasions to glory*, are glorying in the *flesh, glorying in appearance* &c. as separated from the fellowship of the saints; and to receive as ministers of Christ, those only who *Honor Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words*, in their ministry, as was foretold should be the case in the gospel *rest or Sabbath*. See Isa. LViii, 13. Without deciding on the above enquiry, I will say that to me it appears very inconsistent in a church, to reject those who came to her bringing *another gospel*, to cut off those that trouble her *by perverting the Gospel of Christ*, and to exclude heretical, disorderly and corrupt persons, and at the same time to hold correspondence with other churches as churches of Christ, which sanction and encourage all these departures from the gospel of Christ.—I know that in the present smoke, every thing is thrown into confusion, *darkness is put for light, and light for darkness*, and that many of the children of God have been bewitched and have their heads turned round; and I know that it is important to try to *pull them out of the fire*.—But the enquiry is, what course shall we pursue to extricate ourselves and others from this mass of confusion.

One course is to contend for the superiority in the Associations, and having that, to separate from us those that appear obstinately bent on their corruptions. But this at once lays the foundation for a party contest, and numbers will be likely from various circumstances to be connected with the side to which they do not belong. Hence the object which ought to be aimed at, *viz* : the *separating of the precious from the*

vile, will be more or less frustrated. Besides it is too much like contending for the particular Association in its name, formation &c. which involves too much of the appearance of the spirit of the world. There are some exceptions to this general view. Another course is to try to get along quietly without bringing up any thing that may be a ground of contention—leaving every one to hold his own sentiments and to pursue his own plans, so long as he gives a general assent to the principles of the constitution, and in the mean time the churches in their letters, and the preachers in their preaching, manifesting an entire discordancy of views;—but still crying out for peace.—But rest assured that the time of apparent peace is the time for the *deceitful workers*, the *ministers of Satan*, to *underwork*; and that the prophecy of Daniel concerning the *mystery of iniquity* will be found true in this case, viz: that they, *By peace shall destroy many*, Dan. viii, 25. There is no exception to this, where the false preachers are. The third course is, for those churches which are grieved at the corruptions around them, to exercise their liberty in withdrawing from all gospel correspondence with corrupt churches, and with Associations with which such churches are connected.—And to make this withdrawal in the spirit of meekness, and as far as they can peaceably and orderly. And having done this, as they have opportunity let them keep up a correspondence, regular or occasional, and as extensively as they can, with such churches and such only as stand on *Scriptural ground*. All this can be done without declaring non-fellowship with others; otherwise than with what we believe corrupt in doctrine, order, or practice, and of course with all such individuals as, advocate and seek to advance such corruptions. This is the course to which for years I have believed that those churches which *hold to the Scriptures as the only Rule* of their faith and practice would ultimately have to resort, excepting in some few instances where the Associations have still stood on old ground.—And I care not how soon I see it adopted.

I now come to the second general point of enquiry, viz: The visible relation of members one to another. The associating of believers together in church relation and form, is evidently of Divine appointment,

as showed in the consideration of a Gospel church. Those who were baptized at the time of Pentecost, were said to be added to the church, or to the Disciples, Acts ii, 41; and in verse 47 it is said "The Lord added to the church daily, such as should be saved." In another instance they are said to be *added to the Lord* Acts v, 14, and xi, 24. From these several passages it is evident that the established order was, that the believers on being baptized should be added to, or join the disciples in the same place, in church relation. As the Apostle says of the Macedonian brethren, that it was *by the will of God that they gave their own selves unto the Lord and unto us*. That is, in the first planting of those churches, the baptized disciples gave themselves unto the Apostle and the accompanying disciples, to walk in gospel relation.

But the particular enquiry we would institute, is whether individuals having once been added to a church, continued in all instances, except in cases of exclusion, during their lives to be recognized as members of that particular church, or whether in certain cases their membership was not removed from one church to another, and if so, how this transfer of membership was made, whether by the church, or by the individual.

In some instances when disciples had for some time, been absent from the church, which they had joined, and been too with other disciples in another place, they were still considered as belonging to the same church. Paul in writing to the Collossian church, speaks of Onesimus who had been with him at Rome but was now returning, and of Epaphras, who was still continuing with him, and says of each of them, *Who is one of you*, thus acknowledging them as yet belonging to that church Col. iv, 9—12. The probability is that neither of them had considered their settled residence as removed. These texts show that a

special relation was considered to exist between the individual and the church, with which he had become connected. But I think it also quite manifest, that in other cases, there was a removal of membership, from one church to another. We find at one time, Priscilla and Aquila spoken of as having a church in their house at Rome, (Rom. xvi. 5.) I should of course suppose it reasonable to infer that they were members of it;—at another time as having a church in their house at the place from whence Paul wrote his First Epistle to the Corinthians, 1 Cor. xvi. 19. A little comparison of this Epistle with those Epistles he wrote when in bonds at Rome, will convince, I think, any one, that it was not written from Rome. In the several Epistles written from Rome, he speaks in one way or other of his bonds,—See Eph. iii. 1; Phil. i. 13; Col. iv. 10.—See 1 Cor. Chapter ix, as illustrative that he wrote that Epistle not in bonds, and of course not at Rome. I think, from Chap. xvi. 8, and also 19, first clause that he wrote this Epistle from Ephesus. Certainly not from Philippi, as the added clause to the Epistle, says, for he speaks of passing through Macedonia as a future event, xvi. 5. Now if Priscilla and Aquila were successively members of each of these churches there was a transfer of membership in their case.

Again Paul mentions Epenetus, among the saints at Jerusalem, as being the *first fruits of Achaia unto Christ*, (Rom. xvi. 5) and by comparing this with 1 Cor. xvi. 15, Epenetus must have been of the household of Stephanas, and therefore have been baptized by Paul at Corinth; 1 Cor. i. 16.*

Indeed it appears to me as the most probable conclusion that all the individuals mentioned in this 16th Chap. of his Epistle to the Romans, as being among the saints there, had been known to him as saints in

* I have added some additional texts and remarks to the two above cases, to meet certain objections made to the clearness of this testimony in the case.

other places, as he had not at that time been at Rome (See Chap. i. 10—15,) of course their membership, had been removed. Other proofs of this point will be noticed under the following enquiry.

The next enquiry is, How was this transfer of membership made?—There is not an example or an intimation, in the New Testament of the transfer having been made by the church, as at this day among us.—We read of *letters of commendation* but not of dismissal. Paul commends Phebe, a member of the church at Cenchrea, to the brotherly attention of the saints at Rome, Rom. xvi. 1, 2. The brethren at Ephesus wrote to the disciples in Achaia *exhorting them to receive Apollos*. Acts, xviii. 27. Paul speaks of letters of commendation, as though they were common; but he needed them not. See 2 Cor. iii. 1. The conclusion is, that the transfer of membership must have been made in those several cases above noticed by the individuals themselves.—There are, at any rate, instances in which it is manifest that no letters of dismissal were had in the transfer of membership. Saul was evidently first connected with the church at Damascus. From them he went out preaching the gospel in Arabia and thither returned and continued some time before he went up to Jerusalem. See Gal. i. 17, 18, and Acts ix. 19—24. *When he was come to Jerusalem he assayed to join himself to the disciples, but they were afraid of him, and believed not that he was a disciple; but Barnabas took him and brought him unto the Apostles, and declared unto them how he had seen the Lord, &c.* Acts ix. 26—29.†

† Is it not manifest that if Paul had even a letter of commendation from the church at Damascus this difficulty would have been prevented. It is objected, that although it is said HE ASSAYED TO JOIN HIMSELF TO THEM, that it was not probable he intended uniting with that church on account of his short stay in Jerusalem: to this I answer the term JOIN HIMSELF TO THEM, is as explicit to convey the idea of becoming one with them as could be used. Besides it was not Paul's wish or intention to make so short a stay. See Acts xxii. 17—22.

Again Barnabas was a member of the church at Jerusalem, (Acts iv, 36, 37) and he was sent forth by that church on a particular occasion *that he should go as far as Antioch*, Acts xi, 22. There was certainly nothing in this like a letter of dismission from that church, yet when *he was come and had seen the grace of God, ect.* he it seems concluded on continuing there and went to *Tarsus, to seek Saul ; and when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church ect.* Acts xi, 25, 26. The next we read of them is that they were sent as Messengers from the church at Antioch to Jerusalem, Acts xi, 30 ; xii, 25. And in Acts xiii, 1, 2. We read of certain prophets and teachers being *in the church that was at Antioch*, among whom was Barnabas and Saul, whom the Holy Ghost directed the others to *separate for the work whereunto he had called them.* Here we find these brethren both acknowledged by the Holy Ghost as being *in the church that was at Antioch* ; and this without any act of the church at Jerusalem by which their membership was transferred to this church. Indeed every circumstance goes to show that the transfer was made by themselves. Hence Scriptural example evidently places the right of a transfer of membership in the individuals themselves. But there is at the same time plain example for brethren taking with them, when travelling to a distance, whether for removal or otherwise, letters of *commendation*, and which they would do well to imitate.

In applying the result of these enquiries to the present state of things among us, & among the Baptists as a denomination, I infer that it is the right of any member, [as the right of transfer is in himself, if Paul and Barnabas were proper examples,] not only when a removal of his residence, but also when a due regard to what he believes to be the truth, order or purity of the gos-

pel requires it, to withdraw his membership from the one church and to *essay to join himself to another.* The inference of course naturally arises, that where an individual has removed from one church whether locally, or in fellowship on account of the corruption or disorder of that church, or even if he has been excluded from it because he could not have fellowship for what he believed corrupt, it is the right of another church, having, in the exercise of their own independent right of judgment, fellowship with this person, and with his walk to receive him into membership with them.

For an illustration of the correctness of this inference let us suppose a case or two in point. Suppose a certain preacher has been indulging in either of the couplets of vices mentioned, Rom. xiii, 13 ; say, *In chambring and wantonness* ; that regardless of the honor of the cause or the feelings of his brethren, he shows a determination to persevere in his disorderly course ; that a majority of the members of the churches to which he preaches, [a case hardly supposable, were there not too manifest a case before us,] justifies and supports him in this course, assigning as a reason that he had not been proved guilty of *adultery*, [by the by, they might as well support him in *envying and strife* because he had not committed *murder*,] and suppose that other members of these churches are so hurt at his conduct that they can neither fellowship him nor the churches in sustaining him. They cannot obtain letters ; to ask them, would insure their exclusion. Is there therefore no redress for these persons? Must these sheep remain as outcasts from the folds of Christ, because the churches of which they were members are of the same denomination, or have stood in the same Associate connexion with that with which they could cordially unite?—Do not the Scriptures say, upon this point that, *Whether one member suffer all the members*

suffer with it? Is it not so? if one individual member of Christ's body suffer for his steadfast adherence to the truth or purity of the gospel, will not all the members, all the churches which duly regard the honor of Christ's cause feel for him? And can it be supposed that the Holy Ghost, by the *order* he has revealed for the government of the churches, has wholly precluded them from the privilege of manifesting this fellow-feeling?—But if the Scriptures placed the right of a transfer of membership in the churches then there could be no relief for these persons unless the Scriptural rule is laid aside. For, if honest persons, they cannot go back to their church and profess fellowship, for that which they believe to be corrupt, nor make concessions for not having fellowship for it. They must therefore in the above supposed case be left at the mercy of those disorderly churches.* Or if the Scriptures allowed of churches giving up their independent right of judgment, and of binding themselves by associate rules to abide by the acts of other churches with which they may be connected, whether those be Scriptural or unscriptural, then the case of these oppressed persons would be hopeless. But we have showed this not to be the case; that the right of a transfer of membership is in the individual himself; that each gospel church has deposited, by the Great Head of Zion, in its own body, the right of judging, and the obligation to exercise this according to the word of God, whether in relation to doctrine, to practice, to discipline, or to the receiving of members; and that each church is required to judge and act for itself, as accountable only to Christ, but with a due regard to the peace and uni-

* Certain advocates for the right of transfer of membership being in the church, say that in extraordinary cases they would depart from the regular rule. But this will not answer for a consistent Old School Baptist, for with such, it is not admissible that there is any extraordinary or unprovided for, case, relative to the government of the church, with the Holy Ghost.

ty of the whole recognized body of Christ.

(To be Continued)

S. TROTT.

FOR THE SIGNS OF THE TIMES.

UPPERVILLE, FAUQUIER COUNTY, VIRGINIA,

APRIL 8, 1834.

BROTHER BEEBE:—Having seen in the "Herald," of Feb'y. 7th, 1834. Elder W. F. Broadus' answer to a reply made to him by the Upperville Baptist church, and published in the "Signs of the Times," Dec'r. 25, 1833, and the church being fully satisfied of the correctness of her narrative respecting his conduct towards her, will not retract one sentence, nor will she, I believe, [although he says he has been misrepresented & persecuted,] notice, or trouble your readers with him any further.

But as an individual apart from the church, I feel it a duty I owe to myself and my friends at a distance, and to all others who may feel an interest in the matter; to notice him once more, as I was informed from good authority previous to his answer that he said he intended to give me a *single shot!* which it seems, was his only prospect, or hope to sustain himself by my death, which I will notice in a proper place.

In reference to the charges made by the church against him, he says, "1st. That even some of my warmest friends have been driven from me, because they could not sustain a man who would so wantonly trample upon the rights and privileges of Upperville church."

Objection first. I say those friends who have been driven away for you appear not to be, mere party men, but honest men, in pursuit of truth: and as soon as they were convinced, they gladly embraced it, and forsook the errors of their ways, as they were not disposed to bolster up the arms, of him whom they believed had deceived them.

Second. He then adds, "I do not wonder that they should discountenance such conduct as I am reported to be guilty of."

Second objection. Here he seems to have some sense of propriety and if he has any wavering friends on this subject, who wish to be honestly informed, for conscience sake, I refer them to the reply of the Upperville church to him. See Signs as above.

Third. He says, "The first or second time I preached there, [at Upperville] I was at the house of Peter C. Rust, the clerk of the church, and found him entirely friendly expressing his gratification that I had determined to preach for them once a month, observing that he thought every church ought to have preaching if possible oftener than monthly."

Third objection. W. F. Broadus was at my house, and I did treat him friendly and this is the only correct statement he has made in the paragraph, for I never had heard by him, or any other person at that time, that he intended to preach there monthly, and the first intimation that I, or any of the church had of it, (so far as I know) was, at our June meeting, at which time the church took up the subject and objected to his intended course,—See Signs as above.

Fourth. He says, "At the June meeting, if I mistake not, I was informed by a friend that the church at her last meeting for business had expressed some disapprobation of my preaching there statedly, immediately I began to meditate a retreat, as I did not wish to make a disturbance."

Fourth objection. This paragraph, is a premeditated misrepresentation, on which he hopes to support his next assertion; for he said he "would preach there one year let the consequence be what it may!"

Fifth. "But before I had determined what course to take, (*Mark!* here he gives the intended *single shot*, on which he rests his all,) Peter C. Rust, took me ASIDE. and enquired whether I had heard any thing of the proceedings of these last ch'h

meetings, to which I replied that I had heard nothing definite."

Fifth objection. But how is he to sustain himself? By representing me, as taking him ASIDE, where there was no eye to see, no ear to hear, nor tongue to tell, and on the above he cherished a flattering hope that his *cloth* would protect him from the censure of falsehood, and should I presume to deny it, censure would fall upon me, and the culprit go free,—but the current of public censure has already ran too high, and too strong for his cloth to shield him. But [boasting aside,] I should blush, if I feared to put my word in an opposite scale with his, where we are well known,—I therefore do deny in the most positive terms, fearless of contradiction by any person, who would scorn to lie, that Wm. F. Broadus and myself have not exchanged one word ASIDE either directly or indirectly, public, or private, at any place or time, on such a subject as he names in the fifth section.

Sixth. He again represents me as saying that, "They [the church] were unwilling for me to preach there, as a second stated preacher, because they feared it might excite jealousy in Elder Gilmore, their pastor, and that no objection existed to my preaching there occasionally, and he believed the church generally would be gratified to hear me frequently; I replied, *pleasantly*, that, we could get round Elder Gilmore's apprehensions, by making the appointments irregularly, and sometimes on my way to, and at other times on my return from Bethel, so that without preaching there statedly I might manage to preach once in every month."

Sixth objection. Can Wm. F. Broadus conceive that the church at Upperville is so degraded and lacking in judgment as to suffer herself to be governed by her pastor, for fear of exciting jealousy in his mind, that they will submit to any thing, and like young birds open their mouths and receive any filth that he may cram in. No, the

church at Upperville is too independent, as he (Broadus) well knows, by experience, and to his disappointment, and their pastor possessing the same principles and independence of mind, with a proper sense of his duty, towards his charge, can not, and will not, and has not stooped so low, as to make the attempt—notwithstanding the success of some by pursuing such a course at some places, but who have been taught better at Upperville; and he should profit by it. W. F. Broadus knows I voted against him in June 1831, and he says in section fifth, I took him *ASIDE* and told him I had no objection to his preaching; he knows my name was to a letter he received, objecting to his doctrine; and he knows I told him to his face, at our Jan'y. meeting 1832, I did not believe his doctrine.

And thus he would represent a double handed game practised by me, a traitor to my church, and intriguer, and a deceptious, abominable deceiver; some times telling the church by my vote, I will support her, and at other times telling him I have no objection to him,—all this he pretends to know, and "*as birds of a feather flock together,*" I am the very character he has selected to aid him, where shuffling, deception, and intrigue must be resorted to, for the purpose of deceiving Elder Gilmore, and the church, by scattering his appointments, so as to preach once a month without seeming to do so. Reader, what think ye of it? I know the list is black, and ask you to suspend judgment, until I pursue him a little farther. He says, I took him *ASIDE*, he knows I cannot prove a negative, therefore he considers himself safe, but as our interview, was a confidential private one, (as he says) he if a Gentleman, ought not to have exposed me in the public print, to the world and church—for if I had resembled as he describes me to have done, I could not approach any man, having knowledge of the fact. But what was his opinion of me more than two years after, at the

Happy Creek Association, August 1823, where he spake of me in a public company in these words, he says, I was a man of as great integrity, and firmness in sentiment as any he knew? Elder Joseph Baker is my author, who was present and heard it, & said to me he was surprised to hear him speak in such high terms of me. I ask again reader, what think ye of it? If this be true, the former charges cannot, if the former be true, the present cannot, therefore you must agree with me, that one or the other is a false representation of my character.

But I will here produce testimony that he himself, has established my course as a correct one, and until he proves that this, *ASIDE*, private interview did take place between him and me on the subject he describes, is true, he must I think in the judgment of every correct man, either friend or foe, stand convicted of the baseness of the charge against me, by which he hoped to sink me, and sustain himself and his conduct toward the Upperville church before the public.

But I will notice him still farther, that the public may determine for themselves, whether honesty or deception, has governed his course towards me and the church or not. He acknowledges a friend told him that the church expressed her dissatisfaction of his course towards her, and you see, what a powerful effect it had on his tender feelings; for he says, "Immediately I began to meditate a retreat! as I did not wish to make a disturbance." Well, why did he not put it in force?" "Because (he says,) Peter C. Rust, *aside*, gave him to understand that he and the church would be gratified to hear him, but, his friend told him, that the church was dissatisfied, and why did he believe me apart, from the church and his friend, without any authority from her, or him, especially as he was so fearful of making a disturbance, and yet continued to make his appointments, which

he well knew would realize his *pretended* fears? and how will he answer for this, so as to satisfy those to whom he has made his appeal? It seems he would have them believe, that all his misconduct towards the church, has been my fault, [as he says] I told him that I, and the church, would be gratified to hear him frequently, and it also seems that he considered my opinion a sufficient warrant for his course, I must therefore have stood in his estimation not only high in the church, but above the church; as he understood by his friend, that the church did object, as though he heard it from only one friend, but there were many that told him the church had expressed her dissatisfaction to his course, by her vote.

The fact is, and he and I. only can know it, that such conversation never did take place between him and me, and of the two evils he preferred that I, as an individual should know his real character, rather than let his conduct come to the light, which he well knew would sink him in the estimation of every correct man, no matter how firm a friend.

And I think I can satisfy any man that will be convinced, when facts are put in his hands, that he did pursue his own inclination, and was not supported by me, [as he has said] from his meditated retreat. See Signs of the Times, Vol. 2. No. 2. Dec. 25, 1833, to which I hope the reader will refer, that he may see for himself, and not believe or disbelieve because I say so. How expert he is in shuffling and twisting, sometimes one way to justify his deception, and sometimes another, to make it appear that he was honest in his pretensions. The reader will remember that he had so much confidence in me when I told him (as he says) that I and the church would be pleased to hear him; that he could not put his contemplated retreat in execution, nor believe his friend.

I will now try to show the reader how

much influence I have with him, where it is not agreeable to the course he intends to go. There is a letter dated the 19th Nov. 1831, [See Signs, as above] and signed by four members of the church, three of whom are Deacons, making certain objections to, and requests of him, but he disregarded them as they were clothed with no authority from the church; I here ask, why he did not desist troubling the church at the request of the four when they told him in that letter the church had voted that he was not to preach there stately, but would take my word where [he says I told him] the church would be gratified to hear him sooner than the four? could it be because he had more confidence in me than the four? No, it seems this could not have been his reason; Why? Because I was one of the four that signed the letter.

So the reader will see that it was his own inclination that governed his course, and not the advice of one, or four, with the vote of the church, added to the four, that did check his course until more prompt means were resorted to. I will leave the reader to draw his own conclusions.

PETER C. RUST.

BEWARE!

For wicked man must still be watch'd,
Lest secret mischief in his heart be hatch'd
When smooth he speaks, and with a smile
as fair
As new blown flowers, exhilarating fragrant
air;
Man's double tongue
Can flatter, or can bowl,
When prompted by a black corrupted soul.
SOLO.

P. S.—This paragraph I had overlooked, you will please insert it in a proper place if such a place can be found.

He says, "During the interview with the church, (in reference to the communication he had with her, while in church business, Jan'y. 1832.) Mr. Urial Glasscock, in his own *behalf* mentioned several erroneous statements, he had heard me advance" etc.

Objection. Brother Glasscock, did ex-

press with his own mouth in behalf of the church, and not for himself alone; but hers, and his objection to the doctrine he had advanced; or is it a fact that one member cannot speak the mind of the church; if so, then every member must arise at the same time, and the same words must be expressed by all as with one mouth, and with one breath before it can be the mind of the church.

But the Apostle says, Let one speak at a time, and the others keep silent. But Mr. Broadus is so much in the habit of creating confusion in churches that it seems he would prefer that all should speak at one time, and none listen, sooner than one to speak and all hear; but this is not our mode of doing business, and this is the way he tries to get himself out of all his improper conduct, by misrepresentations.*

P. C. RUST.

* This communication was duly received by us, for publication, about the last of April, but was crowded out by other matter, as we conceived of more general interest to our readers; as we supposed that the character of W. F. Broadus, had been sufficiently developed to convince the saints, that he was unworthy of their confidence, or fellowship, and as we had no disposition to either stain our pages with his name, or his name with an exposition of his conduct any farther than what would be actually necessary, to counteract his wicked influence, and put our churches on their guard by a seasonable watchword: Farther than this, we were, and are, opposed to carrying the subject. But as we have promised in our 14th No. to attend to this communication, and as our correspondent holds us to our promise, and as Broadus has been heard against him, and the Upperville church, through the "Religious Herald," and as it is but justice to publish the reply; we at this very late hour give the communication an insertion, and again express our determination, except some very extraordinary case should require it, to trouble our readers with no more on the subject of William F. Broadus.—Ed.

To our Subscribers and Agents.

Those of our subscribers who have not paid up their subscriptions, are very respectfully informed that we are at this moment in great want of funds, to enable us to meet the current expenses of this publication. We flatter ourselves that our patrons are not of that class who require to be urged for the payment of their debts

they only need, (as we apprehend) to know that we are in want, we therefore submit to their consideration this brief hint; and we shall confidently expect to hear from them very soon.

SIGNS OF THE TIMES.

NEW VERNON Wednesday Oct. 6.

The Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

HOME MISSIONS.

(From the Baptist Repository.)

"Of all the objects which can be presented to the Christian community, none is more urgent, or more worthy of their regard and liberality, or demand more wrestling in prayer, or greater sacrifices, than those of our Home Mission Society."

"This institution dispenses her charities to our neighbors, friends and countrymen. She offers life and pardon, through a crucified Redeemer, to the destitute of our own land, to the perishing of our own nation.—She holds up the lamp of divine truth to enlighten the eyes, and its holy influence to purify the hearts of the citizens of a Republic, whose perpetuity under God depends upon the intelligence and morality of its individual members. With a benign and heavenly step she marches through the western wilderness giving bread to the hungry, strength to the weak, knowledge to the ignorant, and life to the dead; laying broad and deep a permanent foundation for the prosperity and happiness of the American people; and through grace divine, for the eternal salvation of thousands.

"From the claims of Burmah and other nations of the East we would not detract; rather would we augment the resources of Foreign Missions.

"We feel for the deluded worshippers of Guadama, and our prayers and alms have long been enlisted in their favor. We weep for the millions of Asia who are without God, and dropping daily into the grave of eternal misery. But whilst we feel and weep, pray and give to rescue them from their danger, we cannot forget that thousands of our fellow-citizens, speaking our own language, members of the same community with ourselves, and at all times accessible, are also every day falling one by one, into the same awful pit of interminable wretchedness, without a messenger of mercy to warn them of their danger, or proclaim deliverance through the Great Redeemer. We admire the sentiment of the man who exclaimed—"The earth is my coun-

try, and every boldest man, my neighbor": but we remember the God of nature has deeply implanted in the human breast love of country, home, and kindred: and the God of grace directed his disciples, when he commanded them to teach all nations to *begin at Jerusalem*. The sympathies of our nature, and this injunction of the Lord and Saviour, alike urge American Christians to supply the destitute of their own country. But these are by no means the only peculiar claims of the Home Mission. They are numerous, urgent and powerful; but to the following consideration only would we direct the attention of your readers, viz: Upon the present support of the Home Mission will greatly depend the future enlargement of Foreign Missions.

"The fuel to feed the heavenly flame kindled here and there in distant lands, must principally be grown in these United States. Here must be reared the men to supply the places vacated by missionaries prematurely cut off by disease or violence. Feeble stations must be reinforced by large accessions; printing presses and printers must be greatly multiplied; numerous tribes & nations yet unknown, are destitute of a knowledge of the living God, must be supplied with the written and preached word of life. Thousands of men and millions of money soon be sent abroad, because the Lord has given the command to his people "to preach the gospel to every creature." But how may we rationally expect God to provide the necessary men and means? Surely not by the people sowing sparingly, but most bountifully, in the field in which they are to be produced. Not by their neglecting the fountain from which sustenance and succour are to flow; but by its speedy enlargement, and by reasonable and liberal supplies.

"And where may we reasonably expect greater accessions to the church, in men and means, from ministerial labor, than in the great valley of the Mississippi? We may not indeed see great results from it in one year, or two, or even in ten, particularly with reference to missionary contributions; but let our old established ch'hs. faithfully and fully discharge the duty they owe to the West—let them do it without delay; and before the present generation shall have passed away, we may expect to see western christians, and their gold, freely consecrated to Foreign Missions. Indeed it would be less wonderful than many events which have transpired amongst men, should a Western Missionary Society be formed some forty or fifty years hence, to supply the destitution of the Eastern States. May God grant to the people of the Great Valley the disposition and ability to do it, without its necessity.

"Baptists are wise too late. Had they formed our national Home Missionary Society some 20 years since, and liberally patronized it, strict economy and plain duty would alike have been consulted. Flourishing villages and cities, with their influence, would not then, as now, have been in the possession of other denominations. One amongst the most important and influential cities on the Mississippi but a few years since

was entirely in the hands of the Baptists, and with but little of the right kind of aid at that time, it would have continued so; but that little being withheld, other denominations stepped in, took the ground, and being assisted by their friends, became established, and now have flourishing and efficient societies which are able to aid in building up others; whilst the Baptist are few in number, without a house, without a minister, and without influence. This is but one instance; others of a similar character might easily be named. Now who does not see that, had a few hundred dollars been given to our denomination in that city, in their time of need, that the amount thus seasonably expended would, by this time, have been returned to the treasury of the Lord with more than compound interest; & that a foundation would have been laid greatly advantageous to the Baptist cause for succeeding generations."

"Other cities and important towns in the Great Valley, are at this very moment in the same situation as the city just alluded to, when in its infancy. Should these be neglected at this important juncture—should efficient and suitable aid be now withheld—they will be lost comparatively to our denomination, and a few years hence hundreds will do less for the cause, in those places, than tens would now. Whereas on the contrary, with a little trouble at this crisis, they will be placed in circumstances which will enable them to do vast good in the vicinity of their several locations, and eventually become able coadjutors in the great work of evangelizing the world.

The effect of genuine christianity is always the same. Give to the people of the West the gospel; deeply imbue their minds with its heavenly, its diffusive spirit, and the millions of men and the millions of money already there, and rapidly increasing, will by the grace of God, exert a powerful influence in favor of Zion, which shall be felt in lands far remote, and which shall greatly enlarge her borders. R. S. T."

REMARKS

Reader, we present for your serious consideration the above article, written by "R. S. T." on the subject of Home Missions; which we have copied from the Record of that Institution. Mark the sovereign efficacy, by the writer ascribed to the sordid dust! and what God-like power he represents as vested in this two-year-old H. M. S. Although she is only in her infancy, he beholds her, emerging from nonentity, and with gigantic strides pursuing her onward course, dispersing her charities, and offering LIFE AND PARDON to the destitute, and with superhuman step, marching through the western wilderness, giving bread to the hungry, knowledge to the ignorant, and LIFE TO THE DEAD!!!—Laying a broad, deep and permanent foundation for the happiness, and for the ETERNAL SAL-

VATION of thousands !!! Having also in view the evangelization of the Heathen, and the conversion of the world.

Such, candid reader, are the ostentatious pretensions of this engine of modern contrivance, and shall it be thought presumptuous, or sacrilegious for us (who are but Rustics) to approach so near this magnificent Babel, as to raise the curtain and let in the light of truth upon the deception which seems to enshroud in darkness, which may be felt, the minds of thousands of honest souls?

Know then from the declaration of the infallible word of God, that with God, (alone) are the issues from death. Neither is there salvation in any other name, or way, He has chosen, and ordained his people unto salvation through sanctification of his Spirit (not through the amazing energies of this institution) and a belief of the truth. Our Lord Jesus Christ, in an address to the Eternal Father, recorded in the xvii of John—gives us to know, that the Father has given him power over all flesh, that he should give Eternal Life to as many as the Father has given to him,—hence we are assured that a definite portion of the Human Family are given unto the Mediator, and that it is given unto him, and to him exclusively to give unto them eternal life, that this work was assigned the Lord Jesus to perform, but few, in the face of this scripture, will have the effrontery to deny; and our Lord declares in this same Chapter, that he has finished the work, which the Father gave him to do: and this declaration he repeated on the Cross, with a voice, at which, the solid marble burst asunder, the veil of the temple was rent in twain—the sun was darkened, and the slumbering dead brought forth, in demonstration of the words of truth, which he uttered with his dying breath. And do our readers still doubt the efficiency of a Saviour, like our Immanuel? one who is mighty, and able to save unto the uttermost, all who come unto the Father by him. One in whom is vested “power over all flesh.” One to whom is entrusted for this specific object, all power, in heaven and on earth, and can we then for a moment question, either his will or his ability to give eternal life to as many as the Father has given him? No, it is impossible, if we believe the Scriptures, for us to indulge the tho’t that the Eternal destiny of any portion of the Human Family is suspended upon the pleasure

or performance of man whose breath is in his nostrils, a creature of yesterday, who in all his flower and prime, yea in his best estate is altogether vanity.

Let then these Scriptures be received as the testimony of God on this subject, and then enquire where is the necessity for these modern systems of mendicancy and extortion, which are resorted to at this day as an instituted means of saving souls? It has been peremptorily denied that the Benevolent Institutions of the day, (as they are called) make any pretensions to the power of saving souls, and when we accuse them of attempting any thing of the kind, they call it calumny and misrepresentation; and utterly disclaim the thought.

But let us compare their declarations with their practices, and writings, and be astonished at the contrast. If they do not believe that men or angels can quicken or make alive those who are dead in sin, Why do they as in the article before us, tell that the Home Mission, is *giving life to the dead*? What mean they by saying that there are thousands of our fellow citizens, at all times accessible to us, who are every day, one by one falling into the same awful pit of interminable wretchedness, and representing these as having peculiar claims upon the H. M. S? We do not deny that thousands are falling into the pit of interminable misery, but we have the sacred testimony of the Holy Scriptures to assure us that of all the thousands who go down to hell there is not included with them one solitary individual whom God has chosen to salvation, or for whom Jesus has shed his blood. God has given his word for it, that all the Election of Grace shall be saved with an everlasting Salvation. Who, then are these that have peculiar claims upon the Home Mission? Not the Elect, they have no claim on man, or on God for Salvation, they rejoice in this, God has saved them, and called them with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began, 2 Tim. i, 9.—Hence the characters intended must be those who are not chosen, called, redeemed, or appointed to Salvation,—but those who were of old ordained to this same condemnation. Now these being the characters, we ask what *claims* have even these, on the H. M. for Life and Salvation, —now we would not do them the injustice, to

say that they ever presented any, or pretended to claim Salvation at the hands of this institution. But still this writer seems to admit the justice and their right to claim Salvation at their hands. This is indeed an important stand which he would assume for that institution. Having the power to save from interminable misery, even the non-elect !!!

Baptists are wise too late. Ah why? Had they framed our national Home Mission Society some twenty years since and liberally patronized it, *ect.* flourishing villages, and cities, now in the hands of other denominations, might have been with their influence, cash *ect. ect.* in the hands of the Baptists.

God be praised, for so great a Salvation as that by which he has been graciously pleased to deliver us from so early an inundation of corruption, by the opening of the flood-gates to let in upon us, whole villages, and cities of Baptized Presbyterians, Methodists, Episcopalians, Universalists, Quakers, Roman Catholics and Mormons &c. We doubt not, if the Home Mission could have sprang their net some 20 years ago, they would by this time have been in possession of a greater amount of power and influence, than what at the present they can boast. A few hundred dollars. Oh! what wonders it could do in making *new School Baptist*, and "who does not see that had a few hundred dollars been given to our denomination &c. in their time of need, that the amount seasonably expended would, by this time have been returned to the *treasury of the Lord*, with more than compound interest," and the benefit would have resulted to succeeding generations.

Now according to the above calculation of "R. S. T." If the Lord had done for us what he promised, by the Apostle Paul, that he would do viz: supply our need. The Baptists would have been seasonably prepared to have made a money-making business of this evangelizing system, and with more than *compound interest* they could have refunded the amount of capital. But Alas! Baptists are wise too late, and the wickedly intrepid Prebyterians, Methodists and Catholics, taking time by the fore top, reaps the golden harvest, while succeeding generations are left to feel, and to mourn the neglect.

But, candid reader, don't give up to despair, the writer of this article informs us there is yet a chance for us to invest our cash, in this profitable

stock; there are, at this very moment, other cities and important towns, in the Great Valley, now in their infancy, and the Home Mission Society (even at this late hour) are willing to receive all the *loose change* you have to part with, to lay it out in making the necessary arrangements, for constituting these new settlements, Baptist communities! and thus preparing them at some future day, to come forward as able coadjutors, in the great work of evangelizing the world!

The last paragraph of this article being a very remarkable one, we cannot consent to pass it entirely in silence. We grant that the effect of christianity is always the same, but it does not nor can it follow that the Gospel is within the *gift* of the patrons of the H. M. Society, or that mortals may attempt to imbue the minds of their fellows with its heavenly spirit, or that the spirit of it is by us to be diffused. If the view which Simon Magos, once entertained of heavenly gifts were correct [and we can but remark the coincidence, between his, and the views of the writer of the above article,] what an opening would the present state of things show for speculation, "Millions of Men, and Millions of MONEY!" (O! delightful thought) all this, *by the grace of God* (just as James was King of England, Ireland, *ect.*) would exert a powerful influence in favor of Zion,—what a libel on Zion, to represent that her cause may be promoted, and her borders enlarged by men, and money, through the contrivance of these devoted servants of Mammon.

To Correspondents

We have on hand communications from Eld. West; Alleghany Association; The Pledestrian Baptist Conference of Maine, Elder G. M. Thompson; An Out-Cast; A Monument of Mercy; Elder Hartwell, and from the church at Granby, Ct., with the balance of the Withdrawn Circular—all of which shall have our early attention.

N. B. The Minutes of the Muskingum Ohio Association, with Bro. Gard's letter are at hand.

We have just returned from the Lexington Association, where we enjoyed a season of refreshing, from the presence of the Lord,—more on this subject may be expected in our next.

☞ Elder N. Atwood, of the State of Ct., and formerly an Agent of this paper, is no longer held in fellowship with old School Baptists. Official documents, will confirm this statement in our next.

RECEIPTS.—B. Layman, P. M. Roulette, Pa. \$1. Eld. A. B. Goldsmith, Guilford, Ct. \$5. Eld. Thomas Buck, Junr. Strasburgh, Va. \$5. Linus Parkhurst, Butler County, Ohio, \$5. (At the Meeting of the Lexington Ass'n, at Olive,) James Deansmore, \$1. James Streeter \$1. Dea. T. Faulkner, 50 cts. John Newton \$1. Col. N. Dimmock, \$1. L. Kinckerbator, \$1. William Denton, \$1. Eld. Hezekiah Pettit, \$5. Henry Winchell \$1. Dea. P. Winchell, \$2. William Brown, \$1. Polly Bishop, 50 cts. Elder E. Crocker, \$1. Ansel Crocker, \$1.

N. B. If in the hurry of business, at Olive, we have omitted to moute down any payment, we wish to be informed immediately, as we find in our hands a small amount, not accounted for in the above memorandum. G. F. Seybolt, \$1.

Married.

At the Baptist Meeting House, New-Vernon on Sunday, the 28th of September, by Elder Gilbert Beebe, Mr. *Stephen Brown*, of Bloomingburgh, to Miss *Elizabeth Brown* of the former place.

On Saturday, October the 4th, at Otisville, by the same, Mr. *Amos Ketchum*, to Miss *Sally Eliza*, daughter of George F. Seybolt, Esq. all of Mount Hope.

POETRY.

For the Signs of the Times.

THE LORD IS MY PORTION.

The Lord my portion is,
My treasure ever sure:
Bless'd with a portion such as this,
How can I e'er be poor.

No shadows, sounds, nor toys
Are given to possess,
But lasting riches, boundless joys,
And real happiness!

Tho' I've the portion spent,
That nature did provide—
Grace in eternal covenant,
A better has suppli'd.

My portion is no less
Than God's beloved Son,
With all the fulness of his Grace,
For me to live upon.

As the rich hope of heaven
He in my heart does dwell;
In him I've all my sins forgiv'n,
A gift unspeakable!

When foes and fears combine,
And I my weakness view,
In him I've righteousness divine,
And strength and wisdom too.

Tho' in myself, I'm blind,
Contracted, dull and dead,
Light, life, and liberty, I find
In him my glorious Head.

While thus the Lord I view,
The blessing to enhance,
He calls my soul his portion too
And his inheritance.

When sin does me deceive,
My portion I forget,
To flesh and sense I fondly cleave,
And into trouble get.

My folly then I rue,
My portion call to mind;
The Lord still faithful, just and true,
And hence relief to find.

Since God my portion is,
My soul in him shall hope;
Lord, let thy precious promises
Still bear my spirits up.

Thee, never let me leave,
My portion here below,
But from thy fulness, grace receive,
Till glory thou bestow.

Then shall I live on thee,
My portion ever full;
The bliss laid up in heaven for me,
To satisfy my soul. A PILGRIM.

Manchester, England.

MY FATHER'S WILL.

A child of Jehovah, a subject of grace,
I'm of the seed royal, a dignified race,
An heir of salvation, redeemed with blood,
I'll own my relation, my father is God!

He loved me of old—and he loveth me still;
Before the creation, he gave me, by will,
A portion worth more than the India's of gold,
Which cannot be wasted, nor mortgag'd nor sold.

He gave me a Surety, a covenant Head,
To live in my name, and to die in my stead;
He gave me a righteousness wholly divine,
And viewed all the merit of Jesus as mine.

He gave a Preceptor, infallibly wise,
And treasures of Grace to be sent in supplies;
Yea, all I can ask for, my Father has given,
To bless me on earth, and crown me in heaven

He gave me a will to accept what he gave,
Though I was averse to his purpose to save;
He wrote in his Will my repentance and faith,
And all my enjoyments for life and for death.

My trials and sorrows, my conflicts and cares,
The spirit of prayer, and the answers to prayers;

The steps that I tread, and the station I fill,
My Father determin'd, and wrote in his will.

My cross and my crown, are both will'd by
my God,
He swore to his will, and then seal'd it with
blood.

'Tis prov'd by the Spirit, the witness within,
'Tis mine to inherit—! I'll glory begin!!!

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 22.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK, OCTOBER 22, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

FAIRFAX COURT HOUSE, VA. SEPT. 5, 1834.

THE WITHDRAWN CIRCULAR.

(Concluded.)

What I have said on the supposition of churches supporting immoral practices,* and of individuals separating from them on account thereof, is equally applicable in the case of churches becoming corrupt in doctrine, or of their departing from the word of God in practice, and of members conscientiously separating from them on that account.* What one church may hold as a right of conscience another may claim. And the same liberty we would claim to ourselves, we would award to those who may differ from us in doctrine or practice; satisfied with the privilege of withholding, or withdrawing our fellowship

*Although there was an apparent reference in the Circular to a local case, yet it was designed to have a bearing, as it of course naturally would, on the situation of many of our brethren in different places, who are borne down under the burden of corrupt doctrine, and a multiplicity of the schemes of men, and know not how to extricate themselves, being clogged with the present established order among our churches. I will here observe, that the course pursued by many of the Baptists for years past in scheming to obtain majorities in the churches and Associations, then bringing in their benevolent institutions, and taking advantage of the order that the right of transfer of membership is in the church, and of the associational rules, to compel the minority to submit to their impositions, is to me a species of persecution of the meanest kind. It would be better, I think to live in a state of exclusion than to submit to it.

from those whose faith or practice, we believe, to be contrary to the word of God.

The view above, taken of this subject, has no tendency toward breaking down, or exposing to contempt the regular discipline of Christ's house. Those churches deserving to be recognized as visible churches of Christ, cannot be confined in their fellowship, their regard for the honor of Christ's cause, or in their distress for the wounding of that cause, by the precincts of their own little bands. That which scripturally subjects a person to exclusion from one church of Christ, will lead all churches that love the truth, and the pure and orderly walk marked out in the scriptures, to withhold their fellowship from the offender till he returns and gives satisfaction for his offence;—The church that would countenance disorder and treat with contempt the regular discipline exercised by a sister church, by extending fellowship to the unrepenting excluded person, should, and would be disowned by all orderly gospel churches. From the whole view of the subject, it is evident that there may be difficulty in some cases, in deciding whether we ought or ought not to interfere with the discipline of another church, by receiving persons excluded or withdrawn from them. And truly the subject ought, at all times, to be approached with the spirit of meekness and candor, and with a firm regard to truth and order. And we ought to be satisfied from a careful enquiry, that the excluded person has been excluded for truth's sake, and not for error, for a due regard to order and to the Scriptures as the standard, and not for disorder or immoral

ality, before we extend to him the hand of fellowship: and the same in reference to a person who has withdrawn from a church, not having removed his residence beyond its bounds. No orderly church would knowingly receive a disorderly person into fellowship, though excluded or separated from even a disorderly church.

I will just add, for the sake of any, who may dread to act where duty calls to action; from the fear of subjecting themselves to the ill will of others, that any church or any individuals that will not adhere to and be governed by what, after careful and prayerful examination, they conscientiously believe to be the requisition of God's word, even at the expense of standing alone and being reviled, are *not worthy of Christ*. See Math. x, 37, and 39.

§. TROTT.

Additional Remarks.

It is objected to the position I have laid down, that *the established order is, that the right is in the churches of dismissing their members, and that to depart from this rule excepting in extraordinary cases, would throw confusion into the churches, as they would not know what become of their members, or who belonged to them.*

I will notice, first: The principle, that *the right should be in the churches of dismissing their members*, that is, of transferring their membership to other churches. Do the Scriptures contain a perfect rule for the order & government of the churches? If they do not the King of Zion stands impeached with a want of faithfulness or with a deficiency of wisdom; and the churches are left to be subjected to all the confusion of Babel; every one thinking his own device the best. If the New Testament does not contain a *perfect rule* by which the churches should be governed, then this *order*, general as it is, must fall to the ground; for there is neither precept nor example for it within the lids of the Bible. Surely, if the Great Head of the church had

intended to establish so important a regulation as this, there would have been some instance given us by the Holy Ghost, of its being acted upon in the Apostolic churches. As there is not, and there manifestly are some instances, of persons becoming members of one church after having been members of another, the conclusion is inevitable, that they gave themselves to the church in the second instance, as they had done in the first, that is after their baptism, and were received by the same independent voice of the church; and this too in the case of Barnabas and Saul, as has been showed, men guided by the Holy Ghost, and who therefore must have set correct examples. The *order* which the churches have adopted, shows in its operations the fallibility of a human contrivance.

First. Its direct tendency is to destroy the independency of the churches in one very important point, *viz*: in the reception of their members, depriving them of the privilege of judging for themselves of the experience of the persons whose membership is transferred to them. For if the right is in the church, of removing the membership of her members, she of course has the right to give them a membership in another church, that is, her letters of dismission gives them a title to be received in another church. And so in fact it is generally understood. It is true that when a person presents his letter to a church a vote is taken on his reception, but in most cases this is a mere form, as the general idea is, that to refuse receiving a person upon the regular letter of any church, is a virtual declaration of non-fellowship with that church. If one church may thus put one member into another church, she may put fifty or enough to constitute a majority of the church and thus by her members take the complete government of this other church; and all this without the other churches considering herself entitled to the privilege of enquiring into the experience

of the members thus imposed upon her, to see whether she could have gospel fellowship with them or not. Known to you, Brother Beebe, and probably to some of your readers, is an instance of a church in a certain City, wishing to avail themselves of the accommodation of a valuable Meeting House owned by a sister church in the same city, and at the same time to enjoy the ministry of their present pastor. To accomplish this they dismissed enough of their members to the other church, to form with some of the members of that church, favorable to the plan, a majority of the church, and thus to enable them to dismiss the pastor of the church, and by whose exertions principally this Meeting House had been built, and to call the other preacher; this done, this preacher with the remainder of his flock went over to that church and now enjoy the possession of the coveted Meeting House. Certainly an order which can favor such schemes, cannot comport with the independency of the churches, or be infallible.

I have known one or two instances of churches having a standing rule, that they would receive no person by letter from any church without first examining him on his experience, &c. the same as a candidate for baptism. These churches thus maintained their own independence in the reception of members, and had the satisfaction of knowing for themselves, that they had experimental fellowship with all they received. But by pursuing this course they accounted the letters of dismissal brought to them, nothing more than letters of commendation.

Second. The fallibility of this order is manifest from the frequent instances in which churches find themselves under the necessity of departing from it. Often are Baptists, in coming from England to this country, though in good standing in their churches, obliged to come off without letters of dismissal. And in some instances

in removing to the *far West*, females have to start with or follow their husbands at an unexpected moment. Besides some extraordinary cases which my *objector* admits. Now if this was the order established by Divine Inspiration for the transfer of membership, then there would be but the two ways of receiving members consistently with the word of God, by *letters of dismissal* and by baptism; and how many of the precious, conscientious followers of Christ would be thrown out from the privileges of church fellowship, were it so?

In reference to that part of the objection which supposes, that to admit the right of a transfer of membership, to be in the individual, would throw confusion into the *ch'ls*, as they would then not know what members they had; I would just ask, Is it a fact that this order will increase the difficulty of the common plan? and I am confident that every candid brother on a little reflection will answer, No.—It is a general received idea, that persons having letters of dismissal remain members of the church from whence they were dismissed, until they are received by some other church. How many members have been reported as dismissed, by most of our churches, of whom those churches know nothing, as to their present situation, whether they are connected with any other church, or not; whether they are walking orderly or disorderly. Is it not a known fact that persons often obtain letters of dismissal and then keep those letters for years? Churches on giving letters of dismissal to their members very frequently make no farther enquiry about them; and the individuals dismissed are apt to think their relation with the church and consequent obligations to it, dissolved. I cannot think it would be so were the churches governed by what appears to be the Scriptural order in this case.—The churches would not think their *watch care* over their members as ended and consequently their enquiries after them would not cease until they found

they had regularly given themselves up to a Sister church, or had so gone into, error, or disorder, by joining a church for which they had no fellowship, or into the course of the world as to dissolve the fellowship of the church for them. Hence in due time they would report them either as *Removed* or *Excluded* as the case might be. And orderly members in going out of their neighborhood would feel no less solicitous to obtain letters of *commendation* from the church than they now do to have letters of dismissal. And removing from the bounds of their church and in fellowship with it, they would feel themselves under much stronger obligations to inform the church how they had disposed of themselves than if they had a letter of dismissal. Much more might be said upon this ground; but I will just add, that the present *order* is the ground of much deception being practised to obtain letters of dismissal.

But here is the *rub*, many in our day are in favor of a greater amalgamation of every thing, rather than of a separation of the discordant parts of which the Baptist denomination is now composed, and that which I think the Scriptural *order*, would have a tendency to facilitate this separation.

In conclusion; if it is not presuming in me, as an individual, to ask it, I would request all our old School churches to investigate this subject; and if they find the views I have taken of this subject to be correct, that they would act upon them; if not they can but let them alone. If any of your Correspondents or Readers, find I am incorrect, I should be glad if they would set the subject in a correct Scriptural light.

Yours &c.

S. TROTT.

ORWELL, BRADFORD Co., PA. Sept. 23, 1834.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE.—By the following you, and we hope the public, thro' the medium of your (little) paper, will learn

that there is a little company even in the Chemung Baptist Association, that are neither afraid, nor ashamed, to meet the reproach of the classical worldly wise men among the Baptists; in this day wherein they so publicly disregard divine testimony: and have departed so far from the ancient principles, and practices of the denomination.

The Chemung Association of Particular Baptists having at their annual meeting at Sullivan, presented a request to the different churches to meet in Conference by their Delegates at Franklin, on the 10th of Jan. 1834—and a partial representation from the churches having occasioned a postponement until the Tuesday preceding their next annual meeting to be held with the church in Columbia and Wells, for the consideration of the following subject:—

I. The formation of societies for religious purposes, or for evangelizing the world upon a monied base; in which money and not christian fellowship gives membership and office; thus amalgamating the church with the world.

II. The great importance attached to a classical education, as a qualification for preaching the Gospel of Christ.

III. The mechanical operations used in order for the conversion of sinners; embracing the idea of the professed benefit of persons leaving one comfortable seat in the place of worship to take another in order to be prayed for.

Farther stating; if for the support of these things our Brethren can show us Scripture precept or example we should rejoice to follow them ourselves; but if not, we cannot unite with them in them. To the law and the testimony we submit;—without it we dare not go.

Having accordingly spent the day in mutual deliberation, and expression of sentiment; we the undersigned do find that we are united in the following views and resolutions, which by the grace, and assis-

tance of the Holy Spirit we are determined to adopt and reduce to practice : and in our individual capacity add our names.

First. That the word of God shall be the only rule of our faith and practice.

Second. That having as we humbly trust been called by his grace, in virtue of his eternal purpose to the fellowship of his Dear Son : it is our bounden duty and high privilege to strive to walk in all his commandments and ordinances ; and that the grace of God that bringeth Salvation, teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

Third. That it is not only our duty, in our individual capacity to love and serve God, but that in our respective spheres of action, as ministers, of his word, and as private christians, it is also our duty to pray for our friends, relatives, neighbors, and enemies, with submission to the will of God ; solemnly, faithfully and affectionately, to warn, exhort, advise and reprove them, to preach the word in season and out of season ; and to communicate of our substance in supplying the word of life to those who are ignorant and out of the way.

Fourth. That while we thus feel it our imperative duty and delightful privilege to be employed in our humble sphere as feeble instruments, we are deeply sensible that no means we can employ, no motives we can present, no ornaments we can use, can produce any kind of effect in the Salvation of the soul ; but that the excellency of the power is altogether of God and not of man.

Fifth. That we view with extreme regret, and with heart felt sorrow, the attempts which are made in the forms, under which Tract Societies, Bible Societies, Missionary Societies, ect. are made to amalgamate the church and the world, in constituting persons members, officers, and directors on the mere principle of money ; and in some instances admitting even the principle that

ungodly men, whose carnal minds are enmity against God, may become officers in mere consideration of the amount of money they contribute.

Sixth. That while we readily admit human learning in its proper place, to be desirable, and useful in a minister of the gospel : we are deeply pained, and grieved at heart to perceive that many of our Brethren lay so much stress on its attainment as to imply that its importance is equal to piety and zeal ; and thus depend as much for the success of the gospel on weapons which are carnal, as on those Spiritual ones which infinite wisdom has ordained.

Seventh. That we deplore with equal regret, that while the constitution of Missionary Societies is for the above reason unscriptural, many of the missionaries sent out by them have propagated Arminian doctrines ; subverted the peace and comfort of our churches ; and by their zeal to make proselytes have filled many of our churches with mere nominal members.

8th. That it is not less a matter of painful regret, that by the use of protracted meetings, the adoption of anxious seats, and other machinery borrowed from Methodist Camp Meetings, to produce the excitement of the passions, a false, counterfeit, and delusive religion, has in innumerable instances been generated.

Ninth. That therefore we feel ourselves constrained to come out from among those who advocate and practise such things—to enter and publish our solemn protest against such principles and practices—to disown any fellowship and communion in such things, and we believe that the allegiance we owe to God our Saviour, the affection we ought to bear to the church of God, and our fellow men, and the solemn obligation we are under to promote the welfare of our own souls, all require us to adopt this course, whatever sacrifices it may cost us, or whatever inconvenience may result.—See 2 Cor. vi, 14.

Names of Ministers that signed.

Hezekiah West, Eli Gitchell, John Sawyer, Joseph Beeman, George Spratt, B. G. Avery, Zopher D. Pasco, Henry Rowland.

Names of Deacons and Brethren.

Asaph Ellis, John Knapp, Aaron Rathbone, Norman Rockwell, Oliver Elliott, Asahel Culver, William Diggin, Northan Broughton, Paul Galtrey, Peter Whittiker Allen B. Bryan, Elias Vaughan, Jr. Levi Elliott.

The above is copied from the original
HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE :—I want to write much, but the crowd of business, and the want of firmer health forbids at present. I think the plan of your paper as stated in the prospectus was, first. Jesus Christ set forth. Second. Anti-Christ exposed.

Now I confess for myself I have some fears, seeing we are yet in the flesh, and considering its weakness; lest through the abundance of smoke, and virulent opposition, we should partially loose our way, and not manifest so much of the disposition of him who was meek; and when he was reviled did not revile again, as we ought towards them that add their inventions to the testimony of God.

I wish, if I know my own heart, to keep at equal distance from seeking to please, or giving any other than a gospel ground of offence to men: to keep equally clear from using carnal weapons, as turning aside from the truth for fear of them,

I want to present Christ to the view of my fellow men; and I know that when the Pharisees, Sadducees, Essenes, Herodians, and learned Greeks, or the wise scribes and disputers of this world, see him, they will hate him: as he said, John xv, 24 "but now have they both seen and hated both me and my Father." And the more I am like him, the more they will hate me.—He is the stumbling stone, and rock of offence to his impenitent foes.

He is the man that is an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. An hiding place from the wind of false doctrine. A covert from the storm of persecution, when our foes are very tempestuous round about.

When God's people dwell in a thirsty land, where no water is—where they have been scattered in a dark and cloudy day—when they wander in a wilderness—in a solitary way, hungry, & thirsty, their soul fainting in them; then they cry unto the Lord, and he delivers them.

Christ is to them as rivers of water in a dry place, he gives drink to his people, his chosen. He saith, I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water courses.

As the shadow of a great rock in a weary land; when the pilgrim wearied with a long fatiguing journey, passing through this unfriendly world to the city of God, surrounded with temptations, and despised by the world, frequently fearing, and often struggling with fleshly lusts, and outward difficulties, feeling his own weakness full of wounds, and sometimes feeble and sore broken, realizing his just desert of wrath as a transgressor of God's flaming law, and often negligent in duty, enduring the hiding of the Father's face for a season. O how sweet, refreshing, and comforting to the soul, to rest under the shadow of Christ. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Keep me as the apple of thine eye, hide me under the shadow of thy wings from the wicked that oppress me, from my deadly enemies who compass me about. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly sat-

isfied with the fatness of thy house; thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light we shall see light; yea, in the shadow of thy wings will I make my refuge, until these calamities be over past. I will cry unto God Most High; unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth. Christ is the life, and the light of his people. He is their strong habitation whereunto they may continually resort, he hath given commandment, to save them, for he is their rock and their fortress; He is their strong refuge: O let my mouth be filled with his praise all the day long. My mouth shall show forth his righteousness, and his salvation all the day, I will go in the strength of the Lord God, I will make mention of his righteousness, even of his only.

Let Christ be my meat, my drink, and my dress,
My portion my all, and my pure righteousness;
Though I dwell among lions, or by ravens am fed,

I can live in the fire while Christ is my head.
My hands will burn off, not scorching a hair;
The nobles may scoff, while I am in prayer,
In passing the sea, or in Jordan's high stream,
Or the wilderness way, my strength is in him.

I would say to them that are trembling with fear, walk about Zion, and go round about her; tell the towers thereof, Mark ye well her bulwarks, consider her palaces; for this God is our God forever and ever, he will be our guide even unto death.

We have a strong city: salvation is appointed for walls and bulwarks; the walls are called salvation and the gates praise. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Your Brother in tribulation.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The Alleghany Baptist Association, in the State of N. Y.

held their annual session Sept. 3d, 1834. And have unanimously resolved, That we as an Association, reject all the popular inventions of the day, and adopt the Black Rock Address. Our Brethren were agreed in it to a man. To state to you our trials would be a repetition of what we frequently read in your columns; such as those of Elder Salmon, and others. But we have reason to thank God, that he has delivered us from the bands of wicked, deceitful, imposing men; we feel like those that are liberated from prison. And we hope forever to keep free from men's inventions, and ever to walk in the truth, as delivered to us by our master Jesus.

Our meeting was harmonious, and our preaching all of one kind this season, which is grace from the foundation to the topstone. We rejoice that salvation is wholly of the Lord; and that man has nought that he can do by which to save himself, or others. Our next meeting will be with the church in Cio, Alleghany Co. N. Y. the first Wednesday in September next, at 10 o'clock A. M.

We request our Brethren of the Old School to meet with us, for our mutual comfort. We have been strengthened and encouraged by the "Signs of the Times."

The Association have appointed Burrell Lyman, P. M., of Roulet, Potter Co. Pa. our Corresponding Secretary, and Elder B. G. Avery, & Consider Ellis, a (*Licentiate*), and Dea. Asaph Ellis as a committee to open a correspondence with all such as they shall find walking in the truth.

ASAPH ELLIS, *Moderator*.

B. G. AVERY, *Clerk*.

FOR THE SIGNS OF THE TIMES.

Communications from The Predestinarian Baptist Conference, held in the Baptist Meeting House in the town of North Berwick, (Me.) on the 10th and 11th of September, 1834.

MR. EDITOR:—It is the pleasure of this Conference that a summary of our late proceedings be forthwith transmitted to you

for the purpose of their being spread before the Sons and Daughters of Zion thro' the medium of your paper.

We therefore in the simplicity and integrity of our hearts, state,—That whereas the Lord our God hath been pleased of his own abounding grace, to convince us of our lost and helpless condition, and to raise us from death to newness of life, and to enable us to give ourselves to him, and to one another according to his will; and likewise to make us somewhat acquainted with the great and leading truths of the gospel, and so far to give us to see and feel their vast worth and importance in the matter of our salvation, as for us to deem them well worth our contending for, and suffering reproach on the behalf of; and also as he hath by his good Spirit, illuminated our minds sufficiently for us to see the dark and corrupt state which the generality of churches of our own denomination have of late years fallen into, and that they are still becoming more and more dark and corrupt. We have been constrained from conscience, and from a tender regard for the honor of our most glorious Redeemer, to separate ourselves from all such people, and to declare non-fellowship with them in the gospel. And having done this, we have jointly agreed to embody ourselves together under the name of,

THE PREDESTINARIAN BAPTIST CONFERENCE.

The object of this Conference is the honor of God, and the mutual good of each other; and at the stated sessions of this Conference, we hope to meet with many of the true Sons of Zion, lovers of Divine truth, and *right hearted men*, and in future, this Conference will be composed of no other materials than Predestinarian Baptists; and we do most sincerely wish, and hope, and pray, that the course which we in the fear of God, are now pursuing, may rebound to the glory of Christ our exalted head, and to the spiritual benefit of his well beloved and chosen ones.

We are not wholly insensible of this fact, namely, that all our efforts will end in abortion if they are not sustained and countenanced by the Mighty God of Jacob. And it is a source of no small pleasure to us, that Jacob's God is acquainted with our motives in this whole transaction.

Gallantry, and popularity, and human applause, make no part of, nor do they stand any where within the range of our motives for doing what we have done in this affair. As therefore it is in the fear of the Lord that we act, and as our object is the honor of God and the good of Zion, so we are under no dread or alarm from what men may think and say of us for acting as we now do.

In regard to our articles of faith, or views of gospel truths, it is unnecessary that we here state them. Suffice it then that we say, that our gospel sentiments are in perfect accordance with those that were received and contended for by the generality of Baptist churches in gone by days, and which sentiments are at this time in disesteem with Baptist churches generally. Yes, nearly all the gospel sentiments which we now rejoice in, and draw comfort from, and contend for, and deem to be all important, as in them is involved the salvation of the soul and the honor of God, and which sentiments our father's vindicated with a warmth and zeal befitting good soldiers of Jesus Christ, nearly all such sentiments, we say, are in this day of false light, and false profession, under reproach, and the man of God who contends for them is laughed to scorn and held in derision by nine Baptists out of ten taking the U. S. of America through.

Also we feel ourselves in duty bound to protest against the many religious schemes and devices of the present age, viewing them to be without a divine warrant, and so of course, but human inventions, and hence with these things we have no fellowship.

In the morning of the day on which the Conference met, a sermon was preached to a large and attentive congregation by Eld. James Osbourn of Baltimore city, and in which discourse a deep interest appeared to be taken. Also in the afternoon of the same day another discourse was delivered by the same person, and under it the saints of God fared sumptuously, for of a truth the Lord was in the place and our hearts were made glad. At the close of this discourse the Conference convened and commenced their business, and Elder Wilbur from the town of Sidney, and Elder Osbourn from Baltimore, were invited to a seat among us. Some letters also were read, and a Baptist church in Brighton, (Mass) was received into our fellowship.

On the morning of the 11th, a discourse was delivered by Elder Wilbur, and another in the afternoon by Elder Osbourn, and at the close of which, the Conference once more convened for business; and among other things it was agreed that the Conference should meet again at the same place on the first Wednesday and the day following, in Sept. 1835; and it is hoped that we shall then have the pleasure of seeing many of our Old School order, and with them enjoy the comfortable presence of the Lord of Hosts, as on this occasion we enjoyed it, and for the same we desire to render unto him our unfeigned thanks. In these dark days—days of delusion and rebuke and blasphemy, we are glad, yea, very glad to see and to converse with men of truth—men of grace—men of God; and such men we hail as the sheep of Christ as the chosen of the Lord: and we wish and pray, in submission to the will of heaven, that such men may increase in number and abound in the work of the Lord, and with a zeal becoming the gospel, vindicate the honor of God and his reproached cause at this time—this trying time, a time when men will not endure sound doctrine, but are pleased and greatly amused, with

“another gospel,” and with systems, and projects, and schemes, and devices, and plans of their own contriving. Of these things we have an ample store; but evangelical truths, together with divine life, and power holy unction, and heavenly dew, are sparingly known and talked of by our modern divines; and hence it is that there is so much leanness and soul beggary among the living branches in the true immortal Vine, as we see to be the case at this time. And in the same way we account for there being such vast crowds of mere empty professors among us as now there are; and over these things we often cast a mournful eye, and in secret weep. A dark cloud is now over the church of Christ and sackcloth is upon her loins; and in addition to this calamity, errors, lies, and delusions are rapidly increasing upon her; and with these things in view, we can but mourn and weep; and yet at the same time, we rejoice that the “Lord God Omnipotent reigneth.”

And now Brother Beebe, we close our Communication, with ardent prayer to the Lord, Most High, that he may arise in the greatness of his power and clemency, for the help of Zion, which is now in a forlorn condition, and vindicate her cause, and let not the afflicted return ashamed: but save his church from the errors and delusions of this age of peculiar darkness, and from the unhallowed designs of graceless men, who have a *form* of godliness, but are strangers to the power thereof. And also to help us, his unworthy servants now convened in Conference, to trust in him and to make him our refuge, until the present sad calamities are overpast. In these our humble petitions, may the Lord of Hosts be pleased to hear us; and all the praise and glory shall be given to the God of our Salvation, forever. Amen.

PHILANDER HARTWELL,

JOSEPH PERKINS, *Clerk.*

[*Mod'r.*

North Berwick, Me. Sept. 1834.

FOR THE SIGNS OF THE TIMES.

JACKSONSBURGH BUTLER, Co. O. SEPT. 9, 1834.

Truth and Righteousness shall prevail.

Truth never fears investigation, for the more it is examined the brighter it will shine; and the more it is opposed, the faster it will spread: and the more closely we examine it, the better prepared we shall be to judge and determine between truth and error.

It is therefore the duty and privilege of all men to examine for themselves, and understand for themselves, remembering always that we should give both sides of the question a fair hearing, and then judge from facts, which is right, and hold fast that which is good, and reject the wrong; and not only reject, but also oppose error, in whatever shape it may come.

It was under the influence of this sentiment, I wrote as I did in the "Signs of the Times," and I am yet unconscious of having in that short letter misrepresented one single idea of Brother S. W. Lynd's address; I therefore feel myself called on to attempt to clear myself from the misrepresentations of the Editor of the "Cross and Journal," in an article purporting to be a reply to my letter; but I cannot perceive that Brother Stevens, with all his *erudition*, has refuted one single idea which was contained in my letter, unless we are to believe him infallible, and so take his bare assertions as proof, that every thing is false, that falls under his reprobation.

I shall not, at this time attempt to notice all his blunders, but simply attempt to prove the truth of that part of my letter which he denies:

The first thing that I shall notice is, his comment on the expression of my letter, *The many bitter and slanderous invectives by the servants of filthy lucre.* "These" says Brother S., "are the severe terms applied to men, and their doings, before any testimony is offered to shew whether there are any grounds for the use of such terms." In my use of the term, I simply intended those who persecute the servants of God, and I ask what term would be more appropriate? The Scriptures speak of the servants of *filthy lucre*, and our Saviour says, that men shall speak all manner of evil of his disciples falsely, for his namesake, but when I say that these things are come to pass, and that men are employing all their powers to slander, and abuse the servants of God, I am very sorry to find Brother Stevens

espousing the cause of the servants of filthy lucre! for I cannot understand him in any other way than faulting me for speaking against the servants of filthy lucre. I am sorry that I have brethren, who will, in public print, advocate the cause of these creatures, I hope brother S. will repent of this his evil work, and do so no more.

In the next place, brother S. raises a great lamentation, because I said, *I had seen the movements of those Society self-righteous College made D. D's.—Saints of Cincinnati,—their Pastor, &c.* I will just refer brother S. to the letters sent from the church in Cincinnati, to the Miami Association, and they will settle this matter beyond dispute.

Brother S. thinks I accuse brother Lynd very hard, and that one, or the other of us, must fall under censure; and that the Fathers in the Association where these things have occurred, will be very forbearing, if they do not administer at least a *gentle rebuke*. Now, if I have accused brother Lynd wrongfully, I think as brother S. does; but if not, I beg leave to differ. We will now see if I cannot establish what I have said, viz: *that the author of that address, makes the truth, and those who walk in the truth, the objects of his rage and invectives.* Brother S. says, it is a sin, for a minister to be in a rage; very well, I say so too, now let us see if brother L. was not in a rage. Before I had read five lines, I discovered one evidence that he was in a rage, or laboring under a fever, with quite a determination to the brain, and which caused him to utter a strange language, for he says that the word *benevolence*, means, the operations of the people of God, in diffusing the knowledge of Christ, by means of missionary Associations, Bible Societies, Tract institutions, Sabbath schools &c. But Mr. Walker says, *benevolence*, is *kindness, good will*, and says nothing about the societies referred to in the address under consideration, hence, I cannot perceive why the word should have any more bearing upon those institutions, than the individual kindness done to ones' neighbor, besides it remains yet to be proved that these societies are doing good to all men, for I cannot perceive that they are doing good to any but the agents, who are hired at a high rate, to beg for the *poor* missionaries, for they get the greater part of the missionaries money for begging it. I am not opposed to missionaries by any means, but I would say as my

Bible does, "Go," and add, the Lord be with thee; but I do oppose the present missionary plan, as a system of speculation, and I do believe the present missionary institutions to be Anti-christian, and that they ought to be opposed by all christians. If I could see as great a resemblance between the apostolic practice, and the operations of the present day as brother Lynd represents, I would say, Go on brother; but I can see no farther likeness between them than that the Apostles travelled, and these missionaries also travel.

I think the agreement made with the primitive missionaries was something like this: Go ye into all the world, and preach the gospel to every creature,—Go teach all nations &c. And Lo! I am with you always, even to the end of the world!! These missionaries did not stop to confer with flesh and blood, or to know how many dollars they were to get per month; but went forthwith, every where preaching "The Word; relying alone upon the promise of their divine employer for their support. For he has also promised to clothe them; he says unto them, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thot can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of those. Wherefore if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith. Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewith shall we be clothed?—For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Math. vi. 26—33.

The *Old-School Missionary*, carries this promise in his heart, and preaches Jesus Christ and his righteousness as the only ground on which a poor sinner can possibly be saved from eternal misery; and if I do not mistake, Paul boasted that, while thus engaged, his own hands administered to his necessities. Let me here take the liberty to ask if any of your modern missionaries can say that their hands have in like manner

administered to their necessities? or, would they not rather return home if their salaries were to be reduced a little below their wishes, and to prevent which, agents are paid extravagant wages to go and beg money for the missionaries; and in this way the people pay one man for begging, a second for transporting, and the remainder goes to the missionary; hence, it can be no wonder that it requires so much money to support the cause of missions: but if this is scriptural benevolence, I acknowledge I am unable to understand the scriptures. It appears to me, from the above quoted scripture, God calls his ministers, & commands them to go and preach; if the poor minister says, Lord I lack wisdom; he bids him ask of God, who giveth liberally; if he says I am poor, and have a family to support:—He points him to the lilies of the field, or to the birds of the air; and repeating the divine assurance, Lo I am with you always, bids him go and preach the preaching which he bade him; Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.

This I call benevolence worthy of our God. But to believe the scriptural idea of benevolence to be what Bro. S. W. Lynd represented it to be, in his address, I cannot. For I can neither find Sunday School, Temperance, Missionary, or Bible Societies, mentioned in my Bible. If they are any where spoken of, I must have overlooked the place; and I should be glad to learn who were the teachers of the Sunday School, and who the President of Tract Society &c. Paul, speaking of his appointment as a missionary says, he immediately conferred not with flesh and blood. Obedient to the heavenly call, he pressed forward, and God took care of him; I suppose Jonah would have been drowned; if God had not taken care of him: even after he went to Nineveh, he must have suffered very much from the burning rays of the sun, if the Lord had not caused a gourd to grow over him for a shade.

At another time the Lord sent the ravens to feed his servant, and he has promised in his new covenant, to be with them always, even unto the end of the world: and the promise of God is all the obligation I want for my support; but should his promise fail, then, perhaps I may come to your societies for help, but not before.

I have been trying, in my weak manner, for more than three years, to preach Jesus Christ, and him crucified, to the people, as the only way

of life and salvation; and in that length of time, I have traveled over the greater part of Ohio, and Indiana, and have left home for four, or five weeks at a time, and traveled upon my own expense, and the Lord has always provided for me and my little helpless family, thus far; and I now think I feel a little as Paul did, when he came in sight of the three taverns. And it appears to me that all whom the Lord calls to the work, preach because they love God, and love his cause, more than they do this world, with all its wealth, and if they love God more than they do the world, they will preach, if they should never receive one cent for it; and let him be as poor as he may, God will support him, and if he lacks wisdom God will supply him, without his going to a theological seminary to learn a system of divinity. These, Bro. S. are some of my reasons for thinking Bro. Lynd was in a rage, or in some other way disordered in his mind.

As it respects his making the truth, and those who walk in the truth, the objects of his invectives; let his own language shew for itself. He says, It appears to be essential to a correct understanding of the parts which we are called upon to act, that some general principle should be first established. This is the more necessary from the fact that conflicting opinions exist among our churches in the west, leading in some cases to entire indifference as to the benevolent efforts of the day, and in other cases, to open and persevering opposition.

Both have their origin in a system of theology essentially defective; not because the system does not embrace solid evangelical doctrines, but because those doctrines are bound down in utter inefficiency by false deductions—Religion is rendered a *quiescent* subject, and ceases to operate as it operated in primitive times." What think you honest reader? Are these no charges? are these not invectives? If I understand the meaning of the word, *Invective*, it means censure, in speaking or writing; and I would ask, are not the statements in question censure? if not, then, O, for a new Dictionary! But perhaps the Theological schools of our day may teach the interpretation of language by the rule of *reverse*, and if so, brother S. is too fast for me, and I must *back out*, at least until I can obtain a theological education; but if in theological, as in common schools, language has the same meaning, then I am ready to meet Brother S. and let the Address

speak for itself. As it respects the charges he made against those who embraced the truth, and walk in the truth, his language is plain, and needs no comment; for he says, that the system exposed, embraces *solid evangelical doctrines*,—if I were to oppose a system of solid evangelical doctrine, I should be just ignorant enough to think I was opposing the truth. But I shall leave the language of brother S. W. Lynd, to speak for itself, and we all know him to be a *learned* man, who always speaks what he means. Before I leave this part of the subject I will call on brother S. for the name of his *responsibbe person* in Butler Co. O. For I positively declare that I never made the assertion, which he says that I did. It was proposed to the White Water Association, that they should recommend the Baptist Weekly Journal, of Cincinnati, to the churches in Indiana, as a good Baptist Paper, and I opposed the motion, and observed that the periodical referred to, was a paper that I had been taking, and reading, and that it was certain there were some good pieces published in it, but in general the paper was filled up with accounts of Sunday schools, Missionary societies, Tract societies &c. and that it was not interesting to the Baptist, and for these reasons I was not willing to recommend it to my brethren. But that I said there had not been one word of Gospel published in the Journal, is utterly false, for I have never said so, at that, or at any other time, and I now, call for the name of the said *responsibbe person*, for he has made false statements, and ought to be exposed.

I shall now proceed to give the paragraph in full that my 15th specimen was taken from, and if I am mistaken in the meaning of brother S. W. Lynd, I wish to be corrected. It begins thus: "Now for a moment take a review of the fact, that in primitive times Missionaries were sent among the heathen, that individuals, and churches, contributed to the support of missionaries, that it was a distinguishing trait of Christianity to help the needy, that agents were employed to collect funds for this object, and the reports of their proceedings, and success of the missionaries were published to the grateful attention of the churches. Compare these things with the efforts of the present day, and you cannot fail to be struck with the remarkable coincidence of our age and that of the apostles. What is the meaning of this coincidence? Blessed be God, the Spirit of prim

itive saints is beginning to overshadow the ch'h. The Lord is breaking upon the right hand and upon the left. Men of Isreal, Help! Help! by your prayers, your counsels, your united efforts! Burmah calls upon you. The Missionaries cry out Brethren, Help! send us Men! Hark!—What voice is that? It is the angel of Jehovah! "Curse ye Meroz, Curse ye bitterly the inhabitants thereof; because they come not to the help of the Lord to the help of the Lord against the mighty." Was I indeed mistaken, when I said that brother L. cursed all who would not unite in the benevolent operations of the day, or what he so calls? If this is not the plain sense in which every reader would understand the address, I know not how they would construe it. Who are to be cursed? are they not those, whose system of theology is essentially defective; its being a system, embracing solid evangelical doctrine, to the contrary notwithstanding, I suspect that the solid evanglical doctrine, is the very defect alluded to; for it furnishes the ground of our opposition to the speculating institutions of the day, (falsely called benevolent,)—if this is the case, I was not mistaken, when I said that brother S. W. Lynd, made the truth and those who walk in the truth the subject of his rage.

As to brother Stevens' criticisms on the word, *Bull &c.* they are too childish to require notice; it reminds me of my childish days, when in company with other children our conversation would run thus. What have you been doing? Ploughing. What is a Plough? Does it grow in the corn-field? Has it eyes, can it walk, is it good to eat &c? and there is as much sense in this childish amusement, as in his criticisms on the *Bull*. Shame! shame! brother S. leave these weak and beggarly elements, and be a man, don't be a boy any longer.

I shall now leave brother S. W. Lynd, and his boy brother S., for the present, and leave you to judge whether I have misrepresented his statements in any one instance, or if I have not fully sustained all my charges against him; and that too, by his own words. I am willing to meet my letter before any Church, Association, or Congregation, and substantiate the assertions therein made.

The reader, has doubtless observed that brother S. has made great derision of my spelling, and otherwise bad grammar; but that may go

for whatever it will fetch, as I have never pretended to be a scholar; neither have I been educated at any Theological Seminary; I am the son of a poor man, who, under the smiles of a kind providence has been enabled to provide for himself and family by his labor; and I have to follow his example; yet as illiterate as I am, I confess that some of brother Stevens' grammar puzzles me. For instance, he says, "It is not a denouncing of curses upon those who not enter upon this, or that, or the other plan of christian effort." Examine this sentence brother S. and recollect that if you have abused the Kings' English, after having spent the most of your life in the pursuit of scholarship,—what must you expect of me, a man that has to labor every day to support an helpless family. It is not to tickle the reader, that I write, nor to tickle the ear of the hearer, that I speak, but all I ask, and all I want, is to be enabled by the Spirit of God, to declare the truth in simplicity, and plainness, to a dying world; believing that God will bless the truth, and make it powerful, yea sharper than a two edged sword, notwithstanding the speaker may be a poor unworthy worm of the dust, having no other dependance for wisdom and ability to speak, than God. I pray that he may give me wisdom from above, that I may contend earnestly for the faith once delivered to the saints; and that I may have it to say when I shall have furnished my work in this disordered world, that I have fought the good fight, and kept the faith, and henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

GRIGG M. THOMPSON.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday Oct. 22,

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

☞ We have omitted our usual quantity of editorial matter, to give room for the very interesting communications, from abroad.

ELDER NORMAN ATWOOD.

"At a special church meeting held in East Granby, Sept. 16, 1834. The church took into consideration the conduct of Elder Norman Atwood, in separating from his wife with the circumstances therewith connected; after mature deliberation, we judge that he has violated the law of Christ, and walked contrary to the Gospel rule. In consequence of which, we feel it our duty to withdraw from him the hand of fellowship, both as a preacher of the Gospel and a member of this church. Done in church meeting" &c.

It is the wish of the church, that you publish this memorandum from their records, in the "Signs," and being present at the meeting of the church, and at their request having made the above extract. I know it to be a true copy.

Yours &c.

A. B. GOLDSMITH.

We understand that Mr. Atwood has gone to the State of Ohio, and that he assumes the name of an Old School Baptist; having in possession a Certificate from the E Granby Church, which his sudden elopement prevented the church from recalling.

Brother Gard, in his Letter accompanying the Minutes of the Muskingum Association, writes thus:

I think subscribers will increase in this part of the State, since the "Cross and Journal" has brought your paper into notice, perhaps Mr. Stevens will be your best Agent in Ohio, a few more passing salutes will awake the Baptists, to know what the "Signs of the Times" are, God speed the truth.

From yours in haste,
In Christian fellowship.

STEPHEN GARD.

Corresponding Letter.

The Muskingum Baptist Association, convened at the Lexington Meeting House, Perry County, Ohio, on Friday, before the 4th Lord's day in August 1834. To the Associations with whom we correspond send Christian Salutation.

DEAR BRETHREN:—The time has again come, that we would wish to send you some tokens of our love, and of our progress in the ways of Jesus Christ, our Redeemer. We rejoice and bless God that

we stand fast, and firmly adhere to the doctrine of the Apostles and Prophets, *Jesus Christ* being the Chief corner-stone: and we feel a desire to press forward in the way of truth and Holiness should we meet opposition and persecution knowing that thro' much tribulation we shall enter the *Kingdom*. We frequently hear the opinions of those that call themselves Baptists, charging us with slothfulness, that we should be up and doing, that our principles are of the Antinomian cast, that we will not support those Benevolent Institutions of the day. This and much like it we hear, but shall we not pity those deluded persons, shall we not beseech the Lord, if it be his blessed will to enlighten them and teach them the doctrine of rich and free discriminating *grace*? That it is God working in us to will and to do of his good pleasure, that any of the sons of Adam are saved? yea that it was that Grace that was given in Christ Jesus, before the world began, and that we have not chosen Christ but he us. To our br'n with whom we correspond we do wish a continuance, and likewise with other Associations that feel free to maintain the same doctrine and principles with ourselves.

Oh! how good is it to hear of the prosperity of Zion, of the workings of the Holy Spirit, and the extension of the Redeemer's Kingdom!! Brethren, stand fast, be not dismayed, though it appears like a wintry season in many places. God will accomplish his purpose and gather in his Elect in that way he hath ordained. Brethren let us search the Scriptures and make ourselves acquainted with sound doctrine that we may be ready and able to contend earnestly for the faith once delivered to the saints; for it appears that the time hath come that many cannot endure sound doctrine. May the Grace of our Lord Jesus Christ be with you all. Amen.

Circular Letter

The Ministers, and Messengers of the Muskingum Association, send Christian Salutation.

DEARLY BELOVED BRETHREN:—To address you through the medium of a circular letter, upon some subject of Divine truth, is a custom of long standing of our body. The subject we shall now present you with, is one of vast importance. We have no idea, that we shall be able to set forth all; but only a small part of the glories, and excellencies, contained in the sub-

ject before us ; that is, the sovereignty of God, displayed in his electing Love,

To use the words of a late judicious author, **ELECTION** is the first grand link of the Golden chain of our Salvation ; the corner stone in the amazing fabric of our happiness. Jehovah is the former of universal nature : the supporter and governor of all worlds. And, as it is not consistent with the perfection of an infinite God, to act without the highest and noblest design ; as the adored Creator, before he imparted existence ; or time commenced, purposed and appointed an end, worthy of himself, in all he determined to do ; this was his own Glory ; this was his grand design, in all the various ranks of existence, to which his Almighty Fiat gave birth.

Not a single creature, in the vast scale of dependent beings, but is connected with this, as its ultimate end. The loftiest Seraph that surrounds the throne, the meanest insect that crawls in the dust, have the same original parent ; and are designed to answer the same exalted end, in different ways. To deny this, or to suppose the most perfect being did not act for the most worthy purpose, is highly derogatory to the sovereignty of God. As fallen men cannot love God, so they are unwilling that the sovereign Ruler of the Universe should act independent of his creatures ; but will arrogate to themselves the liberty of legislating for Jehovah.

This at once will show to every enlightened mind, the enmity and blindness that reigns in the hearts of the unregenerate, and will cause every child of God, from their hearts, to respond, and say with the Apostle, "the natural man receiveth not the things of the Spirit of God." And again "the carnal mind is enmity against God, not being subject to his law, neither indeed can be."

We do not believe that the entrance of sin into the world, was subversive of the grand design ; but made subservient to it in various ways. It was impossible for such an event to bring confusion into the stupendous plan of Divine operation ; for known to the Omniscient God are all his works, & all events, from the beginning of the world. All that is comprehended in what men call contingent, is absolute certainty, with him, who is perfect in knowledge.

Such is that eminent act of God commonly called Election and the subject of

our letter. The doctrine of Election, or which is the same thing, the doctrine of discriminating grace, is now generally rejected by our modern, rational, and polite Divines. It is deemed unworthy the serious notice of the learned, and philosophic gentlemen of the present age : And tho' it cannot be denied, that it made a considerable figure in those systems of Divinity that were adopted by men of eminence in Piety, and learning in former ages ; particularly by the first Reformers from Popery, yet now it is ranked by many, amongst the rash opinions of a credulous antiquity.

It is cashiered as a doctrine abhorrent to reason, and as at eternal war with the moral perfections of God. It is consigned over to oblivion, as worthy of no more regard, than the bold enquiries and wild conclusions ; the laborious trifling, learned lumber of the ancient doting popish school-men. It is traduced also as a declared enemy to practical piety ; and as highly injurious to the comfort and hope of mankind. This being the case, we need not wonder that a doctrine by them held, fraught with so many evil consequences has now become quite unpopular. But what is the reason of this tragical outcry, against this doctrine ? If we are not greatly deceived, it is as follows : this doctrine lays the axe at the root of all our boasted moral perfections and excellence. This doctrine in its native consequences demolishes every subterfuge of human pride ; as it leaves not the slightest shadow of difference, between one man and another, why the Deity should regard this person and not the other ; but teaches all who know, & all who embrace it, to rest in that memorable maxim, "Even so father for so it seemeth good in thy sight ;" Resolving the whole into Divine grace and Divine sovereignty, without paying the least compliment to the learning, sagacity or character of any who dare arraign the Divine conduct. It repels their insolence in the following manner, "Nay, but, O, man ! who art thou that repliest against God ?" It further teaches that as unmerited kindness, and sovereign favor began the work of Salvation, so the same grace must carry it on, and complete the vast design ; while the most high ever jealous of his honor, is determined to have all the glory. Other reasons might be assigned, but these may suffice to show the spirit of independence, which naturally reigns in the unregenerate, must be fired

with resentment by such an attack upon it. Hence, the few votaries of this unpopular doctrine must expect reproach, ridicule, and contempt, if not something more severe, to attend the profession of a tenet, so impolite. One argument more, and we have done. Fallen man cannot love God, but as he is revealed in a mediator, he must behold his Maker's Glory, in the face of Jesus Christ, before he can love him, or have the least desire to promote his Glory, in reference to the salvation of man nor is there any revelation of that glorious salvation but by the Gospel, and as we cannot behold it but by faith; it necessarily follows, that no man can unfeignedly love God, or sincerely desire to glorify him, while ignorant of the truth. But as, there is the brightest display of the divine perfections in Jesus Christ; and as the gospel reveals him in his glory and beauty, so under the sacred influence of the Holy Spirit, the sinner is brought to see the infinite amiableness, and transcendent glory of God, in the person and work of Immanuel.

Now may the Grace of our Lord Jesus Christ be with you all. Amen.

Distressing:—As Mr. Robert Smith with an hired hand, [Mr. James Babcock,] were digging a well, on the land of the former, in the town of Deerpark, about six miles from this place, on Wednesday the 8th. inst. having completed the excavation to the depth of about 60 feet, the immense weight of earth pressing to its centre, suddenly caved in, and instantly launched them both into the eternal world. After great exertion and incessant labor for 10 days, the bodies have been recovered, and interred.

Married.

On Thursday, the 9th inst. by Elder GILBERT BEEBE, Mr. Nathaniel V. Carpenter, to Miss Julia Ann Sager, all of Walkill.

On Saturday, the 11th inst. by Eld. GILBERT BEEBE, Mr. Samuel B. Godfrey, of New-Vernon, to Miss Abby Carpenter, of Walkill,

On Saturday, the 19th inst. by Elder GILBERT BEEBE, Mr. Timothy H. Ketchem, to Miss Hannah Murry all of Walkill.

RECEIPTS:—Daniel Williams, \$1. Amos Ketchem, \$1. Elijah Godfrey \$1. Through the hands of Elder Wm. Gilmore, (late Agent for the Signs of the Times) Isaac Eaton, Esq. \$1. Elizabeth Jackson \$1. J. B. Kerfoot, \$1. Mandly Iden, \$1. John C. Lickey, \$1. Benj. Cromwell, \$1. David Orrison, \$1. Charles Williams, \$1. William King, \$1. James Kitle \$1.

POETRY.

MY OWN EARNINGS.

I worked in the service of Satan for years,
Beguil'd with temptations, in fetters and snares;
Exerted my body my mind and my breath,
And all for the wages of sorrow and death.

Resolved to alter my life if I could,
I said I'll be very religious and good;
My church and my prayers, and my conduct
shall show
That I have earned heaven and happiness so.

I left off my vices, my virtue improved,
And feared to indulge in the things that I lov'd;
I kept the commandments which scripture record,
I've done all I can to make peace with the Lord.

Fanatics declare they are saved by grace,
But I should think that an eternal disgrace,
To take as a gift, what I'm able to earn,
Is conduct so mean, that from it I turn.

Poor Blind self-deceiver! you work very hard,
And do nothing—earn nothing, God can regard;
I see you belong to the Pharisee cast,
Your pride must come down or you'll perish at last,

No sinner can ever be just before God,
But he that's accepted through Jesus Christ's blood;
You'll never arrive at a mansion above,
Unless you'r included in God's Sov'reign love.

You labor in vain, if to make peace with God,
No peace can be made, but by his precious blood;
He is the salvation which God has made known,
To save from perdition the lost and undone.

DEPENDANCE ON CHRIST ALONE.

A Debtor to mercy alone,
Of Covenant mercy I sing;
Nor fear with thy righteousness on,
My person and offering to bring:
The terrors of law, and of God,
With me can have nothing to do;
My Saviour's obedience and blood,
Hide all my transgressions from view.

The work which his goodness began
The arm of his strength will complete;
His promise is YEA and AMEN,
And never was forfeited yet;
Things future, nor things that are now,
Not all things below nor above
Can make him his purpose forego,
Or sever my soul from his love.

My name from the palms of his hands,
Eternity will not erase;
Impress'd on his heart it remains,
In marks of indelible grace:
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy but not more secure,
The glorified spirits in heav'n.

TOPLADY.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 23.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BROTHERS.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. NOVEMBER 12. 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

The Lexington Association, To whom it may concern:—Greeting.

Whereas, some of the Associations with whom we have formerly held correspondence have manifested considerable uneasiness on account of our refusing as an Association, to patronise what are called the *Benevolent Institutions of the day*. The said Lexington Association did at her last session appoint the undersigned committee, to prepare a brief statement of the reasons why they choose rather to bear the reproaches of such as revile them for truth's sake, than to pursue the more popular course, of uniting in those enterprises for which they can find no scriptural warrant in the Book of God. And to send a copy of the same to the Editors of the "Signs of the Times," and "Baptist Register" requesting them to publish the same.

We, the committee having convened agreeable to the instructions of the Lexington Association, (with the exception of one member) Unanimously agree in presenting the following report, as the sense of the Association on the subject to which it relates, Viz.

*Reason First:—*We have no evidence from the Holy Scriptures that any one of the numerous Societies of the present day, which are set up among our Denomination are in accordance with the practice of the Apostles, or primitive disciples of our divine Lord, and Master. We wish to be

distinctly understood that we find no society, (as a religious body) warranted by the New Testament, but the Church of God, which He hath purchased with his own blood; and that association, or friendly correspondence which they as the children of the same family so frequently held with each other. Hence, all the exertions required of us, in the word of God, whether in preaching the word, communicating of our substance, to the support of those who preach, or in translating and circulating the Bible without note or comment, or whatever like duty God requires of us, should be done by the churches as such, or by individuals, as the case may require.

Reason 2d. The greater portion of those who have engaged in support of the new societies of the day have not only wickedly departed from the the simplicity of the Gospel; but also from the *faith* once delivered to the saints; and to this cause we attribute the flood of arminian doctrines exhibited among them, instead of the preaching of "Jesus Christ, and him crucified" in which the unregenerate are addressed frequently in such language as this—*You can be a christian this minute as easy as you can turn your hand! God has done all, on his part, and now all that remains, is for you to do your part, and all will be accomplished,* and many other things of the kind; all of which, we believe to be of the *leaven* of the Pharisees, which our Lord charged his disciples to beware of; and which we feel ourselves solemnly bound to testify against.

Reason, 3d. While many have, with

sincere motives, given their money to aid in spreading the Gospel, by which means abundance has been collected: we awfully fear that but very little of it has that effect; but while much of it is expended in lavishing extravagant salaries on those who officiate in those societies, as officers, agents &c. many of those who are employed by them as preachers, fall infinitely short of preaching the gospel in its purity, but instead thereof they do preach a compound of *grace* and *works*, which can never edify the saints,

Reason, 4th. We object to the fashionable movements of the day, because they have so much connexion with the men of this world, and are by the world so much applauded; while our Lord says 'My Kingdom is not of this world,' and tells us "Marvel not if the world hate you," and again, *Ye shall be hated of all men for my names' sake.*

Reason, 5th. The last reason we shall assign at this time, is that, as far as our acquaintance extends, those who have been thus engaged, have uniformly sounded the general cry of, "Union! Union!! Union!!!" But the moment they meet with opposition to their schemes, they resort to the most unchristian, and in many instances, to the most ungentleman-like persecution of such as dare oppose their new doctrines; and embrace every opportunity, in publick and in private, to traduce and injure their characters, and thereby destroy the influence of many of the servants of God, whose property and strength have been spent and worn out preaching the everlasting Gospel with the Holy Ghost, sent down from Heaven;—and for want of argument, by the which to reproach them, cry Shame! Shame!!

In closing our report, we say to all around us,—We stand on the same ground on which we were originally constituted as churches, and although many churches that once stood with us on the same ground

have left it, we are not disposed to follow them until we can find their path enlightened by the WORD OF GOD. And to all the saints, churches and associations that remain upon the *Bible Baptist* platform, we say "Stand fast therefore, in the liberty wherewith Christ hath made you free." Be of good cheer, God hath spoken good concerning Zion! His counsel shall stand, and He will do all his pleasure.

We wish to speak comfortably to the children of God, knowing that whom it is his pleasure to bless, are blessed indeed; therefore should these brief remarks find any of the dear children of God in bondage, having been carried away captive by the flood of error to which we have pointed; we would say to all such, in the bowels of meekness, Remember your Father's house where there is bread enough, and to spare, and return thither; enquire for the good *old* way, and for the footsteps of the flock; and above all things endeavor to follow the footsteps of your Divine Lord. "In the world ye shall have tribulation, but be of good cheer," Christ has overcome the world, and he assures you that in him you may have peace.

To those of the people of God, whose love has waxed cold, because iniquity abounds; we would say—Remember from whence ye are fallen! Return unto God with full purpose of heart, and with diligence run the race set before you, for the prize is yet a-head!

To such as are *feable* and *wearied*, with the greatness of the way,—Remember the Lord is your Strength, and that He has set before you an Open Door;—Ask, and ye shall receive.

To the *strong* in the Lord, who can say with the Apostle,—"But none of these things move me, &c." Be careful to bear the infirmities of the weak, to strengthen the weak hands, and confirm the feable knees.

To all such as God has called to preach

his Everlasting Gospel, we say to you, Brethren, endure hardness as good soldiers for through much tribulation God will take you up to possess the kingdom. Contend earnestly for the faith, once delivered to the saints. Say to the righteous, it shall be well with them, and to the wicked, it shall be ill with them. Point every *penitent* sinner to the Lamb of God, that taketh away the sin of the world. Lift up your voice with strength, be not afraid; say unto the cities of Judah, Thy God reigneth.

Finally, to all the saints, whether individuals or churches, who stand on Gospel ground; we bid you God speed, and wish to continue our christian fellowship with you.

With earnest prayer, that you and ourselves may be kept through faith unto Salvation, and that God may grant to our erring brethren repentance, to the acknowledging of the truth.—We remain Yours to serve in the Kingdom and Patience of our Lord Jesus Christ.

HEZEKIAH PETTET.

DAVID MEAD.

JAMES MEAD.

WILLIAM CHOATE.

} Committee.

Lexington, October, 1834.

COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I send you herewith the following for insertion, in the Signs of the Times, as it is a sweet and experimental poem* and as it has been read over, and over, again, and again, by me with soul delight and pleasure; I hope it will meet with a hearty welcome by a few of the readers of the 'Signs of the Times.' It would rejoice my spirits to find that many of those that go by the name of Old School Baptists, were brought to rejoice, and rejoice alone, in the blessed portion contain-

* The poem alluded to was accidentally slipped into the 21st. number, it should have accompanied this communication.—It will be found on the 336 page, headed, "The Lord is my portion."

ed in this poem—but I lament that there are so many pretenders in name only, for as it was of old, even so it is now; they are not all Israel which are of Israel! Notwithstanding, I bless the Lord, that he has not left himself without a number of witnesses in this dark and trying day, depend upon it this is a day that will try men's souls, and those, and only those, will be able to withstand the floods of error, and lies which inundate this whole hemisphere. While those precious few which feel and know the work of the Holy Ghost in their rebellious hearts, (will stand) for they feel and know, that they are helpless, blind and lame, deaf and dumb, as the Prophet Isaiah says, Cap. xxix, 18, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Also Micah iv, 6, 7, "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, even for ever." They know, without the quickning, & renewing influences of the Holy Ghost felt and realized, in their souls, all external theology in word or letter only, will not support the soul when heart and flesh fails, it is an empty nothing. How vastly opposite with a mere pretender, in name only, either preacher, or hearer, as they abound in dead works, and fleshly performances, in the same proportion they, abound in hope, and faith, and zeal; and this passes for heavenly mindedness, and true spirituality; yea it centres in deceived-self, and is kept alive by their working, and rounds of duty, such as their praying, preaching, singing, reading, hearing and studying &c. &c.—and when they obtain a vain supposition, that they exceed all others in human merit, then they are raised to the full assurance of hope.

What! what a fatal mistake is the above. How opposite, with a sensible soul

when enlightened from Above, as they are enabled to cease from their works; in the same proportion, they abound in an unclouded hope, and faith, which prevents them from breaking forth into that odious, and abominable song unto self. They are made to grieve over a hard and rebellious heart, as we read in the lamentations of Jeremiah, Chap. i, 20, "Behold, O Lord for I am in distress, my bowels are troubled, mine heart is turned within me, for I have grievously rebelled, abroad the sword bereaveth, at home there is as death."—These poor souls are made to loathe themselves on account of their native enmity and awful depravity, they lament over so much opposition to what they know to be right and good, so slow to good and prone to evil. I often hear one and another, talking of Divine submission, and holy resignation to all God's dispensations towards them. But O rebellious me, I would be all prayer, and praise; but O how reverse is the case with wretched me, poor sinful me, unbelieving me, fretful me, short-sighted, yea blind me, I am ignorance itself, no feet to walk heavenward, no heart warmed with love, to a once precious Jesus, O says the poor soul that I could but live a life of prayer and praise, O that I could but raise from this wilderness state, and enjoy the warm and healing rays of a precious south wind, O that my heart was put in tune to praise and magnify his Holy name, but Lord here I am not able to raise this drooping, groveling mind to thee, look which way I will, all is empty, barren, and waste, nothing to fill that vacuity which I feel within, but cannot help myself, no, not in the least. And as to all thy Divine ordinances which thou hast appointed and established, for the health and strength and prosperity of thy people, they are all dry and barren to my sin disordered soul, nothing to cheer and animate my spirits, they are all as shadows and empty things O that this night were past, that I might once more

feel a going forth in love to King Jesus, O that I could but view him as precious as once I thought I could, O that I could come near him, & plead his precious blood and righteousness for my soul, but O, I fear there is something essentially wrong with me, my heart is so proud, and withal so prone to cleave to earth, so many foolish and wicked thoughts arising from time to time I greatly fear that all is not right, I should like to pray, but I cannot, I should like to feel a love to God, and run in the way of all his commandments; no feet have I in a true sense of the word, and as to my eyes they also fail me, my ears are also stop'd that I cannot hear any thing to any advantage all is a blank, and I feel worse than a beast, I can truly say that I am no man neither have I the spirit of a man, I seem to think that I have seen the time when I envied not the Monarch on his throne, tho' I was poor and dwelling in obscurity all was well, within and without, at home and abroad,—but now alas, the scene is greatly chang'd I am ready to envy every thing beneath the sun, for I seem to see some design in their creation & being, and in some way answering the end of its Creator,—but me, I feel good for nothing but a plague to myself and those around me, I fell as miserable as sin can make me, and one of the greatest monsters of iniquity in existence. I am neither company for the living nor the dead, but as one that is born out of due time, without a heart for any thing as I could wish, yet notwithstanding I can look back to the time when Jesus was precious to my soul and altogether suitable in pardoning my guilty soul, there and then, there was nothing like Jesus to me, He appeared in such light, love, glory, and grandeur; yea, and such God-like lovely majesty, that he engrossed all my affections, in Him I found life, love, and perfect liberty—Yes, such sacred joy and animation, that every thing else was a real blank, how sweet and soft

his voice of peace and pardon, one glimpse, one ray, one look was enough to melt my heart, his countenance how healthy to my poor desponding mind, unbelief fled like lightning before Him, all was hushed into a peaceful calm, and His gracious visits again, and again, has raised me from death to life. Adored be His blessed name, so that I could sweetly sing with the psalmist, 'Bless the Lord O my soul & forget not all His benefits, who forgiveth all thine iniquities, who healeth *all* thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness & tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagle's! Yes, the word ALL, what tongue can describe the unspeakable pleasure then felt and sweetly experienced in the souls of God's redeemed ones. Yet after signal marks of his love, and tender regard, that I (wretch that I am,) should question his special care toward me. But so it is. It all appears at times like a presumptuous dream, and I am at times afraid to encourage the hope, that I ever knew any thing savingly. O do ye dear precious despised, chosen few tell me, tell me, is it so with you? if it is I beg that you would speak out without fear or shame, and let me know, as I should much like to be acquainted with your hopes and fears, victories and defeats, mournings, and rejoicings, plague of heart, and healing balm for I feel like one alone and mourn, and make a noise, I find so few companions in these conflicting scenes, so do speak and communicate, as Paul says, Some spiritual gift. I am pleased to find that some of the friends of Zion, have their heart and hands full, I would refer that dear Brother to the words of the Prophet Isaiah. "O Lord by these things men live, and in all these things is the life of my spirit, so wilt thou recover me, and make me to live," xxxviii, 16. O what a privilege it is to be kept alive, to a sense of what is passing within as

well as without us, knowing the enemy within the camp at home, is so much more dangerous than all the combined forces abroad. We are so inclined to loose sight of what we have to combat with, O what an artful foe we entertain, indeed he is more than a match for me, and I do assure you, was it not for the unbounded, unchangable, and everlasting kindness of Jehovah Jesus, God with us, he would have irrecoverably ruined me, through time and through a never ending eternity. O what a heart cheering promise is this, when applied by the Spirit of God to our consciences, "sin shall not have the dominion over you, ye are not under the law, but under grace." What a mercy that we have a promise performing God to do with, he has not only left such blessed promises in his sacred word for our perusal, but he makes us feel and realize the truth of such like promises in our own souls. Was it not the case, we should sink into black despair; therefore what unutterable obligations are we under to a Three-One God, who were so deeply sunk in sin and misery; that we should be brought to join in that melodious and never ending song. Unto him, who hath loved us, and washed us in his own blood and made us Kings and Priests unto God. O fel! that we ourselves should nurse an enemy, armed with such deadly malice, enmity, and inveterate hatred against us and against our best interests and above all that he should hate and detest our blessed Master which loveth at all times, & sticketh closer than a Brother. You are I doubt not, describing him to be a fiend of the bottomless pit, one who at times, disguises himself and affects to be an angel of light, and so well versed is he in his vile stratagems that he assumes any thing almost every thing, that suits his hellish and devil-like purposes, in order to blind our understanding, and put the cheat upon us; I pray God we may be kept awake to his abominable and sly insinuations and devices. O

that we may be kept watchful, prayerful and tractable, so that we may not face any foe in our own strength but in the strength of that poor man who by his wisdom saved the City. I hope you will still go on and expose the enemy which dwells in our houses, and for any thing I know he is likely to dwell with us through this life, but when these old houses are taken down, which our Master has more than hinted that he will do it at a time best known to himself and rear it a glorious edifice like unto his own. I expect that you are ready to conclude by this time, that I have overlooked one of the old man's tricks, I mean that of acting the Possom in affecting to be totally dead, until he catches us off our guard, then up he bounces and trips up our heels, and on us he pounces with all the malignity that his hellish nature can suggest, until the Lord our God appears again for our deliverance, and raises us out of this horrible pit, and miry clay, and sets our feet upon a rock and establishes our goings and puts a new song into our mouths, even praise unto our God, for pointing out our blunders, mistakes and sins, in supposing him to be dead without any good authority.

May the Lord in his infinite, and divine compassion, smile upon us, from day to day, and make bare his mighty arm in all our afflictions, tossings, and roveings, now and evermore. Amen.

AN OUT-CAST.

FOR THE SIGNS OF THE TIMES.

UTICA, N. Y., SEPT. 24, 1834.

BROTHER BEEBE.—In sincerity, I address a few *illiterate* ideas to the Editors of the "Cross and Baptist Journal," "The Baptist Register," "Repository," and their coadjutors. My design is not ostentation, but edification. Though the author be contemptible, yet the matter may be rendered profitable; God looks not for what he gives not. If you approve, you will give them a place in the *little* despised Signs. Wish-

ing you for greater blessings than these pious, benevolent souls in the plenitude of their mercy, are disposed to bestow, for "The tender mercies of the wicked are cruel," Prov. xii, 10.

Address.

SIRS:—You are surprised at our illiterate language in the "Signs;" but, be it known to you, we serve not an hard master, reaping where he hath not sown, and gathering where he hath not strewed Matt. xxv, 24. But real simple truth, which is hid from the wise and prudent, is revealed unto babes, Matt. xi, 24. Nor is God the Father, nor will he ever be disappointed, that the Holy Spirit has not revealed the mystery of God, the Son to your understanding, it is for reasons known only to himself "Even so Father, for so it seemed good in thy sight;" but this we do know, the Spirit first sows spiritual gifts, and strews heavenly graces, e'er he expects to reap the one, or gather the other from any man; and all God's Elect realize the fulfilment of this promise, "I will turn to the people a pure language, Zep. iii, 9. Your publications evince that you speak half in the language of Ashdod, Nehe. xiii, 24. Nor as yet can you pronounce *Shibboleth*, Judges xii, 6. But should it be the good pleasure of God to divert your minds from publishing "Old wives Fables," (1 Tim. iv, 7,) which tends to spoil the people through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ, Col. ii, 8. You will not scorn the productions of the East, when you venture to open your Bibles and find that the most superlative blessings Heaven could bestow, or mortals receive; the adoration of angels, the glory and excellency of God's Spiritual Israel, the waters of Electing Love, issued from under the threshold in the East. He who bore the envy of Devils, and the enmity of all his seed, was first known and glorified in the East. The little cloud, the size of a

man's hand, (not unlike the despicable Signs,) arose in the East, 1 Kings xviii, 44. But the *little* Signs, guided by the eye, and shielded by the arm of Omnipotence, is wafted almost to America's utmost bounds, God, the Spirit has caused its genial influence of truth to descend, not only on the heads, but into the hearts of thousands, from thence the incense of gratitude, perfumed through the merits of Christ, as a sweet savor, doth ascend to the throne of God, while the readers have re-echoed the song, by Isaiah xxxv, 1. *The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing.*

But Sirs, let me honestly declare that an enlightened mind may see the spirit of Anti-Christ, working in your publications as clearly as you may see the wind waving the standing corn, or a Serpent wriggle in the grass. There is not an influence, operation, or sensation of the Holy Spirit, that has not been counterfeited by the substitution of *voluntary humility, long prayers, vain repetitions, will-worship, dissembled love, feigned temporary joy, hypocritical hope and vain expectations*, and of all these the Devil is the author. Nor is there a doctrine or truth in the Bible, from the foundation of all truth and righteousness, viz: the Trinity in Unity, down to the smallest precept which is to regulate the conduct of the Saints, but what you can pervert by throwing over them a false gloss, obscuring their beauty, weakning their strength by confusing the minds of your readers and putting false constructions upon them, and giving false interpretations of their meaning, and making false applications of them. There is not a truth but what you mame, and not a truth but what is awfully perverted, and under all this, such humility and meekness, such sympathy and love, such bowels of mer-

cy, pity and compassion, for every class of sinners, but at the same time you manifest your hatred to God's Sovereignty, his decrees and counsels, to his discriminating Grace, and to the objects of his choice, and all this is the root and branch, the basis and fabric of *Anti-Christ*,—by these things you are representing the Almighty to the people in a false light in which they think God to be just such an one as themselves. Well may God justly call all the Anti-Christian Family the sons of Sorcerers, the seed of the adulterer and of the whore, Isa. Lvii, 2.

Now let all men judge for themselves under Divine teaching, whether there can remain the least shadow of a doubt, to what age of the church, more than the present, the blessed Spirit referred, when by Paul he said, that in the last days perilous times should come, 2 Tim. iii, 1. But while such views of the subject cannot fail thro' the Lord's Grace of carrying conviction to the mind of every truly regenerated child of God. Let not the faithful either be discouraged, or fear that blessed promise can ever fail; no not in a single instance, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," 2 Tim. ii; 19. Yes blessed be God, the church now upon earth is as safe and secure, as the church in heaven: thus with the poet we may sing.

"Though storms of ten-fold error roll,
And shake the church from pole to pole—
No mortal dangers shrouds his face,
While Jesus is our hiding place."

That eminent man of God, that chamion for truth, now in glory Dr. Robert Hawker, fifteen years ago when writing on the a-boundings of Anti-christian errors expressly says. For my part, and I care not who knows it, so far am I from being alarmed, at the awfulness of the present times, from the declension, and lukewarmness, among mere professors of Godliness, and the heresies of others, that I find cause to *bless God*

for them. Such things must be to confirm the truth of God's word! yea and such men, who are the *authors of them must be*, to be witnesses for God's truth in the earth—however they mean not so; neither do their hearts intend it. Nay the Scriptures could not be fulfilled without them, for God says by Paul, "For there must be also heresies among you, that they which are approved may be made manifest among you," 1 Cor. xi, 19. Possibly you Sirs, will say what a vile Antinomian, but you have kindly placed him in heaven, and we wish him not again in our company, to disgust our friends, whom we by all possible means are lulling asleep on the earth," For once you have now spoken the truth, nor will all your learned publications awake them, unless you would allow some space in your columns for to insert the Gospel of Christ. But now you are amusing them with another moonshine story—sounding your trumpets, amain with Popery—Popery—baware of these vile Roman Catholics, set yourselves in array against them, take notice of their ignorant missionary zeal! Behold the Prince Pope, pious Emperors, pious Kings, and their pious patrons; now as they suppose doing God service, [read John XI. 2d] by sending treasures, trinkets, and trumpery all over our enlightened country, in order to turn our feet from the good old paths, our fathers from the days of Cain, have invariably followed, and by their policy subvert our other Gospel, Gal. i, 6. Now Sirs, to us it appears extremely preposterous, in your wishing to resent their efforts, for as Paul says, "Happy is he that condemneth not himself in that thing which he alloweth, Rom. xiv, 22—while you are busily engaged in adopting the same measures, and sending precisely the same commodities, only differing in name, to Burmah, and the Catholic Dominions, in various parts of the world. I had forgotten, there is one shade of difference—some of their gods are made of wood

and yours' of sounding brass and tinkling cymbals, 1 Cor. xiii, 1,—which Paul in the next Chap. interprets sounds without life, "things without life giving sound,"—all your pineing lest they excell in hypocrisy, & making proselytes, for we know that on their success in this particular depends the establishment of your Anti-christian power and kingdom which will soon extend all over Europe and America; all the confederacy to strengthen your course, all for an alliance with every corrupt sect, all that affinity of errors, and your combining wealth, and influence fully demonstrates—John tells us the Scarlet Beast is full of names, yet your headship is *one and indivisible*, and certain we are John's prophecy is very near its accomplishment, when "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," Rev. xiii. 8. But you have suggested we are no enemies to the Catholics, certain it is we are not; because we are under our Master's injunction to love the person of our enemies, and do good to them who hate us, Matt. v, 44; or do we wish by coercive measures, to pluck one hair from their or your heads, if the discharge of one gun, would prevent the landing of a hundred of those Papists we dare not light the match. Although you are conscience directors, yet the free operations of which to worship God according to its dictates, we believe God hath given to all the Human Family by birth right, to be exercised without our molestation. But as witnesses for God, he hath laid us under willing obligations to oppose all your Anti-christian schemes, errors, and heresies, for woe be unto us, should we cease contending for the faith once delivered to the Saints; although you show us a Penitentiary for being maniacs, should life, light and liberty be afforded, possibly I may offer you a few more remarks—at present I would close

but, as having used the term *Piety*, which by the Papists, is invariably substituted for vital Godliness, and is now the Alpha, and Omega, of the Baptist Antichristian language,—*for the honor of God*, I wish to observe, it is in the Bible only once recorded, and then in a preceptive relation, Tim. v. 4. But it appears the genology of *PIETY*, but not accoring to your acception of the phrase, is by Father's side Pagan, by Mother's Popery; if you consult Dixon's English Dictionary, where he gives the proper sense and origin of it, informs us, The old Pagans, had a Goddess, whom they adored called *PIETY*, whom they supposed presided over their other Deities, and also over the affections that parents naturally have to their children, likewise the Papists record an account of a woman renowned for her *Piety*, who seeing her Mother condemned, to die by famine in her old age, obtained leave of the Judge to see her once daily in the prison until she died, by this she sustained her with the milk from her breasts, the mother continuing to exist, and the circumstances related to the Emperor; he gave the mother her liberty, and to the honor of the daughter erected a Temple in which was placed their Goddess *Piety*. But I would ask is there the least shadow of vital Godliness in these two Pious Idols? There is one more synonymous phrase, "Devout" Acts xiii, 50; but this will not support your perverted ideas of *Piety*, for these Devout ladies (like many in your employ to distribute your trash and collect your treasure) were persecuters of Christ's Church, but the deportment of your *gossips*, and also your own personal dispositions may very possibly agree with the meaning of the two last cited texts, that is kind and affectionate, while at the same time you manifest your enmity to Christ—Are there not an host of self-righteous pharisees always contentious and noisy about this outward *Piety*, *inherent holiness, progressive sanctification*

degrees in glory &c which your proto-type the Popes son-in-law *John Wesley* was always strenuously advocating, but it would a little surprise some, were I to give an extract from that very eminent Gospel Magazine, published in London, in which are recorded undeniable facts of this *J Wesley's* living upwards of thirty years in illicit connection with another *pious Sarah Ryan*; *Mrs. Wesley* herself sent some of his letters [to these Editors] which she serrepitiously obtained, of a lasciveious tendency, which betrayed things which those whom he always traduced as *antinomians*, would shudder at the very idea of; or if you please, read the life of *Wesley*, and the rise and progress of *Methcdism*, by *Robert Southey Esq.* and there you will find this statement confirmed. *

I would not have stained a page of the Signs with this record, if I did not think it ought to operate so as to lower the top-sails of those who under the same mask of *Piety*, or, *superior sanctity, innate holiness, and perfection in the flesh*, are constantly traducing the charactors of others as *antinomians*; for it is an evident truth, [to every enlightened mind] that if a men be a Jew, a Mahometan, Deist, Arian or Socinean, should he possess the least spark of *pharisaical holiness*, or *Piety*, or in short, if nothing be seen, provided he be clamorous, maintain a hearty stickling about it and promote *your* popular schemes by raising

* We do not hold ourselves responsible for the correctness of this statement, as we have not had an opportunity of reading those works to which our correspondent refers. Whether *Mr. Wesley* was a moral, or a licentious man in practice, does not effect the merits of the cause now at issue between ourselves and the arminians. The best of causes may be espoused by the worst of men, and *vice versa*,—the worst of causes by men whose outward deportment may be unblemished—And besides all this, *Mr. W.* is not the author of arminianism for we are prepared to prove by the most incontestable references, that this same *'ism* has existed in our world, and in the hearts of depraved men from the time the Old Serpent of Hell paid his first visit to our Mother Eve, until the present day.

MONEY for the Lord's Treasury, —Towards all such you have the most enlarged bowels, and also the most extensive charity, Mr. ———, say you. has got (procured) religion, *he is a very pious man!* yea, he must be supposed to have an interest in Christ, notwithstanding he does not believe in him, but rather reviles him; yet whoever questions such an ones piety is deemed a very uncharitable and censorious *bigot*. On the other hand, the man who is an humble follower of the meek and dispised Jesus, an object of God the Father's choice, Justified through God the Son, and Sanctified by God the Holy Ghost. —Such an one stands no chance among these Pharisees; it would be considered ridiculous, yea the greatest abuse of charity, to think him an heir of heaven! Consequently the inference naturally follows, that a Jew, Pagan, Turk, Deist, Arian, Socinian or Infidel if *pious*, is preferred before the most humble worshipper of Jesus, who believes in, and venerates him, and whose hope and dependence is in him, if *imperfect and sinful*.

To be concluded in our next.

CHURCH CONSTITUTED.

"September, 18th. 1834.

BROTHER BEEBE :—Having in the order of Divine Providence fallen into a situation alone, for a little while, where I can have conveniences for writing, I "seize the moments as they fly" to let you know that yesterday there met in council from various places, the following Brethren, with the Brethren at Chemung, Tioga Co. N. Y. (at the house of Phineas Rogers,) for the purpose of examining their circumstances, to see if we could give them fellowship, in their standing as a Church. viz.

From Sullivan, *Elder Eli Gitchel*. and
Brother Aaron Rathbone.

"Columbia, *Eld. Joseph Beeman*.

"Independance, " *B. G. Avery, Dea. A. Ellis*.

"Caroline, " *John Sawyer*.

"Orwell, " *Hez. West*.

"Springfield, *Brother Enos Rose*.
Franklin, " *John Knapp*.

At half past 10 o'clock A. M. Brother Beeman preached, and after a short recess, convened, and organized by appointing Bro. Gitchel Moderator, and H. West, Clk

The following names of Brethren and Sisters were read, together with the declaration of their having covenanted to walk together in the order of the gospel. viz;

Phineas Rogers, Cornelius Quick, Jesse Kirk, James Olmstead, Jonathan Potter, Margaret Quick, Aner Haughton, Nancy I. Leonard, Jane Mc. Connel, Betsey Hicks, and Nancy Park. —After hearing the articles of their faith, and enquiring into those circumstances which we thought necessary, and as we hope mature deliberation.

Voted:—That Brother Gitchel, in behalf of the council, give them the right hand of fellowship, at the close of his discourse, in the evening; which was accordingly done.

ELI GITCHEL, Mod.

HEZ. WEST, Clerk.

Circular Letter

The Licking Association of Particular Baptists now in session at Mount Gilead Meeting house, Mason County, Ky., to the Churches whom she represents, wish grace, mercy and peace.

DEAR BRETHREN:—Through the tender mercies of our God, and under the kind protection of Heaven, again it is our privilege to meet as an Association. Who but those that have been formed in the image of Jesus, and have been translated into His kingdom, *know* the sweets of those personal interviews, so often granted to the followers of the Saviour? United together in the same cause, fighting under the banner of the same King, equally interested in conquest, who could not affectionately grasp the hand of his fellow brother and join in *concert*, praising the God of their salvation.

Under this sense of views & feelings, permit us to present for your consideration the foundation of our hope for immortal glory, It was a principle set down by an inspired penman that we should be ready at all times to give to him that asketh, a *reason* of the hope that is within

(may it be done with meekness and fear.)

In presenting this subject, our beginning and ending is *Jesus*; "For this is that which was hid from ages and generations, but now is made manifest, which is *Christ* in you, the hope of glory." Here we are led to contemplate the indwelling principle of every believer, which indwelling principle is the formation of a new creature in the image of Him that is created in righteousness and true holiness. This formation is an effect of that eternal purpose of God, which He purposed in Christ Jesus, our Lord. This glorious purpose is a component part of the doctrine of Christ that gives to Him honor & dignity of a Supreme being. To believe in a Jesus that is without purpose, is to believe in a personage that is inferior to the human species; to effect an object without a previous purpose, is impossible in the nature of things. Hence we read the purposes of God shall stand, of the calling of some according to the purpose of Him that worketh all things after the counsel of His own will; the mystery of which is made known by the Gentiles being made fellow heirs and partakers of the same promises, the middle wall of partition being broken down and both having access, by one spirit unto the Father. Hence the promises of life and salvation are to both Jews and Gentiles on the merits of the Lord Jesus. He it is that has assumed the office of Mediator. "Now, a Mediator is not a Mediator of one, but God is one;" therefore, there must of necessity be parties, and the parties between whom Christ mediates are God and his people; and in the discharge of the duties of Mediator, it became necessary that He should be both God and man, participator of both natures: hence, of Him it is declaratively spoken, as God, Man, Mediator. Here an inspired penman set forth his being the mighty God, the everlasting Father, the Prince of peace, whose works are great and marvellous, Lord, God Almighty; just and true are His ways, being King of saints. This God, according to his purpose, was found in fashion as a man. The first man was of the earth earthly; the second man was the Lord from heaven; and by that man will God judge the world in righteousness. Again: There is one Mediator between God and man, the man Christ Jesus. Thus being a participant of both natures, he was enabled to fulfil the preceptive requisitions of the divine law, the fulfilment of which man i-

festes the righteousness of God, that by this righteousness the law of God might be satisfied in its demands to all, and be bestowed on all, that believe; and they are that part of Abraham's spiritual seed that are set forth manifestatively; and if Abraham's seed, they are Christ's, and heirs according to the promise. But the Lord Jesus not only fulfilled the preceptive requisitions of the divine law, but he submitted to the penalty thereunto annexed, which penalty was death. Thus he submitted to death even the death of the cross, at which scene the sun shrouded himself in darkness, and there were Prophets and Martyrs from the grave set free. Yet 'twas not possible that he should be holden of it; therefore, on the third, the appointed morn, he arose from the dead, bursting his bands asunder, and thus became a triumphant conqueror over death, hell, and the grave; and now victoriously sways the sceptre over his mighty empire. Thus 'tis finished—the grand and glorious, the ever to be adored work of reconciliation is finished, and sinful man has an avenue opened by Jesus to the paradise of God. This is that new and living way into which angels desired to look. Here we are lost in wonder; let us gaze and admire. Here all the powers of the imagination cease to act; here all the energies of the soul are stilled; here let us lose ourselves in love ineffable; here expressive silence muse his praise.

Thus having brought to view the foundation of the Christian hope, let us look at the extent thereof; here we are again led to Jesus. Behold (said God by the mouth of the Prophet Isaiah): "I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, and he that believeth on Him shall not be confounded." Paul could say to his Ephesian brethren, "Now then, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Again: "According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon; but let every man take heed how he buildeth thereupon, for other foundation can no man lay than that which is laid, which is Jesus Christ." Thus the work of Jesus being the foundation of the Christian hope, and Jesus the foundation in extent, let us examine the building that is to be erected thereon. Being

built on the foundation of the Apostles and Prophets and in Jesus all the building, stily framed together, groweth unto a holy temple in the Lord; in whom are ye also builded together for an habitation of God, through the Spirit. We here discover a necessary fitting and framing in this grand building; to use the materials as nature has formed them, without the hammer to break in pieces the flinty rock, seems not to correspond with the order of Jesus. To use the timber as found in the forest, without a fitting and framing, is contrary also to the heavenly order, and to prepare them after they are in the building, is contrary to the fitness of things. Hence, a preparation, and that preparation for a habitation of God, through the Spirit; the Spirit, then is the agent in effecting this work, and by his quickening influence from nature, are brought forth lively stones to offer up spiritual sacrifices acceptable to God, by Jesus: "For you hath he quickened who were dead in trespasses and in sins; likewise the Spirit quickeneth whom he will."

Thus, a spiritual being implanted in the soul, he is enabled to look into the perfections of God's righteous law, and reading therein, "Cursed is every one that continueth not in all things written in the book of the law, to do them," and no way of escape from its impending judgement and dead to exertion thereby, his anxious soul is set to inquire "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and fly to the uttermost parts of the sea, even there shall thy hand lead me." But says the Lord, "Come, let us reason together. Tho' your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" then, as that still small voice is heard "This is the way, walk ye in it," the astounded soul grasps at the perfection of Jesus as suited to his case, and as he has believed in God, so he believes in Jesus, and to such as receive Him to them, gives he power to become his sons, even to them that believe on His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Thus it is the Spirit, by which the materials are fitted and framed in Jesus for the building; hence, it is the body of Jesus that is stily framed, and that body brought to view as

his church, his people, his bride, &c. "For them he lived, for them he died, and for them he rose again." To look retrospectively at the work of Jesus, and take any other view thereof, is to subvert the foundation of the Christian hope. For if it was done for the whole family of man, and all do not enjoy the benefits to be derived therefrom, who may expect to enjoy them? 'Tis folly to say the self-obedient, for all have gone out of the way; and if it has been done because the moral justice of God required it, without diffinitude, then also is the foundation of the Christian hope subverted; for if the purpose of God is in the mediation of Jesus, His mediation is definite; and if not definite, no purpose, and if no purpose, no foundation for hope. Then for the church are all things kept in store, and though they have to pass through trials and difficulties on earth yet conquest eternal is theirs, for Jesus has declared that his loving kindness he will not withhold from them, and they are they that have to pass through much tribulation and wash their robes and make them white thro' the blood of the Lamb. The promises of Jesus should enable them to raise superior to their pain and invigorate them with new courage to buckle on the whole armour of God and press for victory. Although in the contest they have to fall a victim to the same hand of the monster death, yet his fetters are broken and the saint shall be raised a victorious conquerer, and escorted by an angelic convoy to God's right hand. Then shall be brought to view the saying, "O death where now is thy sting! O grave where now thy victory!" Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

THOS. P. DUDLEY, *Mod.*

Attest, H. RANKINS, *Clerk.*

ROXBURY SEPT. 26th. 1834.

VERY DEAR SIR;—I saw in the 18th. No. of your 2d. Vol. a letter signed "A BAPTIST OF THE OLD SCHOOL," which I wrote, and as you published it without my consent or approbation, you will now confer on me a great favor by publishing the following, in your paper.

I wrote the letter alluded to above, very hastily, and in some measure, thoughtlessly, and have done altogether wrong in writing it, and I am sorry I ever wrote it; I do not think it was written in a christian spirit. Elder Bush is highly esteemed among us, and it was by no means my intention to represent him as a double minded man. I only wanted to inform you *privately*

that I thought he had not decided whether he should come out in favor, or against your paper. The clause in the letter stating as my opinion, that he was at heart a decided friend to your paper, was only an idea of my own, and I still have the same idea. Where it reads, four-fifths of our members have signed the temperance pledge, is a mistake, in my writing or your printing; it should read, *three-fifths*, instead of four fifths.

Very Respectfully, Yours.

JOSEPH WOOLSEY.

MR. GILBERT BEEBE.

SIGN'S OF THE TIMES.

NEW VERNON. Wednesday NOV. 12.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1.50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

OLD SCHOOL MEETING

The next Quarterly meeting of the Philadelphia Baptist Conference will be held on Tuesday the 25th day of the present month, at the Meeting House of the Second Baptist Church in the City of Philadelphia, worship to commence at 11 o'clock A. M.

[Communicated.]

APOLOGY.

Our present number has been unavoidably delayed one week, in consequence of our being under the necessity, [unexpectedly] of discharging our printer, and that too, at a time when all the printers hereabouts were deeply engaged in preparing for our State Election; this circumstance has placed it beyond our power to obtain the service of another until the present time. We have now engaged a young gentleman on whom we think we can depend, and whose talents [we believe,] are far superior to those of our former workman, and under whose superintendence, we flatter ourselves the mechanical [at least] part of our paper will be materially improved.

LEXINGTON ASSOCIATION.

This association held her last annual meeting at Olive on the first and second days of October, the introductory sermon was preached by Brother James Mead, from Acts, iv. 12th "Neither is there salvation in any other." The preaching thro'out the session was truly like the silver of which Moses made the two trumpets, of an *whole peice*, and decidedly the old-fashioned bible kind, appealing to the law and to the testimony. The business of the association was

despatched with as little parliamentary form as we have ever witnessed; and with as great expedition; all was done in peace and harmony, fellowship and love.

This is indeed a very happy association of brethren, every church and every minister belonging to it, and as far we know, every individual member stands firmly on the OLD SCHOOL or BIBLE Platform. Renouncing all connection with what are falsely called the *benevolent* institutions of the day, they hold the Bible as the only standard of faith, and rule of practice: and that it is their duty and privilege, [as God may enable them] to walk, preach and converse agreeably to its dictation.

Yet happy and peaceable as they are, they have not fully escaped the resentment of the *Canaanites* which dwell in the land, a number of whom attended through a part of the meeting and among them were President Kendrick, of the Hamilton Lit. & Theological Seminary, who in company with a Mr Edmons, (*another Wool-gatherer*.) were employed by the N.Y. Bap. Education Society to solicit subscriptions in behalf of that institution; these with a few others of the *New Order* were present, but unto them the brethren gave place by subjection, no, not for an hour.

We were highly pleased to witness the firmness of this Association. Their circular with an extract from their minutes will appear in the "Signs" as soon as we can get a copy of the minutes.

THE LICKING, (Ky.) Association held her last anniversary with the Church at Mount Gilead, Mason Co. on the 2nd. Saturday in September, and the two succeeding days. The sermon introductory to business was preached by Elder T. P. DUPLEX, founded on 1st. Peter, iv. 11. first clause:—"If any men speak, let him speak as the oracles of God." This association embraces 32 churches, 1483 members, 8 ordained and 2 licensed preachers.—The following declaration, copied from their latest minutes, will show to what school they belong, viz.

"In answer to the suggestions made in several letters from our churches, WE DECLARE NON-FELLOWSHIP for Missionary, Bible, Tract and Temperance Societies, Theological and Sabbath Schools and Baptist Conventions, as *religious institutions*, believing they are without divine warrant."

The circular letter of this association commenced on the 962 page of this number.

As a farther illustration of the good cause among the Baptists of the Great Mississippi Valley, we copy the annexed extract from the minutes of the Red River, [Te.] Association, which were forwarded to us by Brother Fort, accompanied by the subjoined note, viz.

"BROTHER BEEBE:—You will confer a favor by inserting in the "Signs of the times," the an-

swer given by our association, to the Query from the Poplar Spring Church.

JOSIAH FORT."

Extract from the Minutes.

"Resolved Unanimously by this Association, as our candid, conscientious, and unshaken belief, founded, as we believe, upon incontrovertible testimony, drawn from the scriptures of divine truth, that every thing necessary to be attended to, either in a moral or religious point of view, is incumbent, and actually enjoined upon us by becoming members of the Baptist Church—that we believe, the words of our blessed Redeemer, where he says "My Kingdom is not of this world,"—that this Kingdom was set up by the God of Heaven—that it is an everlasting Kingdom, which shall never be destroyed—that this Kingdom shall not be left to other people; but shall break in pieces and consume all other kingdoms and shall stand forever; and that God will accomplish his eternal purposes by means of his own appointment, independent of the inventions of man. Therefore we are entirely opposed in principle to all the societies, and benevolent institutions of the day, and believe that no Baptist should be found arrayed under the standard of any such; and considering that all Baptists who join any such, or any other society besides the Baptist Church, are in an error, and have become wise above that which is written; we hereby **DECLARE A NON-FELLOWSHIP FOR ALL SUCH.**

2d. Resolved, that we advise the Churches composing our body, to act in accordance with the foregoing resolution."

REMARKS

This Association held her 28th. anniversary with the Church at Sulpher-Fork, on the 9th. 10 and 11th. days of August last. This is a small Association embracing 14 Churches, 503 members, and 7 ordained preachers.

We do not approve of numbering Israel, nor do we consider that number its strength; but yet we find it necessary in order to expose the frequent misrepresentations which the hirelings of the Mission Societies, are constantly making concerning the destitute condition of the "Great Valley" to present some stubborn facts, which will shew to the astonishment of many of our uninformed brethren, who have been imposed upon by false rumours; that the Great Valley, is in all probability much better supplied with the ministry of the Gospel of Christ, than are the States generally speaking, on this side of the Alleghany Mountains. With this object in view, we shall give some statistick accounts from time to time of the state of the Churches in the *far west*. Our agents, and Brethren are therefore requested to send us a Copy of the Minutes of their respective Associations, Directed, "Signs of the times" New Vernon, Orange Co. N. Y. And we would also esteem it a peculiar favor if our Old School Brethren throughout the United States, and Territories, would forward the minutes of all such associations as remain firm, on the Old Ground.

The Religious Herald.

The Editor of the 'Religious Herald,' [so called] and his yoke-fellow I. T. Hinton, have occupied a very considerable portion of the 37th. number of that paper in grievous complaints against the Ketaocton, [Va.] Association:—They seem pleased that this association have had occasion to withdraw their christian fellowship from elder Gilmore. But—Awful to relate!!! they have also expelled from their fellowship elder W. F. Broadus with all the churches that sustain him in his career against the truth and order of the gospel. And what seems to grieve them most of all, is, that this oldest association in Va. should adopt the resolution offered by Brother Samuel Buck. *Viz.*

"On motion by brother S. Buck, *Resolved*, That we have no christian fellowship for those who advocate the Missionary, Bible, Tract or Temperance societies, Sunday School Union, or anxious seats, or any thing of the kind as a religious institution or means of grace—nor with any person who communes with a church which advocates any of those institutions in the sense above expressed."

"*Resolved*, That although the above is the sense of this convention concerning the benevolent institutions of the day, yet we would refer the matter to the churches composing the Ketaocton Association, with a request that they would consider the same, and send their determination thereon to the next Association."

What a cruel stroke! to withdraw fellowship from this entire mass of human contrivance, which has been the fruitful source of so much confusion and division among our churches for several years past, when it seems to constitute the grand whole, of what Messieurs, Sands and Hinton hold near and dear to them. Well might we expect them under such circumstances, to deal liberally in invectives and scurrility against the perpetrators of such a deed, and to cast a reproachful epithet at the *Black Rock*, in Md. as well as at that *Saucy little Tell-tale*,—the Signs of the Times; as though these were the cause of their distress.

Were it not for the immoderate length of the articles of the editor and his coadjutor, Mr. Hinton we would copy them for the perusal of our readers; but that being impracticable, we will only make short extracts from each, and after subjoining a few remarks, let them pass.

Extract from Mr. Sands' editorial.

"The case of Elder Gilmore was brought before the Association. This gentleman, it will be recollected, was the chief instrument last year, in refusing Elder Broadus a seat in the Association. The decided opposition of a large majority of this Association, to the benevolent institutions of the day, may be ascribed in a great measure to his influence. He was also a prominent member in the Black Rock Convention; and had considerable agency in getting it up. He has been a frequent contributor to the Signs of the Times; and his conduct and character has been virulently defended by its editor. He is still

one of its agents, and is not the only excluded Baptist Minister who appears on its list."

Whether Mr. Gilmore was, or, was not the chief instrument, in refusing Mr. B. a seat in that association last year, one thing is certain, and that is, that now when they have lost their confidence in Mr. G. and consequently cease to feel his influence, they not only still reject Mr. B. but they have carried the point much farther than when he was with them with all his influence; having now with Mr. B. and Mr. G. rejected the whole brood of the popular inventivists of the day. "He was also a prominent member of the Black Rock Convention." That Mr. G. attended and took a prominent part in the first meeting of Old School Baptists at Black Rock, will not be denied; but let it be remembered that at that time his moral and christian character, (at least as far as the brethren concerned in that meeting had the means of knowing it) stood unimpeached; and as soon as those brethren became satisfied that he walked not according to the order of the Gospel, they promptly rejected him. Query.—Why have not Mr. Sands and his party done likewise, in regard to Mr. Broadus?

Mr. G has indeed in a few instances, occupied our columns; but that he has been a frequent contributor, is not so true.

The editor of the 'Signs,' is not aware of having either virulently, or otherwise defended the character of that individual against any charge of immorality in practice, or corruption in doctrine.

The misstatement, that 'He is still an agent for us, has been honorably corrected in a subsequent number of the 'Herald,' but the insinuation that other excluded Baptist Ministers appear among our agents, he has not yet corrected.

On the whole, the main drift of Mr. Sands' article seems to be, if possible, to so identify Wm. Gilmore with the old school brethren, as to make his conduct reflect upon the ancient sentiments of the Baptists, and thereby stigmatize the Ketocton Association, as well as the brethren of the Black Rock Meeting, and make it count as much as possible against the Signs of the times, but we have not forgotten that it is written, "I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. 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."

Let us might be charged with partiality we will also give a short specimen of Mr. Hinton's prolific enunciation, which we copy from the same paper—viz.

"Amidst much that was common place—bro. Sam. Buck took one position which deserves to be preserved as a specimen of Black Rock arrogance and bitterness—"that we had no evidence that any had been converted by the missionaries

—converted to something indeed they might be—but it was to Judsonism, not to Christianity!" It was, indeed, a hard case to have to witness such a man as brother Sam. Buck sit in judgment, on one who has not counted his life dear to him, that he might win souls to Christ, and find a verdict that he was ignorant of christianity and unable to teach it to others! I could not help thinking of the "sounding brass and tinkling cymbal," which Paul declares those to be who have not charity; even though, they have "all faith" and "understand all mysteries." But I would not fall into the error, I chide: let us hope that as in the resurrection of the dead, "one star different from another in glory," while our beloved Judson shall shine like the beautiful orb that adorns the evening sky, we may say to our brother Sam. Buck, "Twinkle twinkle little star."

Poor Brother Buck; what hast thou done? Thou hast, with Black Rock arrogance, dared to question the evidence that all the thousands of dollars spent upon Burmah, with all the help there is in man, or virtue there is in Gold neck-laces and jewels of fine gold, have ever converted a soul to God! or added one Solitary individual to the number of God's Elect,—Yea, more, thou hast even insinuated that those 4 or 500 souls who have renounced their former idols, and have embraced the system of Mr. A. Judson and his associates, were, or might be converted to Judsonism. O Brother Buck! For this thine offence thou art condemned to have thy given name abridged, and thou shalt henceforth be called Sam. Buck, and when Mr. Judson shall attain the summit of his greatness, and shine in his full orb'd refulgence, thou shalt be teased, by Mr. Hinton and all that party included in his pronoun; for then shall they say unto thee, that pretty little stanza "Twinkle twinkle little star!!!"

And now what sayest thou Brother Buck? Speak! Hast thou any lawful reason to give why this sentence in all its severity should not be speedily executed?

RECEIPTS—Ephraim K. Bunnell, Ct. \$1. Elder Martin Salinan, \$3. Urana Canfield, Ct. \$1. Erastus West, N. Y. \$2. Paul Goltrey, \$2. J. H. Marsh, \$1. Elder S. Trotter, Va. \$5. B. Carpenter, \$1. 25. A. Brondage, \$2. Eld. T. Buck Jun. \$5. D. Godfrey Jr. \$1. Elder James Henderson, Ga. \$10. Geo. Gist, Va. \$2. Linus Purkurst, O. \$5. Wm. Eustis, Me. \$3.

DIED

In this place, on Sunday last Mr. BENJAMIN COMFORT SEN. Aged 91 years.

Mr. Comfort was, we believe the oldest resident of our neighborhood, and a citizen who commanded the respect, and enjoyed the esteem and friendship of all his acquaintance. Full of years, he has gone down to his grave in peace, leaving a numerous family to feel their loss.

LIST OF AGENTS.

The following list of Agents are duly authorized to receive Subscription, collect, receipt, and transmit to the Editor all monies which may be due to the SIGNS OF THE TIMES, viz:—

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Georgia.—Elder James Henderson.

C. T. Coots Esq. Washington City, D. C.

ⒻAll moneys remitted to the Editor by Mail, in current Bank Notes, of as large a denomination as convenient, will be at our risk.

POETRY.**THE INTERCESSION OF CHRIST.**

Awake, sweet gratitude, and sing
Th' ascended Saviour's love;
Sing how he lives to carry on
His people's cause above.

With cries and tears he offer'd up
His humble suit below;
But with authority he asks,
Enthron'd in glory now.

For all that come to God by him,
Salvation he demands;
Points to their names upon his breast
And spreads his wounded hands.

His sweet atoning sacrifice
Gives sanction to his claim:
"Father, I will that all my saints
"Be with me where I am:

"By their salvation, recompence
"The sorrows I endure'd;
"Just to the merits of thy Son,
"And faithful to thy word.

Eternal life, at his request,
To every saint is given:
Safety below and after death,
The plenitude of heaven.

Founded on right, thy prayer avails,
The Father smiles on thee;
And now thou in thy kingdom art,
Dear Lord, remember me.

Let the much incense of thy prayer
In my behalf ascend;
And as its virtue, so my praise,
Shall never, never end.

TOPLADY.

METHOD OF SALVATION.

The Father's free electing grace,
Before the world began,
In Jesus gave my soul a place
For her eternal home.

Though view'd as wett'ring in my blood
And trav'ling down to hell,
The Lord, the Lamb, my surety stood,
And hath done all things well.

He, amply fit, sustain'd my right;
For me he lived and died;
His perfect work is God's delight;
In him I'm justified,

The spirit makes me feel my need
Of all that Christ has done;
And makes me daily on him feed,
And hope in him alone.

How blest am I! and to the name
Of God all praise be giv'n;
'Till life shall end, and he proclaim
My sweet retreat to heav'n

PARKINSON.

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 24.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK, NOVEMBER 26, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

Circular Letter

The Ministers and Messengers assembled as the Columbia Association—To the Churches severally which they represent, grace, mercy, and peace.

BELOVED BRETHREN,

Acknowledging the gracious hand that has hitherto preserved us as individuals, and you as churches, and granted you another opportunity of holding communications with each other by your Letters and Messengers, on those things which concern the Zion of God, we would, in conclusion of our interview together, address to you an epistle, intended for your edification and comfort.

And as a subject of the first importance, we would call your attention to the scriptural doctrine of regeneration. In persuing this subject, we will notice,

1st. The idea intended to be conveyed by the term regeneration.—This, like the expression, *being born again*, is figurative, and is borrowed from nature, to illustrate the production of spiritual life in the soul. As in relation to animal life, there can be no formation of parts, growth, or action, &c., where the principle of life is not, so in the spiritual world, the principle of grace or spiritual life, must be implanted, before any gracious affections or gracious exercises can be produced. The implanting of this life in the soul, is what we understand to be *Regeneration*. We are aware, brethren, that many speak and

write on this subject, as though the conception which an awakened sinner has of the law, and his self-loathing, his hungering and thirsting after righteousness, &c., are either elicited from the natural mind by the operations of the Holy Spirit, or in some way produced in the mind without any new principle being imparted, until the individual is led to exercise faith on the Lord Jesus Christ; then it is that he is regenerated and born again, at once. Others again make faith as well as all the other christian graces to have their seat in the natural mind. Having confidence in those whom we address, that their experience of Divine things will not admit of their being deceived by the latter named sentiment, we shall pass it by; but will notice the other. If repentance toward God, designated above by *self-loathing*, and an earnest desire after God and the like, be produced from the natural mind of man, then the mind is capable of such gracious affections, and therefore was not totally depraved, or is so changed as to be no longer depraved, for surely affections like these, do not flow from depravity; or if they be produced, not from the mind, but in the mind, from the spirit of God, without any corresponding principle being implanted, then are they no more the exercises of the person, than the worship which may be performed in a house, is the performance of the house. But your experience, brethren, has taught you a different lesson upon this subject. For on the one hand, you have not only found that your minds were originally de-

praved, and your affections alienated from God, but also that the native depravity remains, so that you daily groan under a sense of the plague or depravity of your hearts. On the other hand, you feel conscious that the gracious affections of your souls, flow from a fixed principle implanted there, of love to God and holiness. And when you examine your experience in the light of God's word, you find it corroborated thereby.—For, in the first place, the Scriptures represent that “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be”—Rom. viii. 7. Yea, God declares that “He saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”—Gen. vi. 5. The Apostle also proves from the Scriptures, that “Both Jews and Gentiles are all under sin; As it is written, There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”—Rom. iii. 9—12. From the description, here drawn from the oracles of Truth, of human nature, it is evident there is nothing in it like holy affections, like repentance towards God, or like seeking God. Consequently, these exercises cannot flow from it in its native state; for, can a *corrupt tree bring forth good fruit?* Neither can human nature receive and reflect these things, as from the Spirit of God; for, “The natural man receiveth not the things of the Spirit of God”—I Cor. ii. 14.

2d. We will now enquire who is the efficient cause of regeneration.—God, in the Scriptures is represented as the author of it. As in John i. 13—those who received Christ, are said to be born of God. And, in Eph. ii. 4 and 5, we read, that *God who is rich in mercy, for his great*

love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. In making this quotation, we have purposely omitted the division which has been made of this sentence by splitting it into two verses, as having a tendency to give a wrong construction to the passage. The division of the Scriptures into chapters and verses, being of human contrivance and comparatively of recent origin, we are not bound to respect such divisions, any farther than the sense justifies them.

But whilst the Scriptures thus ascribe regeneration or quickening, to God, it is not to be understood of the Father as such, but of the Holy Ghost, the third personal distinction in which the Godhead exists. As the Master saith, “It is the Spirit that quickeneth”—John, vi. 63. See also, John iii. 8, where those who are born again, are said to be born of the Spirit. And being born of the Spirit, is being born of God, for the Holy Ghost is God. Viewing *regeneration* or *calling*, thus to be the work of the Spirit, we see in Jude 1st, a beautiful allusion to the parts which each of the *Three who bear record in heaven, sustain* in the economy of salvation. It reads thus: “Sanctified by God the Father, and preserved in Jesus Christ, and called,” that is, evidently by the Holy Ghost.

3d. Our next enquiry is, whether regeneration be the independent and sovereign act of the Holy Ghost, or whether it be accomplished immediately through the instrumentality of what men are fond of calling the *means of grace*.

We think, brethren, how much soever others may differ from us, that it is the sole and immediate act of God the Holy Ghost: no secondary causes intervening. As a child must be the immediate offspring of its own father, so God's heaven-born children, must be the immediate offspring of the Holy Spirit; not the production of

Paul's planting and Appollos' watering. —How can it otherwise be? Can a person by any exertion of his own, regenerate himself? Can death produce life, or darkness produce light? Until quickened, (and to be quickened is to be regenerated,) the man is *dead in trespasses and sins* —Eph. ii. 1. And until delivered of God, man is *under the power of darkness*, yea is *darkness* itself.—See. Col. i. 13.—Eph. v. 8. But even though a man could in any way reproduce himself, it would be of no avail in this case; for *that which is born of the flesh is flesh*; and *the flesh profiteth nothing*.—John iii. 6. & vi. 63. But to put the thing beyond a doubt, we are told, Tit. iii. 5, "Not by works of righteousness which we have done," (and surely not by works of unrighteousness,) "but according to his mercy *He* saved us, by the washing of regeneration and renewing of the Holy Ghost."

Can preachers regenerate their hearers? Are they clothed with lifegiving power? Hear Paul's testimony on the point.—"I have planted; Apollos watered; but God gave the increase. So then neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase"—1 Cor. iii. 6 and 7. It may be supposed by some, that preachers by exciting the feelings of their hearers, may be instrumental in procuring their regeneration. But what can an excitement of animal feelings accomplish towards imparting spiritual life? Persons as we have showed, and the exciting of their passions will not give them any new power, cannot regenerate themselves. The sentence also again returns, *That which is born of the flesh, is flesh*. To suppose that this excitement will avail any thing toward the regeneration of the persons, we must think that it will produce a simultaneous excitement of the Holy Ghost to action, through the feelings of the hearers. A person may better never have heard *whether there be*

any Holy Ghost, than to think thus of that Holy Spirit, who is God.

Again: Can the preaching of the word produce regeneration, or be the means of producing it? For answering this question more readily, permit us to ask one or two others. Was it the word spoken by Christ, that empowered Lazarus to come forth from the grave? or was it that Christ, by his Divine power, restored life to the body of Lazarus, and enabled him to hear and obey the command to come forth? The latter we think was the case.—Again, Christ says, John v. 25, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Does he mean by this that the time *now is* when the dead as such, shall exercise the power of life in hearing, and thus be both dead and alive at the same time and in the same sense? or does he not rather mean, that now in the gospel day, those dead in trespasses and sins, and having perhaps special reference to the Gentiles whom those to whom he spoke acknowledged to be as the stones in the street, should be quickened, and which should be evinced by their hearing the voice of the Son of God? If the latter be the meaning, it corresponds in idea with Heb. iv. 2, viz. that the faith of the hearer must be mixed with the word preached, in order to its profiting them; and faith you know is a spiritual act. The Apostle does not assign as a reason why the word preached did not *profit them that heard*, that it was not *rightly* preached, but that they had not faith to receive it. The text reads thus "But the word preached did not profit them, not being mixed with faith in them that heard it." So that it was not the gospel's coming *in word only*, that evidenced the *election* of the Thessalonian brethren: but its coming also *in power, and in the Holy Ghost, and in much assurance*.—1 Thess. i. 4 and 5. Thus also, from Paul's statement, 1 Cor.

i. 23 and 24, it is evident that it is not the word as preached that makes the difference between the believer and others; for *Christ crucified* must have been preached to those Jews to whom it was a *stumbling-block*, and to those Greeks to whom it was foolishness, as well as to those Jews and Greeks to whom it was the *power of God and the wisdom of God*. This difference in their receiving the doctrine of the Cross, was owing to the one class being called and the other not; and, this not the external call of the gospel only, for that is inseparably connected with the preaching of the word, and comes alike to all to whom the gospel is preached, whether they receive it as *foolishness* or as the *wisdom of God*; but it must have been the internal call of the Holy Spirit, by which their hearts were prepared to receive the word, *as it is in truth, the word of God*. It was that call which is an inseparable link in the chain of Glory. *Whom he called them he also justified*—Rom. viii. 29 & 30, and is nothing other than regeneration.—Once more, we read in Acts xvi. 12, 14, that Paul and his companions having come to Philippi, went out to the river side and *spoke unto the women which resorted thither*. But we read of none, but Lydia and her household, believing and being baptized; and of her it is said, “Whose heart the Lord opened, and she attended unto the things which were spoken of Paul.”

We have thus, brethren, showed that regeneration is the immediate and sovereign act of God, the Holy Ghost; and that it necessarily precedes any spiritual benefit derived from the word. It must be so, brethren, for *the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned*—1 Cor. ii. 14. There are a few texts of Scripture which may appear to look like favoring the idea of the words being the means of regeneration; and

which we have not room fully to examine. We will just notice one or two of the prominent ones: As James i, 18, “Of his own will begat he us by the word of truth that we should be a kind of first fruits of his creatures.” 1 Pet. i, 23, may be considered by some, of very similar import. But we think that a careful examination of these passages, will convince you, brethren, that they do not support the idea, that the *word as preached by man* is the *means* of regenerating sinners. *Of his own will, remember is the reading, begat he us by the word of truth*. The word of truth then can be nothing more than an instrument used at his sovereign will for regenerating the soul. By his word God spake light into existence, so by *his word* he may speak life into existence in the soul: But remember, it must be his word, *the word of truth*; not that kind of preaching which some men employ, and which they themselves acknowledge is not strictly true, but which they think better calculated to convert sinners than the plain doctrine of the gospel. None we presume, will say that it was the expression “Let there be light,” which brought light into existence; it was the independent and sovereign power of God that did it—so we contend that it is the sovereign and independent act of the Holy Ghost to regenerate the soul.

4th. Permit us, Brethren, to remark, that believing regeneration to be the immediate act of the Holy Spirit, and that He by this peculiar work of his, *bears record in heaven*, that is, works as God, and independently of man upon earth, as much so, as does the Father by his peculiar work or the Word by his—we can have no confidence in any of the inventions of men for converting sinners to the knowledge of the truth.—The Lord has commanded his ministers to go and preach his gospel, *not with wisdom of words*—let them obey his command; *as many as are ordained to eternal life, will believe, and their faith*

will not stand in the wisdom of men, but in the power of God—See Acts xiii. 48th & 1 Cor. ii. 5. The Holy Ghost will be as faithful to call, or regenerate those whom the Son, or *Word*, has redeemed, as the Son was to ransom those whom the Father sanctified and gave to him. The *Three* who bear record in heaven, are *One*. They must therefore be *one* in their testimony, and *one* in the whole economy of salvation. The systems mostly in vogue at this day, would throw confusion into the Divine counsel and undeify the Godhead. Suppose, for instance, the Son had redeemed those, whom the Father had not *predestinated to the adoption of children*, would the Father acknowledge them as *heirs*? And what would become of them, if redeemed by the Son; they are *redeemed from the curse of the law, for he was made a curse for them*; (Gal. iii. 13,) thus ransomed of the Son, disowned of the Father, and unregenerated by the Holy Spirit, and therefore incapacitated for heaven? Or suppose the Holy Ghost should fail to implant spiritual life in the hearts of any whom the Father had chosen, and the Son redeemed; they would be utterly unfit to participate in the holy enjoyments of heaven without a holy nature. Thus we see the purpose of God would be frustrated, and confusion thrown into heaven—Brethren, let us keep clear of every system, that reveals not the whole Godhead, united in the plan of salvation.

5th. But lastly, regeneration being the implanting of spiritual life in the soul, it will assuredly be followed by spiritual action, and the regenerated soul will be born again as a *new creature* or *new man* being *created in righteousness and true holiness*, the principles of righteousness and heart holiness, will be manifested in the feelings and acts of the person thus quickened.

The *new man* being a creation in righteousness, the individual being once rege-

nerated, will immediately have his attention directed to the Law as the standard of right, and will thereby test his acts and thoughts. Finding his works not conformed thereto, he will reject them, and turn from them with loathing, and will manifest a hungering and thirsting after righteousness. Finding the law to be spiritual, and his affections to be carnal, and his heart deceitful, he will lose all confidence in his own self-inspired resolutions, and all satisfaction in the excitement of those affections, and will turn from both with disgust, condemning even his tears and prayers as being hypocritical. Feeling the justice of his condemnation as a transgressor, both in heart and in life, he acknowledges before God and men, that he richly deserves everlasting banishment from God, and therefore falls, a wretch undone, at the feet of Sovereign mercy to implore pardon, realizing this to be his last resort, and very much doubting, whether even the mercy of God can extend pardon to a wretch, so guilty and vile as he. And when by faith he has a view of the efficacy and freeness of the atoning blood and righteousness of Christ, as being substituted under the law for helpless sinners like him, a hope of being saved springs up in his breast, a sense of pardon flows through his soul, and he rejoices, not only in hope of acceptance with God, but also in the glorious fact, that in this way, everlasting righteousness is brought in, the law is honored, the sinner is justified and saved eternally, as a monument of the riches and glory of Divine Grace. It is this which makes him ever after cling to, and rely alone upon the righteousness of Christ for his acceptance with God.—No, brethren, it is not an antinomian principle, but true righteousness of soul, which leads the believer to renounce all creature works as grounds of acceptance, and to trust only in, and plead only the righteousness of Christ for his acceptance.

How different this, throughout, from that kind of experience or exercise which leads persons to rejoice in, and even boast of their feelings, their reformations, their resolutions, and their wonderful condescension in giving up to be saved by Christ, that is, as they too evidently understand by it, to make profession of his religion. Again as the *new man is created in true holiness*, that is, heart devotedness to the honor and service of God, the believer will be distinguished from others, by a separation from the principles, the spirit and practices of the world; by an upright, orderly and sober walk and conversation, by meekness, humility, kindness and forbearance towards others, and a patient submission, to the dispensations of God; and by a strict regard to the revealed will of God in all things pertaining to religion; making the word of God his only directory, taking Christ for his only pattern, owning him alone as his sovereign; calling no man master in things pertaining to religion, nor allowing any to impose their contrivances upon him, or to become the directors of his conscience. In a word his life will be marked, not by corruption and lusts, but by purity, not by a zeal to do something new and great for God, but to do the will of his heavenly Father as revealed in his word.

Brethren, is this your experience? If so, you know for yourselves what regeneration is. But, if you know not these things, or if you are of those who ridicule the ideas here advanced as enthusiasm, still be assured, however ignorant others may be of them, *we speak what we do know and testify that we have seen*, and it still remains good, that *No man receiveth our testimony*, but as the Holy Ghost maketh him feel the truth of it.

Grace be with you,

S. CORNELIUS, *Moderator*.

A. H. BENNETT, *Clerk*.

COMMUNICATIONS.

For the Signs of the Times.

Continued from page 362.

But I wish, with David to ask, "Why do the heathen rage, and the people imagine a vain thing? The rulers (false priests and blind guides,) take counsel together against the Lord, and against his anointed," and in the present case, against the 'Signs' and its coadjutors, when even by the light of nature, and nothing more, which in the present day you all possess, you are taught that nothing more fully demonstrates the sovereignty of Jehovah, who in all ages of the world, has accomplished the eternal purpose of his will, by producing the greatest events in providence and in grace, by the most unlikely and slender means, 1 Cor. i. 27. "But God hath chosen the *foolish* things of the world to confound the *wise*; and God hath chosen the *weak* things of the world to confound the things which are *mighty*." For this is what in the unequalled majesty of the scriptures, (Job. v.) is called *taking the wise in their own craftiness*, and in Isa. x. 4. & v. 25, it is said that *God frustrateth the tokens of the liars, and to maketh Diviners mad, to turn wise men backward, and to make their knowledge foolish*. Why did the host of the Philistians, with their six cubit champion as their leader, gather themselves together? Was it against the little untutored Shepherd-boy, or even against the literal Israel of God, as men, considered; by the same *light of nature*, they saw distinctly the attributes of Jehovah were engaged in their behalf; His wisdom, power, and goodness, constantly followed them; consequently Goliath echoed the voice of all the host, not by defying the stripling, but the God of the armies of Israel, 2 Sal. xvii. 45. But why do you now Sins rage, and all the Judaizing priests assemble, not merely against this little paper, or the stripling its

editor as a man? (read John vii. 16.) But what excites your wrath and indignation, because you perceive the attribute of God's power eternally defends his own faith, his goodness follows its impress with a blessing, and his promise secures its prosperity, Isa. lv. 10, and its patrons security, 'Lo I am with you alway even unto the end of the world,' Ma. xxviii. 20. Here you discover God's witnesses in the midst of a crooked and perverse nation, 2 Phil. xv. 16; these boldly testify against all your sophistical money measures and delusive errors; but say you, if these pestilent fellows had remained in the east, they would not have disquieted our repose, but they are come hither also, stirring up sedition and turning the world upside down, Acts, xvii 6, 24 & 5; the natural consequences will be baneful, and we then shall move about on our heads. Well should it be thus, as the head is the seat of understanding, and by your walking in that way, you will then forsake the foolish and live, 6 Prov. ix. But there is one more cause for spitting your venom, although named last is not least, should we not mistake, fitly described by Paul in 19 Acts—you will pardon my interpolations—For certain men named Stevens and others, which made *Crosses* and *Banners* for Diana, which brought no small gain unto the craftsmen, whom they called together with workmen of like occupation, and said sirs, ye know that by this craft we have our great wealth; moreover, ye see and hear that not alone at Vernon, but throughout all America, this Beebe and others, hath persuaded and turned away much people, saying, they be no Gods we are making in our Sanctuaries and sending to Burmah, so that not only this our craft is in danger to be set at naught, but also that our Seminaries should be despised, and the magnificence of ignorant Missionary boys should be destroyed, whom the Burmahs, and all the world worshippeth; and when they heard

these things the people were full of wrath saying, great are the money getting inventions of men, the admiration of Pharisees, and applause of all our family throughout the world. But the town Clerk justified Beebe and others, and declared they were neither robbers of Churches—implying there are some which are—nor yet blasphemers; and when he had thus spoken, he dismissed the people. You sirs, conceive our lack of learning disqualify us to understand the true meaning of Blasphemy; yet we are not convinced it be necessary for us to be instructed in Hebrew, Greek, or Latin, to comprehend the nature and tendency of it.—Through the blessed teaching of God the Spirit, we very painfully witness that both the pulpit and press, abound at this day with blasphemous language; we might assert not only Judsons letter and a thousand others, but at present shall cite only two very recent instances. This year a society of benevolent Hagarienes, (mocking children read xxi. Gen. 9&10.) in London, sent a very reverend, aged and learned, disciple of Moses, in order to revive and comfort their brethren in this country. Last month I was present when in this city with the effrontery of his brother Judas, he told his audience, the 3000 on the day of pentecost were converted by *moral influence*; your candour will allow this was only a slip of the tongue; a little fib is an objectionable clause, but he is a Pious man, a good Christian, a well wisher to every one, and none of your Antinomian bigots, and we say it was positive blasphemy without any fear of guilt being charged on our consciences. But we sirs, compare this with God's relation of it in five verses Acts, ii. and let God be true and every man a liar, 3 Rom. iv, we agree with God's declaration by the mouth of Isaiah, xlv. 20. He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my

right hand. He was likewise furnished with all your unscriptural phrases, moral law, moral suasion, moral influence, with a multiplicity of morals, but the most absurd *moral perfections of God*. Now you must know the Church of Christ does not recognise these Anti-Christian words, because the terms moral or morality are not to be found in God's word, it is derogatory to the infinite majesty of God's law to term it moral; the eternal immutable Law of God is holy in its nature, just in its requirements, and good in its designs, but never intended to lead to or teach Christ. But you frequently tell us Paul says, it is our schoolmaster, but Paul never said this Gal. iii. 25. Nor did Watts deceive the people by saying, "For to convince, and to condemn, is all the law can do." God the Spirit by the mouth of Paul declares, the law (either ceremonial or given by Moses) makes nothing perfect, Rom. vii. 19, nor can it give life, Gal. iii. 21; it follows a dead, imperfect sinner cannot enjoy God, or any unclean person have any inheritance in the kingdom of Christ and of God, Eph. v. 5.

The second instance I now quote, you will find in the N. Y. Baptist Register, No. 30, published on the 12th inst. (containing some four columns,) an essay on the atonement of Christ, —from the ministerial conference in the Danville Association, passed 11th March 1834. I shall not waste my time or these little signs by giving extracts; may such who enjoy an interest in the at-one-ment of Christ, prayerfully rely on the teaching of God the Spirit, while they read in the original, the fearful progress of blasphemous errors, at the same time observe, as is usual this is eulogized by the following remarks: "His view of the doctrine of the atonement divests it of much of the difficulty and obscurity in which it has been involved by mistaken views, and renders it simple and easy to understand. It shows that ample provision is made for a general atonement, and

yet that many may fail of its sovereign benefits, through impenitence and unbelief. It represents Jesus Christ, as having made the throne of God a throne of Grace, and as waiting there in the capacity of a high priest, to make atonement for all that come to God by him, and to induce them to come to him freely and voluntarily, and employ or trust in him as their advocate, he places before them influence of strong motives. These motives are found in the gospel, which he hath commanded to be proclaimed in all the world. To give the gospel success, he sends the holy Spirit, to strive with sinners, by placing these motives in all their glowing colours before their minds, by explaining them to their understandings, and by impressing them on their hearts, with these motives thus written on the understanding, and impressed upon the hearts of men, they are called upon to make their choice. Whether to come to Christ, and live, while he waits to be gracious, or to resist the Holy Ghost, and *sin away the day of Grace* and be damned. These views upset the foundation of Universalism." Signed M."

Mr. M. in opposing his remarks to Universalists, reminds me of two coloured men, who in anger alternately called each other Nigger, Nigger. Now sirs, we challenge you to produce one extract from the modern mother of harlots published in this country, within the last five years, fraught with more God dishonoring, Christ despising, and Spirit villifying errors, than the Danville Address, and Mr. M's remarks. If you can, will you be so kind as to publish it, with your remarks, if not, your silence consents to our assertions. Without a breach of Christian charity, Mr. M. is evidently one who loveth and maketh a lie, read Rev. xiii. 15, that is, first loved the lie, and then maketh another to confirm the former; but for your consolation, the Roman Catholics are emerging from their bogs of external superstition, and slowly

stepping up the hill of popularity, and you are running hastily down to meet them; and as your beloved Andrew Fuller at a general convention of Ministers, told them he thanked God that the wall of prejudice had become so low, that all sects could joyfully shake hands over it, and soon very soon, if God in mercy prevent not, your Union will be consummated. We believe there are some of God's weak but seeking ones, who are halting between two opinions respecting your Missionary wire working acts and deeds, who upon examination find that all is not gold which glitters. Some venture to look into the Signs, inquiring with the Church of old, 'Watchman what of the night, watchman what of the night,' Isa. xxi. 11. I well recollect the first outfit of a Baptist Missionary, in the ship Duff, some 35 years ago; then the great machine was put in motion, and has been propelled to this day by steam power. John tells us the power of Anti-christ is in their mouths, Rev. ix. 19. Time forbids my entering into the subject, but a Mr. Frey about this time was employed for a length of time as a money hunter throughout England, by two societies, through this steam power. I was weak enough to cast my first and last mite into the Lord's Treasury, and for the dissatisfaction of such, I would recommend you to apply to him, I cannot give his address, but it is said a Rev. Frey, is now a Jew Baptist Minister in the State of N. Y. Now sirs, permit me to give you Gamaliel's advice respecting your virulent opposition to the Signs, and its friends, Acts. v. 38, 39. And now I say unto you, refrain from these men and let them alone, for if this counsel or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it, least haply ye be found to fight even against God. I now leave you in the hands of Him, who worketh all things after the counsel of his own will, accord-

ing to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. i. 11.

Your sincere friend,

GARNEFT JONES, Sen.

The arrows of death are flying around, grey hairs proclaim my departure near at hand; possibly this is the last time my pen shall move on eternal subjects; therefore, to the church of the living God, the pillar and ground of the truth, Tim. iii. 15, whom Christ hath redeemed to God by his blood, out of every kindred and tongue, and nation, *I would say*, Watch ye therefore, stand ye fast in the faith, quit you like men, 1 Cor. x. 13, let all things be done with charity, 14th attend to Gods exhortation by Paul, wherefore come out from amongst them Anti-christian, Judaizing preachers, and Legal Churches, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be (declaratively) my sons and daughters, saith the Lord Almighty. Again God the Spirit by John tells you, Come out of her my people, that ye be not partakers of her sins, and that you receive not of her plagues. Live daily with a dependence on the Godhead, personality, work and offices of the Spirit. In this day of fearful apostacy his person is denied, his work dispised, so that with the Church of Ephesus we may frequently say, We have not so much as heard whether there be any Holy Ghost. By his assistance alone, will you draw waters out of the well of Salvation, and in that day thou shalt say, O Lord I will praise thee, though thou wast angry with me; thine anger is turned away, and thou comfortest me; behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he is also become my salvation, Isa. xii. 3; how unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

G. J.

FOR THE SIGNS OF THE TIMES.

Washington City, Oct. 29, 1834.

DEAR BROTHER BEEBE: Although so much occupied in worldly affairs it always affords me the greatest pleasure, as well as the sweetest relaxation, to be able to steal a few moments, and devote them to correspond with those whom I love in the Lord, and in whom I take pleasure for their works sake, and among that number I am happy to record you, my Brother.

Since I saw you I have been called to pass through much tribulation, arising from the affliction, and loss, of some of my near relatives and friends; but more especially in the removal of my youngest daughter, ELIZABETH EMILY, aged eight years and eleven months; after an illness of two weeks, she departed on the 28th of September.

You will probably recollect her, a lively intelligent and interesting child. My soul, and the spirits of my dear wife, are bowed down because of trouble; though we are confident that our heavenly Father is carrying on his eternal purposes in INFINITE MERCY, as well as INFINITE WISDOM. But you, who have known such afflictions, can sympathise with our griefs, and feel for our loss. In my family a breach of this kind has not taken place for twenty-five years—how wonderfully favoured. How empty and vain appear all things below, when we are exercised with such afflictions; but she is "happy now, and we, Soon her happiness shall see." We must resolve all these events into the sovereign will of our covenant God,—who cannot err.

Our Brother, Eld. C. Polkinhorn left the City yesterday for the south, having disposed of his business, and does not intend to re-

turn; even if he finds the change beneficial to his health, which from his low state is not probable, before the month of May. He has not been able to preach since November last, excepting once. As a church therefore, "our harps are upon the willows, and we weep;" but the desire of our souls are directed to "the everlasting hills from whence our help cometh." Our Covenant God is faithful to his promises,—"call upon me in the day of trouble" &c and "his ear is not heavy." Brother Trott preaches for us on the *fifth* Lords day in a month, when it happens; and has visited us two or three times on week-day evenings. He is a valuable, able, and faithful laborer in the Lords vineyard. May the Lord raise up many such.

I would beg to be kindly remembered to Brother Conklin, in which my mother and wife unite. We should like to have an opportunity of hearing him again in this city. Delusion, and darkness, seems brooding over the floating mass of religious professors; but to *those* who fear his "name shall the sun of righteousness arise with healing in his wings;" the set time will come—"the Lord is not slack concerning his promises." I am my dear Brother, in the best bonds,

Yours,

CLEMENT T. COOTE.

We insert the following letter, as a specimen of the result of our persecution by the Franklin Association, who at their last session, took occasion to pour upon us a torrent of abuse. We believe that the best recommendation that such bodies as have deserted the ancient faith and practice of the church of God can give the Signs, is to let the public know their hostility to us, as we would blush to stand approved by them, in their present degenerate state.

Butternuts, Otsego Co. Nov. 10, 1834.

MR. BEEBE, SIR.—I understand by the Minutes of the "*Franklin Baptist Association*," that you are the Editor of a newspaper entitled the "Signs of the Times."

I enclose two dollars, and wish to become a subscriber to that amount.

Very Respectfully,

JOSIAH LOOMIS.

SIGNIS OF THE TIMES.

NEW VERNON. Wednesday NOV. 26.

The Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

TO OUR AGENTS AND SUBSCRIBERS.—The two succeeding numbers, will complete the 2d Vol. of the Signs of the Times. The increased, and still increasing patronage with which we have been, and still are favored, has far exceeded our expectations. With a subscription of less than 500 responsible names, we commenced our publication about two years ago; we have now a subscription of more than *one thousand six hundred*, and increasing with almost every mail. Although we have had much that was disagreeable to encounter, and been violently opposed by the popular religious prints of the day; yet, under the smiles of a kind Providence, we are still disposed to prosecute our labors.

As we are soon to enter upon our next volume, and in order to keep our expenditures within the bounds of our receipts, we find it absolutely necessary for our agents and subscribers to attend to the following regulations:

1st. To remit, with all possible expedition, the balance now due to us, that we may be enabled to discharge accounts with our creditors.

2d. To give us notice, before the expiration of the present volume, of all the names, together with their Post Office address, who wish their papers discontinued.—All who neglect giving such notice, will be considered as wishing to continue their subscription another year.

3d. All who continue their subscriptions for the next volume, will find it to their interest, as well as our own, to avail themselves of our lowest terms—by paying in advance.

4th. Subscribers at a distance, where there

is no authorised agent, must in all cases pay in advance.

5th. Agents are requested to give us early information of all cases that are considered irresponsible or *bad pay*. This measure is rendered indispensably necessary from the fact, that some who are inimical to the interest of this paper have become subscribers, evidently with the intention of never paying for it, that they may thus jeopardize the proprietor.

6th. Should any paper be continued after a subsequent notice to discontinue, the person to whom it is directed, or the Post Master, will please to write the name of the person and Office to which it has been sent, on the margin of the paper, enclosed and directed, Signs of the Times, New Vernon, Orange Co. N. Y.

Post Masters, are bound by instructions from the Post Office Department, and by their oath of office, to give immediate notice of all papers not taken out of their respective Offices.

The terms of the 3d volume will be as formerly. See standing notice under our editorial head.

As we have a few hundred copies of the present volume on hand, those new subscribers who wish it entire, or to be supplied with any of the back numbers, will favor us with their orders.

SCRAPS OF ANTIQUITY FROM THE OLD 'WORLD,' FORMERLY PUBLISHED IN PHILADELPHIA.—In examining the ruins of an old 'World,' a part of a letter signed "LEVI TUCKER," arrested our attention; from which we will give our readers the following extract:

HAMILTONVILLE, Feb. 29, 1834.

"Very Dear Brother,—In the 7th No. of the 'World' are the strictures of K. on my letter of Jan. 3d, in which he supposes I have assumed the ground that there is but 'one thing needful' to constitute a Minister of Jesus Christ, and that one thing, is a *Theological Education*."

Now, Mr. Editor, I never have thought, and never expressed through the medium of the press, any expression to my knowledge from which an *inference* could with any fairness be drawn, that I supposed an education *alone*, was sufficient to constitute, a gospel minister. I did say, and I say now—and I am quite sure I express the sentiments of a very large majority of the most influential and intelligent Baptists in this State—that *there is no hope for Pennsylvania, other than through educated ministers*. By "hope in a ministry" educated or uneducated, K. will understand me to refer to the ministry as an a-

gent appointed of God! and not to it, as the primary cause of salvation."

REMARKS.—We rescue from oblivion this shattered fragment, not on account of its intrinsic value, nor yet, because we approve of the sentiment it contains; but because the writer is quite sure he expresses the sentiment of a very large majority of the most influential and intelligent Baptists in Pennsylvania when he declares, there is NO HOPE for that State, other than through EDUCATED MINISTERS!!! What daring arrogance in this conceited *sop*—this sapient offspring of the Baptist abomination at Hamilton, N. Y. thus to challenge the Truth of God! and prescribe limits to Divine Omnipotence, asserting at the same time that he is sustained in his wickedness by a very large majority of influential and intelligent baptists of Pennsylvania.

Whether Mr. T. is supported by many or by few, effects not the merits of his cause, with us. He, with his Pennsylvanian majority, may be satisfied with popular influence and what the world calls intelligence; but such confirmation cannot satisfy the Old School, Bible Baptists they must know what God has said on this subject. In searching the scriptures we find our Lord Jesus Christ set forth, (and not educated ministers) as the *only hope* of Israel and the Saviour thereof in time of trouble, see Jer. xiv. 8. and his language is, "Look unto me, and be ye saved, all the ends of the earth; (Pennsylvania is included, of course) for I am God, and there is none else." Isa. lxv. 22. 'Neither is there salvation in any other,' Acts iv. 12. Hence, we prove that the hope, yea, the *only* hope of Pa. and of all the ends of the earth, is in the Lord, and not in men.—'Happy is he whose hope is in the Lord.' Psalm cxvi. 5.

The New Testament Baptists have for the last eighteen hundred years, believed that the salvation of all God's Elect was securely fixed in Jesus the Mediator of the new covenant, before the highest part of the dust of the world was made, and so completely secured that neither Life, nor Death, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus, our Lord.

The salvation of sinners can in no way depend on the ministers of the gospel, neither the learned nor the rude. God has not trusted their

own lives to their own keeping, (much less the everlasting destiny of others,) for their life is hid with Christ, in God. Col. iii. 3.

To the work of the gospel ministry it has been the sovereign pleasure of God to call the most illiterate of men; 'Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; for God hath chosen the *foolish* things of the world, to confound the wise; and God hath chosen the *weak* things of the world to confound the things which are mighty; and *base* things of the world, and things which are *despised*, hath God chosen, yea, and things which *are not*, to bring to naught things that are: that no flesh should glory in his presence.'" 2 Cor. i. 26—29. In perfect accordance with the doctrine of the foregoing scriptures the Good Master, in the days of his sojourn on earth, selected his ministers from the fishing boats, receipt of custom &c. not because there were no others accessible, for he had received power over all flesh, yea all power in heaven and on earth is vested in him; yet he passed by the learned scribes and the literati of that age, and 'hid these things from the wise and prudent, and revealed them unto babes: even so, Father for so it seemed good in thy sight. Now we say if the plan of infinite wisdom had failed to secure the accomplishment of the design which God had intended, it would then have been early enough for this sagacious Levi, with his intelligent influentials, to have issued their presumitious proclamation. Our Lord was aware that his plan in this particular, would have to encounter the opposition of *learned novices, sops and fools*, yet He, who saw the end from the beginning, was pleased to commit 'his treasures to earthen vessels, that the excellency of the power thereof may be of God, and not of Men.'

RECEIPTS.—Galen Otis Esq. \$1. Isaac Gillet, \$1. David Campbell \$1. James Penney \$1. Ephraim K. Bunnell, Ct. \$1. James Edmontson, Il. \$5. Allen Cleveland, Ga. \$5. C. B. Hassell, N. C. 5. Elder P. Hartwell, Me. \$2. Wm. G. Wright, Va. (formerly omitted,) \$1.

Married.

On Saturday, the 8th inst. by Elder Gabriel Gonklin, Mr. Augustus O. Lutes, to Miss Elizabeth Gordon, both of Minisink.

On Saturday the 25th ult. by the same, Mr. Hasbrouck, to Miss Decker, both of Walkill.

RELIGIOUS MISCELLANY.**TRIBUTE TO ROGER WILLIAMS.**

We extract the following beautiful passage from the first volume of Bancroft's History of the United States, just published by Mr. Chas. Bowen, of this city.

While the state was thus connecting by the closest bonds the energy of its faith with its form of government, there appeared in its midst one of those clear minds, which sometimes bless the world by their power of receiving moral truth in its purest light, and of reducing the just conclusions of their principles to a happy and consistent practice. In February of the first year of the Colony, but a few months after the arrival of Winthrop, and before either Cotton or Hooker had embarked for New England, there arrived at Nantasket, after a stormy passage of 66 days, a "young minister, godly and zealous, having precious gifts." It was Roger Williams. He was then but a little more than thirty years of age; but his mind had already matured a doctrine which secures him an immortality of fame, as its application has given religious peace to the American world. He was a puritan, and a fugitive from English persecution; but his wrongs had not clouded his accurate understanding; in the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its sole effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul. The doctrine contained within itself an entire reformation of theological jurisprudence; it would blot from the statute-book the crime of non-conformity; would quench the fires that persecution had so long kept burning; would repeal every law compelling attendance on public worship; would abolish tithes and all forced contributions to the maintenance of religion; would give an equal protection to every form of religious faith; and never suffer the authority of the civil government to be enlisted against the mosque of the mussulman or the altar of the fire-worshipper, against the Jewish synagogue or the Roman cathedral. It is wonderful with what distinctness Roger Williams deduced these inferences from his great principle, the consistency with which, like Pascal and Edwards, those bold and profound reasoners on other subjects, he accepted every fair inference from his doctrines, and the circumspection with which he repelled every unjust imputation. In the unwavering assertion of his views he never changed his position; the sanctity of conscience was the great tenet, which, with all its consequences, he defended, as he first trod the shores of New England; and in his extreme old age it was the last pulsation of his heart. But it placed the young emigrant in direct opposition to the whole system, on which Massachusetts

was founded! and gentle and forgiving as was his temper, prompt as he was to concede every thing honesty permitted, he always asserted his belief with temperate firmness and unbending benevolence.

So soon, therefore, as Williams arrived in Boston, he found himself among the New-England churches, but not of them. They had not yet renounced the use of force in religion; and he could not with his entire mind adhere to churches which retained the offensive features of English legislation. What then was the commotion in the colony, when it was found that the people of Salem desired to receive him as their teacher? The court of Boston " marvelled " at the precipitate decision, and the people of Salem were required to forbear. Williams withdrew to the settlement of Plymouth, and remained there about two years. But his virtues had won the affections of the church of Salem; and the apostle of intellectual liberty was once more welcomed to their confidence. He remained the object of public jealousy. How mild was his conduct is evident from an example. He had written an essay on the nature of the tenure, by which the colonists held their lands in America; and he had argued, that an English patent could not invalidate the rights of the native inhabitants. The opinion sounded at first, like treason against the cherished charter of the colony; Williams desired only that the offensive manuscript might be burned; and so effectually explained its purport, that the court applauded his temper, and declared " that the matters were not so evil, as at first they seemed."

But the principles of Roger Williams led him into perpetual collision with the clergy and the government of Massachusetts. It had ever been their custom to respect the church of England, and in the mother country they frequented its surface without scruple; yet its principles and its administration were still harshly exclusive. Williams would hold no communion with intolerance; for, said he, " the doctrine of persecution for the cause of conscience is most evidently and lamentably contrary to the doctrine of Christ Jesus."

The magistrates insisted on the presence of every man at public worship; Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance upon the parish church. To compel men to unite with those of a different creed he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unwilling, seemed only like requiring hypocrisy. " An unbelieving soul is dead in sin," such was his argument; and to force the indifferent from one worship to another, " was like shifting a dead man into several changes of apparel." " No one, should be bound to worship or," he added, " to maintain a worship against his own consent." " What " exclaimed his antagonists, amazed at his tenets; " is not the laborer worthy of his hire?" " Yes," replied he, " from them who hire him."

The magistrates were selected exclusively from the members of the church; with equal propriety, reasoned Williams, "might a doctor of physic or a pilot" be selected according to his skill in theology and his standing in the church.

It was objected to him, that his principles subverted all good government. The commander of the vessel of state, replied Williams, may maintain order on board the ship, and see that it pursues its course steadily, even though the dissenters of the crew are not compelled to attend the public prayers of their companions.

But the controversy finally turned on the question of the rights and duty of magistrates to guard the minds of the people against corruption and to punish what would seem to them error and heresy. Magistrates, Williams asserted, are but the agents of the people, or its trustees, on whom no spiritual power in matters of worship can ever be conferred; since conscience belongs to the individual and is not the property of the body politic; and with admirable dialectics, clothing the great truth in its boldest form, he asserted that "the civil magistrate may not intermeddle even to stop a church from apostacy and heresy," that equal protection should be extended to every sect and every form of worship. With corresponding distinctness he foresaw the influence of his principles on society. "The removal of the yoke of soul-oppression," to use the words in which, at a later day, he confirmed his early view, "as it will prove an act of mercy and righteousness to the enslaved nations, so it is of binding force to engage the whole and every interest and conscience to preserve the common liberty and peace."

The same magistrates, who punished Eliot, the apostle of the Indian race, for his freedom in censuring their measures, could not brook the independence of Williams; and the circumstances of the times seemed to them to justify their apprehension. An intense jealousy was excited in England against Massachusetts; "members of the General Court received intelligence of some episcopal and malignant practices against the country;" and the magistrates on the one hand were scrupulously careful to avoid all unnecessary offence to the English government, on the other were sternly consolidating their own institutions and even preparing for resistance. It was in this view that the Freeman's Oath was appointed; by which every freeman was obliged to pledge his allegiance not to King Charles but to Massachusetts. There was room for scruples on the subject; and an English lawyer would have questioned the legality of the measure. The liberty of conscience for which Williams contended, denied the compulsory imposition of an oath; when he was summoned before the court, he could not resist his belief; and his influence was such "that the government was forced to desist from that proceeding." To the magistrates he seemed the ally of a civil faction, to himself he appeared only to make a frank avowal of the truth. In all his intercourse with

the tribunals he spoke with the distinctness of settled convictions. He was fond of discussion; but he was never betrayed into angry remonstrance. If he was charged with pride, it was only for the novelty of his opinions.

The scholar who is accustomed to the pursuits of abstract philosophy, lives in a world of thought far different from that by which he is surrounded. The range of his understanding is remote from the paths of common minds, and he is often the victim of the contrast. It is not unusual for the world to reject the voice of truth, because its tones are strange; to declare doctrines unsound only because they are new; and even to charge obliquity or derangement on the man, who brings forward principles which the many repudiate. Such has ever been the way of the world; and Socrates, and St. Paul, and Luther, and others of the most acute dialecticians, have been ridiculed as drivellers and madmen. The extraordinary development of one faculty may sometimes injure the balance of the mind; just as the constant exercise of one member of the body injures the beauty of its proportions; or as the exclusive devotedness to one pursuit, politics for instance, or money, brushes away from conduct and character the agreeable varieties of light and shade. It is an ancient remark, that folly has its corner in the brain of every wise man; and certain it is, that not the poets only like Tasso, but the clearest minds, Sir Isaac Newton, Pascal, Spinoza, have been deeply tinged with insanity. Perhaps Williams pursued his sublime principles with too scrupulous minuteness; it was at least natural for Bradford and his contemporaries, while they acknowledged his power as a preacher, to esteem him "unsettled in judgment."

The court at Boston remained, as yet undecided; when the church of Salem, those who were best acquainted with Williams taking no notice of the recent investigations, elected him to the office of their teacher. Immediately the evils inseparable on a religious establishment began to be displayed. The ministers got together and declared any one worthy of banishment, who should obstinately assert, that "the civil magistrates might not intermeddle even to stop a church from apostacy and heresy;" the magistrates delayed action, only that a committee of divines might have time to repair to Salem and deal with him and the church in a church way. Meantime, the people of Salem were blamed for their choice of church guide; and a tract of land to which they had a claim, was withheld from them as a punishment.

The breach was therefore widened. To the ministers Williams frankly, but temperately explained his doctrines; and he was armed at all points for their defence. As his townsmen had lost their lands in consequence of their attachment to him, it would have been cowardice on his part to have abandoned them; and the instinct of liberty led him again to the suggestion of a proper remedy. In conjunction with the church he wrote "letters of admonition unto all

the churches whereof any of the magistrates were members, that they might admonish the magistrates of their injustice." The church members alone were freemen; Williams, in modern language, appealed to the people, and invited them to instruct their representatives to do justice to the citizens of Salem.

The last act seemed flagrant treason; and at the next general court, Salem was disfranchised till an ample apology for the letter should be made. The town acquiesced in its wrongs and submitted; not an individual remained willing to justify the letter of remonstrance: the church of Williams would not avow his great principle of the sanctity of conscience; even his wife, under a delusive idea of duty, was for a season influenced to disturb the tranquility of his home by her reproaches. Williams was left alone, absolutely alone. Anticipating the censures of the colonial churches, he declared himself no longer subjected to their spiritual jurisdiction. "My own voluntary withdrawing from all these churches, resolved to continue in persecuting the witnesses of the Lord, presenting light unto them, I confess it was my own voluntary act. yea, I hope the act of the Lord Jesus," proclaiming truth as with the voice of a trumpet. When summoned to appear before the general court, he avowed his convictions in the presence of the representatives of the state, "maintained the rocky strength of his grounds," and declared himself "ready to be bound and banished and even to die in New England" rather than renounce the opinions which had dawned upon the mind in the clearness of light. At a time when Germany was the battle field for all Europe in the implacable wars of religion, when even Holland was bleeding with the anger of vengeful factions, when France was still to go through the fearful struggle with bigotry, when England was gasping under the despotism of intolerance, more than forty years before Wm. Penn became an American proprietor, Roger Williams asserted the great doctrine of intellectual liberty. It became his glory to found a state upon that principle, and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and like the image of Phidias on the shield of Minerva, can never be erased without a total destruction of the work. The principles which he first sustained amidst the bickerings of a colonial parish, next asserted in the general court of Massachusetts, and then introduced into the wilds on Narragansett Bay, he soon found occasion to publish to the world, and to defend as the basis of the religious freedom of mankind; as the lark, that pleasant bird of the peaceful summer, "affecting to soar aloft, springs upward from the ground, takes his rise from pale to tree," and at last surmounting the highest hills, utters his clear carols through the skies of morning. He was the first person in modern Christendom to assert, in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defense he was

the harbinger of Milton, the superior of Eremy Taylor. For Taylor limited his toleration to a few sects; the philanthropy of Williams compassed the earth; Taylor favored partial reform, commended laity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes. Taylor still clung to the necessity of positive regulations enforcing religion and eradicating error; he resembled the poets who in their folly first declare their hero to be invulnerable and then clothe him in earthly armor. Williams was willing to leave Truth alone, in her own panoply of light, believing that if in the ancient feud between Truth and Error, the employment of force could be entirely abrogated, Truth would have much the best of the bargain. It is the custom of mankind to award high honors to the successful inquirer into the laws of nature, to those who advance the bounds of human knowledge. We praise the man who first analyzed the air, or resolved water into its elements, or drew the lightning from the clouds; though the condition of physical investigations may have ripened the public mind at the time for the advancement in science. A moral principle has a much wider and nearer influence on human happiness; nor can any discovery of truth be of more direct benefit to society, than that which establishes a perpetual religious peace and spreads tranquility through every community and every bosom. If Copernicus is held in perpetual reverence, because on his death bed he published to the world that the sun is the centre of our system, if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of the planetary motion, if the genius of Newton has been almost adored for dissecting a ray of light and weighing heavenly bodies, as in a balance, let there be for the name of Roger Williams at least some humble place among those who have advanced moral science and made themselves the benefactors of mankind.

But if the opinion of posterity is no longer divided, the members of the general court of that day pronounced against him the sentence of exile; yet not by a very numerous majority.

Concluded in our next.

POETRY.

FOR THE SIGNS OF THE TIMES.

The Passover.

(ADAPTED FOR PUBLIC WORSHIP---4 LINES 7s.)

"The Lords Passover" Exodus, 12 Chapter, 12, 13, verses, "Christ our Passover is sacrificed for us, therefore let us keep the feast," 1 Cor. 5 Chapter, 7 verse.

"Christ our Passover" and King,
Died to set his chosen free :
Free from deaths tremendous sting :
Free from Satans tyranny.

Lord, before we hence depart,
Shew thyself our covenant God :
Sprinkle, bind, each broken heart,
With thy holy, healing, blood.

Give our hungry souls to feed
On thy Paschal sacrifice :
Then our faith, from bondage freed,
To some PRECIOUS PROMISE flies.

Then thy Vengeance---Angel, Lord,
May thine awful charge obey ;
And his dread destroying sword,
All the first-born victims slay.

Though 'midst enemies, and death,
Sprinkled with thy sealing sign,
Safe, while here we draw our breath :
Sav'd from future wrath divine.

Let thy high delivering hand,
And thine "outstretched arm" appear,
Leading all thy chosen band,
Under thy protecting care.

Let thy Glory-presence, Lord,
Move before us when we move ;
And thy faith-creating Word,
Shew the COVENANT LAND ABOVE.

Then will our Deliver, Priest,
Banish all our slavish fears :
Israel keep the Paschal feast,
In a "REST" of endless years.

There, with all thy rescued throng,
We would high hosannas bring ;
To THAT heavenly---glory---song :---
"CHRIST OUR PASOVER" AND KING.

C. T. COOTE.

Washington, Nov. 3, 1834.

BLANKS.—Just printed and for sale at the Office of the Signs of the Times, a large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

New Vernon, Nov. 25, 1834.

JOB PRINTING.—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 18, 1834.

LIST OF AGENTS.

The following list of Agents are duly authorized to receive Subscription, collect, receipt, and transmit to the Editor all monies which may be due to the SIGNS OF THE TIMES, VIZ :—
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Hezekiah Pettit, James Mead, Gabriel Conklin, E. Raymond, L. L. Vail Esq. James Finch Esq. Peter Winchel, S. B. Denton, Benjamin Burt, A. Everit, A. Holmes Esq. Ezra Mosely, G. Westervelt, 43. Renwick St. N.Y. Thomas Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murry, Doct. Wm. B. Slawson, Garnett Jones, Joseph S. Hant, Martin Salmon, A. Worden, David Jackson, Enoch Compstock, Cornelius Hogaboom.

NEW JERSEY.

C. Suydam, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R. R. Drake,

PENNSYLVANIA.

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MARYLAND.

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Georgia.—Elder James Henderson.

C. T. Coote Esq. Washington City, D. C.

All moneys remitted to the Editor by Mail, in current Bank Notes, of as large a denomination as convenient, will be at our risk

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 25.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. DECEMBER 10, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

For the Signs of the Times.

Turin, Oct. 27, 1834.

BROTHER BEEBE:—As I feel as willing to give as to receive good news, I send for your disposal, a copy of a Letter received from some brethren in Utica; and in compliance with the request I visited and preached to them, on Lord's day 17th, and Baptised the brother alluded to in said letter, in the water of the Mohawk River; and I can truly say, that the several days I spent with those despised few, was very interesting to me. What the King of Zion has designed to do, or how he will dispose of this little band of brethren, time alone must determine. I think I never witnessed greater union, or found more strength embodied, than was manifested by these dear Children, who to me were striving together for the faith of the gospel; for as much as they are not yet known abroad, in their behalf I hope, all Ministering Brethren who love the good old way, that may be passing to and from the west through that city, will make it convenient to call—and in the name of Him who was dead and is alive, to preach the unsearchable riches of Christ, to those precious Sheep and Lambs.

Utica, Sept. 23, 1834.

We trust you will excuse the liberty we have taken to address you, as most of us are strangers in the flesh; yet we bless

God that it is not so in Spirit, for by virtue of that union which subsists between Christ and his bride, there is a kindred of soul and a kindred of spirit, which pervades the minds of every Blood bought Child of Heaven.

We have frequently heard unpleasant reports circulated respecting yourself, as having been condemned by the Grand Council for your immoral conduct. Thus we were caused to hang our harps on the willow, and mourn over your situation, because we had heard or understood you to be a lover and maintainer of Bible Truth; we cannot find language sufficient to express our gratitude to our Heavenly Father, that he should bring forth such champions for truth as he has done, who appeared as it were hid behind the curtain of Popish superstition; that these should be summoned to sally forth clad in the armour of God, to sound an alarm in Zion, and to wrestle not only against flesh and blood, principalities and powers, but against the rulers of darkness in this world, and against spiritual wickedness in high places. In order to counteract the iniquity of that tribe who exalt their *Free Will*, and are opposed to the riches of free and Sovereign Grace, have published a paper—the Signs of the Times. Dear Brother, it is through the medium of this paper that we have come to a knowledge of your situation; we most sincerely congratulate you on the bold stand you have taken against those who would compass sea and land, to make prosolites. Had you gone with them and upheld them in their views, and advocated their cause,

not Christ—continued to contribute largely to their funds, or the funds of the benevolent societies. (falsely so called)—suffered yourself with the Churches around you, to be taxed ten dollars on a thousand—and occasionally told a lie, if the cause of God required it, (as we find this iniquity is becoming fashionable with some of the Reverend gentlemen of our day)—all would have been well; your Philanthropic and Benevolent soul would have been published from Dan to Bersheba—you would have been held up as a glorious example for others to follow. But the moment you oppose them in their inquisitorial proceedings, that moment you incur their displeasure; a Grand Council must be convened—you must be condemned and forever abandoned by them—(a glorious abandonment too.)

We are no Prophets nor are we sons of Prophets, yet we have greatly mistaken the signs if the *craft* of their new fangled system is not in danger, for it is by this craft that they get their *wealth*. Remember the words of Jesus, "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 exceedingly glad, for great is your reward in Heaven, for so persecuted they the Baptists which were before you." We admire the undaunted courage of your publishing Committee, and the exposure they have made; we bless God that you have so many sympathising brethren in the old school; we also rejoice in your prosperity in Zion, that God is refreshing you with his heavenly dews—that your ministry is blessed to some of the lost Sheep of the house of Israel, and that without the aid of protracted meetings with their Anxious Benches, &c,

Shun not dear Brother, to declare the counsel of God however much you may be dispised; may Christ and him crucified be the sum and substance of your preach-

ing; may the holy Spirit guide your mind into all truth, and lead you into the mystery of his will, that you may unfold it to his sheep and lambs, that they may be built up in the faith of God's elect, is our sincere prayer.

We must give you a brief account of ourselves.—We are but few, as several families who worshipped with us have, by the providence of God, been called elsewhere. We have continued our meetings for a number of years, with a determination by the help of God, to steer clear of Anti-Christ—let him oppose in what shape he please. We have occasionally had an old school Minister to break unto us the bread of life, but this very seldom, on account as we suppose, of our circumstances not being generally known; we conduct our meetings by reading, singing, praying, and conference; and we can truly say, although God in wisdom has seen fit to deprive us of a stated Ministry, yet our souls have been often refreshed with his divine presence. Dear Brother, you are respectfully invited to come and spend one Lord's day with us, for several reasons; we have heard of you by the hearing of the ear, but we wish to see you face to face, and become personally acquainted with you. We have a beloved Brother who wishes to be Baptised, and there is no one here that he can conscientiously go into the water with. We are aware of the difficulty of our old school brethren in procuring a substitute during the absence on Lord's day; should it occur in your case, that you cannot meet with us on that day, we hope you will come and spend a few days in the week; and as the brother who wishes to be baptised is about leaving this place soon, it is requisite you should be here in two or three weeks if possible.

As the most of us are poor in the things of this world, yet we will cheerfully contribute to the utmost of our power to de-

fray your expenses, and will also cheerfully welcome you to our homes. An answer by return of Mail, will oblige yours in the bonds of the everlasting gospel.

Signed in behalf of the Brethren,

WM. TOWERS,

JAS. STONE,

WM. JARRETT.

ELD. MARTIN SALMON.

FOR THE SIGNS OF THE TIMES.

Princeton, Indiana, }
Nov. 3rd, 1834. }

DEAR BROTHER BEEBE:—I send you enclosed a copy of the Minutes of the Salem Association of Regular Baptists, for the year 1834; in which, you will observe, that you are requested to publish in the Signs of the Times, the 8th item of the second days business inclusive, relative to a statement made by Elder David Hornaday, in a letter published in the Baptist Weekly Journal, Cincinnati, Ohio; implicating said Association. A compliance with the above request, will confer a favor on the members of the Salem Association, as it is their desire that truth should predominate over deliberate falsehood.

Inasmuch as I feel a more particular and personal interest in the libelous and slanderous statements made and published in the aforesaid letter, than most others of the Association, as Mr. Hornaday has seen proper in his letter, to strike at the character and standing of the Paroka Baptist Church, of which I am a member; therefore, I shall, in addition to the article referred to in our minutes, proceed to give a further statement of facts, in contradiction of said slander and falsehood.

Mr. Hornaday states that the whole community of Baptists where he lives, has been overrun with what he has been pleased to call "Parkerism," and that the Church to which he belongs, could not get out from among them without being marked with exclusion; intending there-

by to convey the idea to the public, that the Church to which he belongs was excluded for opposing what he denominates "Parkerism," which is as averse to truth as light is to darkness; but the facts in relation to that subject are these:—The Highbank Church of which Mr. Hornaday is a member, is truly excluded from the Salem Association, upon a charge legally exhibited by Harvey's Creek Church, for receiving a member into her body without baptism, a person who had been immersed by a Pedit-baptist administrator, after she had been sufficiently informed that her act in the reception of said member, would be a violation of the principles of fellowship upon which she had united with the Churches in the Association, and that it would be wounding to the feelings of many of their brethren. But in the face of all this she persisted in her act, and for which she was excluded; after the Association having first examined into the validity of such baptism, and saying that it was not valid for want of Gospel authority in the administrator. But Mr. Hornaday seems to have previously used some exertions to get out of the Association without the mark of exclusion, for during the dealings with Highbank Church, he took refuge in a little thing called a Church constituted in Petersburg, with himself and a few others from Highbank Church; and since the exclusion of that Church from the Association Mr. Hornaday has returned to the excluded Church, and all have went into the Union Association, who, as a body, warmly advocate Missionary principles, and even Cambelism has found a strong place there. The above is a true statement, in relation to the exclusion of the Highbank Church from the Salem Association, instead of the dark colored artifice Mr. Hornaday used on that occasion. The Baptists composing said Association are about 900 strong with 18 Churches, and are generally of the old

fashioned stamp, and have taken a very firm stand against the new fangled systems and man made machines of the day, such as Missionary, Bible, Sunday School, Tract, Temperance Societies, &c.; we believe in the good old way of making christians, and of serving the Lord; at present we stand very much united as regular Baptists, upon the God honoring, soul saving, and soul comforting truth; of God's eternal purpose in the salvation of his church. I recollect that when our Saviour preached this doctrine to his disciples; that many of them, when they heard it said, it is a hard saying, who can hear it; and from that time many of them went back and walked no more with him. And we are also informed by holy writ that the time should come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears &c.; such seems well to correspond with the present time. But to return to the subject in hand: Mr. Hornaday's statement mostly interests me as an individual, where he remarks, that "When the two seed doctrine (as advanced by Elder Parker in his Pamphlets entitled 'Views on the two seeds,') was first introduced into the Patoka Church, some of her members determined they would not fellowship it, and were excluded; from these arose the General Baptist Church." Being a member of Patoka Church, and well acquainted with her proceedings for many years, I feel fully authorised to say, that the above remarks and false coloring put thereon, are as perfidious and remote from truth as Demon himself could invent. For there can be no such thing found on the records of Patoka Church, where the two seed doctrine was ever introduced or taken up in said Church, neither was there ever a member excluded from Patoka Church, in consequence of her fellowshiping the two seed doctrine so called; nor was there constituted in the General Bap-

tist Church; (as he states) more than one member that stood excluded from Patoka Church for any cause whatever. The above is a brief statement of facts in that case.

The Patoka Church is situated in the settlement of Princeton, a very populous settlement composed of almost every religious sect or denomination extant in the United States at this our day, most of whom together with the world have united in vindication and support of all the new fangled institutions of the day, and more especially that of the Temperance cause so called, which was very popular in this neighborhood, some two or three years since, but at the present is considerably on the decline. The Patoka Baptist Church took a very firm and decided stand against all of those popular heresies and religious devices that are attempted to be palmed on the people, in this age of wonders, under the imposing names of Benevolent Societies, and in particular, that under the head of Temperance, as it was most popular in this section of country at that time, especially as far as it respected her own members, in consequence of which she has been very much persecuted by this combination.—When it first made its appearance in the Church, she, in answer to a query presented by one of her own members, recommended and advised her members to have nothing to do with said society, and to withdraw from it, which appeared to be unanimous at that time, and by her act some time afterwards, made a violation of the above advice on the part of any of her members, a subject of discipline; but in the face of the above rule, some four or five members becoming restless of their company and discontented with their boarding-house, wished to get out from among them, (the Church) and considering that society a popular assylum, and a convenient door by which they might extricate themselves, from what they conceived an

unpopular society or Church, without disgracing themselves in the eyes of the world. They accordingly joined said society, at the same time endeavoring to cast all the stigma on the Church, in their power—upon which, according to their expectations, they were excluded from the Church; in consequence of which, some notice has been taken of the Patoka Church in the public prints, and it has also had a place in your useful paper, otherwise I probably should not have mentioned that subject. Mr. J. M. Peck, of Missouri, has taken to himself the liberty of publishing to the world, that the Patoka Church had excluded some of her own members, for not getting drunk, or because they had quit getting drunk. I feel authorized to say that such is not the truth, let Mr. Peck's informant be whom it may; for I am apprised that Mr. Peck is not personally acquainted with any of the proceedings of Patoka Church. They were excluded as before stated, for joining a society of the world, to set greater examples of morality than the Church of Christ could enable them to do, which she deemed a contempt to her as a religious Church. Please give the above an insertion in the Signs of the Times, and oblige your

Friend and ob't servant,

JOHN HARGROVE.

8th. Agreed to spread the following on our Minutes, to-wit:

Whereas, Elder David Hornaday, who was formerly a member of this association, has published a letter in the 23th No. of the third volume of what is called the Baptist Weekly Journal of the Mississippi Valley, in which publication said Hornaday has implicated this Association as being entirely overrun with what he is pleased to call Parkerism, and has stated, that he and the Church to which he belongs could not get out of this body without being marked with exclusion, &c. Therefore

Resolved, That we as an Association feel it to be a duty which we owe, to ourselves, to the cause of truth, and to the public in general, to contradict the said slanderous and libelous publication by a brief statement of facts, which are as follows:

1st. We are not fully prepared to say what part of the Christian theology it is that Mr. Hornaday intends to brand with the odious epithet of "Parkerism." If he means thus to denominate the doctrine of God's eternal purpose of Grace in the salvation of his chosen people, and that to believe in that doctrine and stand opposed to all the popular heresies and religious devices that are attempted to be palmed on the people, in this age of wonders, under the imposing names of Benevolent Societies—to advance the Redeemer's kingdom, and to stand decidedly opposed to every thing like prevarication, falsehood and slander, constitutes "Parkerism," we would not complain. But if he means by that name, or appellation, to insinuate (as he doubtless does) that we have received and adopted the peculiar doctrine of Elder Daniel Parker, as set forth in his pamphlets entitled "Views on the two Seeds," Mr. Hornaday well knew, as all who have seen our minutes know, that we have done no such thing; and his insinuation to that effect cannot be accounted for upon any other principles than that of deliberate falsehood and malicious slander.

2d. The Highbank Church, of which Mr. Hornaday is a member, was indeed excluded from this union, on a charge legally exhibited against her by the Harvey's Creek Church, for receiving into her body, without baptism, a person who had been immersed by the Cumberland Presbyterians. Mr. Hornaday did repeatedly, in the investigation that took place on that subject, declare that he viewed Thomas Payne to be a suitable administrator of baptism, and that baptism admin-

istered by him would be as valid as if by the most orthodox minister in the United States. As for exertions to get out of the Association, without the mark of excommunication, Mr. Hornaday appears to have made some; as he took refuge in a little thing called a church in Petersburg, which church was constituted by Elder John Graham, (then a member of Highbank Church) with Mr. Hornaday and a few others, all of whom were members of Highbank Church during the dealings with said Church. But when that Church was excluded from this body, he returned to the excluded Church, and all went together into the Union Association. And as David Hornaday, together with the Church of which he is a member, stands legally excluded from this Association for gross disorder, and as he still retains his credentials, with the names of some of the ministry of this Association appended, we now feel it a duty incumbent on us to state to the public, that the said David Hornaday is no longer under our control, and we are no longer accountable for his conduct.

9th. *Ordered*, That the Clerk forward a copy of the above article to J. Stevens, Cincinnati, editor of the Cross and Baptist Journal, and to Gilbert Beebe, New-Vernon, New York, editor of the Signs of the Times, to be published in each of those publications.

10th. Agreed to spread the following on the face of our Minutes, respecting our dearly beloved brother Samuel Jones, late a preacher of the Gospel and member of Bethel Church, Posey County, Indiana. The said brother was born in North Carolina, Rowan county, January the 26th, 1764; professed a hope in Christ and joined the Baptist Church in the summer of 1787; licensed to preach the Gospel May 28th, 1803; was ordained May 20th, 1804, and departed this life September 11th, 1834, aged 69 years 7 months and 15 days. He

appeared to die strong in the faith and hope of eternal glory. We trust that our loss is his gain.

Adjourned in peace, to the time and place appointed.

JEREMIAH CASH, Moderator.

JOHN HARGROVE, Clerk.

FOR THE SIGNS OF THE TIMES.

Lebanon, Ohio, Nov. 17, 1834.

DEAR BROTHER BEEBE — I have been a reader of your periodical for the last two years; I have found many things in it which I approved, nay admired, and some things which I thought unworthy of your columns. I have never troubled you with any of my scribbling, and in sending this sheet for inspection, I shall leave you the judge of its claims to patronage; and if you shall see proper to send it out to run the gauntlet in your periodical, I am content to see the weapons which may be raised against it.

I have just been reading the minutes of a General Convention of Baptists, which convened in the City of Cincinnati, on the 5th inst, and am not very warmly attached to their plans and still less to their movements. Benevolence no doubt is a good thing, and of course it cannot be bad to practice it; but when it is exalted to the throne and the Saviour crowded to one side or pushed off, I think it looks so mean in that place, that I am disposed to request the higher powers to change its name and christen it *philosophy* and *vain deceit*, and as it is fashionable to give several names to one child, we may add *will worship* and *feigned words* to it. Christian benevolence and pure religion seem to be nearly synonymous; the apostle's standard for this is to visit the fatherless and the widow in their afflictions, and keep themselves unspotted from the world. But what is now called Benevolence is to get all you can from the fatherless and widow, to gain the friendship and adopt the

maxims of the world. Should not the name be changed? Indeed my brother, I can see so little resemblance to primitive christianity at the present time, and on the other hand, such a rapid and zealous approximation to anti-christian antiquity, that I frequently look round to see, whether I am in *Babylon* or *Jerusalem*. Plans are now laid to convert the world and introduce the millennial glory; but in what way? Surely by giving money to print tracts and circulate them, educate preachers and support them, monopolize the bible trade and distribute them, gather children into Sunday Schools and impose some creed on them, rob them of the freedom of thought and untrameled investigation, &c. I do confess, that the New Testament is to me, as unfit a book to teach any of these plans, as *Voleis Ruins of Empires*, is to teach vital piety. Free Schools are very proper and should be patronized by every good citizen of our government; and when circumstances require it, and are well conducted, I have no objections to their being taught on Sunday—but, whether taught on Sunday or Monday, when they are blended with the business, or controlled by the Church as a sort of nursery where the young twigs are robbed of their freedom, and before they are aware of it, have their infant necks yoked to the car of some superstitious Seminary, is in my view, very far from an innocent traffic in the natural and religious rights of a free people; hence I should think, that no man who is at heart a friend to either, would knowingly favor such a speculation or such crafty measures, as would rob our infant sons and daughters of their natural religious rights. It may be said that this is not the design of Sunday Schools; if not, why do we find them under the control of the different denominations? Why have each sect plead we must have a Sunday School of our own, or the other sects by their Sunday

Schools, will teach and bring into their Churches, our own and our neighbours children? This then, is the professed design of bringing Sunday Schools under the management of the Church, and yet this device is called *benevolence*! Should not its name be changed? The tract business, you know brother, is another mighty outlet of this mystery *benevolence*; this department furnishes the libraries for the Sunday Schools. Once the different denominations were united in this department, but the publishing Committee must be so selected, as to have a proportion of the several denominations in it, and but little else than fables, naratives, novel stories, moral lectures, and painted fiction, could be admitted; for an objection was always ready in the mouth of an Arian, a Socinian, an Arminian, a Predestinarian, an Antinomian, or a Calvinist, &c. if any thing was offered which could, in any possible way, militate against the doctrine, government, or ordinances of his favorite party. So they suppressed every valuable production that was offered—if any such were presented—and as might have been expected, this amalgamation of parties exploded after firing a few rounds at each other—each party accusing the other of wishing to outwit them in speculation. After this each began to prepare to bring water to his own mill, as the saying is; so the Baptists formed their Tract Society, and adapted it to the use of all the children they could embody in Sunday Schools; these Sunday Schools may purchase tracts at wholesale and establish a S. School Library, and as so many tracts are wanting, it is but reasonable to contribute something for the support of these benevolent exertions—so if the people will in their *little benevolence*, contribute to the auxiliary tract societies, and these throughout all America bring their several sums into one focus in the parent society, they can in great benevolence, readily find a place for

it all, and will thank you for your money, as it will keep their press under way. The more Sunday Schools, the more children to be taught to the liking of the tract makers, the more tract libraries will be wanting, the more exertion to get money for the parent tract society; and in the operation of this plan, money is constantly pouring into the coffers of the parent tract society from every auxiliary, collection, Sunday School Library, &c; and when we see our whole country engaged, both by traffic, begging, and Sunday Schooling, to raise funds to support one printing establishment, who publish little tracts and Sunday School books, who will wonder at their getting rich, by their *benevolence*. Ought not the name to be altered? The Bible Society, has perhaps more friends and advocates, than any one among the train which is now called benevolent; and to give the pure bible without note or comment to the poor, is in itself a work so good, that I should suppose none but downright Infidels could object to it—and even these admit, its lessons of morality and social friendship are so excellent, as to be highly useful to all classes of men. We should not therefore, condemn so good a work as this, but still we may give a bible to gain wealth and delude the world, and although the gift may be good, there may be great corruption in the giver. Suppose for instance, I propose as a printer, that if the people of these United States, will contribute to me, one hundred thousand dollars a year, I will print books for them on the following terms: all who are able to pay for the book, must pay me, if they cannot pay full price, they must pay half—if they cannot pay half, let them pay what they can—but if they cannot pay anything, I will give them a book; and for this liberality, the people shall appoint suitable pedlars in every township, county, state, and territory, in America, to sell my books at their own expense and forward

me the money, and I will send them more books. In this way I can completely monopolize the book business, and secure the services of the whole country—and by giving a book now and then, can hide my speculation under the spacious name of *benevolence*. This is the light in which I look at the parent Bible Society. The money collected for bibles sold, from different sorts of life members and life officers, bequests and legacies, from public collections, from individual donations, from one dollar annually by every member of each branch society in America—add all this income to the amount collected by hundreds of men at their own expense, who are constantly hunting out families and pleading with them to buy bibles, and if they have one, to give money to make up for the bibles which have been given to the poor, or sold at a low rate. I think that the parent Bible Society may well get rich, for all these streams constantly pouring into their treasury, will surely sustain with an eminence, one printing establishment of stereotype bibles. This speculation, this money making imposition, and not the giving of the bible, is what we object to. I think while the accumulation of wealth is designedly secured by the parent Bible Society, and the auxiliaries and individuals who are beguiled by their specious pretensions, are duped to be their tributaries, something must be wrong—and yet this imposing speculation, is called *pure benevolence*.—Should not its name be altered?

The Missionary Society also, has a very plausible and imposing pretext; for what christian is there who does not feel an ardent solicitude for the pure gospel to be spread every where? This is the professed object of this society: but still we know that with this same plausible pretension, the Roman Catholics subjected the world to the dominions of her anti-christian oppressions. We should therefore

learn to examine all things, and hold fast that which is good. As to the present Missionary plan, I have some objections against it: first, because the love of money, which is the root of all evil, is so apparent and so inseparably connected with the plan, that the whole enterprise is lost the moment the money fails them. Secondly, because the plan depends for its success and perpetuity on the wealth and liberality of its friends, and not on the power and grace of God. Thirdly, because it is necessarily in friendship with the world, which is enmity with God. Fourthly, because it is not taught either by precept or example in the scripture, and of course it is a human invention, yet taught by many as a commandment of God. Fifthly, because it extorts money from the poor, to fill the pockets of the rich, and support the idle. Sixthly, because it opens a door for many hunting impostors. Seventhly, it holds out a powerful temptation to corrupt the gospel and its ordinances, in order to please the world and get their money and influence. And lastly, because it is of anti-christian origin, and a worldly speculation, which is at war with the admirable plan adopted by the King of saints for the spread of the gospel; and as sure as Christ's plan succeeds, the present one must fall. The work of Missions in translating the holy Scriptures, is thought by many to be a work of such infinite importance, as of itself, enough to silence every objection made against Missionary enterprise. On this subject I will only add, if the translations are correct, all is well so far; but I find from the constant disposition of the different sects among us, that if the Scriptures were now to be translated into the English language by a learned man of any denomination in one state, and by one of another denomination in another state, and so on until every denomination has a translation by some learned individual of their own party. I should

think when all these translations were compared, they would present such a jargon as to nullify the whole of them, and cause every honest enquirer after truth, to read all with suspicion, and all the translation must be made over again, or every different society will have different scriptures. This is precisely the case now among the heathen—a Baptist is translating in one place, a Presbyterian in another, a Methodist in another, &c. and all of them disputing at home as to how words should be translated. We may expect the the heathen will soon receive a Methodist, a Baptist, and a Presbyterian bible, as a standard of their faith just as the several Missionaries have translated them, and we all know how very hard such difficulties are to compromise. So brother I confess, I cannot decide whether this translation work is a blessing or a curse to the heathen—but I fear the latter.

From all the above and many other considerations, I cannot think very favorably of these plans; they all seem to be so linked together, that if you touch one, you touch all. They seem like different wheels in the same machine, and work to each others assistance; *Sunday Schools* prepare disciples, and demand *Tracts*; *Tracts* supply *Sunday Schools*, and employ *Missionaries* as agents; *Missionaries* circulate *Tracts* and demand *Theological Seminaries* to qualify them; *Seminaries* qualify *Missionaries* for Missionary Societies, and they send them out; the *Bible Society* print bibles, and the *Missionary* distributes them; the Printer gets immense wealth by his traffic of *Tracts* and *Bibles*; the *Theological* instructor fares sumptuously by his lucrative employments; the *Missionary* secures the immortality of his name, the best education for his children, and a good support through life; all of them live in style and fashion, and draw wealth from the deluded people on whom they have imposed their specious pretensions, and still constantly filching for their own

agrandizement—thus the people are made subservient to their purposes by the high sounding pretext, *Benevolence* !! Should not the name be altered?

Now dear brother, my sheet circumscribes me, and I must close. I did wish to say a little on christian forbearance under these circumstances, but I have not space. I have noticed the alluring and imposing pretensions under which all the wheels of this image move, and who among us all, can lay his hand on his bosom and say, this heart has never been allured in any degree, by the magic influence of pretended benevolence? If we have been enabled to see through the thick mist which environs the history of modern Babylon; and many of our dear brethren, as honest as ourselves, are still in the same shade in which we were, shall we revile them, and reproach them, and speak evil of them, and shut our doors against them? Would it not be more christianlike to bestow on them the labor of love, and endeavor to shew them in the spirit of kindness their errors.

I am in the best of bonds, yours,

WILSON THOMPSON.

FOR THE SIGNS OF THE TIMES.

Jay, (Me.) Oct. 8, 1834.

MR. EDITOR:—In this town are a few of the despised sheep of the good Shepherd's fold, who some years ago were constrained from conscience and truth to separate from the main body to which they belonged, and to worship God by themselves; and they have reason to believe that the Lord hath been with them to bless and to comfort their hearts and to encourage them to trust in his holy name, and closely abide by the gospel which of late years has been so grievously departed from and perverted, by many men too, who once pretended to love and vindicate it. Those people this fall have unexpectedly been visited by one of the Lord's faithful truth-preaching servants, one who fears

not the face of man, neither is he ashamed of the gospel of Christ, but is willing and quite able to defend it. From his mouth they have heard the truth and by it their souls have been benefited, and hence they bless God for sending this stranger among them. His writings also as far as those people have become acquainted with them are approved of.

Through this minister of Christ, James Osbourn of Baltimore, those poor sheep in this town have heard of you and of your paper, and enclosed in this you will find the money of three of them for a year, and this perhaps will lead on to more of them after a time. Direct them to the Post Office in Jay, in the state of Maine. One of them for Thomas Fuller, one for Oliver Fuller, and one for Wm. Eustis.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday DEC. 10.

The Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

A BAD SPIRIT!—A worthy correspondent of ours in New Jersey, reiterated the language of thousands, when he informed us that the doctrine advocated in our paper was substantially the truth of the everlasting Gospel of Jesus Christ, and the systems which we oppose were and are anti-christian; but still, he regretted to add, that "*the spirit of the paper was bad!*" This gentle rebuke so far from breaking our bones, has proved to us an excellent oil, inasmuch as it has led us in the serious and we trust prayerful contemplation of the subject, to search the Statute Book of our King, for a rule by which to try the Spirits; for if we are found propagating truth through a bad spirit, we must of necessity, be classed with those who "Hold the truth in unrighteousness." Truly, this appears to us a fearful subject, especially when we

consider our own natural propensity to err—the inbred corruption of our nature, lest we should ourselves prove a castaway. Therefore with watchfulness and prayerfulness, we request our readers as a party concerned, to follow us in the investigation of this important subject.

The Good Book informs us, 1 John, iv. chap. that there are a plurality of spirits, and that these spirits are not all good; hence the inspired Apostle exhorts his brethren, to “try the spirits, whether they are of God, because many false prophets are gone out in the world.” Lest we should try them by such standards as “*I feel, I think, and I believe,*” which, to say the least, are but very imperfect rules; he has given the following infallible criterion, which must hold good, until our divine, legislator shall come again without sin unto salvation, viz: “Hereby know we the spirit of God: Every spirit that confessed that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already it is in the world. Ye are of God little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the Spirit of error.”

By this divine *rule* we arrive at the unavoidable conclusion, that there are but two classes of *religious* spirits in the word—the one is emphatically called the Spirit of truth, “Even the *Spirit of truth*; whom the world cannot receive, because it seeth him not, neither knoweth him,” John xiv. 17. The other is the Spirit of error, 1 John iv. 6. And this is that Spirit of Anti-Christ, verse 3. “A lying Spirit,” &c. 1 Kings xxii. 22, 23, and 3 Chr. xviii. 21, 22. We are informed by our Lord Jesus Christ, Math. vii. 18. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit,” and this text is applied by the Master to the very point now under consideration. Again, Luke vi. 43, 5, “For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit, for every tree is known by its own fruit: for of thorns men do not gather figs,

nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth evil things.”

From these scriptures it is plain that our paper cannot be filled up with the truth of the everlasting Gospel, and yet be the product of a *bad spirit*. If then our paper breathes a bad spirit, it is anti-christian, and consequently its spirit is the spirit of falsehood—and if such be the case, it cannot utter the truth as it is in Jesus; but must produce fruit which is of the nature of the tree. Hence the statement of our correspondent is evidently incorrect.

We would not be understood to contend that our periodical is free from imperfections—it does not pretend to be; nor do we ourselves feel at liberty to look for absolute perfection in any uninspired writing; yet, our aim and design is to publish nothing but truth in the name of the Lord, for the edification of his flock, and for the exposition of error by the light of truth. We do consider the fact somewhat remarkable, that among the numerous objections urged against the Signs of the Times, by our opponents, no one has attempted to prove by the word of God that our doctrinal views were anti-scriptural; our most inveterate foes have generally been content to say, “The doctrine is good, but the Spirit of the paper is bad.” We can refer probably to several hundred instances where this sentence has been repeated by the enemies of this paper. If we are indeed advocating a bad cause, we would wish to desist, but upon what are we to conclude?—Our enemies tell us that our doctrine is true—our experience tells us it is true—and our Bibles assures us that it is true. If in the agreement of so much testimony, our cause is established, why are we charged with having a devil, or of being under the influence of a *bad spirit*, since by the fruit the tree is known? But, say our opponents, you are too censorious, too uncharitable—you denounce an anti-christian, and as of the devil, many things which are highly esteemed among men! Such for instance as Baptist Theological and Sunday Schools, Missionary and Tract Societies, Protracted Meetings, Anxious-benches, &c. merely because they do not accord with your own *narrow contracted* views.

Just so—But if as our enemies say, we advo-

cate truth, all that stands in opposition to our cause is error—we therefore plead justification; for no *lie* is of the truth, but is and must be of anti-christ; and it is our business to expose it and to oppose it, with all our might.

But again: We enquire, is it not possible that we may be under the influence of the Spirit of truth, and yet be rejected, reviled, and persecuted as possessing a *bad spirit*? Again we take our reader back to the Bible on this point, and here we learn that our divine Lord and Master was accused in a similar manner; when, after the most scrutinizing search into his life, conversation, mericles and doctrine, they could “find no fault in this just man,”—which is not our case—yet because he did not join their *Temperance Society*, they called him a *Wine-bibber*; because he did not eat as did the Pharisees, they call him a *gluttonous man*; because he joined not in their society, but chose poor ransomed sinners as his associates, they called him “a friend of publicans and sinners;” and because he reproved them, they said he had a *bad spirit*! A devil, because he promulgated the doctrine of the everlasting Gospel, they call him a blasphemer; and because he rejected the Jewish Church and State Religion, and forbid any amalgamation of his Kingdom, with the political legislation of nations, they nailed him to a tree, and pierced his heart with a spear.—Christian reader, were these things so? The Son of God declares, “If they have done these things in the green tree, they will repeat them in the dry, and if they have called the Master of the house Bêlzebul, a *bad spirit*, they will much more, them of his household: Search the subsequent history of the Church of God, the ground and pillar of the *truth*. Begin with John the Baptist—they said he had a devil, (a *bad spirit*) his head was carried from the prison in a charger leaving his body behind. Peter and John were *unlearned men*—much learning had made Paul mad!—They were whipped, imprisoned and finally slaughtered; Stephen on a charge of blasphemy, went to heaven amidst a shower of stones; John, not for his union with the world, when boiling oil could not execute the hellish purpose of his enraged foes, was banished to the Isle of Patmos. The crimson track of slaughtered thousands of the dear disciples of the Lamb, both under the Pagan and

Papal government of ancient Rome: Papal Europe and Protestant America responds to the declaration of the Great High Priest of our profession, “They have done these things in the dry tree. But did we mention America? Yes: verily, the nonconformists of New England, as well as the Waldenses of the vallies of Piedmont, on the charge of having a *bad spirit*, have stained the earth with their hearts blood, which they deemed less precious than the cause for which they contended, and in which they dared to die. The voice of our martyred brethren blood cryeth to heaven in testimony on this subject, mingling with the expressions of the souls mentioned in the apocalypse, laying under the altar crying continually, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.”

But it is objected again, that the Signs of the Times make divisions, and that too among the Baptists, therefore the spirit of the paper must be bad.

To meet this charge, we would enquire, if the tendency of the Signs to divide the Baptists, is an argument that its spirit is bad—will not the same rule apply with equal force to the popular institutions of the day? Very few are so ignorant of the Baptist history as not to be aware, that from the abolition of church and state establishments in our States, until the rage of the modern popular society frenzy commenced among them, the Baptists of America, were the happiest people on the earth. But alas! they have gone down to Egypt for help—they have desired a King, that they may be like the nations (denominations) around them, and without pity for those who have chosen rather to remain on the old Apostolic platform—*have thrust with side and shoulders*, until they have carried their point, and have set up their Idols *on every high hill & under every green tree*, until Zion has been rent assunder, and the lame turned out of the way. If the argument is good, the conclusion is irresistible. The popular institutions of the present day, among the Baptists are anti-christian, and ought to be opposed and exposed.

Again: Was not the same objection raised against the Gospel of our Lord, when preached by himself, and advocated by his inspired Apostles? Jesus says, “Think not that I am come to send peace upon earth, I tell you nay,” I any

come to set a man at variance with his father, &c. Of the Apostles it was said, these that turn the world upside down have come hither also ! and when they preached in truth and righteousness, some believed, and some believed not, hence there were divisions caused by the preaching of the Gospel of Christ. Was the spirit of the Gospel then a *bad spirit*, because it made divisions ? That the spirit of the truth contained in the Signs, is a discriminating and a dividing spirit, we cheerfully admit ; but that this spirit separates the lovers of Bible truth and gospel simplicity, remains to be proved. The Gospel will indeed separate the precious grain from the chaff, the sheep from the goats, or the nominal from the real children of God—while other doctrines, whether they be of men, or of devils, will have a tendency to scatter the people of God, and at the same time to intermingle the precious with the vile.

But it is urged again, The spirit of the paper must be bad, for it is opposed to the circulation of the Bible. This we deny : this paper is not, neither has it ever been opposed to the circulation of the Bible, but has constantly recommended that holy Book as the only infallible rule of faith and practice to the saints of God. But the Signs, say they, is opposed to the circulation of Tracts, and yet is itself only a volume of Tracts—hence it acts inconsistently with its own peculiar sentiments, and must therefore be of a *bad spirit*. But reader, this statement is not true ; we wish the press to remain forever unshackled, and every individual of mankind the privilege of publishing and defending his sentiments, upon his own responsibility, then truth will have an infinite advantage over error. But against Tract Societies we have entered our solemn protest : because as God has authorized but one Religious Society on earth, under the present dispensation, the Tract Society is anti-christian. Again it is said our spirit is *bad*, and we oppose an educated Ministry. This also we deny : we are neither opposed to an educated or an uneducated ministry, where either the one or the other are called of God to the work of preaching Christ & him crucified ; but to the Baptist abomination called Theological Seminaries, or Colleges, to prepare young men to preach we are decidedly opposed ; we have given, and if spared shall again give our reasons, for such decided opposition. But, once more : It is said we are

opposed to the general spread of the gospel, and if this charge is true, our spirit must be bad. But this charge our opponents have themselves refuted ; for they admit that we publish the solid truth of the Gospel, and that we manifest a zeal worthy of a better cause. The only grounds upon which we are charged as being Anti-Missionary, are first, we refuse to be called the sons of Pharaoh's daughter, by hiring ourselves to their societies and travelling under their commissions ; second, by refusing to give our money to support such as they send out to convert the heathen, and to evangelize the world ; and third, because we disclaim all fellowship with their God dishonoring and heaven daring inventions. Finally, they say we are enemies to temperance, because we refuse to countenance, and join their Temperance Societies, and we must have a *bad spirit*. We hardly need deny this charge and will only say, should we ever find that the religion of Jesus Christ which we profess, the love of God shed abroad in our hearts, and the fear of God before our eyes, are not sufficient to deter christians from drunkenness—that a written pledge on paper, and an association with reformed drunkards would be a more effectual preventative, we may then, but not 'till then, join your phalanx.

On the whole, notwithstanding we are reviled and charged with having an *evil spirit*, &c. yet we are disposed to go on, knowing that our labor is not in vain in the Lord.—Brethren of the Old School, what say you ?

TO OUR AGENTS AND SUBSCRIBERS.—The next succeeding number, will complete the 2d Vol. of the Signs of the Times. The increased, and still increasing patronage with which we have been, and still are favored, has far exceeded our expectations. With a subscription of less than 500 responsible names, we commenced our publication about two years ago ; we have at present a subscription of more than 1,600, and a constant increase with every mail. Although we have had much that was disagreeable to encounter, and been violently opposed by the popular religious prints of the day ; yet under the smiles of a kind Providence, we are still disposed to prosecute our labors.

As we are soon to enter upon our next volume, and in order to keep our expenditures within the bounds of our receipts, we find it absolutely necessary for our agents and subscribers to attend to the following regulations:

1st. To remit with all possible expedition, the ballance now due to us, that we may be enabled to discharge accounts with our creditors.

2d. To give us notice before the expiration of the present volume, of all the names together with their Post Office address, who wish their papers discontinued.—All who neglect giving such notice, will be considered as wishing to continue their subscriptions another year.

3. All who continue their subscriptions for the next volume, will find it to their interest, as well as our own, to avail themselves of our lowest terms—by paying in advance.

4th. Subscribers at a distance, where there is no authorized agent, must in all cases pay in advance.

5th. Agents are requested to give us early information of all cases that are considered irresponsible or **BAD PAY**. This measure is rendered indispenably necessary from the fact, that some who are inimical to the interest of this paper have become subscribers, evidently with the intention of never paying for it, that they may thus jeopardize the proprietor.

6th. Should any paper be continued after giving due notice to discontinue, the person to whom it is directed, or the Post Master, will please to write the name of the person and Office to which it has been sent, on the margin of the paper, enclosed and directed to the *Signs of the Times*, New Vernon, Orange Co. N. Y.

Post Masters, are bound by instructions from the Post Office Department, and by their oath of office, to give immediate notice of all papers not taken out of their respective Offices.

☞ The terms of the 3d volume will be as formerly. See standing notice under our editorial head.

☞ As we have a few hundred copies of the present volume on hand, those new subscribers who wish it entire, or to be supplied with any of the back numbers, will favor us with their orders.

RELIGIOUS MISCELLANY.

TRIBUTE TO ROGER WILLIAMS.

(Continued from page 383.)

Some gentlemen who consented to his banishment, would never have yielded but for the persuasions of Cotton: and the judgment was vindicated not as a punishment for opinion, or as a restraint on freedom of conscience, but because the application of a new doctrine to the construction of the patent, to the discipline of the churches, and to the "oath for making tyrant of the fidelity of the people," seemed about "to subvert the fundamental state and government of the country."

Winter was at hand; Williams succeeded in obtaining permission to remain till spring; intending then to begin a plantation in Narragansett Bay. But the affections of the people of Salem revived and could not be restrained; they thronged to his house to hear him who they were so soon to lose for ever, it began to be rumored, that he could not safely be allowed to found a new state in the vicinity; the people were "many of them much taken with the apprehension of his godliness; there was evident danger that his opinions were contagious; that the infection would spread very widely. It was therefore resolved to remove him to England in a ship that was just ready to set sail. A warrant was accordingly sent to him to come to Boston and embark. For the first time he declined the summons of the court. A pinnace was sent for him; the officers repaired to his house; he was no longer there. Three days before, he had left Salem, in winter snow and inclement weather, of which he remembered the severity even in his late old age. "For fourteen weeks he was sorely tost in a bitter season, not knowing what bread or bed did mean." Often in the stormy night, he had neither fire, nor food, nor company; often he wandered without a guide, and had no house but a hollow tree. But he was not without friends. The same scrupulous respect for the rights of others, which had led him to defend the freedom of conscience had made him also the champion of the Indians. He had already been zealous to acquire their language; and knew it so well that he could debate with them in their own dialect. During his residence at Plymouth he had often been the guest of the neighboring sachems; and now when he came in winter to the cabin of the chief of Pokanoket, he was welcomed by Massasoit, and "the barbarous heart of Canoiack, the chief of the Narragansetts, loved him as his son to the last gasp." "The ravens," he relates, with gratitude, "fed me in the wilderness." And in requital for their hospitality, he was ever through his long life their friend and benefactor; the apostle of Christianity to them without hire, without weariness, and without impatience at their idolatry; the guardian of their rights; the pacificator, when their rude passions were

inflamed; and their unflinching advocate and protector, whenever Europeans attempted an invasion of their rights:

He first pitched and began to build and plant at Seekonk. But Seekonk was found to be within the patent of Plymouth; on the other side of the water, the country opened in its unappropriated beauty; and here he might hope to establish a community as free as the other colonies.

It was in June that the lawgiver of Rhode-Island with five companions embarked on the stream; a fail canoe contained the founder of an independent state and its earliest citizens. Tradition has marked the spring, near which they landed; it is the parent spot, the first inhabited nook of Rhode-Island. To express his unbroken confidence in the mercies of God, Williams called the place Providence. "I desired," said he, "it might be for a shelter for persons distressed for conscience."

In his new abode, Williams could have less leisure for contemplation and study. "My time," he observes of himself, and it is a sufficient apology for the roughness of his style, as a writer on morals, "was not spent altogether in spiritual labors; but day and night, at home and abroad, on the land and water, at the hoe, at the oar for bread." In the course of two years he was joined by others, who fled to his asylum. The land which was now occupied by Williams was within the territory of the Narragansett Indians; it was not long before an Indian deed from Canonicus and Mantonomoh made him the undisputed possessor of an extensive domain. Nothing displays more clearly the character of Roger Williams than the use which he made of his acquisition of territory. (The soil he could claim as his "own, as truly as any man's coat upon his back;" and he "reserved to himself not one foot of land, not one title of political power, more than he granted to servants and strangers." "He gave away his lands and other estate to them, that he thought most in want, until he gave away all." He chose to found a commonwealth in the unmixed forms of a pure democracy; where the will of the majority should govern the State. Yet "only in civil things;" God alone was respected as the ruler of conscience. To their more aristocratic neighbours, it seemed as if these fugitives would have no magistrates; for every thing was as yet decided in convention of the people. This first system has had its influence on the whole political history of Rhode-Island; in no state in the world, not even in the agricultural state of Vermont, has the magistracy so little power or the representatives of the people so much. The annals of Rhode-Island, if written in the spirit of philosophy, would exhibit the forms of society under a peculiar aspect; had the territory of the state corresponded to the importance and singularity of the principles of its early existence, the world would have been filled with wonder at the phenomena of its history.

The most touching trait in the founder of Rhode-Island was his conduct towards his persecutors. Though keenly sensitive to his hardships which he had endured, he was far from harboring feelings of revenge towards those who banished him, and only regretted their delusion. "I did ever, from my soul, honor and love them, even when their judgment led them to afflict me." In all his writings on the subject, he attacked the spirit of intolerance, the doctrine of persecution; and never his persecutors or the colony of Massachusetts. Indeed we shall presently behold him requite their severity by exposing his life at their request and for their benefit. It is not strange, then, if "many hearts were touched with relentings. That great and pious soul, Mr. Winslow, melted, and kindly visited me," says the exile, "and put a piece of gold into the hands of my wife, for our supply;" the founder, the legislator, the proprietor of Rhode-Island, owed a shelter to the hospitality of an Indian chief; and his wife the means of sustenance to the charity of a stranger. The half-wise Cotton Mather concedes, that many judicious persons confessed him to have had the root of the matter in him; and his nearer friends, the immediate witnesses of his actions, declared him from "the whole course and tenor of his life and conduct to have been one of the most disinterested men that ever lived, a most pious and heavenly minded soul."

The Missionary Wolf's contemplated visit to the United States.—The Churchman of last week, in noticing the receipt of a letter from Rev. Mr. Whitingham, dated Malta, mentions that he had met the Missionary Wolff there, and learned from him that it was his intention to pay a visit to the U. States.

Why should the approach of this MISSIONARY WOLF, be noticed by all the popular religious periodicals, while our country is overrun with animals of this description, by reason of whom the Sheep are greatly scattered?—Ed. SIGNS.

RECEIPTS.

John Wells, Mo.	\$5 00
Elder C. Suydam, N. J.	3 00
Dea. Geo. Doland, do.	2 50
Nath. Dodge,	1 50
Wm. Tiebout, N. Y.	1 00
Hervey Vail, Pa.	1 00
Wilmot Vail, Pa.	1 00
Peter Hoyt, jun. N. J.	10 00
Joel Hoyt,	1 00
John Kelsey,	1 00
John W. Snyder, Esq. N. J.	1 00
Ezra Mosely, Troy,	5 00
Joel Solomon, Ohio,	5 00
Henry Sears, Il.	5 00
Total,	\$43 00

POETRY.

PSALMS, XXXI. 15.

GOD'S DECREES UNALTERABLE.

Sovereign Ruler of the skies,
Ever gracious, ever wise!
All my times are in thy hand,
All events at thy command.

His decree who form'd the earth,
Fix'd my first and second birth;
Parents, native place, and time,
All appointed were by him.

He that form'd me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Order'd by his wise decree.

Times of sickness, times of health,
Times of penury and wealth,
Times of trial and of grief,
Times of triumph and relief:

Times the tempter's power to prove,
Times to taste a Saviour's love;
All must come, and last, and end,
As shall please my heavenly friend.

Plagues and deaths around me fly;
Till he bids I cannot die;
Not a single shaft can hit
Till the God of love sees fit.

Oh! thou gracious, wise, and just,
In thy hands my life I trust;
Have I somewhat dearer still?
I resign it to thy will.

Thee at all times would I bless;
Having thee, I all possess:
How can I bereaved be,
Since I cannot part with thee.

Ebenezer Hymns.

Married.

On Tuesday evening the 2nd inst. by Elder, Gilbert Beebe, Mr. OLIVER P. BANNISTER, to Miss PATIENCE BROWN, all of New Vernon.

BLANKS.—Just printed and for sale at the Office of the Signs of the Times, a large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

New Vernon, Nov. 25, 1834.

JOB PRINTING.—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 18, 1834.

LIST OF AGENTS.

The following list of Agents are duly authorized to receive Subscription, collect, receipt, and transmit to the Editor all monies which may be due to the SIGNS OF THE TIMES, viz:—

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SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 26.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. DECEMBER 24, 1834.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

Circular Letter.

Of the fourth Annual Meeting of the Spoon River Regular Baptists Association, held with the Mill Creek Church, Adams county, Illinois, on the 27th, 28th, and 29th days of September 1834.

DEAR BRETHREN:—Through the mercy and favor of Almighty God, we have been permitted to have another pleasing interview. You will learn from our Minutes the manner in which the business of the Association has been conducted, and we can express with hearts of gratitude, our thanks to Almighty God, for his blessings in crowning our deliberations with peace and harmony.

You will consequently expect to hear from us through the medium of a circular, and in accordance with our promise last year to answer the request of Bethel Church, & in giving our reasons why we declared nonfellowship with the Mission system, we shall confine ourselves to that subject.

We consider the mission system as it is conducted in our day, to be without the authority of the word of God, and as we profess to take the word of God alone as our counsel in religious matters, we feel bound to renounce the inventions of men, which are plainly shown in conducting the present mission plan. In the first formation of the mission society, which they hold forth to be for the very exalted purpose of

sending the Gospel to the heathen, they have departed from the word of God in claiming a right that God has reserved to himself; by forming missionary societies for the purpose of collecting and raising funds to pay men to preach, and claiming a right, to call, qualify and send forth laborers, and appoint the fields of their labor, and the compensation they shall receive for the same—See constitution of the Home Missionary Society, Art. 5. shall appoint missionaries, and instruct them as to the field of their labours, and shall dispose of the funds for the object of the society, " &c. &c.—See society of the Baptist Board for Foreign Missions, Art. 4. They claim the authority, and deem it their duty to employ missionaries and take measures if necessary, for their further information and qualification, &c. And fix on the fields of their labors, also the compensation to be allowed them for the same.

Now we find this is in accordance with all other human inventions requiring money as the mainspring and power by which they affect their object.—See H. M. S. Art. 3. Any person may become a member of this society by contributing annually to its funds; \$30 paid at any one time shall constitute a member for life; \$100 paid at one time shall constitute a director for life &c. What a resemblance this title selling and procuring membership into societies of grade and grandure to that of the Pope selling pardons and indulgencies at fixed prices, all for the sake of money.

Now let us notice those kindred insti-

tutions of the day, such as the Bible Society, Tract Society and Sunday School Unions; &c. Their agents are traveling hired for money, sent by the board, forming societies, state conventions, auxiliaries, &c.—All to make money, not one is found without the consideration of money; the poor that have not money or something to support their craft, cannot be a member of grade or standing among those money hunting societies, neither could the poor be pardoned nor indulged by the Pope who had not money. Now let us examine the probable effect of those institutions, showing that money is the object, and as streams emanating from the same great fountain, will ultimately contribute to the same grand purpose—now what is it?—is it not to gain the ascendancy over the public mind, and to make money? If so, may we not expect an established Religion to the great disappointment of many of those that have been aiding its progress through pure motives, not viewing the danger that was lurking beneath? Now we know that money will inflame men to preach and has done so in all ages of the world, and when money influences men to preach, we shall have a corrupt Ministry, thence a corrupt Doctrine, corrupt Ordinances, corrupt Discipline, corrupt Members and corrupt Practices, &c.

Hence money and power, when made use of in religious operations have never failed to have the same effect in any age of the world, for when the true Gospel Church was established by Jesus Christ and upheld and defended by the Apostles, it retained its virgin beauty, and persisted in the truth over the head of every opposition until the year three hundred and twenty three; when Constantine undertook to protect and defend the church of Jesus Christ, and establish it by law, and enjoined the Christian Sabbath and salaries to Ministers, &c. How quick the Church was corrupted when the inven-

tions of men, aided by the law of the land undertook to defend her by worldly powers,—same cause and same effects,—remove the cause and the effect will cease. Take money and popularity away and the church will flourish, for the Lord has appointed every means necessary for the advancement of his Gospel Kingdom in the world; and has plainly expressed the same in his word. What did Christ say to his disciples when he was sending them out? See Matthew, 10th chap. 9th and 10th verses.—“Provide neither gold nor silver nor brass in your purses nor scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat.” We find no missionary society formed here to raise funds to educate them and pay them for services, see verse 19, “But when they deliver you up take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.” This seems something like the spirit that should govern God’s preachers in our day, having an eye single to his glory and the advancement of the Kingdom of Christ, thro’ the truth of his Gospel, believing that God is as good as his word, able to make use of the weak things to confound the mighty and the wise as he did when he made choice of illiterate fishermen and tax gatherers to propagate his Gospel to the artful Greeks, and the wise and self-righteous Jews, upheld by the majestic powers and wisdom of heaven, and not by the perishable things of this world.

Now we can discover in all Christ’s commands and directions to his disciples and Apostles as instruments or servants by which he sent forth his Gospel, that it was his purpose to conduct it by the Spirit, upheld by his power, giving unto it a heart opening influence and effect upon the minds of both saint and sinner to beget a reverence in some toward it, and a willingness in them to administer unto the

necessities of those that bare it; what does the word say, if we have shown unto you spiritual things, is it a great thing, that we should be partakers of your carnal things? How did Paul fare when he went to Phillippi, that heathen city? We do not find that he waited after the vision to raise funds by a missionary society to support them there, it was the purpose of God to send the Gospel there and he was able to provide for the support of his servants while administering it. The hearts of Lydia and the Jailor were open to receive them saying: "Come into my house if you count me worthy" Acts 16th chapter. We find again that Paul would not receive any thing from the church at Corinth, notwithstanding he had labored among them in word and doctrine, but that he might cut off occasion from those that wished to charge that church for preaching. So we find that Christ's Gospel was freely given unto them, and that they should freely bestow it unto the people, thus we find that Christ called, qualified, and sent forth his disciples to preach and instructed them as before stated, and after his ascension they were called and qualified by the Holy Spirit. Acts 13th and 2d. the Holy Ghost saying: "Separate unto me Barnabas and Saul, for the work whereunto I have called them. Here appears to be another call by the Holy Spirit as well as that unto Paul to preach to the people of Macedonia. Hence we find that it was by the power of the Holy Ghost that preachers were called to the ministry in the primitive church, nor do we find at any time since that Christ has withdrawn his Holy Spirit from the church or given the power of calling, qualifying and sending forth preachers to sound the alarm in his holy mountain into the hands of a monied institution, whose directorship and management can be placed in the hands of the wickedest men if they will pay their cash into the Lord's Treasury

as they call it, and be clothed with full power to conduct the Gospel of the Kingdom.

This favors the money changers, the tables of whom Christ overthrew at the temple and we hope and trust the great head of the church will ere long purge his Gospel temple and not suffer his house of prayer to be made a den of thieves.

We think the reasons we have given, with the evidence to support them, are altogether sufficient for the satisfaction of our brethren why we declare nonfellowship with the mission system, under the present manner of conducting it, and hope they may be duly appreciated by all those who are friendly to truth. Sincerely desiring that we may never be willing to assume any authority in the house of God that is not authorized by his word.

COMMUNICATIONS.

For the Signs of the Times.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

In reading the above passage of inspiration, I was forcibly impressed with the difference between those who speak and minister of the ability which God giveth, and those who do not. "Let him"—that is, let no man minister or speak of heavenly things, but at the bidding of the spirit; let him lay aside all the strength that he may derive from any other source, and rest solely on the strength or ability which God giveth; and that too, in a way utterly incomprehensible to the natural man, for he cannot conceive of the things of the spirit, or any operation upon the mind of man that could not be affected by scientific improvement, or patient industry in its accomplishment.

We are told by some that a man may learn much more of the works of God, by study in literature; and in proportion as their knowledge increases, their admira-

tion of his character will increase—and as *it* increases, just so in that proportion will they be able to make a display of his character, and consequently will be qualified to preach proportionately to the human learning they receive. But this kind of reasoning exposes the cloven foot at once. It tells us plainly that such characters know nothing of redeeming grace, and dying love; they may search creation over—truly admirable in all its parts—for a theme to dwell upon, in order to preach “*profitably to their hearers.*” But the child of God, though filled with admiration in contemplating the wonders of creation, can still find a nobler theme of praise, in contemplating the glories of redemption. “O my soul,” he says “how wondrous is the love that brought a Saviour down, redeem’d my soul from hell! applied the healing balm to my bleeding heart, and gave me confidence in the Lord God of heaven and earth.” A precious gift, more valued by the soul redeemed, than all the wealth of eastern monarchs—all else beneath the Sun sinks into nothing when viewed with eyes which the Spirit gives, and falls beneath their care or notice. Bid such a soul to ask the aid of heathen mythology—of heathen fables—the history of their wars—the achievements of their gods—or the harmonious gingle of their songs, and see what his reply will be! Oh! he will tell you that the Almighty rideth on the heavens for his help, and in his excellency on the sky; that he has no need of these helps of men, they are no helps—they are clogs to his feet, and stumbling blocks in his path. He will tell you that “He is determined to know nothing among you but Jesus Christ, and him crucified; and if he preach the Gospel, he will not come in excellency of speech of man’s wisdom, but in power and demonstration of the spirit, counting all as loss, and dung, and dross, for the excellency of the knowledge which is in Jesus Christ our Lord.

He knows that the theme of grace can never be exhausted.—He knows the bitterness of the wormwood and the gall of which he has so largely partaken, and the rescue from the strong man armed who held possession of his heart, and the constant supply of spiritual food and spiritual drink which he receives from his precious Lord, are themes sufficient to awaken his gratitude and fill him with wonder. The Arminian too, has sufficient cause for exultation and joy.—He thinks he sees how all men are enabled “to come to Christ,” if they desire it; for says he, “It is said in scripture, they that come to me I will in no wise cast out.” True Mr. Arminian, but it says, all that the Father hath given me (Christ) shall come unto me; and it further says, that no man *can* come except the Father draw him. If therefore, any of the number of those whom God has given to Christ desire to come, they never did, nor ever can desire it aright—that is, in a way, in which God’s justice shall remain inviolate, and his glory untarnished. *They* desire as Balaam did, that their latter end may be righteous; yea, and many even desire to be religious—but in their own way. If they can establish their own righteousness, (being ignorant of Christ) they can be as religious as Satan is, when he is transformed into an angel of light. But after all they say, there is nothing of merit resting with the creature; it only depends upon him to *ask* a favor, and he will as readily *receive* it. They say that a beggar asking alms, does not merit the gift which he receives by asking for it, and just so in spiritual things: God has promised to give grace to all who will condescend to ask so precious a favor. Allowing this to be the case, who does not see that this position places salvation as much by works, as if he had earned it in some other way—there is still a condition in it and consequently cannot be by grace. If one man has condescended in

the goodness of his soul, to ask a favor which another did not nor would ask, so far he has done more than his neighbour, and in that proportion must detract from God's plan which is by grace. If the work be ever so small, it is still work. "And if it be of works, then it is no more grace, otherwise work is no more work;" it must either be entirely of grace or entirely of works, for our works as sinners can never commingle with God's.—His is a *whole* work; there is no patching about it, nor mixing of our works, which are filthy rags, with it. But I believe many talk *about* religion, without ever being moved by its sublime doctrine. They know something of the exterior, but the internal parts of it they have never been able to penetrate; how then are they to be profited with a name to live while they are dead? Except ye eat the flesh and drink the blood of the Son of God, ye have no life in you. But to return to the passages quoted at the commencement: how vain it is for a man to think, that because he has learned more of scientific knowledge than his neighbour, he is the better enabled to understand Spiritual things. Every child of grace knows that the loftiest stretches of man's ambition in attempting to comprehend the *depths of God's love and grace*—however learned, and wise, and gifted he may be—will only sink him deeper and deeper into the labyrinths of darkness, and spiritual ignorance; yes, *poor soul* hast thou not laboured with persevering industry, and indefatigable care, to climb from the horrible pit in which you were enveloped, but all in vain? Have you not passed sleepless nights and anxious days, in the vain attempt, till you were quite worked out of materials, and nothing within your reach could favor your escape from this condition? Ask yourself in this condition, how much all the arts and sciences, wealth and fame, and honors, or all the world could give, can assist you in accomplish-

ing this stupendous work? How much by all your works, will you be raised in the esteem of an all wise, all seeing, and heart-searching Jehovah? How much can all your literature and philosophical speculations benefit you? Ah! replies the burdened soul, He sees all things as they are; the inmost recesses of my heart are open before Him. Can I flatter him by my prayers? Can I deceive him with fair speeches and honeyed phrases? Can I command his respect by an empty show of knowledge? The Spirit speaks no, in thunders to the soul. "Thou hast no more than I bestowed, and it is even so with all the world—all receive as I mete out and all for my eternal glory." O, the death of such a soul! Sin revives and soon he dies beneath the monstrous load.—Then it is that God displays himself in the character of love to the sinner—shows him emphatically that *He* is the helper—that, there is none else besides. He is then brought low at the *feet* of sovereign mercy and is heard to cry, "It is the most High, that has brought me up out of a pit wherein is no water. He has established my goings, and put a new song into my mouth; and if exalted in the world's esteem, he rejoices that he is made low, and thinks it no dishonor to the cause, nor himself, that he as well as others, is saved by grace. Away then he cries with your scientific, legal religion, that places faith on a footing with mercantile commodities, and the Saviour on a level with apostate sinners. I have long toiled, he says, in the field of science, and as well I know that every effort and every toil, still led me farther from God, and Jesus Christ the Saviour; I see in all the force of demonstrative proof, the truth of the scripture, "The world by wisdom know not God;" and again, "The wisdom of man is foolishness with God." "Not many wise, not many mighty, not many noble are called." But God hath chosen the weak things, and the base things, and

things that are naught to bring to naught things that are. He now sees how all the mighty bubbles burst which men invent—how all their bloated worth and excellence are brought to naught—how all their toils and selfdenials, trumpeted on every wind, shall sink them into *insignificance and shame*. O, how can the sad delusions be expressed, of those who trust in such refuges of lies, as faith by works, in all its multiform deformities. Go, work and work, and if you do not find that you cannot work to purpose, I cannot think the Spirit has ever warmed your heart with His love.—Go, learn and learn—learn still more of man's wisdom, and if you do not find that you cannot learn things of God, you are still awfully ignorant. Ask Paul why he did not come in excellency of speech, of mans wisdom? Why (instead of knowing nothing in his preaching, but Jesus Christ and him crucified,) he did not know something of the sciences, and of the legal religion which he had learned at the feet of the Reverend Doct. Gamaliel? Why did he minister only of the ability which God gave? It was because that he knew that all things else besides, were worth nothing. He knew that human literature was of the earth—earthly, and heterogeneous in all its parts, and altogether incapable of coalescing with spiritual things. He knew fullwell, that all who should be taught by the Spirit of God, would be wise—endowed with a wisdom, compared with which all human knowledge sinks into insignificance.

In bringing my remarks to a close—already protracted beyond my intended limits—I will just notice the application of the *entire dependence on God for all things* to the christian in his every day walks. We have, all of us, our carnal propensities and corruptions remaining with us in common with the rest of mankind; and who among us is there that has not been

taken captive at the will of Satan, so far within the enemys camp as to preclude a possibility of escape from the seductive snare, but for the electing love and covenant faithfulness of a covenant God. He has come to the rescue, in all hours of temptation, and has given us a godly sorrow for sin, that worketh repentance. He has moreover chastised us ("For whom the Lord loveth He chasteneth,") with parental fondness, and tender love, and in all cases has brought us out, and has given deliverance in a way totally at war with all our own contrivances for our rescue. We sometimes think we know what we need, and even try to obtain in a way which *judgment* dictates, but always in vain. God will surely demolish our own works and show us how impotent we are; and then he will show us that he works for us, and in us both to will, and to do, of his own good pleasure. May God work in us and comfort us all for Christ's sake. Amen. B.

Sullivan Co. Nov. 6, 1834.

FOR THE SIGNS OF THE TIMES.

Strickers Ville, Pa. Nov. 10, 1834.

DEAR BROTHER: I had expected to see you this fall, but my excuse will be found in Romans, i, 13. This leaves us all in common health with the exception of a bad cold under which I am laboring; I believe it is my lot to play on the complaining string as long as I tarry in this poor frail tabernacle, yet, if I am so happy as to find a place in that house not made with hands, all will be well at last. I have been very much interested in the last numbers of the Signs, they have been to me like the Sun shining through a dark cloud. I have often thought my name was quite appropriate—Thomas—poor doubting Thomas; I know that the most High ruleth not only in the kingdoms but in the hearts of men, and that nothing can frustrate his fixed purposes; I am well convinced that all the arts of satan and schemes

of men, will never fatally deceive one of his elect—no, not one hoof will be left behind. And yet strange as it may appear, I cannot help disponding at times; and like David, to say I shall fall one day by the hand of Saul. I have been very much in the cellar, (as people say,) this fall, and had almost come to the conclusion, that the advocates of Truth were driven from the earth, with a few exceptions, and that it would very soon sink into total obscurity; but in looking over the late No's. of the Signs, I met with a very seasonable rebuke, and was filled both with shame and rejoicing—ashamed, to think of my unbelief; and rejoiced, to find that God has not left himself without a goodly number of witnesses. Those communications from the different bodies that have taken a stand in defence of Truth, were like apples of gold in pictures of silver; I think that Mr. Stevens (to use an old saying) in attacking brother Thompson, has run against a snag; and though Mr. S. might have found some flaws in his grammar, in general I think he has no room to find fault with his *pointing*. I cannot express the pleasure I felt in seeing such a bright star in the west. When I see such things I feel as if I was winged anew; but alas, unbelief soon crushes them, and I fall to earth again. I find that our new school writers, are very frequently imprecating the curse of Meroz on our heads, and had the Lord heard them, we should all have been in the bottom of Tophet long ere this; but how can they curse whom God has not cursed, or how can they defy whom God has not defied? But unfortunately for them the passage does not read to suit them: to answer them it should read, curse Meroz &c. because they would not come to help the Lord against the mighty, but the curse is denounced against them for not coming to the *help of the Lord* against the mighty. Now you know that we do not pretend to help the Lord, and

therefore the passage just suits us; but as they are summing up their strength to help the Lord, it does not suit them. I most wonder that in the plenitude of their wisdom, they had not altered the translation, but should they undertake to alter the Bible to suit them; they would find it a very difficult task—indeed I would think it better upon the whole for them to make a new one entirely, and leave the old one to us, as it exactly suits in every particular. The above passage needs no alteration for us, because when the Lord shall come to deliver his spiritual Israel from her many and mighty foes by which she is now oppressed, I will warrant them that the old school Baptists will not fall under that curse, they will be ready to come up to the help of the Lord against the mighty. You know that this was the case with natural Israel, they had been oppressed and the Lord come to deliver them; but the inhabitants of Meroz refused to come, and thus dispised the help of the Lord, and perhaps from the pride of their hearts prompting them to think that they could help themselves, just like our modern religionists. But I must close.

Yours, as ever,
THOS. BARTON.

FOR THE SIGNS OF THE TIMES.

OBITUARY.

Liberty, Sul. Co. Nov. 21st, 1834.

DEAR BROTHER BEEBE:—Pardon me for so long neglecting to write you, as a pressure of business, together with the unsettled and disconsolate state of my mind has hitherto prevented me from attempting it. You have doubtless been informed of the death of my amiable and lovely wife; she departed this life on the 3d day of May last. The disease by which she was removed was consumption, having in the progress of that disease been for two or three years afflicted with a cough, which was during the last three months of her life very severe.

She bore her affliction with great patience and christian fortitude; I believe she was not heard to utter a murmuring word against the dealings of her Lord during her protracted illness. It is true she complained of dark clouds which seemed to hide from her mind the comfortable presence of the sun of righteousness, and requested me to pray with her; but she was soon blessed again with more than an ordinary view of her Saviour, and the crown of righteousness, which the Lord has laid up for all who love his appearing. She talked much of the great love wherewith the Lord has loved the people of his choice and of his unparalleled excellence. Seeing her friends weeping around her bed, she exclaimed:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
To breathe my life out sweetly there."

At an early age she was Baptized, and united with the Baptist Church at Liberty, and has been enabled through grace to maintain an orderly walk in the Church, and an unblemished character, until the Lord called her from his militant to his triumphant kingdom, where the inhabitants of that blessed place shall no more say *'I am sick.'* She was the daughter of Dea. Isaac and Martha Carrier, both were members of the same Church with her—the former died of Consumption a few years since. She manifested a great desire for the Church of God; her dying charge to me her unworthy partner, was to preach the word faithfully. —This charge my dear Brother, I trust is registered on my heart in indelible characters, and through the grace of God I hope to spend and be spent in this holy service. We also lost our dear little Babe, on the 6th day of April last. Lord what is man and what is our life? It is a shadow, a vapour, a dream! Charmed, inflated, and dazzled by earth's fascinating pictures, or momen-

tary pleasures,—the fashion of which like ephemera, lasts but a day. Finally, in the conclusion of my painful narrative, may I be enabled to express the language of scripture, and with Job say. "The Lord give, and the Lord hath taken away; blessed be the name of the Lord.

A. P. WORDEN.

N. B. Eld. Worden is informed that the communication accompanying the above, is duly received, and will receive our early attention.—Ed.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday DEC. 24.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

In closing our second Volume we are happy to record the preserving goodness of our God by which we have been amply sustained up to the present. "Hitherto hath the Lord helped us," amidst opposition and persecution, through evil as well as good report—to the surprise of our enemies and joy of our friends, we still exist; and although in regard to number, literature and talents, we may be contending against fearful odds, yet we are confident that greater is he that is for us, than all they who are against us. Were this not the case, we had long ere this been awed into silence, or trodden to the dust as the mire of the street.

With impressions of gratitude therefore we are still encouraged to rely upon the unbroken arm, and the fostering hand of our kind and heavenly preserver,

"Whose Love in times past
Forbids us to think,
He'll leave us at last
In trouble to sink."

and with renewed strength pursue our course, proclaiming truth and exposing error. The world may say we are mad, the popular religionist may say we have a BAD SPIRIT or a de-

vil, yea, and many of those in whom we have had the utmost confidence, may turn their backs upon the cause for which it is our joy to endure and to suffer all things, yet knowing in whom we have believed, and that the battle is not to the strong nor the race appointed to the swift, we cheerfully suffer our name to be cast forth as evil among men, rejoicing with exceeding gladness that we are accounted worthy to suffer reproach for the sake of our Lord Jesus Christ.

We are about to enter upon our third volume, and we hope to be enabled to pursue a straight forward course—let no one mistake our meaning. We intend to adhere strictly to the principles set forth in our original prospectus, a copy of which for the information of those who have not seen it, is subjoined.

Maintaining inviolably, the following scriptural sentiments:

- 1st. The existence, sovereignty, immutability, omnipotence, and eternal perfections of the Great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost. 'These three are one.' 1st John, 5th, 8.
- 2d. The absolute predestination of all things.
- 3d. Eternal, and unconditional election.
- 4th. The total depravity, and just condemnation of fallen man.
- 5th. That the atonement and redemption of Jesus Christ, are for the elect only.
- 6th. The sovereign irresistible, and (in all cases) effectual work of the Holy Ghost in quickening, and regenerating the elect of God.
- 7th. The final preservation, and eternal happiness of all the sons of God, by grace.
- 8th. The resurrection of the dead and eternal judgment.
- 9th. That the Church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the scriptures are the only rule of faith and practice to the saints of God.

"THE SIGNS OF THE TIMES" will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c. &c. waging war with the mother Arminianism, and her entire brood of institutions.

THEY LAVISH GOLD, &c. Isa, xlvii, 6,—8. How strikingly the prophet of the Lord portrays the corruption and idolatry of the present age, in giving us an account of the abominations of the Hebrew nation. *They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god; they fall down, yea, they worship. They bear him upon their shoulders &c.* Yet striking as is the analogy, there is some little discrepance. Ancient Israel *lavished* from their own bag; modern idolators beg the precious material from the world—they milk the goats; the former consolidated their gold into one huge mass, and accommodated its form or shape to their peculiar notion of things—a calf, a dragon—a man, or a mouse, were alike precious forms for their golden gods; the latter having grown more wise, chose rather to have their gold coined at the mint, with Cæsar's superscription marked upon it. All must admit that the modern is an improvement upon the ancient modes of Idolatry; for in the former case the golden dragon, man, or mouse, stood in their place as useless lumber, while upon the improved principle the idol can travel, circulate, and pass from hand to hand without any abatement of veneration from its worshippers, or depreciation of its majesty; for hard indeed must be the heart that does not pity the novice who has not intellect enough to know, that if the gold when in the shape of a calf is an Idol, when worshipped, that it is not less so when coined into Eagles, and worshipped in the new form. Having pointed out all the difference we can conceive to exist between the former and latter systems of worshipping Idols, we will touch on the analogy, and leave the subject for the present. *They hire a Goldsmith &c.*, a receiver, or one who can give to their gold a shape or form in which they may worship it, or ascribe divine honors to it. Even so in modern times, the gold if in the hands of its lawful owners is but trash and worse than nothing, it must pass through the sainted or priestly hands of the learned artist, alias, Goldsmith, alias, Shrine men, who by this craft get their wealth—they must be, and are hired to do the business. The modern votaries of idolatry may give their golden treasure in the shape of beads, necklaces, finger-rings, ear-rings or in any other form—their goldsmiths can make even the paper of solvent Banks work in to great advantage in

this business, but they must be hired, for the laborer is worthy of his hire, and verily they have their reward.

And he maketh it a God. That is, they cast it Aaron-like into the fire, and out comes this CALF! The deluded, hood-winked, priest-ridden people of America, put their cash or equivalents into the hands of the Pious (so called) mendicants, who swarm in multitudes throughout our land, and they out of it receive their hire, warm themselves, roast their roast &c., and of the residue they make a god, see Isa. xlv, 15—17. After taking their wages from the sum total of their receipts, of the residue they manufacture Priests, Tracts, &c. &c. and then teach the people to reverence these as gods that have power to convert the heathen and evangelize the world! The power and influence of these gods is known and felt throughout all their borders. The united effort of from \$500 to \$2,000 per annum, will support a learned preacher, and by a nice calculation made in the Christian Almanack a few years since, \$3, or three of these gods will uniformly convert one soul. That such is the power and glory ascribed to golden gods in this age there can be not the shadow of doubt, and he who disputes it is considered a blasphemer of their gods, and is branded as an Infidel.

They bare him upon their shoulders &c., from his place he shall not remove, &c. When all the facilities which money can buy or human ingenuity invent, are brought into requisition, they are helpless gods at best. If you wish the influence of such gods to be felt in foreign lands, you must shoulder and carry them to Burmah, Hindostan, and the Islands of the sea. You may make an Idol of your money, a Missionary, a Tract, or give it any other shape or form, you will find our text true, From his place he will not remove; your missionary after spending seven years under the tuition of his goldsmith at a Theological School, will not remove from his place to go to Burmah, or elsewhere, until you shoulder the weight of your Idol—become bound for his hire, &c. And if a Tract, you must shoulder the expense of peddling them throughout the regions where their power is designed to be felt. We have neither time nor space in our columns to persue this subject further at present; but we trust what has been said

will be found amply sufficient to arouse the attention of those who fear the God of heaven, and probably to make Idolatrous Diviners mad.

TO OUR AGENTS AND SUBSCRIBERS.—This present number, will complete the second Volume of the Signs of the Times. The increased, and still increasing patronage with which we have been, and still are favored, has far exceeded our expectations. With a subscription of less than 500 responsible names, we commenced our publication about two years ago; we have at present a subscription of more than 1,600, and a constant increase with every mail. Although we have had much that was disagreeable to encounter, and been violently opposed by the popular religious prints of the day; yet, under the smiles of a kind Providence, we are still disposed to prosecute our labors.

As we are now to enter upon our next volume, and in order to keep our expenditures within the bounds of our receipts, we find it absolutely necessary for our agents and subscribers to attend to the following regulations:

1st. To remit with all possible expedition, the balance now due to us, that we may be enabled to discharge accounts with our creditors.

2d. To give immediate notice of all names, together with their Post Office address, who wish their papers discontinued,—All who neglect giving such notice, will be considered as wishing to continue their subscriptions another year.

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☞ The terms of the 3d volume will be as formerly. See standing notice under our editorial head.

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DIED, at his residence in Monroe, Orange co, on Saturday the 6th inst. the HON. ROBERT FOWLER, one of the present representatives of this county in the Assembly.

INDEX.

Our Index for the present Volume will be found arranged under three general heads: First Communications, second Editorial matter and Extracts, and third Poetry. The first general head embracing all original communications published in this volume, is given in two parts: first presenting a table of subjects, or the place of dates of the several communications alphabetically arranged, and second an Index of Authors.—Thus the reader will be enabled by finding either the subject or the name of the author, to refer readily to the page on which such communication is commenced or concluded.

The second general head will embrace all our extracts from other Periodicals &c, together with the Editorial matter. As many of the extracts are connected with editorial remarks, we have for the sake of convenience arranged them together. Having taken the head, or some prominent expression or idea of each article, indiscriminately from the extracts or editorial, and by an arrangement of these under this head in alphabetical order, will point the reader to the page he may wish to find.

The third head will embrace the Poetry: and by a table of first lines, will refer to the page upon which it may be found.

COMMUNICATIONS.

A

Absolute Predestination, No. 1,	33
do No. 2,	65
do No. 3,	81
do No. 4,	113
A blow at Fullerism,	65
Advantages of Sunday Schools examined,	177
do do	193
A voice from Missouri, (incorrectly inserted)	
Mobile,	154
A voice from Maine,	245
Address to the Church at Turin,	279
A dash from an Old School Baptist, with remarks and advice from the Editor,	282
A voice from the wilderness,	308
Allegany Ass'n.	343
Address to sundry popular Editors,	358
do do	874
An Allegory,	237

B

Baptist Errors,	50
do	131
Baptisms, &c.	154
Black River Bear hunting,	237
Brighton, Ms.	246

" Burning bush"	149	How the Signs are received by our Brethren in Pa.	274
C		I	
Circular of Miami Ass'n. Ohio,	8	Imposition exposed by Eld. R. M. Newport and others of Spoon River Ass'n. Il.	136
Cockatrice Eggs, &c	17	Inefficiency of human inventions,	164
Clinton, Oneida, co. N. Y.	18	J	
Christ is all,	52	John Bunyan,	74
Church of the Jews,	71	Jos. Woolsey's apology for an <i>Old School</i> <i>Baptist</i> ,	364
Circular to the Churches of Kectocon,	139	Jay, Me.	394
Caution against admitting improper Commu- nications,	162	Jacksonburgh, Butler co. Ohio,	183
Communication from Ebenezer Church, Va.	209	do do	346
do do	225	L	
Circular Letter of Warwick Ass'n.	214	Line drawn between the Church and world	1
Corresponding of do	219	do do	19
Council at Turin, and their doings as stated in the Baptist Register,	230	do do	37
Circular of Delaware Ass'n.	248	Lexington, Ky.	2
Corresponding do	252	do do	97
Circular of Redstone Ass'n. Pa.	260	do do	166
Chance—An extract from "A Toplady,"	287	Leesburgh, Va.	68
Comfort for the true witnesses,	291	Lambertsville, N. J.	164
Circular of Baltimore Ass'n.	294	Letters to the Old School Meeting, viz :	
Cor. do do	296	From the Church at Welch Tract, Del.	199
Circular of Kectocon Ass'n. Va.	310	do Mount Hope, Pa.	199
Cor. do do	312	do Old Seneca, Md.	200
Circular withdrawn,	337	Letter from Cowmash Church to Del. Ass'n.	200
do Muskingum Ass'n. Ohio,	350	Lexington Ass'n. N. Y., to whom it may concern,	353
Church Constituted at Chemung, N. Y.	362	Lebanon, Ohio,	390
Circular of Licking Ass'n. Ky.	362	M	
do Columbia Ass'n. D. C.	369	Mr. Crosby and others proof that the <i>New</i> <i>Measures</i> are of the Lord,	105
Copy of Letter from Brethren in Utica, to Eld. M. Salmon of Turin, N. Y.	385	Madison, co. Va.	167
Circular of Spoon River Ass'n. Il.	401	Milton, N. J.	277
D		Mourning Apparel,	286
Divinity of Christ,	132	Macombe co. Il.	291
E		N	
Encouragement,	146	Necessity of personal Religion,	117
do from the aged,	154	New York city,	119
Eternal Justification,	163	do	151
do do	196	O	
do do	244	Obituary	407
Experience, &c.	257	Orwell, Pa.	4
Eld. Norman Atwood published,	350	do do	289
Experimental Religion,	355	do do	340
Extract from the Christian Baptist,	169	do do	342
do do	189	On Tracts, S. Schools, &c.	49
Encouragement from the west,	106	On an article from Columbian Star,	73
F		Original Sin,	197
Fauquier Co. Va.	40	Orange co. N. Y.	290
Fragment,	41	P	
Fauquier, Co. Va.	106	Paris, Edgar co. Il.	7
Flat Rock, Va.	129	Philanthropy,	90
Frequent abuse of the Old School	130	Piscataway, N. J.	98
Further remarks on Predestination,	241	Princeton, Ohio,	278
Fairfax C. H. Va.	275	Predestinarian Baptist Conference Meeting North Berwick, Me.	343
Feeble efforts of the Franklin Ass'n. and Bap- tist Register, against the Signs,	293	Princeton, Ia.	387
Fairfax C. H. Va.	321	Prospect of our subscription in Ohio,	350
G			
Goshen, Or. Co.	101		
do do	169		
Gilford, Conn.	305		
H			
Huntingdon co. Pa.	20		

R		Allen, Sam.	151
Refutation of slander by Church at Upper-		An Allegory,	237
Ville, Va.	22	Avery, Eld. B. G.	308
Rodney, Mi.	38	A Young Pilgrim,	290
Rod of Aaron,	102		
Resolutions of Chemung Ass'n.	104	B	
Rigoes, N. J.	273	Bennet, Eld A. H.	40
Result of persecution by Franklin Ass'n.	378	do	106
Resolutions of Salem Ass'n.Ia.	387	Barton, Eld T.	49
		do	71
S		Buck, Dea. Sam.	167
Southold, Suffolk co. N. Y.	56	B.	84
do	89	Bowen, Eld. J. B.	153
do	105	Biglow, Eld. S.	291
do	121	Barton, Eld. Thomas	407
do	167	B.	406
do	188		
do	198	C	
Sullivan co. N. Y.	84	Covington, Wm. W.	150
do	403	Coote, Esq. C. T.	378
Southampton, Pa.	153		
Sunday S. pretentions,	161	D	
Shenandoah co. Va.	167	Dudley, Eld T. P.	97
Slanderous publication through the Register,		Drake, Geo.	98
by committee of a council at Turin, N. Y.	232		
Strickers Ville, Pa.	406	E	
		Evratt, Eld, Nathan	257
T		Edmونتson, Jas.	291
Trenton, O.	8	Eustis, Wm. and others,	394
do	72		
"Thy enemies roar," &c.	34	F	
Tymochtee, O.	41	Fort, Josiah	365
"They that are after the flesh do mind the			
things of the flesh," &c.	87	G	
Thoughts on human efforts	145	Gard, Eld Stephen	8
To Wm. F. Broadus,	155	do	72
Turin, N. Y.	281	do	350
do	385	Garnett, Wm.	38
		Gilmore, Eld. Wm.	68
U		do	154
Utica, N. Y.	148	do	155
do	293	G. W.	164
do	309	Goldsmith, Eld. A. B.	305
Upper Ville, va.	328		
		H	
V		Hulse, Silas	41
Visit from Eld House,	111	Hartwell, Eld P.	245
		Hovey, Thos,	246
W		H.	273
Washington, D. C.	34	Hersey, Simeon	279
do	378	Hassel, C. B.	307
Warwick, N. Y.	57	do	310
West Turin, N. Y.	120	Hargrove Jno.	387
Wood Ville, va.	150		
West Turin church's refutation, &c.	232	J	
Williamston, N. C.	307	Jones, sen. Garnett	148
do	310	do	197
Withdrawn circular,	337	do	293
		do	309
AUTHORS.		do	358
A		do	374
Ashby, M. Q.	2	James, Eld. Dan.	167
do	166		
Ash, Eld J.	20	K	
Ashbrook, Eld E.	106	Knapp, Jno.	154
An Out Cast,	145		
do	355	L	
		Louthan, Eld Henry	162
		Loomis, Josiah	378
		M	
		Mapes, Asa	56

do	89	do	289
do	105	do	340
do	121	do	342
do	167	W. T.	41
do	188	W. T.	52
do	198	Westervelt, Garret	119
Marvin, Eld. W.	146	Wells, Jno.	184
		Williams, Eld. E. J.	281
		Z	
		Zoar,	102
		EDITOKIAL.	
		Antinomianism—Bap. Repository,	79
		Anecdote of a Painter, &c.	95
		Absolute Predestination,	123
		Arminianism defined by 'A Toplady,	127
		A New Prank,	157
		A Promient Sign,	159
		Anecdote of a woman who burned her bushel,	192
		Account of our visit to Black Rock Meeting,	220
		A New Society, &c.	271
		Ancient and modern method of building.	313
		Address of the Com. of Bap. Ministerial Conference of the State N. Y.	316
		Apology for the detention of the paper,	365
		A Bad Spirit,	394
		Address of the Brethren of the Old School, at Black Rock,	202
		Blessing of Sunday Schools, Query &c.	15
		"Black Rock Imposition." Cross. And Reply,	59
		do	107
		'But to do good and to communicate,'	156
		Blasphemy signally punished,	191
		City Mission, &c.	30
		"Childish notice" &c Baptist Rep.	60
		Constitution of an Old School Church, -at Providence, Pa.	270
		D. D's vs. Anxious Seats, &c.	158
		Extract from Minutes of Lexington Ass'n. N. Y.	12
		Extract from Address of Rev. C. P. McIlvanie, &c.	44
		"Eloquent appeal for Education,"	63
		do	92
		Extract from the World, & remarks, Experience. "This is a faithful saying," &c.	109
		Elder John Healy, again,	171
		Extract from Minutes of Sussex Ass'n.	223
		do Cross & Bap. Jour, and remarks,	298
		Freemasonry, &c.	74
		"Facts & remarks," Bap. Weekly Jour.	127
		General Meetings,	95

Home Mission, Remarks &c.	30	Specimen of Eld C. Evens,	204
"Hands off," Bap. Rep.	59	Scraps of antiquity &c.	379
do	107	Thirteen Queries of Dr. Alexander,	
How the Indians read the Bible,	258	answered,	42
"How came it to pass?" N. Y. Ob.	173	The Worlds end,	142
"Home Mission," Bap. Rep. with re-		Temperance Tea party,	157
marks,	332	"The Holy Ghost inclines Sinners to	
How to make Ministers,	319	come to Christ." Emmons.	254
Hinton, Sands and Herald, vs. Ketoc-		Tribute to Roger Williams,	381
ton Ass'n. Sambuck, and the Signs,	366	do	398
Imprudence of the Apostle Paul,	30	'They lavish Gold &c.'	409
Introduction to Vol. 2d	12	Virtue's Side,	175
"I have peace offerings with me," &c.	140	"What is to be done?" Bap. Register,	
Integrity,	191		
Js' communication, from 'The World,	78	POETRY.	
Judsons' explanation examined,	222	Away from the ruin—O hurry you on,	96
do guilty of Blasphemy. Cross &c.	298	A child of Jehovah a subject of grace	336
Luther on Predestination,	141	A debtor to mercy alone	352
Lorenzo Dow,	191	Awake sweet gratitude and sing	368
Lexington Ass'n. N. Y.	365	Call'd as we are to bear thy rod	82
Licking, Ky. do	365	Christ, our 'Passover and King,'	384
Minutes of Old School Meeting at Bl'k		Dese fox-fire lights both de small and	
Rock,	202	de great	64
Missionary Wolff's contemplated vis-		Ever lovely, ever gay,	310
it, &c.	396	Great Jehovah by whose favor	48
"My head is filled with dew," &c.	189	I work'd in the service of Satan for	
"New York City Temp. Soc." &c.	254	years,	352
Old School Meeting at Lambert Ville,	42	In songs of sublime adoration and	
Obituary of Dea. Hugh Gourley,	61	praise	272
do Keziah Van Horn,	125	Jehovah in council resol'd to fulfil	176
do of Elder Levi Streeter,	220	Lift up your hearts Emanuel friends	416
do of Mary, wife of Eld. Wm. K.		Modest behaviour and lovely endeav-	
Robinson,	272	ours	310
do Mr. John Fountain,	304	No prophet, no dreamer of dreams	256
do Wife of Eld. Worden,	407	Oh, happy day when saints shall meet	224
Our desire to preserve our columns		Oh, Absalom my son, my son,	256
from personal strifes &c.	158	O, Zion, afflicted with wave upon	
Old School Meeting at Black Rock Md.	202	waive	288
do at New Vernon,	222	Sovereign Ruler of the skies	400
"Only let us be called by thy name"	271	Safe is the man and sound who knows	112
Panting for cash!	63	'The word of God's eternal truth makes	
do	92	known	64
Portugues Angels,	143	Thy generous love thy sinners friend	80
Persecution of Roman Catholics in Chi-		They aught who royal graces heralds	
na,	159	be	128
Providence, Luzerne Co. Pa.	270	Tyranic death in vain may strive	192
Remarks on a communication from		There is a School on earth begun	287
Upper Ville C. H. Va.	29	The Lord my portion is	336
"Religious Tracts" Weekly Tour.	124	'Twi'x Jesus and his chosen race	320
Remarks on the Tower of Babel,	190	The Father's free electing grace	368
Reply to "A Poor Sinner,"	253	What but Religion's holy power	16
Reply to Eld E. J. Williams,	281	When shall we three meet again	144
Red River Ass'n.	365	While here on earth dear Lord I stay	160
Scarlet Fever,	15	When marshal'd on the nightly plains	192
Sussex Ass'n.	61	What makes mistaken men afraid	208
do	78		
Signs! Good Signs!! Sure Signs!!!	75		

POETRY.

THE GOOD OLD WAY.

Lift up your hearts Emanuel's friends
And taste the blessings Jesus sends :
Let nothing cause you to delay,
But haste along the *good old way*.

Our conflicts here though great they be,
Shall not prevent our victory—
Then let us watch, and strive, and pray
Like soldiers, in the *good old way*.

Thou good old way how sweet thou art ;
May none of us from thee depart—
But, may our actions always say,
We're marching in the *good old way*.

Though Satan may his powers employ
Our happiness for to destroy,
Yet, never fear, we'll gain the day,
And shout and sing the *good old way*.

And when on Pisgah's top we stand
And view by faith the promis'd Land,
'Tis then we'll sing, and shout, and pray,
And march along the *good old way*.

Ye valliant souls, for heaven contend,
Remember glory's at the end—
For God will wipe all tears away
When we have run the *good old way*.

When far beyond this mortal shore,
We meet with those who've gone before ;
We'll shout to find we've gained the day,
Through Jesus Christ, the *good old way*.

Selected by Mrs. Mary Corwin.

Married.

On Thursday evening the 18th inst. by Eld. Gilbert Beebe, Mr. NATHAN TIFNEY, to Miss ELIZA DERBY, both of Wallkill.

On Thursday the 4th inst by Eld. Gabriel Conkling, Mr. ALFRED ALLEN, of Wallkill, to Miss PELINA ALBERTSON, of Minisink.

On Saturday the 29th ult. by the same, Mr. ALONZO REED, to Miss MARY KERR, both of Minisink.

On Tuesday the 2nd inst. by the same Mr. John D. Cortright of Chemung, to Miss Francis Jane Evertson, of Wallkill Orange co.

BLANKS.—Just printed and for sale at the Office of the Signs of the Times, a large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

New Vernon, Nov. 25, 1834.

JOB PRINTING.—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 18, 1834.

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