

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, JANUARY 13, 1837.

NO. 2.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

DEAR BROTHER BEEBE:—With a heart-felt sense of the goodness of God towards us, a poor weak and scattered people, speaking of our abilities or talents, we are weak, poor and unprofitable; yet when we are weak, then are we strong, relying with confidence on the promises of God, who says, "I will never leave thee, nor forsake thee, and no weapon that is formed against thee shall prosper." Dear brother, the truths and sweets of these promises we have realized, and found that the battle is not to the strong, nor the race to the swift. The truth of these promises has been brightly displayed in the circumstances under which we have labored for the last twelve months. You have some knowledge from a former communication of mine, of the great distress and confusion amongst the Baptist Churches in these parts, occasioned by the worlds wandering after the *Beast*; yea, and more distressing than all, we see many that we believe to be God's children, turning to fables. Oh, I had rather see ten thousand wolves in sheep's clothing wandering after the beast, than one that I believe to be a child of God: yet I am not left without hope, for upon a reflection, I know that God will bring those back with the rod, and they will experience the truth of the language of Paul, that no chastisement for the present seemeth joyous, but grievous; nevertheless, it yieldeth the peaceable fruits of righteousness in them that are exercised thereby. For we have been blessed with the privilege within the last twelve months of seeing many like a Peter weeping bitterly, and saying like a David, we have sinned against the Lord, and oh, that I could once more see the time when Israel would forsake their strange gods, and no longer halt between two opinions; but if the Lord be God, follow him; but if Baal, follow him. Dear brother, our prospects here at present, are more encouraging than they were twelve months ago, when we were compelled to call a convention for the purpose of trying to rebuild the waste places of Zion; yet the prospect was so gloomy that only six churches sent representatives, the numerical strength of the whole amounting only 179—yet few and destitute as we were, we proceeded to business in which we resolved to have no fellowship for New Schoolism, and accordingly formed a separate association

upon the Old School Baptist platform, but you may depend there was many a gun-shot at us, and there was only one reason why they did not mortally wound us, (i. e.) their balls blew out at the breech of their guns, and you know the consequence when that is the case, the damage is done to the marks-man instead of the target.—And in fact, some of their best marks-men have shot so often, and the result been as above mentioned, that I don't believe they will be able to shoot much oftener; and if they should get reinforced, we dread them not, for if God be for us, who can be against us, for their guns appear to be the same that were shot at our Heavenly Master. You remember how they bellowed out when he was standing at Pilot's bar, "away with him, away with him! crucify him, crucify him!" but they could only do what God had predetermined should be done. Oh, when I think of what my Heavenly Master did and suffered for his elect children, that he might bring them nigh by his most precious blood. I know the servant is not greater than his Lord. And if they have done these things in the green tree, what will they do in the dry? He was wounded in the house of his friends, and our persecution of late, generally comes from the same source.

I must now hasten to give you an account of our association in August last, a meeting which I think will not be forgotten. Four churches united themselves with us, which increased our association 194, making in all 373. I should give you a more minute account of our association, but I herewith send you a minute of the same, to which I refer you for information. But suffice it to say, that our meeting was conducted in peace and harmony. The entire satisfaction of the whole body brought us to remember by-gone days. The ministers appointed to preach on the Lord's-day, addressed a large concourse of people who appeared generally to be attentive and anxious to hear. Several of the New School were there also, who appear from the account they give themselves, to have heard too well, even things which were never spoken. But poor things, I reckon their feelings were much like Pharoah's when compelled to let Israel go, who afterward repented of his liberality, and pursued them to the Red Sea, and was overwhelmed therein. The song of Israel, after having got over the Red Sea, convinces us that they did not thank Pharoah for his liberality. Neither do we thank our modern divines for their liberality in letting us go, for we expect them to pursue us even unto the Red Sea, and the result be like that of Pharoah. By looking over our objection in the minutes to the mission subject, you will find the word Saturday Luminary occur in sever-

al places, which I wish you to render Latterday Luminary if you give them a place in the Signs. The Signs of the Times receive a cordial approbation in these parts by the friends of truth. We should be highly gratified if some of our ministering brethren correspondents of the Signs would meet us at our next association, as we are very weak in the ministry. Dear brethren, oh hear the Macedonian cry and come over and help us.

I remain yours as ever,

WILLIAM MARTIN.

Pocataligo, Va. Nov. 25th, 1836.

For the Signs of the Times.

DEAR BROTHER BEEBE:—By order of the church I send you herewith the Minutes of two Church Meetings to be published in the *Signs of the Times*. Yours in Christ,

WM. W. WEST, Church Clerk.

The Regular Baptist Church of Jesus Christ at Chappawamsic, met on the 23d of November, and after prayer by Elder Daniel Davis, adopted the following Preamble and Resolutions:

Whereas the Columbia Association have departed from the stand which it took in 1833, against the heretical principles and practice, of which Elder William F. Broadus was a prominent supporter, and who, on that account, was rejected by said association; and having abandoned that ground, which is without contradiction, the surrender of Regular Baptist principles, (which this church have always held and maintained,) they have formally taken a stand with the New School party, and in support of the new plans of the day, called Benevolent Institutions, as will appear from the following brief review of the proceedings of last session, viz: 1st. When in the course of reading the letters from the churches, two letters were presented from the respective parties in Alexandria—their Moderator decided, without either evidence or investigation, and of his own accord, in favor of the New School party, and that too over the heads of two or three churches who had by messengers sent, investigated the affair and recommended the other party to the association as the proper church in Alexandria. 2dly. When the association was properly organized for business, a motion was made to have the letter from the party in Alexandria (rejected by the Moderator) read, which was over-ruled. Then a motion was made to appoint a committee to enquire into the situation of the Alexandria church, and report which of the parties were the church; which resolution, by the casting vote of the Moderator, was indefinitely postponed; see articles 7 and 8 of the M. S. made by brother Clark. 3dly. In article 32, the hand

of sympathy and indirect invitation is extended to certain churches dropped from the Kectocon and Baltimore Associations, because of adhering to the benevolent institutions of the day, and to those who support them. And furthermore, from a clause in the Corresponding Letter, they attach more consequence to those institutions, and consider them more important than probably Elder Broaddus himself. They complain, that while many have done but little to promote the cause of our Redeemer, in forwarding the benevolent institutions of the day, some have looked upon them with indifference, &c. see the whole paragraph. 4thly. In article 29, they appoint a Messenger to Shiloh Association, which Association dropped correspondence with them in 1833, because they refused to admit their Messenger, Elder William F. Broaddus to a seat; nor have those associations corresponded since; and as the Columbia is the first to resume the intercourse, it shows most conclusively, that she has let down from that stand which caused the withdrawal of correspondence on the part of Shiloh. But 5thly, and lastly, the report upon the letters from the churches, shows without contradiction and beyond all dispute, that the association is of the new party, and in favor of the new plans of the day, called Benevolent Institutions. In that report, this church is classed with those who are in favor of Broaddus and the new schemes of the day, and who have renounced the stand of 1833. Therefore

1st. *Resolved*, That we as a church have undergone no change upon that subject since 1833, at which time our Messengers voted against Elder Broaddus, and in which they fairly represented us as a body.

2d. *Resolved*, That we as a church have no fellowship for the Columbia Association, and that we hereby withdraw all correspondence and associational connection with that body.

3d. *Resolved*, That as this church is laid before the public in the minutes of the last Columbia Association, as opposing the stand which that body took at Rock Hill in 1833, and now in favor of the Benevolent Institutions.

Therefore, the Clerk is ordered to forward a copy of the foregoing preamble and resolutions to Brother Beebe, at Alexandria, to be published in the *Signs of the Times*, that the public generally, and the brethren and churches in particular may be undeceived.

Done by order of the church, Nov. 23d.

WILLIAM W. WEST,
Church Clerk.

Chappawamsic, Dec. 24th, 1836.

This church having at a former church meeting, the 23d of November last, withdrawn all connection with the Columbia Association, and declared non-fellowship for it. Therefore

Resolved, That no minister remaining in connection with that body, nor any other, supporting the new institutions, shall be allowed to occupy our pulpit.

Resolved, That we will not hold in fellowship and church connection any member or members who shall secretly or openly, fellowship the Columbia Association, or any person or persons in the new schemes of the day, called Benevolent Institutions.

Resolved, That we affectionately and cordially invite our ministering brethren generally of the Primitive faith and order, or of the Old School, to visit us and preach among us, the unsearchable riches of Christ.

Resolved, That the foregoing resolutions be forwarded to Brother Beebe for publication in the *Signs of the Times*.

Done by order of the church.

WILLIAM W. WEST,
Church Clerk.

For the Signs of the Times.

DEAR BROTHER BEEBE: Having recently been informed through a correspondent that you arrived safely at Alexandria, I take this early opportunity, besides as a volunteer agent (the one appointed at this place being absent) to forward you the names, places of address, &c. of some new subscribers, and other information relative to the "Signs," all of which you will find subjoined, to welcome you to the shores of "Old Virginia," and to a residence nearer the seat of the Beast, (Richmond.)

But my brother, it must be confessed, that the place where you have taken up your abode for a season, cannot be very desirable, at least to many of our feelings, on account of the very violent measures which have been resorted to by the Anti-Christian party there bearing the Baptist name, and which we may expect a recurrence of if the Lord in mercy prevent not. There, as a brother remarked in a late number of the Signs, The first blood of the saints has been shed by the New School party, and which, perhaps, may be the beginning of the rear of martyrdom which the company of the redeemed are to make up; if so, it will form an epoch in the history of the church. But where the Lord calls we should willingly go, and if where thou dwellest is where Satan's seat is. I pray that He who walks amidst the golden candle-sticks, and holds the stars (ministers) in his right hand, will preserve you and keep you from falling, who also will do it; and that you may hold fast His name, and not deny His faith. In my communication in the last number (Vol. IV. No. 25) of the "Signs," I find a few errors which, as usual with us, must be charged upon the type, though in some cases it might in justice be made against the scribe, and perhaps in this case. The most important one, and the only one which I shall mention, as the others do not materially effect the sense, is on page 194, middle column, near the bottom, for "obscure," read "obscene"

I remain, dear brother,

Yours in a precious Redeemer,
JOHN CLARK.

Fredericksburg, Dec. 16th, 1836.

For the Signs of the Times.

Martinsburg, Berkley Co. Va.,
December 28th, 1836.

DEAR BROTHER BEEBE:—Having an occasion to write to you, I do it with the more pleasure from a recollection of our former interview in August last; and in addressing you, I will offer you some of my observatory views in regard to the present state of the religious world, for I conceive that even the face of nature is ominous of important events; and when we advert to divine inspiration, and compare the predictions of those ancient worthies, who only spake (of divine things) as they were moved by the Holy Ghost, with the movements of the present day, we need not be at a loss, for we now see a compassing of sea and land to make proselytes, or in the more modern phrase, Christians, and the lo here and lo there is Christ, are so prevalent, we are often constrained to adopt the language of the disconsolate Mary, when she came to the sepulchre and found not the body of her Lord; for says she, "they have taken away the Lord, and we know not where they have laid him;" and so it is now we find the inventions and traditions of designing Pharisees, substituted for the purity and simplicity of the Gospel; for, says the doctrine of the day, there is no difference in what we believe or what sentiments we espouse, so that we have the charitable pretext, that we are sincere, and act from a motive of benevolence and philanthropy. And here to try the purity of our motives, we are referred to a court of judicature, where carnal reason and depraved judgment preside, and where decisions are always absolute and decisive; and it is considered criminal to make any appeal under any circumstances, and who belch forth their anathemas upon all those who presume to question the validity of their judgment and knowledge. Yea, and all the world wonders after them, and say they, it is a notorious fact, not to be disputed, that sin is in the world, and as a natural consequence, all mankind must die to receive the penalty due to sin; and that man has an immortal soul either to be saved or lost, that there is happiness in Heaven for the righteous, and misery in Hell for the unrighteous; and that God is so benevolent and so kind, that he has made provisions for all mankind, that all may be saved, if they will, &c.; and here they employ their attorneys whose business it is to plead and expostulate with the people to come and yield to the mandates of his majesty, and accept the offered salvation in the Gospel; and persuade them how reasonable and how much to their advantage to love and serve God, for by so doing they can purchase their salvation, so that when they leave this world they will go happy; and vice-versa. if they do not their duty as it is termed, that Hell will be their portion. And here all the eloquence and erudition will be resorted to, to set forth to advantage the horrors and misery of the damned in the infernal regions—to dissuade and intimidate souls from pursuing so dangerous and preposterous a course

as will lead inevitably to ruin and misery; and will promise (such as will reform and pursue a course of other dictation, which is so reasonable and advantageous, and so completely in the power of every rational being,) life and immortal felicity, to which carnal reason and depraved judgment will both respond, amen: and in this way the conscientious seeking soul is often deluded and bewildered—and the child of God is left to complain and mourn, and his heart is made sad (whom the Lord has made so) through this kind of phrensied and (apparent) sanctified zeal, thus manifested by those disciples of mammon, who when they have the people persuaded to accede to their ways which carnal reason assures them is right; they then urge and persuade them to make a profession, and organise them into churches, and then proclaim to the world the number converted; and Gideon like, (though perhaps not so pure in their motives,) those Ishmaelites are required to give their ear-rings, necklaces, and other ornaments to replenish the Lord's treasury with, for the ostensible purpose of the conversion of the world. But, my brother, as it was then, so it is now, that the gold of Ophrah was too fascinating. See the consequence as recorded in the viii. chapter of Judges and 24th verse to the close of chapter. But I now forbear pursuing this subject any further, as my heart sickens and bleeds at every pore, to see how Zion is prostituted and laid waste; truly, we may say, the ways of Zion mourn, and to see her children clothed in sack-cloth and not comforted, is humiliating: but blessed be the God of Israel, he has promised to favor Zion, and build up her waste places, and to comfort her, and that no weapon that is formed against her shall prosper; therefore inasmuch as we see in the different periods of the church of God, that persecutions always operated to the furtherance of the gospel, so in the present let us take courage and endeavor to walk circumspectly, and live soberly, righteously, and godly in this world, and to live for Christ, and rely on him for all things, for all things work together for God, &c.; and often to compare our experience and hope with the word of God, which is the only safe guide for the Christian, and all that he needs (with the influence and communion of the Holy Ghost) to thoroughly furnish him to every good work, and flee every injunction not therein contained as dangerous and derogatory to the wisdom of Jehovah. I have thought thus, that if I was not a Baptist of the Old School, it would not matter what profession I should make, for this reason, all other professions, no matter of what name, have equally the same popularity from the world, and they all together with the world; join to depreciate, disapprove, and persecute the old fashioned Baptists; and I have thought this among the best Scripture evidences of their purity; as national Israel was to dwell alone, and not to be reckoned with the other nations, (professions.)

I hope, in conclusion, that you will excuse my

protracted and complicated letter, as it was done in haste. I only dropped a few of my thoughts with freedom, which you wished your correspondents to do; and may the God of Jacob be our God, to preserve, instruct, and direct in the way of truth, and that he would "rid and deliver us from *strange children*, whose mouth speaketh lies, and whose right hand is the right of falsehood," is the prayer of yours, for Christ's sake only.

M. A. VAN CLEVE.

For the Signs of the Times.

Cutchogue, Long Island, N. Y. Sept. 1836.

DEAR BROTHER BEEBE:—Being confident that it will rejoice the hearts of all the faithful in Christ Jesus, to know that one poor captive soul who has been twenty-five years held fast in chains and legal bonds, in the kingdom of anti-Christ, has been by a mighty hand and outstretched arm, delivered from that bondage, and found a quiet home in the church of the living God, it is this confidence which induces me to send you this communication, to publish in the *Signs*, if you think proper. About three years after I had a hope that I loved Christ and his people, I united with the congregational church of Cutchogue, believing it to be a church of Christ. I loved the members, and had, I believe, good ideas of church-fellowship, for I had got them from the Bible, and no where else; and it was my constant grief that such fellowship as I desired and longed for, never existed among us. Still I felt content to consider it my home, and never felt the bondage until our preachers brought in their new divinity, and even went farther in Arminianism than the Methodist Preachers.—After I became fully alive to the subject, I labored to convince them that they had departed from the faith, but to no purpose. It pleased the Lord to lay upon me severe trials while in connection with that church, which were sanctified to my soul's profit; they so humbled me, that all the inhabitants of the world appeared only as grasshoppers—and the greatest doctor of divinity that walked the earth, was to me nothing in comparison with the most humble of God's children who were taught in the school of Christ: for I had known some popular preachers who called loudly on us for charity, and who were very pathetic and eloquent when begging for money, that would not give a cup of cold water in Christ's name to a disciple. While I was passing through these trials, it pleased the Lord to give me a more clear view of the finished work of Christ and his imputed righteousness, than I had ever before seen. I longed to hear Christ crucified preached—I could not receive the preaching which I heard from time to time, for I had not so learned Christ. While in this state of mind, I was providentially brought within the sound of a Baptist Minister's voice, where I heard Christ and him crucified preached, the way, the truth, and the life. The preacher was an entire stranger to me, but he had not spoken five

minutes before I was sure that we had been taught by the same spirit, and that we should meet in Heaven. It was clear to my mind that Christ had commissioned him to preach his gospel, and in the course of his providence had sent him here; and that they who rejected it, rejected the gospel of Christ, as verily as those who rejected him and his doctrine when he was here on earth; for He hath said, "whosoever receiveth one of those little ones in my name, receiveth me."—Under these views and impressions I left the meeting where I belonged, and went regularly to hear Brother Brewer. I had often times great consolation from his preaching, and in conversation with the Baptist brethren; still the trials and conflicts which I endured for several months, were such as I cannot describe: I have some times thought and said, they were as great as I could endure in the body, for by this I test the confidence and fellowship of those in the congregational church whom I loved in the truth—some, who previous to this time would, I have no doubt, have been angry to have heard my word disputed, now put no confidence in what I said—and why? because the Lord had so put his fear into my heart, that I dared not fellowship the workers of iniquities. I now knew what it was to pluck out a right eye, or cut off a right hand.—but I had not yet lost my life for Christ's sake. The more I met with the Baptist Brethren, the more I discovered in them a likeness to the Primitive Christians—I thought I could live and die with them, but I could not be admitted into full communion with them without being baptized. Here came the trial—I had made "a covenant with death, and with Hell was at agreement." I had received for doctrine *the commandments of men*, and had never observed all things whatsoever Christ had commanded: my error stared me full in the face: instead of forsaking all for Christ's sake, I had been trying to bring something with me into his kingdom, for on close examination I found that I felt a complacency in having my children sprinkled and considered as members of the visible church. But it pleased the Lord so to humble and strip me of this complacency, that I realized and felt that the very prayers I had made on such occasions, were an abomination to him—to imagine as I did that the Lord would accept me in offering to him an unclean thing, nor did my error appear less sinful, because many eminent saints had fallen into it before me, and I had been suffered to imitate them. But when my *covenant with death was broken*, and I had made known my intention of uniting with the Baptist church, if they would receive me—I gained strength. And the very thing which at first was so humbling to my pride, I now rejoiced in, for I rejoiced in having an opportunity to acknowledge publicly the errors I had fallen into, and bear testimony against them. I cannot describe the peaceful quiet state of mind which commenced with me on the morning of which I was baptized, I do not imagine that I saw the glory of that ordinance as some have,

but I felt the presence of my Saviour so sensibly, that when I asked for his presence, I could only thank him that he was with me. How safe to follow the steps of a crucified Redeemer. I experienced no sensation like fear, but rejoiced in thus' glorying (if I may use the expression) in the cross of Christ. This state of mind was continued for several weeks. My happiness did not consist in contemplating my own safety as an individual, but in contemplating the church of the living God, the pillar and ground of truth, that truth which by the grace of God I was made to love. Almost every chapter, and sometimes I thought almost every passage in the Bible, alluded to the safety, strength, glory and beauty of the church: "Beautiful for situation is Mount Zion;" Her walls are salvation;" "Her gates are praise." Many such passages of the psalmist, together with the prophet Isaiah, together with the New Testament, were my meditation by day and by night. I sometimes said with the psalmist, "When I awake, I am still with thee." I thought, if in the course of God's providence I should be placed in the most remote corner of the earth, I should be equally happy, so tranquil was my mind—I had ceased from my own works, and beheld by faith, the glory and beauty of that rest which the Apostle describes, of which the Jewish Sabbath was only a type. I saw that the Gospel Church was Heaven—I saw in her light, truth, love, and joy—I could neither conceive of or desire any other Heaven—

'The saints above, and saints below,
But we communion make.'

But on the other hand, I saw equally clear, the deformity of the Kingdom of Anti-Christ. I now, no longer had any desire to heal Babylon for the Lord had prepared me to rejoice in his will, and I could say with a dear brother,

'Thy strong right-hand, Almighty King,
Hath on thy foes, confusion pour'd,
And Zion's captive sons restor'd.'

I could see more strength in that union which brought a few despised Baptists together on the first day of the week, than I could discover in the whole of Anti-Christ's Kingdom; and could not but desire that my former brethren and sisters with whom I had been united, who were so tenacious for calling the first day of the week *the Sabbath*, could see something of that glorious rest of which the Jewish Sabbath was but a type. If this communication should be read by any of those who have called the Baptists, *brethren*, by way of derision, let them know that it is not mere ceremony with us: we remember that our Lord said, ye all are brethren, and we feel like brethren, we love as brethren, we have one mind, we speak the same things, we have *one Lord, one faith, and one baptism*. And should this communication meet the eye of any of the children of God who are in prison in the kingdom of Anti-Christ, who groan under hard bondage, as did the children of Israel under their task-masters, and who can find no rest for the soles of their feet,—to such I can say, their Redeemer is

mighty, he will thoroughly plead their cause, and in his own way and time, he will break their bonds asunder, "And then shall they know that I am the Lord, when I break the bonds of their yoke." If they desire to heal babylon, I can tell them so did I; but the Lord has shown me that it is not his pleasure that she should be healed, but that his people should come out of her. And oh, how I rejoice in the prospect of the deliverance of the captive sons and daughters of Zion, for I know that the ransomed of the Lord shall come to Zion with songs, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away.

HANNAH MOORE.

For the Signs of the Times.

A Compliment from a Stranger,
to the Kentucky Baptist Banner:

This correspondent providentially saw to-day, for the first time, a copy of the Banner, and after a transient glance at the article headed "Campbellite Theological School," and one other, headed, "Mr. Beebe, Signs of the Times," his only emotion was a thanksgiving to his Heavenly Father, that he had never been annoyed by such *granny-headed tweedle-dums and tweedle-dees*, as *waller* and his *parrott*, and their only "friend," that wallet of vapor, their "reader and expounder" of Mr. Beebe's article in the Signs of the Times. Now in sober truth, this correspondent will add, whatever may be the professed creed of these modern "pipers" in the Banner, he is sure of this, that their opposition against whatever character or doctrine might be named, would, with mathematical certainty, promote its popularity with all intelligent men, women and children: and on the other hand, their friendly patronage, unless managed with more skill than is evinced in their number of the 29th of November last, I should consider as heavy a judgment as to be visited with lunacy or the cholera. Yes, if any such *thing* is ever permitted to call *itself* my friend, may the good Lord first let all the wind out of it.

Now children, hold still a minute longer, let us have a few drops of rain to lay the dust. According to your New School system of expounding the Scriptures, 'Jonah' swallowed the 'fish' And now, gentlemen, should you need another jog, you are at liberty to call on me through the 'Signs.'

W.

For the Signs of the Times.

New Canaan, Dec. 26th, 1836.

DEAR BROTHER BEEBE: It has been with much satisfaction that I have perused the last volume of the Signs, and I view it useful, not only for the many excellent communications contained in it, but as a medium of intercourse by which saints who are so widely scattered abroad are enabled to commune with each other, in a way which tends much to their strengthening and comfort.

It was at an hour of great darkness and despondence, that the Lord was pleased to reveal to

the prophet, when he thought himself alone, and his enemies seeking his life, that he had reserved to himself seven thousand who had not bowed the knee, &c.; a circumstance to which my mind has often recurred, when through the medium of the *Signs*, I have found the number of our old fashioned Baptists so far to exceed my expectation.

I have seen our Baptist denomination, when they were few and despised, yet as a band of brethren, dwelling in unity—I have seen them become numerous, popular and proud, much respected by those who once despised them, and have taken part in the endless train of societies unknown in the word of God, and falsely called benevolent—have become joined to the mockers of the present day, of whom it may be said, in the words of the prophet, "they provoke me continually to my face—who, eat swine's flesh, and broth of abominable things are in their vessels." I speak of them as a body in these eastern states; yet there are those (and I trust to the number of 7,000) who have not bowed the knee, who are not joined to the idols of the day, but are valiant for the truth.

It is yet a ground of rejoicing, that amid all the tumults and over-turnings of this, our day; we can commit all the concerns and interests of the church of Christ unto him, who is King of Zion, and is able to subdue all things unto himself.

Yours in gospel fellowship,

WATTS COMSTOCK.

For the Signs of the Times.

Sumpter County, Ga. Dec. 8th, 1836.

BROTHER BEEBE: Through your paper, I wish to request the views of Brother John Leland, or of Brother Samuel Troit, on the fourth chapter of Isaiah, and also on the five, two, and one Talents mentioned in Matthew xxv., and from the 14th verse to the end of the parable.

I trust you will not consider me a busy-body in other men's matters, although I try to obtain subscribers for the *Signs*, for they tell so much truth, and then prove it by the good word of God; I am constrained to love, and I pray God may bless them to every christian heart. When it is well with thee, remember poor Joseph in his afflictions.

JESSE DAVIS-GREEN.

For the Signs of the Times.

McConnellsville, Dec. 26, 1836.

BROTHER BEEBE: I perceive from your remarks in the last number of the Signs of the Times, that you have great reason to rejoice and to bless the Lord for his watchfulness and care over you, and not only you my Brother, but we all should rejoice that love the Lord in sincerity and truth. But while we are wrapped in this shroud of clay, this fleshy tabernacle, we shall be more or less governed by circumstances, instead of faith on him, who has placed us in them, but it is the want of that precious faith that works by love, that we get peavish, and discontented, when we should be trusting that God, who is ever

faithful. I read a paragraph of your remarks with peculiar interest, where you say, "Nor would we hint that our feeble labors has either increased the dominion of Messiah, or diminished the kingdom of Satan; such has not been the case, nor have we looked for any such results," &c. How different is the motive of the preachers and writers in these days of profession. We do indeed, acknowledge and believe, that the kingdom of Heaven, is within us, but not of us: it is not the kingdom of man, therefore men cannot produce it: it is not the kingdom of angels, therefore angels cannot produce it: it is the kingdom of God, and none but God can produce it—it is a kingdom whose essential glories are God himself. Therefore it is written, "The Lord shall be for a crown of glory, and for a diadem of beauty, to the residue of his people, and for the spirit of judgment, and strength to them that turn the battle to the gate." Thus we see, that while this celestial kingdom, is indeed to be within ourselves, yet it is not of ourselves. If our names be written in Heaven, it is for no merit of ours. It was not a demand of justice on our Heavenly Father, but an act of sovereignty. As a writer has well observed, "Non-election involves no injustice to the persons passed by; for, if God had chosen none, his character would have remained forever blameless. Has any man a claim upon the favor of his maker? Can he who might have been forever banished from God without injustice, have a right to live? Can the grace of interest in heavenly perfection be according to man's deserts? Nay, must it not proceed upon principles of the purest grace and of partial justice, if his name be written in Heaven? of grace, as to his own unworthiness; and justice, as to his Saviour's merit? Surely God may dispense his favors as he pleases. Ps. 115, 3. Matt. xx. 15, 16. Rom. ix. 14, 16. He farther observes, "Election determines who shall go to Heaven; redemption says, from what captivity they shall ascend; and regeneration shows by what power they shall be fitted to enjoy their heavenly inheritance. They are born of God; born to believe and read the Bible; born to know their lost estate; born to experience the prevalence of iniquity; born to repent and change their conduct; born to hate themselves on account of their follies; born to turn to God, like sheep that have been lost; born to pray in the Holy Ghost, and by faith; yea, they sometimes cannot help praying, nor do they then need any one to drag them to the altar of their God, but they are induced to catch the flying moments to draw near to him, and tell him their feelings. Such are men of God, men of prayer, and their names are written in Heaven."

Thrice happy is the man, who does experience the spirit of God, bearing witness with his spirit; he then knows that he is translated from the power of darkness into the kingdom of God's dear Son: he is freed from sin, and is walking in the newness of life. Christ is his wisdom, righteousness, sanctification, and redemption: he has an inheri-

tance to go to, reserved for him according to divine promise by an unforfeitable interest in Christ his only Saviour. If man can save himself, why does he quarrel about election? If he cannot save himself, why then does he wish to hide such a glorious truth? "He ought to speak the truth in love. For if God has shed his love abroad in his heart, he must have experienced it, and that experience will produce corresponding actions; and he knows that he once hated God, but now he loves him and keeps his commandments. For the electing love of our heavenly Father, has been the moving cause of a spiritual salvation in all ages, and will be till the last vessel of mercy is brought to feel its influence, crying grace, grace unto it—the election hath obtained it, and the rest were blinded. Rom. xi. 7. But we learn from the words of him who never uttered falsity, that men love darkness rather than light, because their deeds are evil. And Paul said, preaching the cross of Christ was esteemed by men of the world, foolishness. As it was in the beginning, so it is now; we find the same sort of people in those days. The person of Christ is misrepresented, and in many different ways denied; his doctrines are said to lead to licentiousness, his atonement is only metonymy; his life a mere pattern of good morals; his death but that of a martyr; his blood without virtue, and shed without any saving design; his laws unnecessary and too legal for liberal and free minds; his spirit no more than a moral disposition personified; his ordinances non-essentials, and mere piccadillies. The work of the spirit is termed fanaticism, and cant is the best word that can be afforded to represent an experimental enjoyment and confession of the gospel. Haranguing upon unpractised morals, like a heathen philosopher, is made to serve instead of preaching Christ crucified, and by some it is called preaching the gospel! The inspiration of the Scriptures is denied by many, and questioned as very doubtful by others, while profane writings can obtain credit and commendation. Does not this sufficiently indicate the state of the mind to be very corrupt, and that their hearts are enmity with God? But I must forbear at present, as my paper is nearly filled up. These remarks are for your disposal, and may the God of all grace, guide and protect us into all truth, as it is in Christ Jesus our Lord, is the prayer of yours,

JAMES JANEWAY.

For the Signs of the Times.

Clearfield county. Pa. Oct. 29, 1836.

BROTHER BEEBE:—I have been much comforted by a perusal of your paper, and I hold it in estimation next to my bible. I have lived in this county eleven months, during which time I have not heard a gospel sermon; nor do I know of but one Old School Baptist in this county; he has sent me word that he was coming to see me, and get me to write you to send him the *Signs*.

We are so destitute of gospel preaching, and hear so much of *modern benevolence*, and of the

ways and means for evangelizing the world by the use of mission, tract, and Sunday school institutions. We would like very much to receive through the *Signs*, some remarks on the xxxiv. chapter of Ezekiel, by the editor, or from Bro. Hez. West, with whom we are acquainted; and such a favor from him would be esteemed almost like a visit from our beloved Hezekiah, with whom we have in former times taken sweet counsel together, and through whom we have received instruction in righteousness. Brother West is requested to send me, at Grampion Hill, Clearfield county, Pa. a copy of the Minutes of Che-mung Association for 1836.

Your Brother in Christ,
ASAPH ELLIS.

SIGNS OF THE TIMES.

Alexandria, January 13, 1837.

A LYING SPIRIT.—When it was necessary, in the course of divine providence, to make an example of the profligate Ahab, in the development of human depravity, the prophet Micaiah, saw in his vision, the Lord sitting on his throne, surrounded by the hosts of heaven, &c. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth Gilead? And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so." 1 Kings xxii. 19—22.

The subject of this extraordinary commission to a lying spirit in the case of Ahab, is called forcibly to our recollection, as we witness the unanimity of sentiment, language and zeal with which the New School divines of this peculiar age of apostacy belch forth their opposition to the truth. A lying spirit was at that time in the mouth of Ahab's prophets; and that lying spirit influenced them with one accord to flatter the King to his ruin, and to declare lies in the name of the Lord.

Now the course pursued by that lying spirit, and his influence on the King's prophets, appears to correspond so precisely with the spirit and influence, by which the false prophets of our age are governed, that we cannot but mark the analogy—thus, First. They were Ahab's prophets, not the prophets of the Lord; they were called into being and supported by the King Ahab, whom they served, and were not called and qualified by the Lord as was Aaron. So also, these of our day are brought into existence, (not by divine calling,) but by the authority of men only, are sustained also by men, and consequently are the prophets of men, as the others were the prophets of Ahab.

Second. They were employed by Ahab to prophecy for him, as he directed them; and so are these of our day, employed by, and subject to, their worldly employers.

Third. They invariably flattered the King, and by so doing, encouraged him in his opposition to the Lord. Even so do these, with whom we have to contend, invariably flatter their employers, by contending for human power and ability, human excellence, law, righteousness, and the sufficiency of human efforts to raise the dead, and cast out devils, to save sinners, send forth the gospel, convert the heathen and to evangelize the world; and by this course encourage their wicked rulers in their attempt to wrest the sceptre from the King of Zion, by

assuming the high prerogative of managing the spiritual concerns of the church, and the destiny of the world.

Third. The prophets of Ahab, like their impious master hated and persecuted the prophets of the Lord; and so to act their part, we witness a settled enmity manifested by the false apostles and prophets of our day, against all who maintain the primitive faith and order of the gospel; yea, all such, like Micaiah, must be doomed (as far as their power extends) to bread of affliction, and water of affliction while the infatuated Ahabs of our day, pursue their projects of going to possess the land.

And last, though not least, the insatiable reaching after legislative patronage, by our modern Ahabitish prophets, gives us a fair counterpart of the disposition of their more ancient brethren, on whom the lying spirit operated.

Mr. WALLER.—THE KENTUCKY BANNER, AND ITS READER.—We in our last number promised to bestow some attention in the present, upon a most scurrilous and trifling composition, embracing nearly a column of the wits of Mr. W. and his friend, who for obvious reasons, anonymously signs himself, *A Reader*.

Had Mr. Waller or his Reader met us in a manly, or christian manner, we would with great pleasure, have labored to instruct them in those matters, in which they have evinced so much ignorance. But we cannot willingly consent to stoop so very low, as to make a serious matter of such low, filthy, vulgar, blackguard nonsense, as that in which they have made use of our name.

It will be observed by every christian reader, that neither Mr. W. nor his Reader, have brought one solitary passage of scripture to bear against us, or against an idea which we have advanced. Nor have they dared to state to their readers, what they considered objectionable in our paper, which has so exasperated them. We are, however, quite willing to be shot at by such marksmen; for we are fully convinced, that they use no balls, they load only with powder, and can never hurt their target.

Our name we have long since suffered to be cast out as evil—hence, if it will aid their cause, Mr. Waller and his Reader, are at liberty to divert themselves, and their readers with all that can be said about "honey bees, bumble-bees, boti-bees, drones, skunks," &c. as it is presumed that their patrons are capable of being delighted with such buffoonery.

Were it not for crowding from our columns, matter of importance, we would copy the entire communication of Mr. Waller's Reader, together with his editorial introduction thereto prefixed; but at this time we cannot make room for such trifling stuff.

Mr. Waller has, as we expected backed out from the discussion, which he challenged, and in this movement we are not disappointed; indeed we consider this a very judicious movement on his part, inasmuch as we should have esteemed it no task to have met and refuted by the scriptures of truth, any thing which he or others could say in support of the popular institutions of the day. His challenge, his promise, and his pledge, have failed: but had he dared to meet us agreeably to his challenge, his system, like his promise, would have evaporated into thin air. He says, however, that he will publish our replies, but that he will not respond to what we may write. This we consider a cowardly backing out from the proposition made by him in his challenge. We therefore, leave him with his friend, to pursue his own course, until he shall be arrested in his opposition to God and truth, by him whose province it is to call sinners to repentance, or to destroy them by the brightness of his coming.

On page 12 of this number, will be found the remarks of our correspondent, 'W.' upon the subject of the foregoing article, which, had it not been for our promise to notice these *small matters*, are amply sufficient to place the Banner, its Editor, and Reader, in their proper light.

WM. C. LIGON AND HIS SENSE OF JUSTICE.—In the number of the Religious Herald for December 23d, we find about two columns filled up by the gentleman whose name begins this paragraph, together with the editorial endorsement of the same, in a most low, abusive, and unprovoked attack upon the *Signs of the Times*, and its editor, together with some complaint against a communication published by us, some time since, from Brother William Martin. Mr. Ligon has the assurance at the close of his article, to claim from us, as an act of justice, that we should copy his abusive composition into our paper! We will hereby advise Mr. L. that we have no room in our paper for such silly Billingsgate stuff; nor do we intend to waste our ink, in attempting to seek ourselves from the unjust imputations with which he has attempted to besmear our name, as such game as himself and his brother Sands would never quit the cost. Indeed, we esteem it a privilege to be persecuted, slandered, and abused by such men; for we would not, willingly, have any one imagine, that we were in league in any way or shape with men of their character.

Had Mr. L. as a stranger, approached us in a respectable manner, and stated, that he was misrepresented by Brother M., we would have given him an opportunity to defend himself; but, instead of this, he has published his philippic in the Herald, and not only so, but he has given us two sufficient reasons to doubt the truth of what he affirms in reference to Brother M. First, he has paid no regard to truth in his remarks on us; and secondly, the correctness of his communication being endorsed by Mr. Sands, a man in whose veracity we have not the least confidence, his testimony only renders the subject doubly doubtful.

As to Mr. Sand's remarks, we consider them utterly unworthy of notice from us.

Circular Letter.

Of the Pocatalico Baptist Association, held with the Falls of Cole Church in Kanawha County, Va., on the 20th, 21st, and 22d days of August, 1836.

Dear Brethren:—At the close of our Association you expect a Circular Letter; in which, we inform you that we have had a very agreeable meeting—such dear brethren, as we have not been the happy participants of for the last few years; for the barter of discord, contention, contrariety of sentiment, and the clash of pursuits. We have been blessed and encircled in love, with a unanimity of sentiment, and a oneness in pursuit seems impressed on every mind; for which, we desire to give thanks to our heavenly Father, who hath given us the victory over such idolatry, in the dispensation of his own holy time, and has again united us together upon the old apostolic platform, where the Baptists have ever been found, till of late—contending alone for the doctrine, precepts, and examples therein prescribed, and the faith once delivered to the Saints.

O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out—for who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him, and it shall be recompensed unto him again—for of him, and through him, and to him are all things. Then it is not for works of righteousness which we have done, but of his own will hath he loved us, even before the foundation of the world was. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace, wherein we stand and rejoice in the hope of the glory of God. And not only so, we glory in tribulation also—knowing that tribulation worketh patience; for we reckon

on that the sufferings of this present time are not worthy to be compared with the glory which will be revealed in us—for the earnest expectation of the creature waiteth for the manifestation of the sons of God. And we know that all things work together for good to them that love God; to them who are called according to His purpose, for whom he did foreknow he also did predestinate to be conformed to the image of his Son; that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he calleth, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. We rejoice in believing with Paul, when speaking of this matter—that it is by grace we are saved through faith, and that not of ourselves, it is the gift of God; not of works, least any man should boast.

Therefore, dear brethren in the Lord, who have a hope of a like calling, though entangled with the devices and wisdom of this world, and following after the spirit thereof, we call to you in the name of Israel's God, to turn an eye within, and view, by the faith and hope of your calling, the awful result of such a course—knowing that the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. Brethren, as you have received Christ Jesus, so walk ye in him; and thus shake off the bonds of darkness, and stand fast in the liberty wherein he hath made you free.

Knowing this, brethren—that you were not redeemed by corruptible things, such as silver and gold, as are loudly blown in this our day of abominations—but by the precious blood of the Great I A M. Again, dear brethren, we entreat you, as they that love you and our exalted cause, with open doors and extended arms, in the name of Jesus of Nazareth, come out from among them, and I will receive you, saith the Lord Almighty. Farewell, Dear Brethren, in the bonds of the Gospel.

[Brethren William Martin, John Canterbury, and L. S. Hollenbeck, were appointed by the Association, to prepare an article for publication with their Minutes, setting forth the objections of these associated churches, to the present system of popular Missionary operations.

The following is a copy of their Report, which, after having been submitted to the churches, was published with the Minutes.—Ed.]

REPORT OF THE COMMITTEE.

In obedience to an appointment of the Pocatalico Association, we, the committee, proceed to point out some of our objections. In the first place, we shall answer some of the charges exhibited against us who oppose the mission system; such as the following: That we are opposed to the spread of the gospel among the heathen. To this we answer: we are pleased with the spread and growth of Emanuel's kingdom throughout the world, but wish it under his direction and government, and crown him with the glory, which we believe is not the case in the mission system. 2d. Further, we are charged with opposing the translation of the Bible, and the education of the heathen. To this we answer: the charge is incorrect, we oppose neither, but will, heart and hand, assist, could it be taken in a proper manner, and take the evils from it. 3d. We are charged with holding a tyrannical principle, inasmuch as we are not reconciled to our brethren in their giving their money to the mission system; and the argument is, they have a right to do what they please with their own; and we would bind them down, that they could not have liberty to give their money to relieve any of their fellow mortals. To this we answer: as to the bestowing of your money to relieve the poor, in a point of moral duty, we believe, is performing good works; and we truly wish such good works were more common among the Baptists. But as to a professor being at liberty, in all cases, without being accountable to the church, is an absurd idea. We ask, would you be willing that your brethren should gamble on their money, or even lend it to a gambler for that purpose, or give it to a priest to forgive his sins, or to the worship of idols, or in many cases too tedious for us to mention at this time. We think the spirit of religion saith, not willing. Just so, if the mission system be an evil, and God has never required it at your hands, to give the blessing he has bestowed on you, in support of an unchristian plan that is repugnant to his gospel government,

When we are no tyrants, but have a right to deal with you as violators of the government of Christ. The charges above mentioned, with many other similar ones, are very improperly stated, in order to weaken the confidence of the people in our objections against the mission system, and by these means practice fraud on the minds of the public by unfair argument, grounded on false charges; but we hope, when the public are informed of the in-treague, prejudices will be broke, and they will give due weight to our argument.

We now proceed to show what part of the mission object we oppose, and what part we are willing to support. We stand decidedly opposed to the mission plan in every point and part where it interferes or is connected with the ministry, either depending on the church to give them a call, or seminaries of learning to qualify them to preach, or an established fund for the preacher to look back on for support, and when the board assumes authority to appoint the fields of their labor. We believe they sin in attempting a work that alone belongs to the Divine Being: consequently, we are not reconciled to the unfruitful works of darkness, but feel it our duty to reprove them. And as to the extravagant plan of translating the Bible, and civilizing the Indians, we could bear with it, if it was not under the sacred name of religion; but we believe as paper, types, and the labor of men, all cost money, and belongs to the things of nature, that it should be conducted under the direction of moral government, and not at the expense of religion. And as to educating the heathen, we think it very improper for to establish missionary families, securing the rights of flocks and herds, farms and incomes, all under the color of religion. It seems like making the sacred character of religion no greater than the merchandise of this world, and putting it in a long line of trade and traffic, when the colonization of the heathen ought to be conducted under the direction of our civil government, or a society formed for that express purpose, not under the character of any society of religion whatsoever. But we rejoice at all the good that is done in translating the Bible, or educating the heathen, and are willing to give our aid in counsel, or money, providing it can be done, and not dishonor the cause of religion. So you may see we are not opposed to the translating of the Bible, or educating the heathen. But we think there could be a better plan executed, and not mingle matters of religion with the things of this world.

But the object of missionary societies, in respect to the ministry, we are opposed to in every point; and our reasons will be more fully understood before we are done. For we think we understand what the Baptist board intends to do from the face of their constitution; i. e. to claim the prerogative of calling and qualifying ministers. We are aware that this point is often denied by members who are engaged in the practice, and is often smoothed over, and the true meaning not admitted. By those means, many of the people of God are drawn in to support these errors which they otherwise would not do. These points we shall now try to prove by their principles and practice, which we think will not be denied by a candid mind, if they understand words; if they will but reflect one minute on the exalted titles they are pleased to be known by; which is the Baptist Board of Foreign Missions for the United States of America. We ask, what are we to understand by the word missionary? Is it not designed to convey to our understanding a mission given and alone belonging to the ministry, when spoken of relative to religion? Then, by the title they bear, we understand a society formed for the purpose of sending the ministry to foreign parts. There is one thing here worth special notice in the title they bear; where they claim their authority of the foreign ministry for the United States of America. This plainly proves they claim the government of the ministry, and consequently arrest the government and authority Christ gave his church. For the first article of the constitution cites them to the general missionary convention for the Baptist denomination of the United States of America for foreign missions. There they have claimed the Baptist name and authority, which the Baptist union or government has never authorized them to do. And in the thirteenth article, claim the authority of domestic mission in our own country. But if we will notice the fourth article, we will find they do not only claim the power, but deem it their duty to employ missionaries, by which we understand preachers, and take measures, if necessary, for the further improvement of their qualification, and fix on the field of their labors; also on the compensations to be allowed them for their services. Those preachers thus employed, surely have forgotten the words of the

blessed Saviour, "Be ye not the servants of men:" or, like the roebuck, are aiming to run round it; or, like the breachy horse, to jump over it. How can they feel to have a set of men to give them their bounds; saying to them, like the Almighty to the waters, "Thou shalt come so far and no further." God only knows. But to return to the subject, what are we to understand the convention means in this article? or shall we say they did not understand the meaning of these words? No; they are men that understand the grammatical sense of these words. Well, shall we think they intended to impose them on us, thinking we would not know what they meant? We would fain hope not. But then why not the meaning of these words be freely acknowledged? For when they say, to employ missionaries, do we not understand, to hire preachers? Yes; we are obliged to understand that especially, when they have to agree on the compensation for their services. For if I get only one shilling a day for preaching, that shilling being my object for preaching, then I am completely an hireling, although I work for but little. Well, who has hired me? The board. Where will I get my pay? From the board. I look to it, for they have hired me, and appointed the field of my labor. I am under their government and direction. Well, what has the board got to pay a man for preaching? Money. Did money ever induce a minister of the gospel to go to carry the happy news of salvation? We answer; no. But being called of God in a special manner, feeling it his duty, and one that he cannot get over, feels that woe is him if he preach not the gospel; and having the welfare of his fellow-men at heart, he goes, being sent and qualified of the great head of the church. Such ministers look to their employer for their support, and not to the board of the general association: to no man, or set of men; but to God, who never will disappoint them, but will open the hearts of the people, and show them that it is their duty to support his ministers, and they perform their duty with delight, and not by compulsion. But, alas! how different is the language of many of our modern teachers. Such as the following: If you will give me so much, I will preach for you, and if you do not, I won't. And to the Rev. Luther Rice, as high as eight dollars a week, besides his travelling expenses paid; and to the Rev. V. M. Mason, do. So we hope the mission friends will no longer deny this truth, but defend the cause, or forsake its evil. The board is further understood, by the fourteenth article of the constitution, as well as some others go to prove, that they believe education to be essential to the gospel ministry; and their practice, in urgent resolutions entered into, in the Latter-day Luminary, No. V., page 234 and 35, go to prove the fact. For in those resolutions they have resolved to divide America into three sections, and two men in each district appointed to receive contributions, and attend the business under the control of the board. Here we find the Baptist board has urged us to form auxiliary societies. What is this great exertion for? It is to give pious young men education to qualify them to preach. This pointedly proves their principle is not only to educate preachers, but hold the government of the ministry in their own hands. Many other facts might be referred to, but we think what has been said is sufficient to satisfy any heart, or inquiring mind. But there is one thing more that we will notice in the mission principle; that is, they prove to us by their writing, that they believe it their duty and business of the churches to impress upon the minds of their pious young men, to preach the gospel, or call them to the work of the ministry although they say in one place it is the Holy Ghost that makes us able ministers of the New Testament. But in this constitution, they only claim gifts and graces to introduce them to the seminaries of learning. We ask, may not men possess all these, and yet never be called of God to preach the gospel? And further, in urging the necessity of supplying the world with preachers, it appears their eyes are on the church to call them to the work of the ministry, which may be observed in the following remark, in the Latter-day Luminary, No. VI. page 281. This remark is, if Christian teachers are to be sent forth, it is obvious that the Christian churches must send them. In the same No., page 284, they say, they take it for granted, that in all Christendom, they are not less than 30,000 young men that might be called to this work. In page 285, they say it is granted, that there are suitable young men enough if they were disposed to go, and the churches were all to send them to the work. In page 290, they say; to the churches it belongs to move forward; it is for them to implore the guidance and blessings of the Lord; it is for them to seek out and call forth the mes-

sengers of salvation. Also, in the first page cited too, they tell us it is the duty of Christians to send forth preachers of the gospel in such numbers, as to furnish the means of instruction to the whole world. Many similar passages might be referred to, but it is unnecessary, for those remarks evidently go to show, to call or send out preachers, they deem it the work and business of the church. We ask our Baptist brethren to realize their principle, and ask their Bible and their hearts, if they dare believe that God has ever called on the Christian world, to look out, call, qualify, and send preachers of the gospel? or has he reserved that work to himself, and will he fulfil it in his own time and way?

We believe, whenever God needs a preacher, he will call one, and that such as will answer his purpose. And if he needs a learned preacher, we believe that all men are at his disposal; and if an unlearned one will answer his purpose, he will call such; so that poor feeble worms of the dust need not try to assist the Almighty in the work above mentioned, but be content to use such means as he has devised. But time would fail to speak of the many new inventions now in motion. Such as the following: The Bible Society, the Temperance Society, Tract Societies, and Sunday Schools. And all under the sacred name of religion, you call the means of grace. Then, if they be a means of grace, God must have devised them; and if God has devised them, he has lately changed his purposes since the setting forth of the Scriptures, for they tell nothing of them. But, ah, say our modern divines, show me an expressed text of Scripture for your associations, church meetings, &c.? You would be fast enough for us, if we called them a means of grace, but we attend to those things for convenience, and do not hold them as a means of grace; therefore, your offset will do you no good, but brings to mind the proverb, "A drowning man will catch at a straw."

We have already answered the charges brought against us relative to the translation of the Bible, and the education of the heathen; and what we opposed; and upon what ground we would assist the Tract Society. We oppose it on account of the high standing it assumes, being called the means of grace, when there are but few that come from the hands of the publishing committee but is mixed with error and falsehoods. The Temperance Society assumes the same high standing. Sunday Schools the same. While we are pleased with temperance, we oppose intemperance. And from the length that the advocates of the abstaining societies go, such as the following: that the devil made ardent spirits; that it is a curse; when we believe ardent spirits, rightly used, was intended for a blessing. But from the language of some of our modern teachers, we would think that drunkards were not to blame, but the spirits. Not only so, but they use every exertion to induce people to sign the pledge; and from such inducements they pledge their honor, that they will abstain from the use of it only as a medicine: a society is formed, and in a few months, some are like the sow that was washed, returned to their wallowing in the mire; or like the dog to his vomit. While some have been busily engaged in inventing new kinds of medicine; such as require spirits. Dogwood bark makes excellent biters, ginger, herbs of almost all kinds are used successfully; and a great number of them appear to need medicine very often, but if taken as medicine, no harm done. We cannot call it any better than hypocrisy at best. But while we look with sorrow on the drunkard, his family, his neighbor, his friend, with all the train of evils that follow an immoderate use of ardent spirits, we think that the remedy invented by our modern divines is but little better than the disease for we can't believe that abstinence from the use of spirits is temperance. The word of God abounds with denunciations against the drunkard, and the kind invitation to him to forsake his way, with the promise that God will have mercy upon him. If these will not do, we can't think that the Temperance constitution will have any better effect. We, therefore, stand opposed to the abstaining society upon its present premises, and will take the word of God, which is the sword of the spirit, which says, "watch; and be sober;" "be ye temperate in all things."

While it wounds our hearts to see men use spirits immoderately, yet we think there are many intemperate people who do not use it at all. While we oppose Sunday schools on the footing that it now stands, yet we do not oppose Sunday schools conducted as they should be. Simply for neighbors to collect children together on the Sabbath, and learn them to read, spell or write, but not to try to instil religious sentiments. Therefore we

have stated some of our objections to the mission system for consideration. Judge them by the Bible, is all we ask.

We are indebted to Elder Daniel Parker for some of our remark, together with some information collected from the Latterday Luminary, in the pointing out our objections to the mission system.

Our limits have been such as would not admit of citing our readers to the Scriptures, chapter and verse, as we hope that all who read our minutes are in the habit of reading the Bible. But we will cite you a few passages to peruse at your leisure.

2 Kings v.—John x.—1 Sam. xv.—2 Sam. xviii.—General Epistle of Jude.
 Phillippians ii. 20, 21.—2 Timothy iii. 1, 8.
 Titus iv, 10.—Acts of the Apostles xx. 28, 30.
 Done by order of the Association.

THE DISASTER AT TROY, NEW YORK.

The public Journals furnish very intelligible accounts of the late disaster at Troy, in New York, which it appears was an *avalanche*, or slide, of earth, from the hill above the town of Troy. The following is a description of it:—*Nat. Intelligencer*.

"An avalanche of clay came tumbling from an eminence of nearly 500 ft., moving down the base of the hill to level land, and then continued, from the impulse it received, to the distance of about 800 ft., covering up acres of ground, accompanied with a cataract of water and sand, which kept up a terrible roar. The mass moved along with great rapidity, carrying with it two stables and three dwelling-houses, and crushing them and their contents into thousands of pieces. The stables and horses were moved to a distance of over 200 feet, to a hollow, on the corner of Washington and Fourth streets.

"In its way the avalanche also encountered a brick-kiln, burying it partially over, and crumbing it together, from which, a few minutes after, the flames rushed forth and lit up the city as with a great conflagration.

"The three dwellings destroyed were of light structure, and were occupied by Mr. John Grace, another by Mrs. Leavensworth, and the third by Mrs. Warner, the last of which was fortunately vacant at the time of the calamity. In Grace's house was himself, wife and little boy. The two former were extricated from the ruins dead, and the boy was taken out alive, very little hurt, bare-footed and bare-headed, the building having been shattered in a thousand pieces—which is, undoubtedly, one of the most singular escapes that ever came to our knowledge. There were four of Mrs. Leavensworth's family in her house—herself and three children. Two of the children were in bed at the time and probably asleep, and were afterwards taken from the midst of the wreck dead, crushed almost to a jelly, and were undoubtedly thrown instantly from a natural sleep into a sleep of death. Mrs. Leavensworth, was taken out shockingly bruised, and was barely alive when we last heard from her. Fortunately, three of the family were at church at the time, and escaped awful deaths.

"The stables were owned by Mr. Bingham, in which were 22 horses, and all carried along with the mass together with nine or ten dirt carts. Six horses were taken from the ruins alive, the other sixteen were killed.

"We learn that the body of a person was found, name unknown, who was probably employed in the brick-kiln or stables—which makes, in all, *five dead bodies* taken from the ruins last night.

"The avalanche passed over a public highway which leads to the mill and nail factory and might have carried along with it some straggling traveller. The clay is piled up in masses from the depth of from 10 to 40 feet over a large surface.

"Five large trees were precipitated from the hill, some of which are now standing erect at the bottom, and others in a slightly inclined posture. The whole is considered a singular phenomenon, and its immediate cause is the result of much speculation."

New Agents.—M. A. Van Cleve, Martinsburgh, Berkeley County, Va.

Samuel C. Lindsly, Colchester, Delaware Co. N. Y.
 Elder Mark Bennett, Editor of the Primitive Baptist, Tarboro', N. C.

N. B. Several gentleman have kindly offered to serve us as agents in their respective neighborhoods, whose names we have accidently mislaid: we hope, however,

they will consider themselves hereby duly appointed, notwithstanding their names do not appear in our list.

Poetry.

CHRIST PRECIOUS TO BELIEVERS. 1 Pet. ii. 7.

Precious Jesus what a treasure!
 Has thy people who believe,
 Love and mercy without measure,
 Thou hast promised all to give:
 Ne'er shall Satan overtake them,
 Nor their life shall ere destroy;
 Christ preserves them, ne'er forsakes them,
 Him, for ever they'll enjoy.

Chose in Jesus, sav'd and called,
 Bless'd in him with every grace;
 In the book of life enrolled,
 Number'd with the blood-bought race;
 Loved, justified, adopted,
 Long before the world began;
 Eternally to Christ united.
 With the Head and members one.

Christ in me the hope of glory,
 I have all and still abound;
 I am spotless, blameless, holy,
 In his sight I've favour found.
 Precious Jesus, what a treasure!
 Faith beholds within thy heart,
 Grace and glory without measure,
 And with these can never part.

Precious Jesus, rock of ages,
 Head of grace both rich and free;
 Light to see thy love engages,
 To protect and shelter me.
 Satan's darts tho' strong and many,
 From the whole thou wilt defend;
 All thy chosen, that not any,
 But will prove thou art a friend.

O! what treasures are in Jesus,
 For his chosen ones below,
 Tho' their sins of scarlet hue is,
 They thro' blood are white as snow.
 Thus they'll sing of pardon sealed,
 With the blood of Christ, the Son;
 Since by blood each wound is healed,
 And salvation's work is done.

Lane's Sel.

MARRIED.

On December the 25th, in Prince William county by Elder John Clark, Elder WILLIAM JACOBS to Miss REBECCA WEEDON.

DIED.

In this city on Friday the 6th inst, an infant child of Joseph Grimes, aged about two years.
 At New Vernon N. Y., on Monday the 12th ult. very suddenly, Doct. Silas Loomis, aged 62 years.

RECEIPTS.

Elder Eli Ashbrook,	O.	\$5 00
Elder J. H. Flint,	do	2 00
Lewis Seitz,	do	5 00
Deacon I. T. Saunders,	do	10 00
John Wilson,	do	5 00
Elder J. B. Bowen,	Pa.	5 00
William Costin,	Va.	5 00
William C. Lauck,	do	10 00
Bassel Cole,	do	2 00
J. Grimes,	D. C.	1 00
J. Green,	do	1 00
Mrs. Lowe,	do	1 00
Mrs. Mankin,	do	1 00
Jesse D. Green,	Ga.	10 00
Watts Comstock,	Ct.	2 00
Elder Eli Scott,	Md.	10 00
Total,		75 00

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, C. Hugaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell, B. G. Avery, J. B. Howel. Clement West, E. J. Williams, D. D. Andros, U. H. Moore R. Slawson, R. Burrill, D. Sabins, D. V. Owen.

NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson,

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.

TEN.—Josiah Fort.

MICH. TER.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Lawe.

Maine.—P. Hartwell, P. C. Mason, Paris.

S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, Elder J. Greer, W. Hill, C. Foster, J. W. Turner.

MAS.—N. Y. Bushnell, D. Hart, D. Cole, J. Thather. N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambé.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, T. Threlkeld, J Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscoett, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor.

INDIANA.

J. Mason, E. Halcomb, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce.

Mo.—J. Mills, J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens.

Mr.—J. Barret.

N. H.—J. Fernal.

☞ 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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, JANUARY 27, 1837.

NO. 3.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum; or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

Luray, December 27th, 1836.

DEAR BROTHER BEEBE:—As I have not observed in any of the communications published in the Signs from this section of the country, an account of the state of religion, I have thought proper to pen some thoughts upon that subject if deemed worthy. Indeed there exists great diversity of sentiment among them who have means of information upon this subject, but that diversity of opinion I conceive chiefly attributable to the want of capacity to judge of spiritual things on the one hand, and a culpable credulity on the other. Whilst some seem to estimate the prosperity of Zion to be proportionate to the sum collected for the various benevolent institutions; others fancy the confines of the Redeemer's Kingdom are being enlarged, as men, women and children publicly avow the sentiments of their leaders, and submit to their rituals or ordinances, and thus become members of their churches or societies; but a much greater number of our religionists will appeal to the *Christian zeal, disinterested benevolence and ministerial devotedness* of the leaders, and the tame docility, unbounded liberality, and hearty co-operation of the many ten thousands that are led on by them to "the help of the Lord," in the most glorious work of spreading the gospel among the heathen, and christianizing the world, as irrefragable evidence of the extraordinary light, life, and liberty, enjoyed in the present day by the Christian Church, (as many are pleased to denominate those and those *only* who are thus laudably engaged.) If the religion of Jesus Christ consist in this, there is much of it in Virginia, and the Zion of the Lord may *not truly* be called "an afflicted and poor people," but if it consist in the influences of the Divine Spirit, whereby we are quickened and transformed into the image of Jesus—love to God, His works and word, and believe in, and obey Him, according to the infallible rule He has given for the government of the Christian's faith and practice. I fear there is but a "little flock" among the thousands who will inherit "the Kingdom." If the light, life and liberty of God's people are dependent upon the *sense* of His presence, a *revelation* of His love, and the *shining* of His countenance—the present must be a day of darkness, coldness and mourning. Should

you require the evidence of *Christian zeal* from our *modern Christians*, will they not reply, "our ministers address themselves so pathetically to the FEELINGS of their hearers upon the necessity of an immediate and entire surrender to the Lord—of devotion to the cause, and upon the high honor and privilege God has conferred upon man to become the means of converting man, (for say they, 'He always employs an intermediate agency, and never has nor never will convert man but by man,') and they not only preach with unusual warmth, great length, earnest entreaty, and great solicitude; but they command, exhort and entreat, to try this means and then that, if they will not come to an anxious bench, to kneel in their places; if this succeed not, they will sing a lively fugue tune, and give their hands a most feeling and effecting *shake* indicative of their love for poor sinners, and with unwearied diligence they labor by day and by night, at home and abroad, at *camp meetings*, in public or private houses, praying, preaching, singing and exhorting, that *they* may convert sinners and save them from a burning Hell." And sir, this is not only *Christian zeal* but *pure disinterested benevolence*; as further evidence of ministerial devotedness, the servants of God "are now making efforts unknown to other ages of the church in the number and variety of the inventions and schemes by them sought out and sustained for the dissemination of Bible knowledge and the salvation of the world:" here usually ends the chapter and the "priest-riden" champion of fashionable religion, (if not a priest himself,) with an air of triumph manifests his self-esteem and apparent consciousness of having fully sustained his assertion; but should you seem rather incredulous and quote the words of Jesus, or the Apostles, or Prophets, as superior authority—from his lofty eminence he will look down contemptuously or with effected commiseration upon you. If you should yet have the effrontery to "contend for the faith," the champion may honor you by some such epithet as "bigot," an "ignoramous," "being wise above what is written," or a "self-conceited fool;" and may tell you "none are found to oppose the benevolent institutions but the Devil, the Campbellites and *whiskey drinking Baptists*." But I thank God "He has left in the midst of us an afflicted and poor people that trust in the name of the Lord," that have been "taught of him," and "he that is spiritual judgeth all things" and "judgeth righteous judgment." These my brother are fasting because the bridegroom reveals not his loveliness—a melancholy gloom o'erhangs the vineyard of the Lord—coldness, timidity, and distrust, characterize the intercourse of brethren, because of

the many "shipwrecks" that have taken place through the unskillfulness of those who were *esteemed* old and experienced mariners, upon the rock of Arminianism or in the vortex of Fullerism. Campbellism has also been efficient in some sections in "winnowing" the *chosen seed*, and bearing off the *chaff* and *filth*, that have been "spots in our feasts of charity;" but the Lord has not employed this "Fan" to "purge his floor" within the bounds of our little despised association, (the Ebenezer;) the few "unfruitful branches" that have been excised from our fellowship and communion, have drooped, withered, and died for want of *sap* or union to the "True Vine." Now that the talisman of the wonder-working revivalists is in vain employed to exert its magic influence in begetting and maintaining a "religious excitement," the gospel of grace is as *precious* if not more so to "the household of faith," than when the vernal showers descended so plentifully to refresh and beautify and adorn the garden of the Lord; then, truly, was "the time of singing of birds, and the voice of the turtle was heard in our land" but now when the church is in the "sear and yellow leaf," the gospel brings life and immortality to light, soothes our sorrows, mitigates our sufferings, and feeds the sheep of Christ upon the unalterable decree of God, that "they shall never perish." Let me enquire, if where New Schoolism, Fullerism, Arminianism, or any other ism, has for a time obscured the lustre of the Christian's escutcheon by the introduction of wild and ranting enthusiasm, blinded and misguided zeal, false doctrine, unauthorized practices and unsanctified professors in the church, it has not been made to shine more brilliantly through the operation of Him who works all things after the counsel of His will and for the good of "the called," and throw a halo of brightness around the "chosen few" who are "steadfast, immovable, always abounding in the work of the Lord," even amidst the darkness of sin, ignorance and unbelief: whilst with those "of the contrary part" who "oppose themselves," and cause divisions, when the *novelty* of their doctrines and inventions is lost in familiarity, they waken no interest; when the excitement subsides, their devotion dies, and many "return to their own company," and many more through pride and sectarianism retain the *form* whilst they deny the *power* of godliness. Thus it is made manifest that "salvation is of the Lord, and that the gates of Hell shall never prevail against His church."

The present state of the church forcibly reminds me of the state of things in the fourth and fifth centuries. No sooner had he church the sanction of the law, the patronage of the Imper-

rial power, and the sword of the civil authority to defend its interests and enforce its dogmas, then it became glorious in the estimation of thousands, but in verity the very sink of iniquity: "the offence of the cross ceased," and the simplicity of the gospel departed from, whilst ostentatious, pompous and imposing ceremonies, were instituted in its stead, and innumerable rites and ordinances of the Catholic Church imposed upon the unoffending disciples for their observance as *religious duties*—then, as now, it was not merely approbrium, disgrace, contumely, and reproach, to oppose the "mother of harlots," but in many instances, confiscation of goods, banishment and death—then as now the multitude of religionists, the pontiff, priest and prelate, contended for the divinity of their practice, and the perfect consonance of their religious sentiment with the word of God—then as now did there exist "schools of the prophets" or seminaries for the attainment of theological knowledge and learning, and talents, equal at least to many of our D. D's. were had in requisition to sustain the abominations of "the holy mother"—then as now did the blinded votaries of this splendid superstition and idolatrous worship plead the Christian zeal, disinterested devotedness and ministerial benevolence of their leaders, and with as much truth as in many instances in the present day. If we compare the introduction of monkery to that of the missionary scheme and its associates (as now organized) we may see a strong resemblance. In times of persecution, whilst "the heathen raged, and the rulers took counsel together, against the Lord and against his anointed," many true believers justly accounting that no human happiness ought to come in competition with their fidelity to Christ, and distrustful of their ability to "abide the pelting of the pitiless storm" of persecution wherewith they were incessantly harrassed, took the resolution to abandon their possessions and retire from the haunts of men, that they might in quietness enjoy their faith and hope, exempt from the temptations to apostacy, and employ themselves principally in the worship of God. Under circumstances like these the *cause* is reasonable and the motive praiseworthy; but when persecution ceased, and the possession of christianity was rendered more safe under different circumstances, these without blame quit their retirement and resumed their stations in society; nor did these ever dream of fettering themselves by vows and engagements and wasting their time in idleness, fooleries or idolatrous worship; because by so doing they must have exposed themselves to new temptations and greater dangers. Yet in all probability the idea of monachism was thus suggested though so widely different from the system of monkery which afterward became so prevalent: nor do I doubt but that the missionary enterprize "had its origin in the earnest desire to glorify God and administer the consolations of the gospel to His afflicted," for the christian I fancy is a missionary in his feelings, and love to his master will prompt him to deeds of benev-

olence: but alas! what christian can consent to give his money or influence to dishonor the cause so dear to his heart by the dissemination of "another gospel which is not another," which assumes to itself the prerogatives of God, denies the fundamental principles of that *only religion* which stays the soul with richest consolation when "billow unto billow cries." makes man and money Almighty, and Jesus Christ a conditional or possible Saviour. Such signal sacrifices, as those to which the monks submitted, not only of property, but of all secular pursuits, and the long and painful novitiate, have a lustre in them which dazzles the eyes of the weak, and powerfully engages imitation. If we look to the Egyptian Anthony, who spent almost a century in the dreary wilderness a voluntary exile—Hilarian of Syria, who fixed his dreary abode upon a sandy beach between the sea and Brass near Guza; and the austere penance in which he persisted for forty-eight years; or to the more renowned St. Symeon who is said, to have lived thirty-six years on a pillar erected on the summit of a high mountain in Syria, exposed to all the inclemencies of the seasons, in a climate liable to great and sudden changes, from the most sultry heat to the most piercing cold: we certainly have as strong instances of *christian zeal* (more properly fanaticism) and *disinterested* devotedness as characterize the excessively religious in the present day.

Would it astonish the reader to be informed, that instances of similar fanaticism abounded, and that extravagancies the most marvellous, and most frantic, such as dishonored the name of religion, and rendered men worse than useless, were considered as the most sublime attainment in the christian life in the century before mentioned. Then too it would more astonish him to learn that most if not all the "fathers" of this age as they are termed, both Greek and Latin employed their authority and eloquence in extolling the perfection of monkery—the miraculous influence of the relics of the martyrs and the worship of images—such as Bellarmine, Athanasius, Basil, Jerome, Chrysostom and Augustine: and let me enquire were the many millions expended in the support and dissemination of this anti-christian delusion, any proof of its being acceptable to God, was the general acceptance it received from the world; the devotion of its votaries, the learning and authority of its able and honorable defenders; the sacrifices, privations, persecutions, and martyrdom of the hundreds of Jesuitical Priests or zealous missionaries of Catholicism in inhospitable climes; so many proofs of its biblical authority and divine origin. No! you will answer, the demon of superstition under the mask of superior piety prompted all this; and unless better testimony can be adduced in support of "the modern improved world, church and money system" of spreading a spurious gospel, I can no sooner believe it divine. But in that "golden age" as "holy mother" terms it the "little flock," reckless of consequences with-

drew from her communion in obedience to divine injunction, "come out from amongst her my people and be ye separate;" and the Lord who "maketh his ministers angels, and his angels a flame of fire," raised up and inflamed the bosom of the *defamed* novation with christian ardor and moral heroism to vindicate the gospel, and expose the fooleries of the "would be" church. A Sisinus followed, an Aerius, a Vigilantius, and many others, who founded churches, administered the ordinances, and "fed the church of God over which the Holy Ghost had made them overseers, taking heed to themselves and to all the flock." These unfashionable Old School disciples of course, had to participate largely in the thundering denunciations of the "fathers," but God preserved them and their brethren, who counted it all joy to be tried with fire trials, and persecuted for righteousness sake. Like *causes* will produce like effects. If any have the audacity to question much more, oppose the "benevolent institutions," the same malignity of temper and disposition exhibits itself, "only He who now letteth will let," and the civil authority does not nerve the ecclesiastical arm, therefore the shafts of our enemies fall powerless at our feet. Four churches within the bounds of Shiloh Association stand aloof from the modern schemes for making christians, whilst to my joy I find besides them "a few names even in Sardis," or within the bounds of Shiloh and Albermarle Associations who believe the word of God to be the only safe and *all sufficient* rule for the government both of their faith and practice. The Ebenezer, Old Ketocton, and Patterson's Creek Associations stand, I believe, at this time, undividedly opposed to those institutions, as *religious* or "*means of grace*" and "touch not, taste not, handle not" any of them.

Though we are now experiencing the "hidings" of our Redeemer's "face;" with emotions of joy we anticipate "the set time to favor Zion," with the outpourings of his Spirit when sitting time shall be over. Yours to serve,

WILLIAM C. LAUCK.

—:o:o:—
For the Signs of the Times.

BROTHER BEBBE:—I rejoice that there are yet in this part of Virginia, many who still refuse to receive the mark of the beast or the number of his name, and that they appear to be determined by the grace of God to build upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone; regardless of all the calumny, lies and threats of those who have tied themselves to the car of fashion, and are now running after the wages of unrighteousness. Well may they begin to cry out for a learned ministry; so fully convinced are they, that nothing but the wisdom of this world or ministers of their calling will enable them to invent such societies, and give them such money as will enable them to keep their craft concealed much longer. The truth is, light begins to shine, something is to be effected by men of coun-

ning craftiness; and neither gospel preachers nor gospel preaching, will perform this. No, they must have ministers of their own manufacturing, and occasionally ministers and deacons meetings, deputy conventions, &c. to consult upon matters of this kind: this is done too, without telling the people plainly wherefore they are called together; and we find that they of the same craft are more frequently the head and foot of all such meetings, yet all this is not sufficient to silence the voice which is lifted so high in favor of the craft of the day, for it is still whispered in the ear, *our craft is in danger*, and unless some steps are speedily taken, this image that fell *over from the north* under the cloak of benevolence, is likely every where to be spoken against—and now what is to be done?

Mr. A. supposes it will be best to act the part of Balak, and send out men more noble than the first, and offer greater rewards, Num. xxii. 15, feeling the force of that truth embraced in the old proverb, "money answereth all things."

Mr. B. supposes, that as there are so few who have the assurance to speak against the craft of the day or any of its advocates, that the best way is to put them right out of the synagogue; give them a bad name, forward a scrip to Mr. ———, their printer, that such a man is opposed to their schemes, and leave his character to be represented by him; for by his experience he has become well skilled in the practice of slander and lying: this he gives as his opinion, believing it will at least destroy their usefulness, and be a means of silencing others who are now opposed to them, from fear of what others have suffered.

Mr. C. thinks the remarks of his two brethren very good, though they have not yet come to the very point; for notwithstanding, says he, we may send out a brood of college preachers, offer large salaries to our agents, and may rely much upon what we may gain in our association by degrading the characters of the few that oppose us in this section—it will not save us from being urged to the necessity of facing in the open field two distinguished enemies with their host of evidence, (I mean the SIGNS OF THE TIMES and the PRIMITIVE BAPTIST,) for you see that not only our craft is likely to be spoken against, but that our whole scheme is likely to be exposed, and unless we can devise some plan by which we can stop the circulation of such papers, they will be found not only to be pruning knives to take from our tree of fashion some of its dead branches, but they will prove themselves to be mattocks, and will dig up by the roots our favorite tree, and then, where shall we find a tree that will yield us such fruit? [cath.]

This will be accomplished, partly by exposing some of the improper conduct of our own crew, and partly by some of their interrogations and appeals to the public, such as the following: we recollect that Elder A. travelled in the association as an agent to collect for domestic missions, promised a certain church, that if they would contribute, he would send them a preacher; but

when he made his return to the board, it was found that he had only collected enough to pay himself the \$40 per month, which the board had agreed to give him, consequently no preacher was sent. Was this not deceiving the church? and would it not have been right for the money to have been returned? then, perhaps, the church would have employed a preacher of her choice. We must admit that such things have existed, and that instead of churches being supplied with a preacher, as they expected for their money, they were only paying those agents, sent out by the board their \$30 or \$40 per month. Then on the back of this they call on us to tell them plainly what part of the whole amount collected for the support of foreign missions is absolutely paid into the hands of the missionaries; and this you know is what few of us can tell, for it is a matter that belongs to the board; we know there are many officers to pay out of this money, and I have sometimes thought it would be well for all such boards to publish annually in pamphlet form, shewing all their proceedings, all the money collected, and each man's pay, &c. &c. and circulate them over the country: until this is done, we cannot stop the circulation of these papers that are opposed to the schemes of the day, because we ourselves are kept in the dark—it is their privilege to ask such questions, it is our duty to answer them; then let our deeds come to light, then we will, with well doing, put to silence the foolishness of Old School Baptists.

VIRGINIA.

December 26th, 1836.

For the Signs of the Times.

Foreign papers state, that the celebrated "Tom Payne's bones, brought from America by Cobbett, are under distress, on the Normandy Farm, England, for rent!"

Why have not Payne's, no doubt honorable club, in New-York city, taken better care of their idol's bones, and indeed paid a more decent tribute of respect to the spirit of their own public vow, made in 1801, 2? At their formation, at that period, they among others, passed the following resolution, viz: "We bind ourselves, jointly and severally, to maintain and propagate the sentiments contained in our resolutions, (meaning Payne's Atheism,) at the expense of our all!" Alas, alas, and what did those poor infatuated mortals do, when God called away their souls? For it is now capable of the most irrefragable proof, that all the *original* signers of those resolutions are now dead, and without a solitary exception, the death of each terminated a publicly infamous life. The club, however, has been constantly maintained by the efforts of the members, drumming up new recruits; and it cannot but be fresh in the recollection of many of our readers, that no longer ago than in the month of either February or March, 1834, their then, most audacious leader in blasphemy, the wretched Cohen, was suddenly blown to atoms at about mid-day, by the explosion of his chemi-

cal laboratory in that city; and this awful visitation took place, as I was informed by Dr. Macky of the Isle of Wight, who was then on a visit to this country, "only a day or two after the wretch had spent about two hours of an evening, in pouring out his blasphemous ribaldry on the Bible and all that Christians call holy and divine." Verily, he seemed to have had his reward by a most obviously judicial stroke.

His revolt, being known by God to be incurable, down came his thunderbolt, that other scoffers might beware.

This writer saw the little grave-yard of Payne not long since, on his late farm in New Rochelle, about 25 miles north-east from New-York city; and noticing that a part of the wall around it had been thrown down, he understood that Cobbett did that when he committed the robbery of the grave, and that the stones had never been replaced. Perhaps, even the stones wait for the return of their precious trust: and be it so, their return may be anticipated at the same time with the bones of Cobbett. Their friends in this country, and indeed in England, and throughout the world, (we write in sorrow, not in anger,) seem only worthy of such a vocation as that of marching to the tune of the rattling of Tom Payne's and Cobbett's bones. But such a club, we know, from the highest authority, will blaspheme, even "when they have received their sentence, and began their hell!" CANDOR.

For the Signs of the Times.

THE GOURDVINE & JEFFERSON MEETINGS.

BROTHER BEEBE: It will be probably recollected by most of the readers of the 'Signs,' that in my letter giving an account of the meeting at Gourdvine, as published, Vol. IV. No. 18, I mentioned several circumstances connected with a meeting at Jefferson, from which I presumed it would be generally concluded that this meeting was designed to operate against the one at Gourdvine; and so I, for myself, judged was the fact. Afterwards hearing it reported that Elders George and Oglevie were denying that the meeting at Jefferson was got up for opposition to the other. I again noticed the subject in my communication published in No. 26 of the last Vol. in that notice, mentioning the denial of those persons, I remarked, "I will not say that their statement is incorrect"—I then went on to recapitulate the circumstances which I had before noticed, and which to me seemed clearly to mark a designed opposition in the meeting at Jefferson. As I did not then understand, neither have I since heard, that either of those gentlemen ever denied the circumstance, being as I had stated them, I did not from mere report feel required to retract any thing I had said or had left to be inferred—I however, made the admission that Elder Oglevie, living at a distance, might have been ignorant of the circumstances under which the meeting at Jefferson was got up.

I recently received a letter from an esteemed brother, in which he mentions that in an accidental interview he lately had with Elder George,

the two above mentioned communications were spoken of, and Elder George complained that he, and those engaged with him in conducting the meeting at Jefferson, were misrepresented by me. He stated that the meeting was a published appointment in the Religious Herald for Elder Ryland, and that duty led him to meet Elder R. at his church, and that the others also came for the purpose of meeting him. Although the statement concerning the meeting, as given by Elder George himself, led this brother in reply to say to him, "That the case as presented even by himself, had, to say the least, the appearance of design on his part, and also on the part of the others." Yet as I have received thus directly information of the explanation given by Elder George, tending to exculpate him and the other attending preachers, Oglevie and Bruce, from the charge of designed opposition to the Gourdvine meeting; and feeling for myself, that it is not honorable, and less christian like, to persist in the absence of positive testimony, in a statement affecting the character of another, when the charge implied is denied by the person. I therefore, hereby acknowledge that I may have been led by the circumstances of the case, to judge too hastily of the design of those preachers in that case, and so far as I have, in the former communication, beyond the simple statement of the circumstances I gave, accused them of a designed opposition relative to that meeting, I now recall it. And I do assure Elders George and Oglevie that had they taken any pains to inform me that I had done them injustice in imputing to them a design which they had not, they should not have waited to this time for a recall of such imputation. But had they been permitted to publish through the 'Signs,' as I understand Elder George expressed to the brother already referred to, a wish to do, a rebut to my communications, I should of course, in self-defence, have felt constrained to reply; and so far as I could find further proof, either circumstantial or positive, to sustain the position I had taken, I should have brought it forward. Hence is manifest the propriety of the determination of Brother Beebe, not to admit into the 'Signs' the replies of New Schoolists to every remark which may be made upon this course; for, not to mention the want of confidence in their candor as a body, the opposite course would be to fill the columns of the 'Signs' with unprofitable controversy and jargon.

But this exclusive privilege granted to Old School Baptists to occupy the 'Signs,' instead of making us careless as to what statements we make, ought to make us more cautious not to publish any statements affecting the character of others upon too slight information or too doubtful authority; and when inadvertently led to make statements afterwards found to be false, we ought to be prompt to retract. For the cause in which we are engaged needs not the aid of slander or misrepresentation to support it. And I rejoice in the confidence I have in the editor of the 'Signs,' and in his correspondents generally, that

they would spurn at the idea of resorting to falsehood for maintaining what we know, from the testimony of God, in his word, to be the cause of truth.

Another subject has been proposed to me by a worthy brother for my consideration, with the understanding that if I approved of the plan, I should communicate it to you, I will therefore connect it with this communication, that if you think well of it, you may publish it in the same connexion for the approval or disapproval of other brethren who may be disposed to give an expression of their opinion shortly.

The proposition is this, that as the challenge of Mr. Waller of the Banner, which was in good faith accepted by you, has been attempted to be withdrawn under cover of a series of low, puerile abuse—you should now publish through the 'Signs,' not a boasting challenge, but a proposition to the New School or middle-ground leaders, or both, that if they feel full confidence in their religious schemes, called the *benevolent operations of the day* as being supported by scriptural authority, they should designate their man, one in whose abilities and fidelity they have full confidence, to argue their cause, and that Brother Beebe, if his editorial labors admits of his giving proper attention to this subject, or if not, some other brother shall be selected on behalf of the Old School cause, to meet the one designated on the other side in the investigation; and that each shall have an equally free use of the columns of the 'Signs' under proper prudential restrictions, and the subject be fully discussed, upon this admitted, and not to be departed from, preliminaries, viz: *That the scriptures are the only and a sufficient rule of faith and practice, and consequently the only authority to be relied on or appealed to in matters of religion.* And then let us have the whole range of what the mission advocates rely on as scriptural authority for their several plans of benevolence, and let the same be candidly canvassed. If they can succeed in proving from the sacred scriptures, either the divine appointment of their several plans, or the committing by the Great Head of the church, of a discretionary power to uninspired men, to originate and appoint new systems and plans in religion, then let us abandon our Old School plans.

From the brief reflection I have bestowed on this proposition, I have drawn the following conclusions: 1st. That the Old School brethren being, as I believe they are, sincerely influenced by the desire to know and obey the truth as it is in Jesus, or according to the direction of the wise man, *To buy the truth and sell it not*, have nothing to lose by a careful and candid investigation of this subject. 2d. Although much may be introduced into the 'Signs' in the course of such investigation, which might appear uninteresting to many of its readers, yet I doubt not that the discussion might in one way or the other prove profitable to others. 3d. There are, no doubt, many subjects of grace, who have by the sophisms

of the mission advocates, been bewitched into the belief that their plans are of God, who might be induced to read with attention such discussion, and thereby discover what in truth is the authority on which those plans rest. Yours with a desire for the promotion of truth,

S. TROTT.

Fairfax C. H. Va., Jan 13th, 1837.

SIGNS OF THE TIMES.

Alexandria, January 27, 1837.

THE OLD SCHOOL, DEFINED.—Forasmuch as we have discovered, in this city and elsewhere, a spirit of enquiry into the reason of our being distinguished by the above cognomen, we esteem it not only our duty, but also our privilege, to define our use of the term; and in doing which, we will briefly state what we conceive to be the real difference between an *Old School Baptist*, and one of the New School. Before we enter upon the definition proposed, we will notice negatively a few things which we do not intend by the term.

First. We do not intend to convey the idea that we advocate any system of mere scholastick divinity whatever.

Second. Nor do we wish to be understood that from the poverty of Bible language we are driven to the necessity of coining words, with which to distinguish ourselves from others, as it is only in consequence of the general perversion of the language of the Sacred Scriptures, by nominal professors, that it becomes necessary for us to submit to such names as the Scriptures do not furnish, in order to be known in distinction from those who have stolen the livery off of primitive saints to serve their own masters in.

Third. We do not, by our use of the term, design to be understood as descending from the ground which has been occupied by the Regular Baptists from the days of John the Baptist until the present time, but the very opposite, to wit, that we are precisely what all orderly disciples have been in all ages of the gospel church.

With these brief preliminary remarks, we will proceed to our explanation. The time has been, gentle reader, when the name of a Baptist was an index to the character, faith, and practice of those who bore it; but that, alas! is no longer the case. We have lived to see the day, so long predicted by the Apostles of the Lamb, in which many should depart from the faith, giving heed to seducing spirits and doctrines of devils, and by reason of whom the way of truth should be evil spoken of; and in the dreadful apostacy, it has become a matter of no inconsiderable difficulty to know by the profession of a man what he does in reality believe.

At the present moment we have among us, bearing the Baptist name, those who hold nearly every sentiment which has been esteemed heterodox and corrupt by the Baptists of past ages—Baptists, who like the idol gods, of which we read, *have come newly up*. Witness the Seven-day Baptists, the Free-will Baptists, the General or

Open-communion Baptists, the General Atonement Baptists, the Fullerite Baptists, the Campbellite Baptists, with many other kinds, whose sentiments are as discordant and confused as that of their more ancient brethren, the builders of Babel. The above class, with but very few exceptions, all are united in regard to the popular system of modern benevolence, however much they may differ on other subjects, there are at least some popular idols, at whose shrine they can unitedly prostrate themselves. Nor are there many points in doctrine, or in practice, by which the Primitive Baptist have been distinguished, which some of the above named classes do not openly oppose. And hence it is, that we who cannot conscientiously depart from the faith of the gospel, and the order of the Lord's house, are compelled to draw the line of demarcation between them and ourselves; and as we can no longer be known in distinction from them by the simple unqualified name of Baptists, rather than to appear amalgamated with them, we are content to be known as *Old School Baptists*.

The time and circumstances connected with the appending of this discriminating qualification to our name as Baptists, were these: after the missionary phrenzy had broken out among the Baptists, and the poisonous infection, like an epidemic, had spread itself throughout our churches, and when those laboring under the dire contagion, turned away from the word of the Lord, (as their rule of faith and practice,) and were turned to fables; those who had remained steadfast in the Apostle's doctrine, and had not yielded to the winds of doctrine which had blown tempests of fire-brands, arrows, and death among our churches, published a circular to all old fashioned Baptists in the United States, to convene with the Baptist Church at Black Rock, Md., to take into consideration the trying state of Zion, and to encourage each other in maintaining that form of sound words and practice, handed down to us by the Great Head of the Church and his Apostles, in opposition to the new schemes and inventions of the day, which like the flood which the dragon poured forth, seemed to be calculated to carry away the woman (church) which had brought forth the man-child who was to rule the nations with a rod of iron. At the time and place appointed, *the chosen tribes went up*, the old veterans of the cross assembled, not to organize a convention for legislative purposes, nor to constitute themselves a standing body, in distinction from the church of God—but to worship God, to unite in solemn prayer to God in behalf of his afflicted Zion, and to take sweet counsel together; and having met a free, interchange of sentiment was obtained, which happily resulted in a unanimous resolution to stand fast in the liberty wherewith Christ had made us free, and not to be entangled with the yoke of bondage which was then being applied to the neck of thousands who had once ranked with regular Baptists. On that occasion it was upon mature deliberation, thought advisable, that we who could not fellowship the new

doctrines which had gained among those of our profession, or their newly invented machinery for converting the world, should *from every brother that walketh disorderly withdraw ourselves*; and being at the same time unwilling to desert the Baptist name, because others had perverted it, or "to give up our choicest flowers because spiders could pervert their sweets to poison. We selected from the list of epithets which our *new measure* brethren had most bountifully bestowed on us, that of "OLD SCHOOL BAPTISTS."—We also at that time prepared an address to our brethren throughout the country, in which we fully stated our views, and our objections to the newly invented institutions of the day, and in that address we did most solemnly admonish those of our Father's children who had been beguiled by the new divinity systems, which were in being, to return to their Father's house, where there is bread enough, and to spare; and warned them of the consequence of their forsaking the Fountain of Living Water, to hew to themselves *sisterns* which could hold no water.

In the foregoing remarks we have informed our readers how we came in possession of the title, "Old School Baptists," and that the school to which we allude, is none other than the school of Christ, where Jesus, our Lord, by his word and spirit presides, and teaches his children as never man taught; it remains for us to point out the difference more minutely between our order of Baptists, and those who are in distinction from us generally known as New School Baptists; and we hope that every Baptist reader will in reading the leading features of the two parties, be able to discover to which company they belong. Our object is not to make proselytes to our views; we want none with us except such as are so from principle, yet we desire so to present the real difference, that even the very babe in the Kingdom may understand where he is, and where he belongs.

The Old School Baptists believe, that God from eternity set his love upon his people, marked them out as the election of his grace, and ordained them to an inheritance of eternal life, and to secure this gracious object, he gave them in charge to his dear son, our Lord Jesus Christ, who received them in covenant union with himself; became their surety, and made himself responsible for their conduct to law and to justice, and pledged himself eventually to present them all, without spot or blemish, before his Father's throne at the last day. And in accordance with his covenant engagement he appeared in our world, in the fulness of time, as it was written of him in the volume of his Father's book, to do his will, and that this was, and is, the will of the Father, that of all that he has given him he should lose nothing, but that he should raise them up at the last day. We believe that our blessed Saviour has finished the work which his Father gave him to do, that he has saved his people from their sins, Math. i. 21; that he has borne

their sins in his own body on the tree, has put away sin by the sacrifice of himself, and has brought in everlasting righteousness for all those whom his Father gave him, so that by his wounds they are healed, and by his one offering he has perfected forever all them that are sanctified, or set apart to him in the covenant of peace, which was between them both, and consequently, 'All that the Father giveth him shall come to him, and he that cometh to him he will in no wise cast out;' and on the other hand we as firmly believe, that 'No man can come unto him, except the Father who sent him, draw him;' and consequently we believe, that the pillars of Heaven are no more firm than the salvation of all the redeemed of the Lord, and that all the arts, sciences, machinery, wealth, power, influence, or industry of men or angels, can no more increase or diminish the number or safety of the people of God than they can tear him from his throne, or change the thing that has gone forth from his mouth.

The New School Baptist, generally profess to believe also that the doctrine of the above paragraph is true, and they often tell us that they believe it as firmly as we do, but yet they do not believe that it is profitable. It will in their judgment, discourage sinners, and lull the saints into a state of carnal security, it will hinder revivals of religion, and stop the progress of the work of the Holy Ghost in the conversion of sinners, hence they do not feel disposed to preach it, nor to countenance those who do. We say the New School generally hold such language, but some there are, and not a few, who boldly deny the doctrine in toto, assert that the death and intercession of Christ saves no one; that he did not die for sinners, but for sin; and that he saves none, but has rendered it possible for all to save themselves! But still there is not so great a discrepancy between these, as one would at first imagine, for even those who in words admit that Christ is All, and in All, do in works most positively deny him, for the new theory is, that the economy of salvation is a system of means, and that the benevolent [so called] institutions of the day, are admirably calculated to enlarge Messiah's Kingdom, and save many, who without these would perish eternally. Thus, for example, Judson wrote to the American Females, saying, 'Some, yea many precious souls might have been saved from quenchless fires of hell, where now they must suffer eternally; had you not been afraid of being thought unfashionable,' &c. And to this his sentiment of infidelity New School Baptists of America have most heartily responded from the pulpit, and from press.

Now, if the most orthodox of their party can countenance Judson, and contribute to support him in this his presumptuous stand against the doctrine of God our Saviour, and revile us as they have done most shamefully for exposing the corruption of the sentiment, can they still consistently believe that salvation is of the Lord? To admit this heresy, what do we not admit? If some are now in hell, who might have been saved by the ladies superfluous dress or jewels, these either *were* or they *were not* of the elect of God; they were or were not redeemed by the blood of Christ; they were or were not subjects of eternal love, electing grace; and of the intercession of Christ: hence, if they were of the elect, their being now in hell, shows that election saves no one. If they were redeemed by Christ, it shows that the blood of Christ has no power to save. If they were the objects of Christ's intercession, it follows that the Father does *not* always hear Christ, or that eternal love, or electing grace, or both, or all that God has done for the salvation of his people, was infinitely inferior to the vain trapping of our American ladies, since these

sinners were interested in all this work, and are in hell notwithstanding all.

Or if our new lights will try the other horn of the same beast, and say that those *many precious souls*, whom Judson says are in hell, and who might have been saved therefrom by our ladies, were not, eternally loved, chosen, redeemed by the blood of Christ, and that they had no part in the intercession, grace or righteousness of Christ; it follows then of course that our New School Baptists do not believe that salvation is of the Lord, seeing they hold that souls for whom he has made no provision in the economy of redemption through the death of Christ, might have escaped the damnation of hell by the sovereign virtues of the ladies' trinkets.

Again, the Old School Baptists believe, that the Scriptures of truth are a complete and all-sufficient rule for the christian's faith and practice.

But the New School believe that the Scriptures contain only a general out-line of the christian's duty; and they are required to set their wits to work to fill up the blank—See report, adopted by the General Convention of New School Baptists at Cincinnati, Ohio, in 1833, as published in the Signs, Vol. II. No 8.

The Old School believe, that God has chosen, appointed and ordained, all the means which are necessary for the accomplishment of his purpose in the salvation of his people, and that he will assuredly bring them all into requisition in his own time and way.

But the New School hold that the devising of means to accomplish the work of the Lord; and the bringing them into requisition is left with men.

The Old School Baptists believe that the church of the Living God, the ground and pillar of the truth, is the only divinely authorized religious society on the earth, and that this community is, according to the word of the Lord, composed exclusively of Baptized believers in the Lord Jesus Christ; and that all other professedly religious societies in the world are got up by men, without divine authority, and are consequently anti-christian.

But the New School believe, that it is well pleasing to God, and calculated to advance his cause, and that it will augment the number of his elect, &c. for them to go on without precept or example, and institute a multitude of professedly religious societies, which shall be composed of such as have money, and will pay a stipulated sum into their hands, without distinction of character—none being rejected but the poor and the moneyless. And that it is their right to organize such professedly religious institutions, upon constitutions, which would exclude Peter and John if they were as destitute of gold and silver as they were when at the beautiful gate; or even our Saviour himself would be constitutionally debarred from a seat, if he should come to them as empty handed of the glittering dust as he was when called on to pay tribute.

The Old School believe, that it would be a violation of the law of Christ as expounded by the Apostle James, for us in our religious society to give the preference to the rich, or say to him that comes in goodly apparel, sit thou here in a goodly place, and to the poor man, sit thou at my foot-stool.

But the New School will sell birthrights in their religious societies for a stipulated sum; to the poorer class, a simple membership for what they can pay; a life membership to him who can pay more; a directorship to him who can pay a still higher price; and Dr. Ely did go so far, when on a tour of religious mendicancy in Orange county, N. Y. as to sell for \$30 an everlasting life membership in the Sunday School Union for a Mr. Powel, who had been dead at that time about two years; this fact was announced in one of the public newspapers of that county, probably with a view of in-

ducing others to come and buy an everlasting religious inheritance for their deceased relatives and friends.

The Old School believe, that the Great Head of his church has reserved in his own hands the exclusive right of calling, qualling, sending forth, and of sustaining his ministers, of appointing to them the field of their labors, and the term of their service; and that all those professed ministers of the gospel who do not acknowledge Christ, in this department of his government, are anti-christian, and are to be rejected from our houses and pulpits in that character, on pain of the displeasure of our gracious Prince and Saviour.

The New School, however, are of an opinion quite to the reverse. They believe that the commission given to the apostles by him who held all power in heaven and on earth, was intended for the church in general, and that even unregenerate sinners, (provided they will give money] may unite in the execution of the functions of the great commission; and that the words of the commission "Go Ye," are to be understood "Send Ye."—Hence they feel themselves called on to form themselves into incorporate bodies, for the purpose of taking this part of the divine government out of the hands of Christ; and they hold it to be their privilege to call pious young men, who choose to preach rather than to work, and after putting them through their Theological machinery, (a process requiring from 3, to 7 years drilling) appoint to them their field of labor, and the amount of their hire, nothing doubting that one of those philosophical dunces or learned novices, of their own production, is worth at least one dozen such as the God of heaven has called, and qualified, and sent to the work of the gospel ministry.

Old School Baptists believe that the effectual calling and regeneration of all the ransomed of the Lord, is the work of the Holy Ghost alone, that it is the Spirit that quickeneth, and the flesh profiteth nothing.

But the New School believe that the conversion of sinners is a work which is to be effected by the use of certain means, lodged in their hands, and consequently that the flesh profiteth a great deal; but they will condescend to admit, that where the sinner proves too obstinate for them, they are at liberty to call to their aid the work of the Holy Spirit, never forgetting, however, to direct the Spirit when to come, what to do, and how to do it; and lest there might be some misunderstanding, they will generally arrange the sinners, whom they have predestinated to life and salvation upon consecrated seats, or anxious benches, and when they have got all things in readiness they will assay to notify the Spirit, and call on him to finish the work which they have so graciously begun.

The Old School believe that the atonement made by our Lord Jesus Christ, was for the elect of God exclusively, and that all for whom the blessed Saviour died, shall and will assuredly be saved with an everlasting salvation.

But the New School are divided among themselves on the subject of the atonement, some holding that it was universal: and others with Fuller, that it was sufficient for all mankind: yet considering the atonement, or work of Christ in the matter of saving sinners, a subject of minor consideration, they put it down in their list of non-essentials, and notwithstanding their differences, all unite in carrying on their works, agreeably to their general plan of operations.

The Old School Baptists believe it to be their duty to withdraw their fellowship, and nominal connexion from the New School, as from disorderly walkers.

But the New School remonstrates and says, "Only let us be called by thy name to take away our reproach, and we will eat our own bread and wear our own apparel."

In the foregoing remarks, we have stated some particulars in which the Old Fashioned Baptists differ from the New.

Reader, to which side do you belong?

ERRATA.

BROTHER BEEBE:—In looking over the Minutes of the Occoquan Meeting as published in the 1st. No. of the present Vol. I find one or two mistakes of some importance. On page 1st. col. 3d. near the bottom, in giving our plan of correspondence, you make us say—"That each several meeting be composed of the Messengers present from *each church*, only, as at the time profess, &c." This is at best a very awkward expression even if it conveys an intelligent idea. What we intended to say, and probably did in the manuscript, was this, "That each several meeting be composed of the Messengers present from *such churches*, only, as at the time profess, &c."

Again in the remarks with which I accompanied those Minutes, Page 3d. column 3d. closing paragraph, you make me say, "Where, according to the plan of our Meetings for correspondence, *the fellowship, and the Meetings from time* are composed only of those thus drawn together, &c." In this passage you have omitted something like two or three lines of manuscript, unless I made a great blunder, consequently the sense intended to be conveyed is much mutilated. What I designed to say was something like this, "Where according to the plan of our Meetings for correspondence, *the churches meet as they feel drawn together by the cords of mutual fellowship and love, each owning the one Lord, one faith, and one baptism*; and the Meetings, from *time to time*, are composed only of those thus drawn together, fellowship and harmony must prevail."

Yours, &c.

S. TROTT.

Fairfax C. H., Va., Jan. 9th, 1837.

From the Primitive Baptist.

MR. DAVIS AND THE OLD SCHOOL BAPTISTS.

From a letter in the Christian Index of Nov. 3, vol 4, subscribed by James Davis, we make the following extract:

The doctrine pleaded for now by the schismatics, is, 1st. Anti Baptist; 2nd. It is Anti Republican; 3d. It is Anti-Benevolent; and 4th. It is contrary to the General usage of the denomination from the days of John the Baptist until now. Therefore the case is a plain one with me, and will, I doubt not, be to the denomination at large. Hence, I consider our difficulties drawing to a close, and I believe the time is not far distant, when the Old School Baptists will all be united, as in days gone by, on original principles, both in faith and practice.

What Mr. Davis means by the term "anti-baptist," he has not defined. Nor does he say who the "schismatics" are, nor describe the conduct of which he complains; but barely intimates that the schismatics are, the "respectable minority" among them; and that the conduct is, their opposing correspondence between the Western and Georgia Associations. Hence he leaves the term Anti-baptist, to define itself, by the sense in which its compounds are usually taken; and leaves us to infer, that by the term Schismatics, he intends all the Old School Baptists. Consequently, he affirms, that "the doctrine pleaded for now" by the Old School Baptists, is opposed to the peculiarities which distinguish the Baptists from other sects. This is the fairest construction: for Mr. Davis scarcely meant that the Old School are opposed to immersion; although the term, anti-baptist, embraces the idea.

Such of the Baptists as were amongst the Albigenes, Waldenses and Petrobrussians were opposed to popery; they discarded the superstitions and abominable doctrines and practices of the Romish church, her holy traffic not excepted. The Waldenses aimed at "that amiable simplicity and primitive sanctity that characterized the apostolic ages;" and they charged the popish hierarchy with "criminal inventions" and "sordid avarice, &c." The Petrobrussians maintained, that "no persons

were to be baptized before they were come to the full use of their reason, &c." The same may be said of the Old School Baptists of the present day. Mosheim calls the Old School Baptists, (though very improperly,) Ana-baptists, and says that their "true origin is hid in remote depths of antiquity, and is of course extremely difficult to be ascertained." Mosheim was a paidobaptist, or rather an infant sprinkler; hence arises his difficulty in tracing the origin of the Baptists. So Mr. James Davis is a missionist; and his mind is so cumbered with the principles and schemes of 1622, (that is, with the Gregorian plans,) that he is precipitated into the mistake of calling the Old School Baptists, Schismatics; and declaring they are anti-baptist.

The true distinction betwixt *baptist* and *anti baptist* may be gathered from the following extract:

"From what has been said, it appears, that an history of the Baptists is an history of the five important articles, in which they always have constitutionally differed from all established churches of every form. These are, as hath been observed: a love of civil liberty in opposition to magistral dominion: an affirmation of the sufficiency and simplicity of revelation in opposition to scholastical theology: a zeal for self-government in opposition to clerical authority: a requisition of the reasonable service of a personal profession of christianity rising out of a man's own convictions, in opposition to the practice of force on babes, the whole of which they deem enthusiasm: and the indispensable necessity of virtue in every individual member of a christian church in distinction from all speculative creeds, all rights, and ceremonies, and all parochial divisions. A mere statement of these five points is sufficient to excite a presumption that in all countries, where catholic christianity was established by law, the Baptists must have had a great number of enemies, who had an interest, an inclination, and power to render them odious. The theory is too well confirmed by historical facts." (*Robinson's History of Baptism*, pp. 436, 437.)

It would seem that Mr. Davis represents the Old School Baptists, (or Schismatics as he is pleased to term them,) as opposed to all the five foregoing particulars. He charges them (1.) with being opposed to the "love of civil liberty," and of course in favor to "Magistral dominion." This charge is included indirectly in the term, "anti-baptist;" and directly in the term, "anti-republican." But if he would please to sustain this charge by good testimony, he would better be entitled to the attention due to a serious politician, if not a meek professor of christianity. On the contrary, when we recollect that Mr. Davis and the party for which he contends have consented to unite, in the American Bible Society for instance, with other denominations which were strictly anti-baptist; and to unite, in Missionary, Tract, and Sunday School Union, Societies, with men of any denomination, and those of no sect but the unregenerate profane; and then call to mind that the Old School Baptists from the days of Christ till now have disowned all religious connection with every other sect, his situation appears very awkward while pronouncing them anti-baptist.

He charges them (2.) with denying "the sufficiency and simplicity of revelation in opposition to scholastic theology;" for it has been one of the peculiar traits of the Old School Baptists to affirm this; but he declares they are anti-baptist. Their writings and public ministrations require Mr. D. to unsay what he has said.

Mr. Davis has charged (3.) the Old School Baptists with a zeal for clerical authority in opposition to self-government. For this charge too is fully implied in the term anti-baptist. The Old School exhibits no such zeal; while the New School are constrained to acknowledge that the whole of missionary operations is more or less under the control of the preachers; and by them are their constitutions, laws, and rules, formed.

The term anti-baptist conveys (4.) a charge of practicing force on babes in opposition to a man's own convictions and confessions.

It brings (5.) an allegation, that the *Schismatics* place a higher estimate upon speculative creeds, rights, ceremonies and parochial divisions, than upon the fruits of repentance and practical godliness. If Mr. Davis wishes to rectify mistakes he will forthwith unsay his charges.

If, in the next place Mr. Davis would have described those principles and actions which constitute a republican, we should have been obliged to him; and as the term, republican, is one whose meaning is not universally settled, but generally disputed even in our own country and time, a definition was the more called for. Walker defines the term, *republican* to signify, placing

the government in the people:—a republican, one who thinks a commonwealth without monarchy the best government. If Mr. Davis admits this definition to be correct, then he affirms, the Old School Baptists are in favor to a monarchy in opposition to popular government. If he had supported this charge with proof, then all true persons would say, Mr. Davis is a friend to truth. In the settling of the colonies, Roger Williams and Old School Baptists generally were zealous for liberty, civil and religious; and so also in the American Revolution; and so also unto the present day, as their words and actions testify. But who were they, who a few years ago, in Georgia, disregarded the State laws, and were such unerring adventurers that they found the way from the Indian settlements to the State prison without inquiring for the road? Mr. Davis would likely say, they were republicans. We have only to say, they were missionaries. Who were they who a few years ago assayed to stop the mail on the Sabbath, and to forge a knife of religious influence, to cut the throat of republican regulation? Mr. D. would probably tell us, they were republicans. We would only remark, that they received new school countenance and aid. Who are they that form societies, in the government of which no man shall participate, until he shall have paid the last cent of the established price of such a privilege? Mr. D. would answer they are republicans. We would answer so far as their societies are concerned, they are aristocrats. If the citizen who pays \$10 in taxes were not allowed to vote, while he who pays \$100 should be allowed that privilege in consideration of amount of his taxes, the principle would be far from republican. And such is the fundamental principle in the government of all the lucre societies. One man who pays \$25 into the treasury of the Baptist General Tract Society, may assist in its government and direction for life; while ten thousand men may pay each \$9, and yet have no share in governing. This puts the shoe on its right foot; Mr. D. will please make trial of it. The new school are audaciously contending for popish despotism. The old school, simply for separating from the new, are declared to be cruel, tyrannical, oppressive, &c. and if they withdraw their connection entirely from the advocates of missions, the latter declare them capable of "reviving the dungeons of the Inquisition, and the flames of the Auto da Fe." This is in fact the principle maintained by the Romish church. She baptizes infants and holds them bound unconditionally to her communion for life; and so she in fact maintains that no change whatever in her religion shall justify any person in withdrawing. The old school baptists believe and practice differently. They contend that *we are not bound to continue our union with any society after they have departed from the word and right worship of God*. Nor has any individual nor community a right to demand or to expect our union with them, longer than we shall conscientiously believe that they keep God's word and worship him aright. Now Mr. D. calls them schismatics, which name we think he would not mention if he did not claim their continuance in union. And if the new school did not, like the Romish church, hold us bound to unite or to continue united with them, why would they so rampantly criminate us for separating ourselves from them? Consequently, whenever they shall bring an accusation against us for withdrawing from them under the above circumstances, it will be manifest that such accusation proceeds from popish principles, or from malice.

Mr. Davis also says, the doctrine of the schismatics is anti-benevolent. This needs no definition; the meaning of *benevolence* runs so conspicuously through all the operations of the present day—through their constitutions of membership, &c. for pay—through the policy of their begging agents receiving from the needy—through their indiscriminate blending of infidels with believers for filthy lucre—through wringing the hearts and hands of brethren asunder from a union which has been lasting and tender—through departing from the precept and example of the New Testament, and following the traditions of men—through the effort and action of England, the capital of which, after forty-one years 'glorious action' contains, says Breckenridge, 'more people destitute of the means of grace than all the United States;' of Ireland, 'thousands in rags—hundreds naked, except a piece of a single old garment; 'one third of the Irish beg their bread two thirds of every year, and yet enormous quantities of grain and live stock, and all sorts of provisions, are exported from Ireland.' Breckenridge's letter to Wardlaw, dated Paris, August 20, 1836. So the *benevolence* of Dr. Carey and all his missionary companions—the *benevolence* of

all that have begged for *benevolent* purposes, and thrown into 'the Lord's treasury' in England, has stretched away from their own, naked, suffering, starving Ireland, piously to care for the East Indies and South Africa. Such benevolence is too wonderful for me. This English benevolence, inspired by papal, taught the Americans to be so benevolent. Thus they have so uncontrollable a benevolence in the United States, that they break with a strange and headstrong piety over the tranquility of society, civil and religious; leaving a sickening perturbation in church and state; and saturated with devotion, and wild with zeal, here and there, is seen one running with long strides—his hands stretched toward other quarters, and his head turned back—with a clamor never equalled by aught but the daughters of the horse leech, incessantly crying, extend the kingdom of heaven! *give give*: an Agent in every direction is seen flying and endeavoring to fix the attention of all men upon the missionary, going to, or arrived in, foreign realms, pointing at him, and proclaiming, **BEHOLD THE HERALD OF THE CROSS!** extend the kingdom of heaven! catching, protracting, and extending the echo, *GIVE, GIVE*, and in a solo, in every corner, singing his chorus, *MY PAY OUT OF THIS*: from him, church and world, believer and infidel, Hagar & Ishmael, Balaam, Moab, Ashdod, and all halloo the sacred text, *Go ye into all the world & preach the gospel to every creature, hurrying up and down, crossing and convolved, bringing and throwing silver, bankbills, gold watches, acres of cotton, pin cushions, old rags, human portraits, idolatry, witchcraft, and self love "into the Lord's treasury;" cheering each other with up and doing: THE LOVE OF GOD AND HEAVEN FOR REWARD—still swelling the echo GIVE, GIVE. Yet schismatics hold anti-benevolent doctrine, because they will not do all this.*

Mr. Davis says, the doctrine of the "schismatics" is also contrary to the general usage of the denomination from the days of John the Baptist until now. But in the enthusiastic hurry and bewildering scene glanced at above, he forgot to consult his *Micah*, or New Testament before he spoke. For John the Baptist like the old school baptists of Georgia and elsewhere, refused correspondence with the "effort" and "working" class, the pharisees, unless they should bring forth proper fruit. If we should judge from Mr. Davis' complaining, we should say, he, like the pharisees, wishes to unite, but for a similar cause is rejected. The Baptists all along refused correspondence and communion with the Romish church and all others which were destitute, like the ancient Pharisees, of gospel fruit. This was what gave rise to the names of Regulars and Separates in 1764. And the principle which forbade John the Baptist, and all the Baptists anciently, to hold a correspondence with the Pharisees, Sadducees, Nicolaites, &c. is the same that now presents the names of old, and new school Baptists. Hence we can not see how they can be contrary to their former usage.

But what is the most pitiful, and at the same time, the most ridiculous is that, Mr. Davis calls the *missionary party*, the *Old School Baptists*. He has now literally fulfilled a certain prophecy, namely: *let us be called by thy name to take away our reproach*. 'Let him that hath ears, hear' what the New School says: 'let us be called *Old School* to take away our reproach.' Mr. D. thinks the day not far distant when the Old School Baptists will be united on original principles, both in faith and practice. This is not to hope for, it already is. The Old School Baptists are united on their former principles—the faith and practice of God's word: those whom Mr. D. feignedly denominates Old School Baptists, but who are in fact the Gregorian School, originated in 1622 by Pope Gregory XV. (See Goodrich's Church History, pp. 159, 160.) are united upon the same principles as they formerly were—wickedly pursuing human traditions, "devising" and inventing many abominable deceptions for filthy lucre.

We hope if Mr. Davis don't like his proper name, he will throw away his popish and pharisaical principles and embrace the old gospel system: then we will admit him to our society, and welcome to our name.—He is next door, as it is, to Mr. W. H. Holcombe, though not quite so culpable. Mr. Holcombe like Philistines secretly working with Delilah, deceitfully crept into the columns of the Primitive Baptist, and when we see him out of his crouching posture, he is found figuring in the Convention of Alabama. Mr. Davis is for coming boldly up, and taking the old school name *any how*. Now if he brings his new school principles, we cannot work together; for if we call for brick, he will bring us mortar, of untempered kind. We shall dismiss

him also and Mr. Holcombe, for the present; praying the Lord's blessing upon them and all new school Baptists, exhorting such to examine the wickedness of their present system; and close in with the blessed book without parleying.

Poetry.

CHRIST AND HIS SERVANTS REPROACHED.

How much averse are fallen men,
To Christ, and to his gospel-plan,
The ways of ignorance they choose,
And Jesus and his cause abuse.

To the best friends of Jesus, they,
Their strongest enmity display;
That man who best his cause maintains,
The carnal mind the most disdains.

How was their bitter malice bent,
Against the few that Jesus sent;
They strove their characters to blast,
Lest gospel truths should spread too fast.

They cry'd they're filled with new wine,
'Tis that which does them thus incline;
Who would a daunkard's cause maintain?
Thus did they strive their end to gain.

Lord fill our hearts with grateful praise,
That we are brought to shun those ways,
And choose by grace, the only way,
Which leads to everlasting day.

O give thy servants courage bold,
May they thy gospel-plan unfold;
And all thy truth to sinners tell,
In spite of wicked men or hell.

TRIUMPH OF FAITH.

I feel the seeds of sin and death,
Deep-rooted in this clod of earth;
They fill my cup with gall;
While in the furnace, Lord, I stay,
Let strength be equal to my day,
Be thou my all in all.

Death may my soul and body part,
But cannot rend me from thy heart,
Thou restest in thy love;
Thou never wilt thy children leave,
But guide them here, and thro' the grave,
To reign with thee above.

Death cannot make my soul afraid,
Since Jesus all my debts has paid,
I'll trust his pow'r to save;
I'll sing hosannas to my King,
Who robb'd the monster of his sting,
And triumph'd o'er the grave.

He rose to let his people know,
He conquer'd all the pow'rs below,
And bruise'd the serpent's head;
From hence his people all shall rise,
To sing his praise above the skies,
When death itself is dead.

Lane's Selection.

Go wing thy flight from star to star,
From worlds to luminous worlds,
As far as the universe spreads its flaming wall,
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute in heaven, is worth them all.

MARRIED.

At New Vernon, N. Y. on Saturday evening the 14th inst., by Elder Amos Harding, Mr. Jacob Woon, Miss REBECCA KING, all of New Vernon.

DIED.

At New Vernon, on Tuesday the 10th inst., Mrs. Mary, wife of Deacon Peter Hoyt.

Sister Hoyt was for many years a worthy member of the Baptist church in that place—she had for some time manifested the signals of her approaching dissolution, and our correspondent (Mr. L. L. Harding) states that on the 2d inst., it was perceived that she was failing fast; and from that time it was evident she could not long survive, as nature appeared to reel in the socket of mortality. She had set in her chair throughout the greater part of her illness—even on the day she died, she set up about two hours in the forenoon—at about 5 P. M. of the same day, she was taken with a cough which, it was evident she could not survive.—Her family being called around—she made signs for a last embrace with her husband, and in about twenty minutes her spirit took its flight from this vale of tears, to her eternal home.

At Washington City, on Monday evening the 15th inst., very suddenly, Joseph Borrows, Esq., in the 70th year of his age. Brother Borrows was one of the oldest Baptists in that city, and has uniformly maintained a firm stand against every innovation upon the order or faith of the Gospel, and has held the office of Deacon in the Shiloh Church from its original organization, his departure by death from that little flock, at so early a period after the death of their lamented pastor brother Charles Polkinhorn, is regarded by that Church as a very heavy bereavement.

Brother Borrows held the office of Clerk in the Gen. Post Office for the last forty years—from the administration of Gen. Washington. Very few have been so happy as to terminate at so advanced an age, a more unblemished character in all respects.

Our Brother died as he had lived an old School Baptist.

RECEIPTS.

John H. Jones,	Ga.	\$5 00
Elder James Henderson,	do	15 00
John W. Turner,	do	5 00
Elder A. Cleveland,	do	10 00
Elder Joel Colley,	do	22 50
Hawkins Howard,	do	2 50
Elder J. D. Wilcox,	N. Y.	5 00
Laman Whitcomb,	do	0 62
James Hart,	do	5 00
Samuel Allen,	do	7 00
Dea. P. Winchel,	do	5 00
S. C. Linsley,	do	5 00
Eld. T. Harris,	Pa.	5 00
Elder B. Whitlatch,	do.	10 00
Elder Thos. Buck, Jun.	Va.	10 00
Jas. Williams,	do	5 00
Geo. Kittle,	do	10 00
M. A. Vanleleve,	do	5 00
Elder S. Trott,	do	10 00
Chas. Gallatt,	do	1 00
T. M. Lewis,	do	1 00
Wm. Drury,	do	10 00
Geo. Keshling, Esq.	O.	5 00
R. A. Morton,	do	5 00
Jas. Ticknor,	Il.	5 00
Chas. S. Morton, Esq.	do	5 00
Jesse Sawyer,	do	5 00
D. Cole,	Mass.	5 00
Jos. Grimes,	D. C.	1 00
Benj. Parker,	N. H.	1 00
Baker Roberts,	Ala.	5 00
Total,		\$190 62

NEW AGENTS.—Joseph Humphries, Malta, Morgan Co., Ohio.
Charles Gallatt, Aldie, Rappahannock Co. Va.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel. Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly.

NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.

Christopher Snyder, Peter Hoyt Jr. George Doland, Col. Wm. Patterson,

PENNSYLVANIA.

T. Barton, H. West, J. B. Bower, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitcheh, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery.

DELAWARE.

W.K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Cheat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W.C. Stanton, W. N. Beebe.

TEN.—Josiah Fort.

MICH. TER.—A. Y. Murry, Ira Hitchcock, G. Live-roy.

Alabama.—Baker Roberts.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel J. Nes, J. M. Clarkson, R. W. Ricketts, J. West, John Lawew.

Maine,—P. Hartwell, P. C. Mason, Paris.

S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, Allan Cleveland.

Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soloman, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor.

INDIANA.

J. Mason, E. Halcomb, W. Thompson, J. D. Pridmore, Eld. P. Saltzman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce.

Mo.—J. Mills, J. Rumsey, F. C. Hathaway, T Turner, Eld. T. P. Stephens.

MI.—J. Barret.

N.H.—J. Fernal.

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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, FEBRUARY 10, 1837.

NO. 4.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

BROTHER BEEBE—As the Old School Baptists are so frequently charged with denying to others, the right of doing what they please with their money, a few remarks on this subject may not be unseasonable.

It is said that we would deprive brethren of the privilege of giving a *ninepence*, or a *six cent piece* to the missionaries, &c.

But let us examine the subject; and would to God that those who thus charge us, and those who received their charges, were disposed to judge candidly.

In the first place,—Have the Old School Baptists, by their declarations of separation from the mission schemes, or by any of their resolutions attempted to dictate to others the course they are to take? We have not. I challenge those who complain of our stand to show an instance where in we have.

In our stand, we maintain that what is not of God, has no just claim to be put on the same footing with that religion, and its ordinances, which God has revealed in his word. And is there the missionary who has the audacity, to say in direct terms, that the authority of man is equivalent to the authority of God?

We say that the whole mission system, or plans of *benevolent operations*, to use the *ashdod* phrase, is devoid of the sanction of divine revelation, and of course of divine authority. In confirmation of this position, we say and show, that God, in his word, has prescribed an order for the spread of his gospel and the gathering in of his elect, entirely different from the mission plan; and has given no direction for any part of that plan. And further we have, by every different motive we could present, called upon the mission advocates, if we have erred in this position, to show us from the scriptures our error, and without effect.—They, it is true, say that the success which attends their plans, is an evidence that they are of God. But we cannot admit this as proof; 1st. Because from the whole history of our religion, as given in the scriptures, as well as in posterior writings, we learn, that in every age, the multitude have been disposed to depart from the true God and his institutions, and to follow their own imaginations: and that in no age, has there been, comparatively, but a little flock, which adhered

to the instructions of divine revelation, or have been owned of God as his true worshippers. 2d. Because to receive such testimony, would be to admit that the opinion and practices of the multitude is higher authority than the written revelation which God has given us of his will. And 3d. To decide on the truth of a religious system according to the multitude of its advocates, would be to brand those who were slain, in ages, past, for their religion, and the Witnesses who are yet to be killed, with being martyrs to error. For the persecuting class of professors in times past, must have been more numerous than the persecuted; and the great majority of professors must be on the side of anti-christ, to enable him to establish his decree, that *No man may buy or sell save he that hath the mark or the name of the beast, &c.*, and to kill the two Witnesses. Again we not only believe and say that the mission system is not of God, from the fact that he has not stamped it with the *broad seal* of Christ's kingdom. *viz.* divine revelation, but we also say, that not being appointed of God, it must have originated with the *man of sin*. It not only bespeaks this origin, from its being palmed upon us as religious, by human authority, but in every branch of it, we see the Image of the beast reflected, or a copying after the church of Rome, as a prototype. Where do we first find the mission plan brought forward, and acted on? In the church of Rome. These enquires might be pursued if we had room, until every feature, of the pretended *benevolent* operations, would be shown to be but copies of what is found in that corrupt church.

Hence we must necessarily, according to our belief, consider the whole mission system, as being at so great a remove from the religion taught in the scriptures, that whilst we truly reverence the latter as having God for its Author, we must separate ourselves, both in practice and in fellowship, from the other. And I cannot comprehend how any person who has known experimentally, the spirituality of the religion of Christ, and the divine communication of it to the soul, can, after a moments reflection, harbor the idea of placing the devices of men in conjunction with that religion which is from heaven and bears the stamp of divine perfection.

The above principles have been fully published in the several declarations made by Old School Baptists, as the reasons why we cannot fellowship as disciples of Christ, those who continue, after the subject has been thus brought to their consideration, to give countenance to the mission plan, in any of its parts. At the same time, we have, hitherto, and still would leave others to choose for themselves, whether they will seek our fellowship by giving evidence of a heart sub-

jection to Christ the King of Zion, or will seek union with the missionaries by countenancing their devices. And resting on the merits of the case, we have never to make converts, resorted to flattery or any of those arts, which missionaries employ to draw persons under their yoke. We wish persons to be *fully persuaded in their own minds* upon this important subject, and to pursue with decision that course which they believe right.—To fellowship the Old School Baptists in truth, and at the same time to approve of the mission plans, is impossible; for *can two walk together except they be agreed?* or can any person be agreed with us in conscientiously opposing the devices of men in religion, and at the same time support the moneyed religious, schemes, of the missionaries?

But in the second place, I cannot admit the principle involved in the charge against us, which is now under consideration; that is, that members of a church may indifferently employ their money either in the support of vice, or of religion.

I readily admit that the New Testament recognizes a personal property in the possessions providentially given to any one. But at the same time, when a person as a professed disciple of Jesus, gives himself up in fellowship with a church, there is more implied, than simply that he will occasionally, or statedly, unite with them in their worship; however *loose* many churches may hold their members. So long as this person continues to fellowship this church as a church of Christ, he is bound duly to regard the fellowship of the brethren in all his transactions. And in professing to be a disciple of Christ, he professes no longer *to be his own*, but to be *bought with a price, &c.* hence his independent right to employ any gifts which may be bestowed upon him, or any thing he may possess to his own exclusive advantage, or to his own pleasure, is absorbed in his greater obligation to his Lord, and is under the guardianship of the church. Under such tenure, I think we should feel ourselves and all that we possess, as held, if we felt fully under the influence of the spirit of the gospel. Hence the New Testament recognizes in the church the right to call upon each member to lay by in store, according as God has prospered him, for the necessities of the poor; and to administer of his *carnal things*, to those who administer in *spiritual things*, i. Cor. ix., xi. and xvi., 2.—Hence from this guardianship of the church, a member who shows covetousness, as illustrated in the parable of the rich man, Luke xii., 16 21 and as condemned by the Apostle, Col. iii. 5, or the member who expends his income in supporting his family in extravagance and folly, whilst he can spare

little or nothing for the support of the gospel ministry, or for the wants of the poor, are each of them undoubtedly proper subjects of church discipline.

Again, the staking a ninepence on a hand of cards or a billiard table, is as decidedly gambling as the staking of a five or ten dollar bill; would an orderly church excuse from its discipline a member who should thus gamble, merely from his plea that his money was his own? And why not? Not on account of the money lost in itself considered—but because of the principle and practice he thus countenanced.

But to come to the case in hand, the ardently plead for privilege, of giving a ninepence to the missionaries;—What is your motive for wishing to give it? Is it on the principle of alms-giving, as you would give to a common beggar? They do not demand it on this principle; and a little reflection will, I think, convince you that such is a very injudicious application of your charities. Remember that he who *giveth to the rich* is under the same condemnation with him who *oppresseth the poor*, Prov. xxii. 16. The agents of the several societies, their managers and their missionaries, considering the high salaries, the style in which they travel, and live may be considered rich. Whilst these various Agents are making it a profitable business to travel and filch their salaries from the unsuspecting; there are many of the poor to whom your ninepence would be a real cordial. Yea are there not those who have given themselves to the ministry, of the word, who are poor in this world, and who from a sense of duty, are often constrained to leave their families not very comfortably provided for, to preach the gospel to these poor and destitute brethren, to whose care-burdened minds your spare ninepences would often be a real relief. But those who are fond of giving to the missionaries, are not much disposed to give to those who preach the gospel, independent of money considerations, because the Lord has bidden them. The reason is manifest; because in giving to the one, they receive the applause of men, in the other case, they have to be content with the approbation of their own conscience—Or, 2d. Do you wish to give your ninepence, merely from fear of being thought singular, and of being reproached for not giving? And can you claim to yourself the character of one who is not *ashamed of Christ*, whilst your money is given so freely to purchase an exemption from that reproach to which a conscientious and steadfast adherence to his word would expose you? And is ninepence the price at which you value the fellowship of those who from principle, will not sanction a departure from the word of God as the rule of faith and practice, that you can so lightly hurt their feelings by giving your money to support an interest, so opposite to that of the pure and heavenly religion of Christ?

Or 3dly, do you truly believe that the mission plans are of God, and believe the truth of the principle on which they are built; viz That the giving of money to support those plans is essen-

tial to the salvation of the heathen? and can you satisfy your conscience, whilst you thus believe, with giving now and then a ninepence, or a dollar?—In what other light can we view you than as unfeeling monsters, if you believe that God has suspended the salvation of the heathen on your giving money to provide them with preachers, and can content yourselves with giving so sparingly? And in what light are we to view the mission agents who believe the above position relative to the situation of the heathen, (if we can credit their own repeated assertions,) and yet who can appropriate so large a proportion of the money so sparingly given to rescue those people from *dropping into the quenchless flames of hell*, to paying themselves their *six hundred dollars per annum*, and to decking themselves with their gold watches, guards, spectacles, &c.? Again, can you believe this mission system to be the religion of Christ, and yet wish to have any religious connexion with us Old School Baptists, who are entire unbelievers in your whole system? We do not believe that the giving of money ever did, ever will or can procure the salvation of one soul that would otherwise have perished, (unless an exception, in a certain sense, might be made of the *thirty pieces of silver*, which was given to Judas to betray Christ.) We do not believe that ever a College or a Theological School made one gospel preacher, or gave to one person the necessary qualification for preaching the gospel of Christ. We do not believe that Bible Societies are at all necessary to enable those whom God has converted to know that he has converted them; or to those who have a desire for the scriptures to obtain them. Neither do we believe that Tract Societies, Sunday Schools, or Bible classes are of use in converting souls to God, or in any sense the means of grace. Nor do we believe that God employs the modern, or the more ancient Romish missionaries for preaching his gospel, or making known his salvation. But we believe that all these are important links in that chain, which is forging to bind down the minds of our countrymen under the dominion of priestcraft; and that they are parts of that Image of the Beast, the dedication of which by public decree, will consummate the power of Anti-christ. Hence those missionists who denounce us as infidels are much more consistent with their own creed, than those who pretendedly wish to enjoy our fellowship or to live in church relation with us. But before they decry us as infidels, they ought to give more decisive proof of their own genuine belief in their creed, by a more faithful appropriation of the money they collect, to the specific object for which it was given.

In a word, where there is moral honesty and a faithful examination of the subject, there can be no neutrality, no indifference relating to the mission system. It either is of God, or is not of God. If we believe it is not of God, and truly love Christ and his cause, we cannot consistently countenance it by the giving of even a ninepence for its support, any more than had we lived in the days

of the primitive christians, we could have thrown incense on the heathen altars, to countenance those sacrifices, which Paul says they *sacrificed to devils*. If we believe this system to be of God and have any love and reverence for God, we certainly should feel constrained to enter fully into the whole system, and be actively engaged by every exertion and every sacrifice in our power to promote all its branches and to prove the superior efficacy, over the *death* and life of Christ, of human contrivance aided by money, to save souls and evangelize the world. Paul said (Rom. v. 10.) "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." But Paul was an old school Baptist. The gospel which he preached, he received not from men, neither was he taught it but by the revelation of Jesus Christ. (Gal. i. 4.) therefore Jesus Christ and him crucified—not money—was the sum of his preaching.

To conclude, my Friend, if you believe the mission system to be of God, be consistent, give your money freely, but neither fellowship us in our opposition to it, nor ask us to fellowship you. Let each be governed by his own religion, as distinct, the one from the other, as is the production of the Eternal Mind, from the imaginations of the human brain.

If you do not believe the mission system to be the appointment of God, take heed how you countenance it as religious, lest you give the world reason to conclude that you consider all religion to be the device of men, and lest you be found enlisted among the enemies of truth.

Farewell, S. TROTT.
Fairfax C. H., Va., Jan, 5th, 1837.

For the Signs of the Times.

DEAR BROTHER:—The more we compare the doctrine and order of the primitive churches with the commandments and inventions of men, the more we are constrained to love the former and oppose the latter, and we are encouraged to believe we will overcome, "by the blood of the Lamb, and by the word of our testimony."

Our learned opponents of the New School have pretended that they have made wonderful discoveries in the science of divinity, and multitudes have been deceived by them. But it appears they have only received the ancient heresies of Pelagius and Arminius, and are retailing them in a new dress to the people, and boasting of the wonderful march of mind, to screen their gross deceptions; may the Lord enable all his dear children to BEWARE of this revival of ancient heresies.

Perhaps modern theologians never dreamed that such illiterate worms as we, should have seen through the cunning craftiness whereby they lay in wait to deceive. But blessed be the Lord of hosts, his word is a lamp unto our feet and a light unto our paths, and while nominal professors have chosen to obey the doctrines and commandments of men, because they were showy,

popular, &c. The saints have been led (by grace) to look into the last will and testament of our once crucified but now exalted Redeemer, and when the holy spirit comes with his quickening powers into their hearts, and takes of the things of Christ and shews them to them: the honors, the riches, and the applause of men are of very little estimation in their sight.

Those who teach for doctrines the commandments of men, are crying up human power and ability, but if they knew the scriptures or the power of God, they would not do so, and in order to make way for their favorite theme, the consequences of the fall, the total depravity of human nature, are either ridiculed or made very light of, and although the scriptures represent faith and repentance to be the gift of God, they labor with all the enticing words of man's wisdom to reason their deluded followers out of the belief of it. (I here except the children of God that are yet among them: God forbid that I should write or say a word to offend one of these little ones.) But to return to the subject how many of us have heard such an exhortation as the following, or words of like import addressed to the unregenerate, viz: "Now God has done all he can for you, and its remains for you to do the rest;" now if God has done all he can for them, (and no work of grace on their hearts) it appears according to their divines, that they have ability to regenerate themselves if they wish to use it, if so, we must acknowledge they can do all.

But the scripture, represents, the state of the unregenerate in a very different light viz: The understanding darkened, the heart deceitful and and desperately wicked, the mind enmity against God, not subject to the law of God, neither indeed can be, led captive by the devil at his will, dead in trespasses and sins, &c. &c.

Our Lord and master addressing his disciples says, I am the vine and ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing, John xv. 5; now the branches of the vine must receive their births, growth, and nourishment altogether from the vine, so all true believers receive their life, faith and fruit from Jesus altogether. If the similitude is good, where is the ability of man in an unregenerate state.—There is a species of tree grows in my native country (Ireland) called the Ivy; it grows near the roots of trees, creeps up along the trunk, runs along the branches, and then shews its leaves, to a spectator a distance off it would seem to belong to the tree, but when he would come nigh, the deception would vanish and he would find that it derived its sap and nourishment from its own root. I have often thought it and excellent emblem of all who worship the beast and his image.

Dear Brother, I am well pleased with the 'Signs,' and believe that my brethren and sisters in this region, esteem them very highly; may the Lord enable you to contend earnestly for the truth as it is Jesus, although their adversaries are many. We would be glad if you could make it suit to

attend our yearly meeting, at Mount Hope Church, New Loudon Township, Chester Co. to commence on the Saturday preceding the last Lord's day in May next. This church is only a few miles from the church at London tract.

Yours sincerely,

JOSEPH HUGHES.

Westfallowfield, Chester Co., Pa., Jan. 27, 1837.

—:O:O:—

For the Signs of the Times.

Grandview, Edgar co. Ill. Dec. 15th, 1835.

DEAR BROTHER HOFF: I read your two letters, the one dated July 7th, and the other Sept. 25th, and was truly gratified to hear from you, and the good health of your dear family. It is at all times gratifying to me to hear from my friends and brethren whom I have left behind; and especially from one with whom I have stood so closely connected as yourself. I can truly say with you that I often think of the pleasing and edifying conversations that I have had with you and others of my dear Brethren, from whom I am now parted, perhaps to meet no more on earth; but O! the soul cheering thought of meeting in a better world where we shall part no more; and

Each enraptured tongue shall tell,

How Jesus hath done all things well,

The thought cheers me, and reconciles me to my lot. Then let it be my chief object to live the life of a christian, and to contend earnestly for the faith once delivered to the saints. To lie humbly at the feet of Jesus, and learn of the meek and lowly Lamb of God. To take my lessons of obedience from his blessed word; and shun as a poison every device and invention of men, however plausible to human reason it may appear; for well assured I am, that every religious device and institution, not authorised in the sacred Oracles of Heaven, is a reflection upon, and in effect an impeachment of those Oracles, and the wisdom and goodness of God; inasmuch as they go to say that God either could not, or would not, make his system complete, but I read that "all scripture is given by the inspiration of God, and is profitable for doctrine, for instruction," &c. and what for? "That the man of God may be perfectly furnished unto every good word and work." Wherefore, to the law and to the testimony; if they speak not according to this word it is because there is no light in them. Turn from this and all is darkness—but to the subject of your letters—I am more delighted with them on account of their plainness, and frankness; and the freedom you take in trying to set me right wherein you think me wrong. This proves to me that bro. Hoff still loves me, and would fain set me free from error. Your effort is kindly received my brother; and I am encouraged to hope that what I have to say in reply will be received by you in the same brotherly feelings. The best of men may err, and brethren may honestly differ, but it will be the part of a true christian temper to endeavor by solid scripture arguments to correct the wrongs of our brethren. Permit me in the first place to tell you that I as deeply regret,

and am as much concerned for your situation as you possibly can be for mine; for I discover that you have fully imbibed the modern missionary principle, and with it, its declamatory spirit,—you appear to have derived your knowledge of my error, (or apostacy as you would reresent it) from my letter to bro. Carey, in which I informed bro. C. of my agreeable situation herein being united to an old fashioned regular baptist church, and of the general opposition of the baptists here to the modern missionary Institutions; and knowing that elder C. had some knowledge of Mr. Greatrake, I stated to bro. C. that Eld. Greatrake was or had been in this country, I also stated, frankly my own views of the present missionary apparatus, and expressed my apprehensions that it was finally to bring about the death of the two witnesses, and this you say, "is sufficient to eclipse all the sweet reflections on our former sociability, and the glory of the vernal bloom of youth," yes, you say that all these things are eclipsed when you hear of my "speedy conversion to anti-missionary." Brother Hoff, when was I a missionary? When, or how did I support the system? Was it by the contributing of my earthly substance to the support of the ministry; if so, do not be alarmed, for I still feel it to be my privilege and duty to divide my carnal things, with the man who sows unto me spiritual things, but by your expression, "converted to anti-missionary" it would seem you thought me in favor of modern mission enterprises. I ask again, when was it? Was it the time I sat and made notes for you, and assisted you in opposing the mission plans in the Association—brother H. you have not forgot the time, neither have I—then you argued, now you declaim—then you were on the other side of truth, and though you were but a stripling in the ministry, yet you stood like a giant among dwarfs in the midst of your opponents. Truly, to me the "glory of former days appears to be eclipsed." When I heard of your conversion to modern missionism, I said a great man in Israel, has fallen! and it is an enemy, who under the mask of friendship and of pretended zeal for the king, has slain him. But your arguments to convince me are truly astonishing; it would really seem that missionary zeal had addled you. That you may have them to reflect upon, and see how much convincing matter they contain, I will give them back to you in your own words—hear they are, "The wisdom of Illinois I learn, has converted you to an anti-missionary, and the wisdom of Illinois has found the dreadful weapons by which the two witnesses are to be slain; people are getting mighty wise in Virginia too. I heard a man say a few days since, that he could tell what the seven thunders uttered, that John was commanded to seal up and write not—another says the millenium will be here in two years—another says there is no future rewards and punishments, some have found a road from hell to heaven—and some dive down to the regions of despair, and says there are thousands there that were once born of God, and washed in the blood of the

Lamb, &c.; but they have fallen from grace, &c. But what is the wisdom of these mighty men compared with the wisdom of Illinois? They sir, like the lofty oak must all bow before the Upas tree of Illinois; that tree is planted in the fertile soil of disappointed hope, and rooted well in the fountain of envy, from whence all bitterness flows, and reared its warlike trunk through the medium of the parallel and pioneer of a Greatrake, and the "Signs of the Times" by a Beebe, which almost frightens virtue itself away." Such are the eloquent, and powerful arguments, by which brother Hoff would convince me.— Truly the wisdom of the old women of Illinois would laugh at such ribaldry; but do tell me brother H., where did you learn the above declamations? did you learn them from your bible? No never. Did you learn them in your closet, on your knees? No, not there neither: nor can I conceive where you did learn it, unless it were from some of the fulminating evolutions of some of the missionary journals. As for the "Parallel and pioneer of a Greatrake" I have never seen that production; but the "Signs of the Times by a Beebe," I have seen; some of my brethren have loaned me several of the numbers, and I was much pleased: I thank you kindly for calling my attention to that work—so far from "frightening virtue away" I think it the best religious periodical I have ever seen. It is just such a periodical as is needed among the regular baptists at this day of blasphemy and rebuke; while our country is almost literally inundated with periodicals, libelling the gospel of Christ: how any christian can read the many excellent communications in it without feeling interested is, to me, somewhat mysterious; but that he should conceive that it "frightened virtue itself away," is absolutely astonishing. Brother H. has surely never seen the paper, notwithstanding he so frequently mentions it in his letters; his information must have been derived from those who fear their craft is in danger by it. The existence and continued support of such a periodical at this time of religious phrenzy and fanaticism, is little else than a standing miracle, it is a good omen, I am glad the baptists have not all bowed the knee to the image of Baal—the gates of hell shall not prevail. I advise you brother Hoff, to take the paper for one year, and read it for yourself; and compare it faithfully with the word of God, without that "prejudice and envy" from which, you say "all bitterness flows," and then inform me of its disgusting and evil tendency. But you say "that bible and missionary societies &c. will not kill the two Witnesses," but that "they will prevent their death and keep them alive." Astonishing! Are those societies to make void the word of God, and nullify the express declarations of Jehovah himself? See the eleventh chapter of Revelations. The Witnesses are to be slain—the beast is to kill them, for God himself has said so, and all the devices of men will not prevent it.— And have not those societies you praise so highly, nearly completed an image of the old beast; yes

my brother, as I could easily demonstrate, had I time. I could write a volume on the subject—my heart weeps for my country, and for vital religion. Look at the numerous and ever-multiplying State, and national religious institutions. Hear a Dr. Ely, state that the Sabbath schools are intended to bring about an amalgamation of Church and State; and Dr. Wilson affirms that a National Government cannot exist unless united with an established religion! Look at the traffic and merchandize carried on in those societies. See poor blinded mortals, deluded from the paths of common sense, and purchasing with their money membership, life membership, and eternal life membership, and Directorship in those societies. I say brother H., look at all these things, and a thousand others equally glaring and absurd, and then plainly compare them with the rise and progress of popery, and see how striking the likeness. When you have done this, turn with reverence and awe to the sure word of prophecy, read carefully the iii. and iv. chapters of 2d Timothy and when you come to where it is written "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears and they shall turn away their ears from the truth and be turned unto fables." Compare that with the preacher making business in the Theological schools. Christ says, "pray ye the Lord of the harvest, that he would send forth laborers, &c." But now we have collages to make preachers, missionary boards to appoint to them the field of their labors when made, and missionary funds to supply them with wages.

But you ask "what is God's way, and when is his time of sending his gospel to the heathen?" In reference to the first question, I suppose God's way is about as it has always been, formerly his servants went forth being sent by the Holy Ghost, see Acts xiii. 4—they were directed in their travels and labors by the Spirit, see Acts xxvi. 6, 7. They were sometimes taken as prisoners to the field of their labors and often driven by persecution, but never sent by a missionary board nor rewarded with missionary funds; but when they needed, the brethren and churches (not missionary societies) administered to their necessities. This was right and reasonable, and as it is scriptural, I conclude it is yet God's way. As to the "time," it is not given to me to know the times that are with the Father; but when his time arrives, I feel well assured that it will go in a scriptural way (not by the unscriptural devices and inventions of men) that God (not missionary boards) may have all the glory, for no flesh shall glory in his presence. But Christ says "Go ye therefore and teach all nations," &c. this quotation which appears in each of your letters is the only thing advanced by you which has even the semblance of an argument; but how this commission supports or favors the modern missionary enterprise, I acknowledge I have not sufficient acumen to discern: yet this text is the watchword for every new device, as well as the motto

of many of their paltry little tracts and religious journals. Christ prefaces this Commission with the encouraging declaration that all power in heaven and in earth is given unto his hands, plainly intimating thereby, that they were to go forth, relying solely on that power for protection; and as it extended to heaven and earth it is sufficient for all exigences. The Apostles to whom the commission was immediately given, and who doubtless understood it, went forth in that way. But to prove anything in favor of the modern mission enterprise, the commission should have been more copious; it should have read, Go ye and erect Colleges to prepare pious young men for the ministry and create boards of commissioners to commission and direct them, and collect from saint and sinner, sheep and goat, and by any and every means, extensive missionary funds, to pay the hirelings for their labor. Ah my brother, formerly the work of preacher and christian making was effected by the spirit and grace of God; but now alas! for the change, it is the mean mechanical operation of protracted meetings, anxious seats, &c. &c. But agreeable to your hypothesis there is much use for the religious machinery of the times; for you say, that God will not confirm his gospel by miracles any more, and then you "ask will God come down and build ships to transport his servants to the heathen," or will he cause "Beebe Signs of the Times to take the wings of the morning and fly to the utmost parts of the earth, and proclaim that God has predetermined the fates of all men." Astonishing logic—first to assert positively that God will not work miracles, and then gravely to ask if he will perform miracles. Brother H., did God choose his people in Christ before the foundation of the world? Did he give them grace in Christ before the world began, and is it now made known to the church according to God's eternal purpose in Christ? Did he foreknow them, and predestinate them to be conformed to the image of his Son? Is the record true which testifieth that God gave unto us eternal life, and that this life is in his Son? Will the purpose of God according to Election, stand not of works, but of him that calleth? Does God call sinners by his grace and quicken them by his spirit? If so, is not every sinner that is saved a miracle of grace? Is not the earth the Lord's with the fullness thereof, and did he not formerly find means to transport his servants to the field of their labors without either coming down to build ships or employing missionary funds? Answer these questions in accordance with the scriptures, and there will be no need for me to say any thing more in reference to your satirical remarks. But it would seem, you conclude your cause must be of God, because you "saw nearly six hundred preachers last spring at Richmond, all engaged in missionary operations." How unfortunate it is for your cause that you could not cite me to chapter and verse in the lively oracles, where I might find precept and example for modern missionary operation, instead of citing me to your

numbers; one such text would be more convincing to me than a thousand such arguments; but you boastfully ask "who can stand against such a host of the Lord's? they are terrible as an army of (I suppose you intended *with*) banners," a "Greatrake or a Beebe would tremble before such men." O fie! brother H. you swagger too much. If these men were a host of the Lord they would be governed by the word of the Lord; but where do find any warrant in that blessed volume for such a conclave of preachers "all engaged in missionary operations;" alas! calculating how many dollars and cents it will take to convert the world. If they are not engaged in the service of the Lord according to his word, they are evidently serving an idol; and I recollect one servant of the Lord once confounded eight hundred and fifty of the servants of Baal and of the groves, see 1st Kings, xviii. chapter, read it throughout. But you say "they were all praying preachers;" so were Baal's, incessant and vehement praying preachers, and manifested as much enthusiasm as ever you saw at a *shake hand* Fullerite meeting in your life. Brother Hoff, do take the advice you gave to me, and cease to build with your wood, hay and stubble; but the length of my letter amonishes me to stop. O my brother, could I see you once more and reason with you face to face—I should like to be again in Virginia to tell my old brethren how happily I am situated here among the despised baptists of Illinois. I go to church meeting—I see the brethren meet in loye—transact their business in peace and part in harmony—I go to the Association; yes, to the Wabash Association which, if the tales of some missionaries and missionary periodicals were to be credited, were unworthy of the name of baptists; but go there, and you will see—not a high court, nor a head over the churches, nor an advisory council to them; but a medium of correspondence among the churches of the same faith and order; you will see the brethren as the messengers of the churches meet, and they all love one another. They do not meet as legislators to enact laws, nor as a judicature; but to reciprocate fellowship. You may also see the messengers from ten different Association of the same description, come to see how the brethren do, and to strengthen and edify each other by their mutual faith; you may go to the stand, and among all the ministry—you will scarcely hear a jaring note in their doctrine, for they all with one voice proclaim the old fashioned gospel of salvation by grace; they have no Tract, Missionary, or Collection sermons among them, nor hat-bearers, going round among the people, neither do they resort to artificial means to arouse the animal passions, they have no doubt but the pure unadulterated gospel of Christ, will effect the purpose for which it was sent, and come home to the elect in power, and in much assurance, they have, therefore, no anxious benches, nor stool pigeons, nor other Religious jugglery either to entice or fright people with; but they are very willing to pray for truly penitent sinners, when requested to do so. The ministry, so far as I have yet become acquainted are industrious, and in their labors they are guided as to the choice of places, by the impressions of their minds and the apparent calls of duty,

without any previous arrangement as to the funds or wager, believing assuredly that if God calls them to preach the gospel of his grace, his providence will provide for the cost and open up the way that they may perform the service, be the field of their labors where it may. Yes brother Hoff, these poor despised baptists of Illinois, of whom you can speak in such a sarcastical and ironical manner, have taken it for granted that the wisdom of this world is foolishness with God, and is in fact earthly sensual and devilish, they therefore choose to turn from it and to be governed by the word of God, believing that therein is contained all necessary instruction both for the church and ministry, the preachers therefore go forth preaching the gospel according to the ability that God gives them; and as to their support, they live on the labor of their own hands, together with the free, the voluntary and spontaneous offerings of their brethren who feel it their interest, as well as their duty to administer not to their luxury and aggrandizement, but to their wants and necessities. In short brother Hoff, these despised Illinois baptists are just such baptists as I used to take you to be, and when I wrote an account of them back to Va. I had no doubt but the intelligence would be gratifying to you, to brother Carey, and to the old brethren generally; judge then of my surprise and mortification, (for I had boasted of you to the brethren here) when I read your letters, and learned you had turned a somerset, and was now seeking to destroy the things you once labored to build up and establish. That you now esteem these very things as killing, blasting, and paralyzing to religion, as is the pestilential upas of Java to vegetable and animal life. Brother Hoff, do for the sake of your old friend and brother write and inform me, if you know of one text of scripture that will support the modern religious devices, such a text of scripture will at once convince and convert me, but railery and declamation never will, if you know of no such text, nor can find any such, do my brother for your own sake, and for the truth's sake, retrace your steps and come back to your old ground, or you will surely suffer loss. But there is one more sentence in your letter which I will just notice and then stop, least I weary your patience. You say, "I am glad that I am a missionary, and for many reasons; first, because it gives me an opportunity of doing as I am commanded, to go into all the world and preach the gospel unto every creature, and Huses River is in the world, &c." Were I disposed to criticize on the above sentence and your miserable application of scripture there is ample ground, but I would rather cast a veil over your bad logic and forget it, for I do believe brother Hoff is a christian, and that the Lord has called him to preach the gospel, but at present he is influenced by a zeal without knowledge, and has inadvertently written as though Huses river was all the world, and every creature in the world were on Huses river. But I am sure brother H. did not believe his own application of that text, nor intended me to believe it; but I am grieved, in my heart, to find that brother Hoff has forgot that glorious promise of the great Shepherd: "Lo, I am with you always, &c." and instead of trusting in and depending upon him who hath all power in heaven and earth, has become a dependent on an unscriptural institution of the world, and over which the church of God has no control, and concludes he could not do what his God has commanded him, but for those institutions which men had set up of their own imaginations, without one text of scripture to support them. Brother H. you will surely repent of this, and my heart's desire and prayer to God, is, that it may soon be the case. I know that it is said that by means of those institutions the gospel has gone to the heathen. This I doubt. If Judson's address to the American females and other mis-

sionary productions which I have seen, are to be considered as a sample of what has gone to the heathen, I should call it nothing better than sublimated heathenism at the best. Perhaps I may at some future period give, you some account of the conduct and of the doctrine of some of the eastern hirelings that have been sent as missionaries here. It is no wonder the baptists in this country oppose missionism if those who have come hither are samples of the ministers of the old states, the situation of the people there is truly deplorable. And to send such fellows here to convert the people of the west is an insult to the Church of God, and to common sense.

I shall only add for the present that I feel an unabated attachment to you, and intend this letter as an evidence of love, I hope you will receive it as such, and answer it in a plain and candid manner. I am gratified to hear of the baptism of the four old people you mentioned, I have long thought it was their duty, and wished to hear of their going forward in it. God bless the old people, I hope to meet them all in heaven—please remember me to them all, and especially to old father Cunningham.—Tell the old father, that myself and family are well and greatly desire to see him once more.

S. M.

BROTHER BEEBE: I send you the above letter which you may print or let it alone, just as you think best, but as it is a reply to two letters, in which your name is frequently mentioned (but not in a very respectful manner,) and as the circumstances taken altogether are somewhat characteristic of the signs of the present times; I have thought proper to let you have it at any rate. In doing this however, it will be necessary to prepare it with a few explanatory remarks. The circumstance was this: a brother Samuel Murphey (in whose name the enclosed letter appears) had emigrated from the State of Virginia to this country; after he had become settled and formed an acquaintance and united with the baptists here, he wrote back to Va. to a Mr. Curry, who had formerly been pastor of the church he left, and informed him of the standing and order of the baptists here; when his letter arrived, Mr. Curry it seems was not at home, and a Mr. Hoff, the individual to whom the letter I send you is addressed, took brother Murphey's letter out of the office, opened, and read it; and wishing (as I suppose) to show brother M. how completely he had become revolutionized, and changed from what he formerly was, and also his knowledge & zeal in supporting the devices of men, he replied to brother M. in two letters, a sample of which, you will see in an extract taken from one of them.

Brother Murphey on receiving Hoff's letters, showed them to me and requested me to write a letter for him in reply, I accordingly did so, and retained the copy which I now send you. In writing, brother M. through tenderness and sympathy for his old friend, laid me under some restraint; but if I am to judge of the effect produced by the letter by the filthy matter it has brought, and is yet bringing forth, I should conceive it had operated as a very powerful emetic. It has brought forth bombast and blackguardism enough to make a smart little volume. Mr. Hoff has written what he called a reply in a letter of

ten pages, but never a word of reply is found. His whole ten paged letter is taken up in describing the dyspepsy and prescribing a cure. What are the effects of his dyspepsy religiously? Why it deranges the stomach, so that the patient cannot feed on missionary preaching—it makes a man an antinomian—he cannot endure the doctrine of means—it injures the eye-sight, so that the patient cannot see the texts of Scripture which prove or support missionary, tract, &c. societies. Pernicious disease! What remedy does Doctor Hoff prescribe? Not a particle of Divine Grace nor of the Spirit of God, nor of eye-salve, nor of Divine Revelation. No, indeed, these medicines are as poison to his system as is calomel to that of steam doctors. But “reflection,” “meditation,” “pity for the poor heathens.”—These, these are the medicines that will effect a radical cure, and enable the patient to feast sumptuously on all the dainties of the New School, and enable him to see clearly that the 9th verse of the 16th chapter of Luke, proves every thing that is necessary in support of the benevolent institutions of the day; for so says Doctor Hoff. And then to show the full and unshaken confidence, he has in himself as a physician; he closes his letter ‘in the following emphatical style: “Should there be any others in Illinois having the same kind of dyspepsy as yourself, tell them I am Cornelius Hoff, who administers powerful medicines.” A Mr. Tisdale has also sent on two lengthy and closely written letters on the same subject, and they are about ditto to Hoff’s, and besides I know not how many others are devoted to it in part or altogether. Brother Murphey has just cause to complain in having to pay postage for their double thrible and quadruple bombast and nonsense. I am willing for those gentlemen now to know that I am the real author of that letter which has caused them so much labor and vomiting, if they have any thing in the shape of arguments to advance, I am willing to see it and to answer if necessary, but of their declamation I have seen, *quantum sufficit*. Brother Beebe I remain yours in the best of bonds,

RICHARD M. NEWPORT.

:o:~:o:

For the Signs of the Times.

Lawrenceburg, Jan. 17th, 1837,

DEAR BROTHER BEEBE—The grace of God applied with divine power to the soul of the rebellious in nature, we are warranted by the declaration of Heaven to believe makes the sinner honest in the sight of God; because it forms the sinner’s heart after the image of Him that creates, and we know that in him (that is Christ) dwelleth all fulness. Why then should christians attempt to deny the doctrines of sovereign grace as revealed of God? Do they think that God would reveal for their good, any thing not consistent with his Heavenly and Divine character, that a God of truth would speak and declare any thing but truth. Shall christians murmur against that truth; and will they join the enemy of God against the truth? And why? Simply, because they do not understand the truth; but is that a sufficient reason for the children of God, by faith in Christ Jesus, to reject the will of God their Heavenly Father—is it right for them as obedient children, to say, that my

Heavenly Father has loved me with an everlasting love, and has elected his children in Christ Jesus, before the world began, and has redeemed them with an eternal redemption; and by his blood of the everlasting covenant hath sent them forth from the pit, and predestinated them to an inheritance incorruptible and undefiled, and which fadeth not away; and then say all this is unprofitable, and although the truth, it better not be told. May Israel’s God sustain you and his truth, is the prayer of your brother, in gospel bonds.

JORDAN H. WALKER.

SIGNS OF THE TIMES.

Alexandria, February 10, 1837.

“IT IS FINISHED.”

When the beloved Son of God hung on the accursed tree—when his soul was poured out unto death—when frightened rocks were burst asunder, the heavens in sackcloth veiled—when the rugged bars of death were loosed, and tombs of marble resigned their sleeping tenants—when by the rending of the veil of the temple the ark, and cherubims, and mercy seat were all disclosed—while nerved with malice, Jews and Romans mocked—while racking pains and most tormenting smarts were inflicted on that blessed Lamb who bore our sins—when Justice drew its flaming sword, and vengeance struck the dreadful blow—when hell exulting in her hour of darkness, amidst the awful grandeur of that dreadful scene, the voice of triumph, from the expiring Saviour’s lips shook the creation to its very centre—Stern Death, in dreadful terror clad, affrighted, paused to own the thunder of that voice which in all the power and majesty of the eternal God-head shouted, IT IS FINISHED.

With due humility and that reverence which becomes the ransomed of the Lord, let us enquire, what was finished? From the sacred record of eternal truth we learn that all was finished, that the glorious Mediator had begun, love was not finished, for the love of God had no beginning. Election and predestination, with all the perfections of Jehovah which shine forth in the economy of salvation were not then finished, for these were without beginning and can never, never end. But something was certainly finished by the Saviour when he in triumph gave the victorious shout; nor has our Lord left this important subject in the dark. “He who runs may read,” “He finished transgression, made an end of sin, &c. He himself has declared that he has finished the work that his Father gave him to do. We eagerly enquire, what then was the work that his Father gave him to do? The Son of God responds, I come to do thy will, O God. I am come to do the will of my Father who sent me, and to finish the work. And this is the will of him that sent me, that of all that he has given me I should lose nothing, but should raise them up at the last day. And the Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him. A shining messenger from the world of glory came down from heaven to earth, to announce the work that Jesus was to perform, viz. “His name shall be called Jesus, for he shall save his people from their sins.” He finished the redemption of his people agreeably to the prediction of the Psalmist, “The redemption of the soul is precious, and it ceaseth forever.

First. He has finished the redemption of his people, and it ceaseth forever.

Second. He has finished, or made an end of sin as far as it relates to those he represented.

Third. He finished the law as far as it regards its demands in reference to the election of grace, and the fulfilment of its divine requisitions, “Think not that I

am come to destroy the law or the prophets, I am not come to destroy but to fulfil, Heaven and earth shall pass away, but one jot or tittle of the law shall not pass until all is fulfilled. He is the end of the law for righteousness unto every one that believes.

Fourth. He has finished transgressions, For his blood cleanseth from all sin, He has given himself for his church, that he might redeem it from all iniquity, and purify unto himself a peculiar people zealous of good works.

Fifth. He has finished the curse, having borne our sins in his own body on the tree; and being made a curse for us as it is written, cursed is every one that hangeth on a tree.

Sixth. He has finished the covenant of works—having blotted out the hand writing of ordinances, which were against us, nailing them to the cross.

Seventh. He has finished the work of making sacrifices for sin, “There remaineth no more sacrifice for sin.”

Eighth. He has given a finishing stroke to the perfection of his people—for by one offering he has perfected forever, all them that are sanctified.

Ninth. He has finished death—having destroyed death and him that hath the power of death, which is the devil.

Tenth. He finished the work of his sufferings. Being now baptized with that baptism for which he was straightened until it was accomplished. When deep called unto deep, and all the billows of divine wrath went over him. Deep waters came into his soul.

Eleventh. He finished the complete pattern which he set for his children to walk in. Let no presumptuous wretch dare attempt to change the pattern of the things in Heaven.

Finally. He has completely finished all that was written of him in the law, in the prophets, and in the psalms; and all that was necessary to secure the eternal salvation and justification of his people, and left them to challenge wicked men and devils, to declare “Who shall lay any thing to the charge of God’s elect; it is God that justifieth; it is Christ that died. He was wounded for their transgression; He was bruised for their iniquities, and the chastisement of their peace was upon him; and by his stripes they are healed. He sees of the travel of his soul, and is satisfied.

Reflection. Is it finished? Or, is something remaining to be done by the redeemed, in order to secure the blessed objects of the death of Christ? If something remains to be done, whether it be using means, or giving our hearts to God, or our money to modern institutions, or sitting on anxious benches, or any thing else; much or little, then is the work not finished, and the words of the expiring Lamb of God are contradicted. But be assured dying reader, whatever relative duties are enjoined on the disciples of Christ, there is among them nothing to be added to the finished work of the Redeemer—nothing to render his redemption efficient, or effectual, or to extend its benefits to any for whom God did not eternally intend it; so far indeed from it, all the good works of the people of God are the immediate result of the Blood and righteousness of our Lord Jesus Christ. Nothing can be added to or taken from the work which Christ finished when he yielded up the ghost and bowed his head unto death. “It ceaseth for ever.”

Here then the Old School Baptists find a sure foundation to build upon, and hence We preach Christ Crucified—and proclaim a finished salvation in his worthy name. A salvation completely suited to the case of the poor, the needy, the halt, the lame and the blind. A Salvation suited to the condition of every hungry starving soul, who by grace is made to feel his wretchedness,

and mourn his sins; but by no means suited to the case of the whole who need no physician. The pharisees of Eighteen hundred years ago, rejected this finished work, and from that day to the present it stands rejected, despised, opposed and slandered by all the workmongers who have flourished in our sinful world. But tell us reader, how do you view the perfect work, and finished salvation of our Lord Jesus Christ, for be assured if you despise this doctrine you are yet in your sins, but if you love the doctrine, and can feed on it, you are not far from the Kingdom.

—:0:0:—
Elder JOHN BRYCE:—We were highly delighted with a visit from brother Bryce on Friday evening, the 27th, ult. and on the following Sunday, his coming to us was like the coming of Titus, for he brought to us the words of truth in soberness: he was once the pastor of the church in this city, where now the editor of this paper officiates in that office. We were delighted to find him unmoved by the new inventions of modern times, from the old foundation of gospel truth. He preached among us no yea and nay gospel; but in his preaching he presented the promises of God in Christ, "Yea and in him Amen, to the glory of God." May the same kind providence that directed his visit among us, in due time conduct him to his family and to the people where he usually labors, in Indiana.

—:0:0:—
POSTAGE.—Several of our correspondents have enquired of us concerning the postage of their communications, remittances, &c. For the information of subscribers, correspondents and agents, therefore we will make the following statement, viz:

1st. That at our lowest terms, \$1 per volume in advance, or six copies at \$5, we cannot afford to pay any extra expence for postage, as we have already reduced our terms as low as they can be and meet the expence of publication. We therefore, expect that money sent on in advance, will come to us free of expence, in order to enable us to furnish the paper at the lowest rate possible.

2d. We receive on an average probably from 30 to 40 letters every week, and by far a greater portion of them are from a distance of more than 400 miles, and subject to 25 cents postage, and in all cases when remittances are enclosed, for every note an additional postage is exacted by the Post Master in this city, so that one letter, say from Ohio, enclosing one dollar would be charged fifty cents postage, and then the discount on the one dollar would be perhaps 12½ cents more, leaving us for one year's subscription about 37½ cents, which would go but little way in paying for the bare paper!

We last week received from a brother in Michigan, a letter enclosing \$1, it came to us by way of New Vernon, N. Y. for which we paid 62 1-2 cents postage, and the Michigan \$1 note is not worth more here than the remaining 37 1-2 cents. Hence it will be readily perceived that at that rate, our race would be but very short.

3d. We are aware that our agents cannot well afford to serve us gratuitously, and at the same time be at the expense of postage; this we cannot ask, but we can, and do ask of our subscribers, when they make payments through our agents, to pay into their hands their proportion of the expense of transmitting to us the money.

4th. Where there is no agent, in most cases persons who wish to send on for the paper, can do so through the post masters, who have a right to frank their own letters, can also send us the remittances without cost. As the Signs of the Times now pays to the Post Office Department, exclusive of letter postage, about \$75 per

month, the agents of the department will at once see the justice of obliging subscribers in that way.

But to conclude, it will be understood, that our published terms for the paper are as low as we can afford them, and we must have the money forwarded to us free of postage, or otherwise we shall be under the necessity of receiving for only the amount remaining in our hands after deducting the postage.

Those who wish to discontinue their subscriptions, can do so, by writing their name and post office on the margin, and returning one copy to us by mail, seeing at the same time, that their accounts are duly balanced at the time of discontinuing their subscriptions, as no paper is to be discontinued until all arrearages are paid, unless at the discretion of the Editor.

—:0:0:—
THE PRIMITIVE BAPTIST.—We have received the 2d number of the 2d volume of this periodical; and we are pleased more and more with the spirit and matter with which its columns are stored: experiment has demonstrated thus far, that our Old School Baptists, although few and feeble, are both able and willing to sustain two papers of the same caste; we hope most sincerely, that the Primitive Baptist may long co-operate with the Signs of the Times in the work, (not of converting souls, or evangelizing the world, but) in presenting Christ and him crucified, and in exposing Anti-Christ in all her deformity to the full view of the people of the Living God.

Circular Letter.

Of the Sugar Creek Association of Regular Baptists: held with Paint Creek Church, Carroll Co., Indiana, on the 20th, 21st, and 22nd days of August, 1836, to the Churches composing the Sugar Creek Association of Regular Baptists: Grace and peace be multiplied:

DEAR BRETHREN:—It being our practice to address you through the medium of a Circular Letter, we will at present invite your attention to a few remarks on the most prominent features of that holy religion which we profess. Conscious that this is a copious subject, we shall be as concise as possible. The numerous systems of religion propagated now in our land, surely cannot all be right. We will make an effort to distinguish, in some degree, the precious from the vile. The religion of our Lord Jesus Christ, as taught in the Scriptures of the old and new testament, which we hold as the only infallible rule of faith and practice, consists not in Antinomian sloth or Arminian conditions, but in a principle of vital holiness, and genuine evangelic faith, wrought in the heart by the spirit of the living God.

Faith is hence styled precious, it works by love, it is the "substance of things hoped for," &c. It credits and implicitly receives with joy and gladness, all the sacred truths contained in the testimony of God, such as the proper divinity of the Father, Son, and Holy Spirit, and that these three are one; and that man is by nature a fallen, depraved, and lost sinner, wholly so and that to enjoy heaven ultimately he must be regenerated by the Holy Spirit, and reconciled to God by the death of his Son, and be found in him (Christ) not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteous which is of God by faith. In a word, the Christian, that is the soul born of God, rejoices in his whole method of salvation, conscious that it is altogether unmerited by the creature, he regards it as the result, from first to last, of sovereign love on the part of God in Christ Jesus. The message of this love is made known ordinarily by the preaching of the Gospel, styled in the Scriptures, the Gospel of the Kingdom and the power of God unto salvation to them that believe. The Lord's method of publishing these glad tidings, is by calling and qualifying men by his holy spirit and his word, as the man of their counsel, who under the sanction of the Church, go forth proclaiming the unsearchable riches of Christ, to a lost world, not as hirelings but as servants. Such can truly say, "we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." The religion of which we

have been speaking, leads to activity in the service of God, and a ready discharge of all the duties enjoined on us, both to God and man. The Christian should give himself to the diligent discharge of all the commands of God—he should be kind and tender hearted, supplying the wants of the poor and needy, given to hospitality, and as much as in him lies, live peaceably with all men. Dear brethren, professors of religion should walk circumspectly both at home and abroad. In their families they should set an example of piety, by a proper devotion to God. They should keep up prayer in their families, remembering the examples of Daniel, David, Cornelius and others. God approves such conduct on the part of his children. Finally, brethren; let us strive to add to our faith, virtue; to virtue, knowledge, and to knowledge, temperance, and patience, and godliness, and brotherly kindness, and charity. And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

—:0:0:—
"FIVE THOUSAND SABBATH BREAKERS.—On Sabbath, the 22d of October, nine steam boats left Buffalo for the west, carrying about four thousand passengers. The owners of the boats, the hands that navigate them, and the various attendants at the different ports, will equal another thousand at least, making a total of 5000 Sabbath Breakers."—*Christian Index.*

REMARKS.—We presume those passengers did not break any civil statute, else the secular arm would probably have taken hold of them. Whether their departure happened on a stated period for the boats to leave; or whether they left by necessity, ordinary, or extraordinary, we cannot tell. Nor can we decide whether the passengers would all have been able to accomplish every itinerant movement in a week, exclusive of Sabbath; but we conjecture not. If this be correct, then they must necessarily have travelled on the Sabbath, or else have lain by, and probably compelled their host either to break the Sabbath, by charging them for board; or the divine command, by giving grudgingly. If all steam boat movements, with all embarkings and debarkings of passengers on the Sabbath, be violations of that day, then must all chargings for expenses be equally profanations of the Sabbath. Which is most wicked; traveling on the Sabbath, receiving pay on that day for entertainment after one's daily avocation, or receiving pay for preaching on that day? If a person, in order to keep the Sabbath holy, must pay tavern expenses from Saturday evening to Monday morning, ought not a man be willing to preach on Sabbath, and so keep it holy for nothing? If the steam boats had carried the passengers to Sunday Schools, would these imputations of guilt have been heard? What must be said of vessels carrying missionaries half the Sabbaths in a year? The Index will please to solve these questions for the Spectator.—*Prim. Baptist.*

NEW AGENT.—Dea. P. N. Rhodes, Albion, Orleans Co. N. Y.

RECEIPTS.

Cyrus Goode,	Va.	\$15 00
James Williams,	do	5 00
John Jones,	do	5 00
Charles Woodward,	N. Y.	5 00
Amos Hart,	do	5 00
Deacon William Murray,	do	10 00
J. Bloomingdale,	do	5 00
Jonas Hulse,	do	1 00
Elder J. H. Fint,	O.	3 00
George Ambrose, Esq.	do	5 00
Jordan H. Walker,	Ky.	5 00
J. Gonterman,	do	5 00
J. M. Clarkson,	do	5 00
John Larew,	do	5 00
Elder Thos. P. Dudley,	do	30 00
Elder P. Hartwell,	Me.	5 00
M. W. Darnell,	W. T.	37
Dennis Johnson,	D. C.	1 00
Ann Bunthon,	do	1 00
M. Bannard,	do	1 00
Joseph Toles,	do	1 00
A. Kinsley,	do	1 00
J. H. Broders,	do	1 00
J. Lassetter,	Ga.	5 00
Total,		\$125 37

"THE KINGDOM OF HEAVEN."

Under the above head, the Biblical Recorder has published a series of articles, designed to vindicate and promote the cause of missions. In the last of these, it is again tacitly acknowledged that the "benevolent institutions" are not supported by the scriptures; and that they are not even the offspring of the churches. It is there said; "the answer to the question, 'How does it happen there were no missionary societies in the apostles' day'—is plain and short. It is this: there was then no need of such societies." Yet in the next breath the editor says: "Every christian church was then, *de facto* a missionary church." If there was then no need of such societies (and Mr Meredith says there was no need,) then it is clear, by his own concession, that they were got up since the Apostles' day." And that they were not originated by the churches of God, he admits by the following words "the benevolent societies of the present age, are to be mainly ascribed to the coldness, the deadness, the opposition that infest our churches &c." He further says: these institutions—have grown out of the exigencies of the times." He says: "they are *indispensable* in order to draw out the whole force of the christian church—to concentrate individual action—and that they constitute the only conceivable means by which the world can ever be subdued to the dominion of Christ." Again: "so long as the spread of the gospel had to depend chiefly on individual effort but little effort was made. Here and there was a person who for Zion's sake would not hold his peace; but the great body of the church was asleep. He says further: "This consideration has shown active, zealous Christians, that if they do any thing for missions, it must be done out of connection with their church relations; and that if they act in concert with others, it must be done thro' the agency of separate institutions formed for the purpose," there are now many nominal christians, who are willing to contribute to the spread of the gospel, who are not connected with the church and whose co-operation, if secured at all, must be secured in some other way; that is, in connection with some other institution."

This is openly maintaining that the church is bound to act out of its church relations in order to spread the gospel: for he asserts in another place, that these societies are means "which they are bound to employ."

From his own arguments and concessions is unavoidably drawn the following conclusion: that there were no missionary societies in the apostles' day but that they *must now* exist to bring the world under Christ: that scripture authority is wanting, and the churches were too lukewarm to act; but that the defect has been amply supplied, by the exigencies of the times, nominal christians, coldness, deadness, opposition, sleep; that a zeal has sprung up from some quarter which has found means to slip the bar of the New Testament limitation, and—while it would not do for the world to join the church, the church dexterously joins the world,—to form anomalous voluntary combinations; by this expedient, to secure the co-operation of christian-sinners to convert heathen sinners; and finally, to subdue, by these societies the world to the dominion of Christ. He closes with the following words, apparently designed for the benefit of anti-missionists: "Ye blind guides, who strain at a gnat and swallow a camel—Ye shut the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."—By these words so directed, he seems to claim for himself and his brethren, the following plaudit: "Ye discerning guides, who are equally guarded against small and great faults—Ye open the kingdom of heaven to men: ye go in yourselves, and them that are not entering in, ye help to go in." For, according to Mr. M's. own granting, while it would not answer to receive unregenerate men into the church, they have expediently contrived to form religious combinations without the church, in which all could unite. And in their stretch of benevolence, they have helped themselves out of the track, to help others in.

If, with no better plea for modern missions than the above, the Editor of the Recorder denounces anti-missionists as capable of sentencing those of different sentiments to confiscation, tortures and gibbets—to "dungeons of the inquisition and flames of the *Auto da fe*," the following reflections naturally arise: how wild is the imagination, when unassisted by truth! how frail, how fallen, how deeply depraved is human nature, which exhibits itself thus rash, even under the comely mantle of the christian religion! How painful to the friends of truth, when impressions like these are sought to be made by one engaged to love and defend the cause of truth and of God?—*Prim. Baptist.*

Poetry.

DISTRESS FOR WANT OF THE GOSPEL.

When first mine eyes began to see,
I cried and struggled to get free,
From that enormous load of guilt,
Which on my conscience then I felt.

I flew to Moses' fiery law,
But no relief from thence could draw;
It only after me did cry,
The soul that sins shall surely die.

I then was taught to use my skill,
And ev'ry gospel term fulfil;
Repent, believe, and do my best,
And trust to Christ for all the rest.

These gospel terms quite laid me fast,
And all my hopes of peace did blast,
My soul was bound with unbelief,
And overwhelm'd with pain and grief.

O! Messenger of gospel grace,
There's nothing can supply thy place;
I wanted then to hear thy voice,
To bid me in the Lamb rejoice.

To set before my weeping eyes
Jesus the bleeding sacrifice;
And Show his spotless righteousness
To cover all my wretchedness.

To show he undertook my cause,
And had fulfil'd his Father's laws;
And bled and died upon the tree,
This is the news which set me free.

LANE'S COLLECTION.

DIED,

In Goshen, Orange Co, N. Y. Nov. 10th, HANNAH,
daughter of L. L. Vail, Esq., aged 9 years and 10
months. She was uncommonly amiable and intelligent.

The sweetest blossoms perish in the spring,
Whilst ruder ones survive the wintry blast;
Our dearest hopes expire when on the wing,
And bleeding memory broods upon the past.

But, there is hope, in prayer, for those we love.
To them who walk by FAITH, and not by sight—
That Jesus will receive in realms above,
The children of his blessing and delight.

She belonged to the choir of singers in that place.—
The following lines were written on the occasion, by
one of the choir.

THE BEREFT CHOIR.

In silence round the concert hall,
Sat the desponding choir;
Each look was sad, each heart was full,
A member was not there.

In vain did each one try to check
The sympathetic tear:
It fresh would from its fountain break—
The spoiler had been there.

Death had despoiled the fairest germ,
The earliest, sweetest flower,—
The dulcet voice, the lovely form,
Were victims to his power.

Their harps upon the willows hung.
Their cup with grief ran o'er,
Whilst faltering tones a requiem sung,
For her who was no more.

Each voice invoked with solemn air
The cold but faithful tomb
To take the treasure to its care.
'Till God should call it home.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel. Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly.

NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson,

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery.

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.

TEN.—Josiah Fort.

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel James, J. M. Clarkson, R. W. Ricketts, J. West, John Larew.

Maine.—P. Hartwell, P. C. Mason, Paris.

S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, Allan Cleveland.

MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thatcher.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Fernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wren. Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soloman, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries.

INDIANA.

J. Mason, E. Halcumb, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce.

Mo.—J. Mills, J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens.

MI.—J. Barret.

N. H.—J. Fernal.

☞ 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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, FEBRUARY 24, 1837.

NO. 5.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

Strikersville, Pa. January 20th, 1837.

DEAR BROTHER: I find in the 1st No. of Vol. V. of the Signs, a communication from our aged and justly esteemed brother, John Leland. I have ever taken a peculiar pleasure in reading his writings; there is in general, a clearness of conception and perspicuity of language that cannot fail to give an interest to all his productions.

But I find in the present, as well as in a former communication, he seems to take exception to the terms *Sovereign* and *Total*. These terms are used as explicatives to explain our views of certain doctrines. If there existed a perfect union of views among professors of religion in relation to the doctrines of the Bible; these qualifications would be useless in such an event, when the terms *Grace* and *Depravity* were used, there would be a perfect understanding among us as to the meaning of the preacher; but this is not the fact, and it is evident that the terms *Grace* and *Depravity* are used by different persons in a very different sense: for instance, the Arminian will admit (at least in word) that salvation is of Grace, but when he comes to define his view of Grace, it amounts to a conditional Grace, (if we can admit of such an idea;) he will admit that there is Grace involved in the plan of redemption; yet the benefits of this Grace are to be enjoyed upon certain conditions performed on our part, and that all men have an equal opportunity of deriving the benefits of his sort of Grace, by performing the same conditions; and he argues that God would be unjust in condemning any of the human family, had he not made equal provision for all, and given to all, an equal opportunity of realizing these provisions. Now in opposition to this, we use the term *Sovereign*, by which we design to convey the idea, (at least this is the main sense in which I have used the term,) that God was under no obligation to confer the Grace of Salvation upon any one of the human family, that therefore, the blessing of salvation is an act of sovereign favor on the part of God, conferred without reference to any condition performed on the part of the recipient thereof, or without any accountability to those on whom that favor is not bestowed. There is another sense in which the term *Sovereign* is frequently used, i. e. to express the efficacy of a remedy;

and in this sense the Grace of God is Sovereign in as much as it has always proved efficacious, whenever and wherever applied. The Arminian also admits of human depravity, and indeed, we can hardly suppose that any one of common sense would deny it; but in defining his notion of it he makes it but a partial depravity. While he admits the degeneracy of man from his primeval rectitude, yet he contends that there remain some vestiges of his former purity, sufficient if properly cultivated to raise him above the ruins of the fall, and reinstate him in the Divine favor; and according to this hypothesis, secure his salvation from all the consequences of sin without the mediation of Christ. I do not wish to be understood as saying that Arminians are in the habit of so expressing themselves, but I do mean to say that their hypothesis on depravity leads to such a conclusion. Now in opposition to this view of depravity, we have been in the habit of using the qualification *Total*, when treating on the subject by which we wish to convey our idea of the condition of men, while in unregeneracy, in as short a way as possible. I think, if not greatly deceived, I am as ready as any other to receive the scripture as a sufficient and infallible rule of gospel, faith, and order, and that on all occasions when treating of scripture subjects, the nearer we can confine to scripture phraseology, the better; but I can see no impropriety in using explicatives merely to explain the sense in which we view certain disputed doctrines, particularly when such explicatives convey ideas fully sustained by the tenor of scripture, which is manifestly the case in *Sovereign*, in reference to Grace, and *Total* in reference to Depravity.

I am at a loss to understand his design in another part of his letter, where he asks whether a new translation would decide the question of particular redemption, and suggests a query, Whether or not, this is a mystery locked up in the mind of God, not to be read till we enter another state of existence?

I do not know that I fully understand him here, but to me it seems rather his opinion, that it is not decided in the scripture, and that it is one on which we can form no definite idea, till we enter a future state of existence. That there have been subjects lugged into the controversies among christians, that cannot have any thing like a fair solution, this side of eternity is unquestionable; but I for one, cannot rank *particular redemption* among them.

I do not present these remarks to elicit a controversy with that war-worn soldier of the cross; no, I feel too sensible of the vanity of such an idea on my part; nor do I feel myself influenced

by a vain curiosity, but as your paper is very much identified with the Old School Baptists of this country, I feel it a privilege (as one of its readers and admirers,) to ask an explanation of any thing in it touching doctrinal matter that to me appears of doubtful meaning. There is no paper in the United States that is subject to a more critical examination than yours, and nothing that is subject to an unfavorable criticism will pass unnoticed. With an earnest desire that your new location may prove a blessing to yourself, the churches you are called to serve, and to the cause of Christ in general. I subscribe myself yours, as ever, in the bonds of love.

THOMAS BARTON.

For the Signs of the Times.

Mount Pleasant, Balt. Co. Md. Feb. 11, 1837.

BROTHER BEEBE: You have probably heard that the New School party, which withdrew from the Baltimore Association in May last, held a meeting in Washington City on the 1st and 2d days of September, which meeting they have very incorrectly called the *Baltimore Association*, and in their minutes they represent the Gunpowder and Taneytown Churches, with Elder Leaman their Pastor, as belonging to their body; but these have since united in a newly formed association, calling themselves the Maryland Union Association, and go fully into all the modern, human religious inventions.

With their minutes, the agents of the meeting at Washington, have also published what they call an *expose*, in which they have made some very incorrect statements and misrepresentations, and have given false colorings in different ways, which I will not at this time, as I expect some of my brethren more immediately concerned, has or will notice; I will only notice some false statements in reference to myself as an individual.

In their expose they say that *I wrote the Church Letter of Sater's Church to our last association, and that I misrepresented that little body*. Now that assertion is absolutely false, as I neither wrote nor indited a single sentence of that letter. Brother E. Grice, the Church Clerk, who was appointed for that purpose, wrote the letter. They also say that we had no Church Meeting preparatory to the association; this assertion is also untrue. At a Church meeting previous to the association, it was proposed by one of our members, that we should then proceed to appoint Messengers, but another member observed that we should have another meeting before the association would meet, and that at that meeting we could appoint our Messengers, which was done accordingly.

They further state, that there are in the Saters'

Church two to one, in favor of the New School, or words to that effect. This is notoriously incorrect; I know of but three or four in the church who are of that character, and the two on whose authority they profess to have made these statements, are of that number, and although they are of the class of professors who lay great stress on WORKS, they are not at our meetings one time in half a dozen. How then should they know what was done at our Church Meetings, as neither of them were present at the time? I have not had an interview with them since the *expose*, so called, appeared; but I am credibly informed that both R. Pearce and E. Rider deny having made any such statement as Elders Healy and Jones have asserted in their minutes; on whom the guilt of the falsehood rests I am not prepared to say, but this I know, it has originated among those of the same stamp.

Now, Brother Beebe, I wish you to publish this simple statement of facts, lest the slander should be believed where I am not known, and the cause of Christ in which I profess to be engaged should thereby be made to suffer. You know my brother that it is the object of the New Society Advocates of our day, to destroy, if possible, the good name and character of all who faithfully oppose them in their money making schemes of self aggrandizement, but we have no cause to be discouraged on that ground, as our blessed Master has said "Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my name-sake. Rejoice and be exceeding glad, for great shall be your reward in heaven." The nearer we come to the rule laid down in the word of God for our faith and practice, the more persecution we may expect. "If any man will live godly in Christ Jesus he shall suffer persecution." Trying times are coming. It is nothing now, as I apprehend, to what we will witness, if we live to see the Second Beast exercise all the power of the First Beast—we then perhaps may be called to resist unto blood; but I hope through Christ strengthening us, we shall be faithful until death, and he has promised to give us a crown of life, and to keep us in the hour of temptation that shall come upon the world to try them that dwell upon the earth. There are comparatively but few who appear to have a knowledge of these trying times which are coming, and that part of prophecy which is now fulfilling—Daniel says, that *none of the wicked shall understand*, and who is more wicked than Anti-Christ? Emphatically called *The Man of Sin*. None of the members of Anti-Christ shall understand the *Signs of the Times*; but the wise shall understand, such as are made wise unto salvation by the teaching of the Holy Spirit, *Many shall be purified and made white and tried; but the wicked shall do wickedly*. The more we are tried, my brother, by persecutions, afflictions, and temptations, if we are the children of God, by adopting and regenerating grace, the more godly we shall become; for these trials have a tendency to make us more humble, and to bring

us oftener to the throne of grace, that we may obtain mercy and find grace to help us in the time of need. I have spun out this letter beyond what I intended, I will drop the subject, and you will permit a sinful worm of the dust to subscribe himself yours, in the best of bonds,

THOMAS POTEET.

For the Signs of the Times.

North Berwick, Me. Jan. 23d, 1837.

DEAR BROTHER BEEBE; I herewith send you \$5 for the Vth. Volume of the Signs of the Times. I should have written before had I not been prevented by sickness; I have been sick nigh unto death, insomuch that my life was despaired of by my friends and brethren, and truly, according to all human appearances, there was but a step between me and the grave. But it appeared to me that my time was not yet come; I felt as though I had more work to do in the vineyard of the Lord; never did the cause of Christ lay nearer my heart than while I was sick; never did the doctrine of Christ look more precious, and never did I feel more the importance of contending earnestly for the faith once delivered to the saints; of preaching the truth in its purity; of preaching the truth, the whole truth, and nothing but the truth. Truth, my brother, is precious in all its branches, and if I am not deceived of late, I have been made to rejoice that the Lord has not left himself without a witness, even in this dark day—this day of rebuke and blasphemy; it is a time when the love of many waxes cold, and the way of truth is evil spoken of; yet there are some left to stand up in defence of truth. Oh, may the Lord make them faithful in his cause. But alas! I have to confess that I am unfaithful; in many things I offend; but in all, come short: but I have to say as said St. Paul, (who evidently was of the Old School,) *For the good I would I do not, but the evil which I would not that I do*. And again, when I see all the imperfections of my heart and my depravity, I am constrained to say, *O wretched man that I am, who shall deliver me from the body of this death*. But there are times, (when by faith I have a discovery of what Christ is made unto me and to my brethren,) when I can say, *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh, the law of sin*. The warfare will continue between the flesh and spirit, as long as we are in the body; the same is true of all the saints, yet they are just as secure in the hands of Christ as they will be when they get home. There is no more danger of their falling from grace while on earth, than there will be of their falling after they are received into Heaven. And no more danger of the weakest saints falling finally, than there is danger of Christ's falling, for Christ and his church are one and were in eternity; for Christ tells us in his prayer to his Father, that the Father has loved them, even as he has loved him; and surely he has loved the Son with an eternal love, and if so, he has loved them with an eternal love also,

And Christ has said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall they pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand." John x. 27—29. These, together with very many other passages has Christ left on record for the comfort of his children—not for a shelter for hypocrites or false professors, with which the churches are crowded at the present day; they have no part nor lot in these blessed declarations, consequently they ridicule this blessed doctrine of the final perseverance of every saint, and often express great fears in relation to it—fears that the dear children of God will take liberty to sin, seeing their salvation is secure, and that there is no possibility of their ever being cast off by the Good Shepherd. But poor things, they know nothing about the christian's feelings: the christian is drawn by love—they, (the hypocrites,) are drawn by fear; and nothing but fear has ever caused them to perform any external thing in relation to religion, and they perform even those as a task as something that is irksome; they walk through dry places, seeking rest and find none. That soul that can say in truth, that if he believed the doctrine of perseverance, he would go on in sin and take his fill; I say such a soul is as destitute of saving grace as the devil is, let his profession be ever so great. The christian from a pure principle of love desires to honor God, and he mourns that he is no more active in the service of God, and when he steps aside from the path of duty, his heart is filled with sorrow; the christian has Christ formed in him the hope of Glory, and it is Christ in him that labors, and he is of one mind and none can turn him.

The Lord has raised me to a comfortable state of health, and thanks to him for it. I desire to be remembered in your prayers.

Yours in hope of eternal life,

PHILANDER HARTWELL.

For the Signs of the Times.

Albion, Orleans Co. N. Y. Jan. 30th, 1837.

BROTHER BEEBE: I send inclosed five dollars for the Signs of the Times, for which you will send, &c.—

A few of us emigrated to this place from one of the eastern counties of this state, and not being aware that the church in this place was under the influence of the unclean spirit of the present age, but supposing it to stand in what we believe to be gospel faith and order, we were induced to hand in our letters and unite with them. We had not however remained long in their connection, before we found to our great mortification and sorrow, that we were tied to the wheels of the popular machine, and that our *new light* brethren esteemed us as a clog or dead weight to their engine. Frequent disputes arose between us and Elder Kimball, with whom the church sided. He said there were but few of our opinion: he believed there was an association some where

at the east who held with us, and a paper was also published, advocating our views, called the Signs of the Times. Upon receiving this information, Brother Bidwell became a subscriber to your paper, and introduced it into this vicinity. Upon this movement the *worthy* Elder's wrath was kindled, and he denounced the paper as being worse than infidel; and at a church meeting warned the church against reading it, as he considered the very face of it heresy. It was evident to every discerning eye, that Elder K. with a few leading members, were determined to destroy us; he treated our brother, Deacon Rhodes in a most abusive manner, publicly, while his accomplices stood at his elbows, to justify his conduct. He next attacked brother D. McCracken, and got up a list of seven or eight charges against him, none of which could be sustained as a just ground of grievance, yet, nevertheless, they excluded him, whereupon the rest of us withdrew ourselves from them, and have subsequently been reported by them as excluded also. We now desire to be organized into a church, and to receive the aid of our ministering brethren; and I would recommend you to appoint Brother Rhodes, as agent for the Signs of the Times, in this place.

I shall now give my reasons for not countenancing, but opposing the introduction of the benevolent institutions (so called) into our churches.

There are three states of the church described in the prophecy of the Revelation:

The first is shown by the opening of the seven seals, which commenced about, or shortly after, John received the Revelation, and ended about the time of Constantine the Great.

The second state is exhibited by the first six trumpets, and ends with the blast of the seventh, comprising the great period of 1260 years, which commenced about the latter part of the 3d, and beginning of the 4th century, and ended in the 16th, which period is variously expressed, sometimes it is called 42 months, sometimes 1260 days, and sometimes a time, times, and half a time, &c.

The last three trumpets are three woes to the inhabitants of the earth; the first shows the Bishop of Rome by the emblem of a star to whom was given the key of the bottomless pit. The key denotes power, consequently, by this key is shown the grant of Phocas, making the Bishop of Rome universal Bishop. The second woe shows the extension of Mahometanism by the sword; not its origin, but its extension, for those four angels were already there.

The last woe shows the present state of the church, being an independent state, in which not only the church is delivered from the Roman yoke, but the kingdoms of this world, as appears by these words, The kingdoms of this world have become the kingdoms of our Lord and of his Christ. This passage is often applied to the millenium by many teachers; but let such remember that the seventh trumpet is the last woe.

The seven vials of God's wrath, the seven *last* plagues are a more particular explanation of the *last* woe. During the time that those vials are casting out on the earth, the temple is filled with smoke, from the glory of God, and from his power, see Rev. xv. 8. This shows the darkness, error and corruption, with which the church is to be bound for a thousand years.

This binding of satan is preceded by the destruction of the beast and the false prophets, see chap. xix. 20, And the beast was taken, and with him the false prophets, &c. The destruction of the beast and false prophet, is to be brought about by the missionary operations of three unclean spirits; see chap. xvi. 13, 14, compared with xix. 19. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, 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, which go forth unto the *kings of the earth and of the whole world*, to gather them to the battle of that great day of God Almighty.

These unclean spirits (that is, spirits greedy of filthy lucre) were to issue after the casting out of the first six vials of God's wrath. There is evidently a pause between the pouring out of the 6th and 7th vials, in which those spirits are to accomplish their missions. The six vials are already cast out. As it is necessary to demonstrate who the beast with the seven heads is, and as I have no room to devote in this, I must defer it for another communication, I will therefore, here assert, and hereafter prove, that this beast is the Roman *monarchy*, and that the fifth vial effected the Pope as a temporal prince. And the fifth angel cast out his vial, *epi ton thronon tou theriou*, upon the throne of the beast, and his kingdom was full of darkness. This, of course, shows the Pope a mere cypher in the political world. What confirms still more that this vial was cast out by Napoleon is this: the fourth, which just precedes the fifth, was cast out upon the sun, and power was given unto him to scorch men with fire. Our Lord defines *scorching of the sun*, to mean *persecution for the word's sake*; see the parable of the sower. This fourth vial therefore points out popular infidelity in France, which brought on the "reign of terror," in very deed, a vial of wrath.

The 6th vial was cast out on the great river Euphrates, and the waters were dried up. This shews the decline of Mahometanism in order to clear the way for missions to the kings of the east.

Thus you see that the millenium will not be introduced by "evangelizing the world," but by the means of the *unclean spirits*.

In my next I shall point out the beast by the number of his name, his seven heads, ten horns, the woman that sat on him, his partner the two horned beast, &c.

You are at liberty to dispose of this as you think best. If it appears, I shall continue the subject.

J. BLOOMINGDALE.

For the Signs of the Times.

Asylum. Bradford Co., Pa., Jan. 27, 1837.

BROTHER BEEBE:—I hope if the Lord will that we live, we shall meet next May in Philadelphia, then if we have opportunity we will look or talk over our accounts, I do not calculate on mailing you any money at present, I had rather fetch it in person, than pay the postage: If God in his providence should prevent my attending, (which I hope he will not if he suffer me to live,) I shall make arrangements for sending what will be your due, soon after the meeting in May.

I really hope that it may be for the declaritive glory of God, the good of Zion, your own comfort, the enlargement of your own soul and the increase of your usefulness that you have removed to Alexandria, though it may deprive me of some opportunities of meeting you, and communicating to you with my pen, I hope your paper may be filled with better productions than mine.

The divisions in the churches and the removal of some of the ministers to the westward, have greatly enlarged the sphere of my labors, and while some that are left in this region have so much other business on hand that they find but little time to preach except on Lord's days I am travelling and preaching in my blundering way almost the whole of my time. I get but little time to read and write, and though I get but a small income, the kind Lord supports me with the little that I do get besides the rent of my small place. I think sometimes that I wish to be wholly at his disposal, I know that I am so indeed, and so is every body, and every thing else; but to believe it, to love it, be willing to have it so, realize it, and rejoice that it is so, is the fruit of his spirit alone, it never was produced by any other cause and when the principles of the flesh get the upper hand, in exercise in me, I fret and teaze, and storm and quarrel, and murmur, and complain, and repine and find fault; sometimes with God, and sometimes with others, and sometimes with myself, and as I am often going astray, and wandering from the path of duty, doing the things I ought not, and leaving undone the things I ought to do, I find it hard getting along unless the good shepherd gathers me with his arm, and carries me in his bosom; which I have a little hope sometimes that he does.

May the Lord give you much grace to keep you humble at his feet, and make you a polished shaft, and hide you in his quiver.

Yours in the midst of a furnace,

Supported by Israel's God,

HEZEKIAH WEST.

—:o:—

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. I.

BROTHER BEEBE:—As I am at this time pretty much confined at home by indisposition, I will, in accordance with the request of our bro. J. D. Green, of Georgia, commence some remarks on the iv. chapter of Isaiah.

In being thus forward with my observations, I do not wish to forestall bro. Leland, should he be disposed to give his views on this portion of scrip-

ture. The fact is, that even if I should be so happy as to agree in views with him, there is no danger of my so exhausting the important subject before us, as not to leave abundant room for bro. Leland to bring forward something new. The probability is, that we may differ in our exposition of parts of the chapter, hence our different views may be presented for the consideration of our brethren.

The chapter commences with this well known passage, "And in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach."

The expression, *in that day*, will lead us to look to the preceding chapter for the time referred to; following the iii. chapter back to its beginning, we shall find that also directly connected in subject and in form of expression, with the ii. chapter thus shall we be led back to find the period of this prophecy designated in these words, i. 2. *And it shall come to pass that in the last days the mountain of the Lord's house shall be established in the top of the mountains, &c.* Thus we have the period of this prophecy fixed under the gospel dispensation; the expression *last days* being a Jewish phrase to denote the reign of the Messiah as being the grand concluding dispensation. Besides the events in this and the following verses, and those in verse 2, chap. iv. can only refer to this dispensation. But the enquiry arises, is the phrase, *the last days*, to be limited to the beginning of the gospel dispensation? Or does it embrace the dispensation at large; leaving the particular periods of this dispensation to be determined by the nature and order of events? The enquiries here suggested are important for the right understanding of the subject before us. For if the phrase used, fixes the period of the prophecy, to the commencement of the gospel dispensation, then the denunciations and the sins against which they are levelled, mentioned in these several chapters, must be referred to the Jews nationally. But if the period extends more generally through the gospel dispensation, then these predicted crimes and curses must be considered as belonging to the anti-christian interest, or perhaps, more particularly in some of the instances, to the corrupted gospel churches; that is, such as have fallen off from the simplicity of the gospel in which they once stood, and hence still called *daughters of Zion*. By reference to particular events of this prophecy, we shall be led unavoidably to the conclusion, that the *last days* here spoken of cannot be limited to the beginning of the gospel. The events, for instance, predicted in verse iv. chap. 2d, have not yet had their accomplishment, neither will they until after the destruction of the anti-christian powers. The prediction in verse 11—17, chap. ii. will only receive their general accomplishment when *there shall be one Lord, and his name one over the whole earth*. Again the prediction, verse 19, chap. ii, and that which is very similar in verse

21, is, by divine inspiration, applied both to the Jews and to others; verse 19 reads, "And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth." The Master foretelling to the women which followed him, the awful destruction coming upon the Jews, says, Luke xxiii. 30, *Then shall they begin to say to the mountains, Fall on us, and to the rocks, cover us*; intimating that the above quoted prophecy would then begin to receive its accomplishment in them. Again at the opening of the sixth seal, Rev. vi. 12—17, when heathen or imperial Rome fell with a great destruction, it is said, *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every freeman, hid themselves in the dens and rocks of the mountains, and said to the rocks and mountains, Fall on us, &c.*; thus showing that the above prophecy had an accomplishment when that powerful interest fell. If thus referred to both these interests, it can scarcely be doubted, that it will have an equally full accomplishment in the destruction of that interest, the Romish Anti-Christ or Beast, which is made up of parts borrowed from both the others; the ceremonies of the Church of Rome having been borrowed both from heathenism and Judaism. And in the destruction of this power the Lord will arise no less terribly to shake the earth than in the other cases.

Having thus clearly established the facts that the general prophecy connected with this 4th chap., has a reference, as well to the Romish as to the Jewish Anti-Christ; or perhaps more correctly, to Anti-Christ at large: I will briefly notice, as I pass, with a view to this general application to Anti-Christ, that a portion of the prophecy more immediately connected with this 1st verse, chap. iv. viz: that beginning with verse 16, chap. iii. *Moreover the Lord saith because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. As Jerusalem which is above, is the mother of us all*, those churches which were constituted in accordance with gospel principles, are fitly termed her daughters, or *the daughters of Zion*. What a full portrait picture is here given of many of the churches of this very day, which a few years ago, stood upon gospel principles! How manifestly drawn by him who, with certain eye, looks through all futurity, *declaring the end from the beginning!* For instance, is there not a great deal of pomposity displayed from their pulpits? and do they not frequently treat with much *haughtiness* those who will not submit to their *conversions* or to their *dictations*? Do they not with many *wanton* looks and actions court the embraces of the world? many of their plans and forms being avowedly adopted, for the purpose of attracting the attention of the learned and great, and of obtaining what they call respectable congregations. And do they not oc-

asionally cast forth laevicious looks toward *governmental patronage*? Again, do they not make a great *tinkling* with their feet? If they walk forth in the Mission, the Bible, the Sunday School, or even the Tract or Temperance cause, their silver *leg-bands* (ornaments, verse 20,) must tinkle. Not only must there be a *tinkling of money*, but also a noise made to attract the gaze of the multitude toward all their *benevolent* steps, with the same immodesty that would be manifested by a female should she deck her feet with tinkling ornaments to attract notice. Without stopping to give a particular illustration, I will just call the attention of my readers to the representation given in the following verses of this chapter, of the *precious jewels and ornaments* of human device, with which the churches of this day are decking themselves. More especially would I entreat them to mark well the denunciations of God upon all these ornaments, and upon those that wear them. And may these denunciations be a warning to the children of God to separate themselves from all such wanton churches and professors.

And in that day, at the period when it shall come, in which God shall thus visit these corrupted *daughters of Zion* for their abominations, they will have arrived at such a pitch of madness in their religious zeal, or to such a state of desperation, that *seven women will take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach*. The impression of many is, that this prophecy is fulfilled in the popular phrenzy of the day, of making profession of religion. By way of accommodation, this text certainly serves, aptly, to illustrate much that is passing, at this time, in religion.—It has become quite a reproach, to make no profession of religion, especially, not to join any of the popular societies. And the most that appears to be wanted, is to be called christians. They can mostly weave, what they think, a very good covering of righteousness; they want not the imputed righteousness of Christ for justification. And they can fatten or bloat upon their frames and feelings, and *benevolent* doings; they of course want no other bread. In fact it is to be seriously apprehended that two-thirds of those who join the Baptist Churches at this day, do it for the purpose of taking away their reproach. Their teachers and their consciences reproach them with being sinners, and with not having done what is necessary to *make their peace with God*. To remove this reproach, they engage in *making their peace*. What they have to do, according to the present standard, is to bring their minds to a willingness to be saved by Christ, submit to the ordinance, join a church, and adopt a certain prescribed religious form and zeal.—Having done this, they set down satisfied, without ever having been brought to such a sense of their wretched, starving state, as to know, that unless Christ gives them of his flesh for *bread*, they must forever perish; or of their loathsome-

ness and nakedness being such that unless washed in a Saviour's blood, and clothed in his pure righteousness, they must remain eternally condemned and banished from the presence of God. Whereas those who are truly taught of God, go to Christ, far more from a sense of the necessity of being fed with that bread which he alone giveth and of being covered over with his righteousness, than from any desire to be called by his name before men. The circumstance, that the affirmation is of women, might be considered to correspond with the fact of females being so much foremost in professions of religion.

But still if we consider this passage as having any reference beyond its literal accomplishment in the Jews, and the whole connexion of the prophecy, I think, obliges us thus to consider it, we must use the phrase *seven women* as having a definite spiritual meaning. And what other meaning are we authorised from Scriptural use to affix to the term *women* in a spiritual sense, than that of *denominations* or *sects* of religion, distinct from the true church or bride of Christ? For says Christ in the Songs, *My dove, my undefiled, is but one; she is the only one of her mother, &c.* It is true the church of Christ in reference to her being divided into distinct branches, is spoken of in the plural; but in this case, if I mistake not, the term uniformly used, is *daughters*, daughters of Zion, &c. The term *virgins*, as used in Psalms xlv. 14, and Rev. xiv. 4, I think used rather to express the distinguishing quality of Christ's sheep. And in the last quoted text, we have the term *women*, evidently used in the sense I have above given to it, as meaning false religions or false churches, and religious societies. The term *seven* being so frequently used in Scripture, to denote the *completeness* or *fulness* of what is represented by it, that I think the term *seven women* in this case can mean nothing other than the various denominations and societies that are distinct from the true church generally, or in the whole. But what *one man* will these denominations take hold of? I answer, the leader of some system, or perhaps nothing more is meant, than that they will agree on some connecting point or bond of union of human designation. Though, from the views I have entertained on the 20th chapter of Isa. in connection with this, I am inclined to believe that the Pope of Rome will be the man, and papacy, popery, &c. the name sought.

But brother Green will anxiously enquire, what is the reproach they will seek to escape by this art? Not only do the Catholics reproach the Protestants for being divided into so many sects and parties, but others point to it as a reproach upon their religion; and they reproach one another for adhering so closely to sectarian views. And the various denominations seem, at this day, to feel that it is a reproach to them, to keep up their sectarian barriers; hence the disposition manifested, to keep those barriers, or denominational peculiarities, as much as possible from public view. Hence also the boast of the

superiority of the great national societies, seeing that in them, all which they are pleased to term *evangelical* denominations, unite in one common cause.

What I therefore think, intended by this prophecy, is that the various denominations will unite in one general *name*, and under one general head, while each will retain its own peculiar views of religion or doctrine; *eat their own bread*, and retain its own particular forms; *wear their own apparel*. Something like this I think must be intended by this text. - And nothing less than this can be implied, as I presume will be admitted, in these texts: All that dwell upon the earth shall worship him, (the beast,) whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8; and this; And he caused all, both small and great, rich and poor, free and bond, to receive a mark, &c. Rev. xiii. 16. However improbable such an event may appear, certainly those texts imply submission to one general *head*. Besides the idea of a general union has been repeatedly mentioned, and even the boast has been made, that the different denominations are approximating toward such a union. I know not, however, that the plan of uniting under popery, or any one name, has as yet been proposed.

When in connection with these several prophecies, and the circumstances above mentioned, we take into consideration the phrenzied state of the religious and political world, and the evidence from past history, of how madly men will rush headlong to destruction, when given up of God to their own confusion, and to *believe a lie*, the improbability of this general union under one head, and even under popery, in name, will vanish. In this way the anti-christian party will prepare themselves for the destruction, which is to come upon all *whose names are not written in the book of life of the Lamb, &c.* compare Rev. xiii. 8, with Rev. xxiv. 9-11.

Under this view of the subject, how precious, and how applicable, how important to be attended to, is the heavenly proclamation, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4.

S. TROTT.

Fairfax C. H. Va Feb. 1st, 1837.

"THE DEBATE, on the subject of the correctness of the Roman Catholic Doctrine, between Mr. Alexander Campbell and Bishop Purcell, ends today. We understand that, thus far, it has created a vast deal of interest and that large audiences of both sexes have been daily in attendance. We regret very much that we have been prevented by indisposition from hearing any portion of it. We have however, heard many speak of it, (not one of whom have been Catholics) and the opinion seems to be universal that Mr. Campbell has been 'preity well used up'. And not only so, but so successful have been the Bishops efforts, that he has not only completely succeeded in wiping away the prejudices against Catholicism, but has well nigh converted to his faith a large portion of his protestant auditors. We have not heard a dissenting voice to the opinion that Mr. Campbell has utterly failed in establishing a single one of the original objections to the Catholic Doctrine which he set out to prove.

"As we have no tincture of Catholicism in our composition, the foregoing remarks cannot be supposed to

have emanated from any bias or partiality towards it. We speak the sentiments of others who have attended the debate, many of whom went there, in the first instance with violent prejudices against the Catholics and their doctrine."

BROTHER BEEBE: Since writing the above, the Richmond Whig of January 31st, 1837, fell into my hands, from which I cut the accompanying slip containing a paragraph taken from the Cincinnati Whig, which if you please, you may permit to accompany the above in the Signs. Not that it contains any thing which can, in itself, be edifying to the readers of the Signs; but on account of the striking evidence it affords of the astonishing leaning of the public mind, in this day of *great light* and *millennial dawn*, toward popery. This evidence is not found alone in the result of the debate as described by the editor of the Cincinnati Whig, and re-iterated in other papers, but also in the course pursued by the political editors generally, for two years past.— Witness the great pains of Col. Stone, of New-York, to hatch a refutation of Maria Monk; also the generally avowed disbelief by the editorial corps of her book, and yet, there is not a statement therein made, that is not corroborated by abundant testimony from past periods. Witness the exciting descriptions given, of what the papers term, the interesting and imposing ceremonies of taking the white and black veils. Whether foreign gold has any influence in producing this favorable inclination towards popery, or whether partizan editors impressed with a sense of the power of the catholic interest in this country, wish to attach its weighty influence to their respective parties, is not for me to say. It is enough for us to notice the movements of this influence, and to see it obliterating from the memories of our erudite citizens, the records of all history, of the developments which have been made for the last twelve hundred years, of the spirit and tendency of popery, written as they have been in letters of blood, and emblazoned with fire and faggot. One remark more; though I feel that I am engrossing entirely too large a portion of the Signs, and how to make amends I know not, only to stop, when my brethren can bear with me no longer. The remark I was about to make, is that it would seem, from the account contained in the accompanying extract, the result of the great exertions of the Sunday School and Home Mission Societies, to convert the Valley of the Mississippi, has been to prepare the minds of the people to be led by the sophistry of priests into popery; as the great new light stir prepared a people for the Shakers, and more recent gatherings made ready a people for Campbellism, and that again for Mormonism. But I will stop.

Farewell, S. TROTT.

Greenville, Ky. Jan. 16th, 1837.

BROTHER BEEBE: We have had a long struggle in our association; we have at length settled on the old regular baptist ground, and have withdrawn from two churches, and some parts of churches, and although we are so much despised by the Ishmaelites of Moab, and the Hagerenes who have consulted together and taken crafty counsel against the Lord's *hidden ones*; yet they are willing to divide the living child, and come to a half-way ground, and would not complain much of those hard sayings of God's eternal, electing love in Christ Jesus, if we would only let them help us to build, and

be brethren: but how can that man who loves God and his truth, and has the honor of his Master's cause at heart, give up a part of the truth, or withhold, to save feeling, and gain applause and money; when the Saviour said he came not to send peace but a sword; and if they hated him they would hate his followers also. The foxes have holes, and the fowls of the air have nests, but the Son of man had not where to lay his head. Dear brother, we have many hard trials in this part of the Lord's vineyard, but relying on the immutable promise of an immutable God, we are made sometimes to rejoice that one shall chase a thousand, and two put ten thousand to flight. May Israel's God bless you and all his faithful few, is the prayer of your brother,

E. W. EARLE.

SIGNS OF THE TIMES.

Alexandria, February 24, 1837.

JOHN III. 18th.—“He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.”

Our views upon the above declaration of holy writ, are solicited by Brother J. M. Whipple of Mass.

Throughout the sacred scriptures the Lord has drawn a line between believers and unbelievers, and by the same has divided the sons of Adam into two distinct classes; to the one, or to the other of these we, each of us, of necessity, must belong. The believers are in the New Testament designated from the others, as those who when manifested by the gospel, do believe on the Lord Jesus Christ.

In the illustration of the above text let us consider briefly: 1st. The believer. 2nd. The thing believed. 3d. Their manifest exemption from condemnation. 4th. The unbeliever. How demonstrated as such, and to what they are condemned.

Who are believers? The current notion among men is, that every one who professes faith in Christ, irrespective of what may be his sentiments, provided they are sincere in believing something, are in an evangelical sense believers; hence a man may believe with the Arminians, that the sinner is saved by works and justified by the deeds of the law; or with the apostle, that salvation is of the Lord, and not by works &c.; and yet their characters are to be established by their sincerity rather than their faith; but our Bible speaks of those who shall believe a lie, that they all may be damned, &c. The characters who believe in Christ in the sense intended in the text, are such as have been taught of God. How shall they believe on him of whom they have not heard? And what preacher except the Lord himself can make the dead hear his voice, and live. He says by Isaiah, “I will cause my glorious voice to be heard.” By the Psalmist, “Blessed are the people who know the joyful sound.” And by the apostle, “Faith cometh by hearing, and hearing by the (logos) WORD OF GOD.” And Christ himself says, “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.” But who are they that are thus brought to believe in Christ? The answer is at hand, “As many as were ordained unto eternal life.

2nd What do they believe? The text says they believe on his name, i. e. on Christ's name. But is it enough that we believe that such a being visited our world 1800 years ago, was born of Mary, wrought with Joseph, baptized of John, accused by false witnesses, delivered to be crucified by Pilate, that he died on the cross, rose from the dead, and ascended into heaven, &c. Is this all? Does this constitute saving

faith on his name? Certainly not; for if this were all, devils were believers of all this, and thousands of unregenerated men believe this, but we apprehend that for me to believe on his name, I must have an evidence that He is my Saviour, that He was delivered to die for my offences, that he arose for my justification, and that by his stripes I am healed: an evidence to this amount no man can possibly enjoy in an unregenerate state—for it is the spirit that beareth witness with our spirits that we are born of God; and this is the only infallible evidence we can have, that God for Christ's sake has pardoned our sins, or that we are healed by his wounds. This we say is by the spirit applied, and the carnal mind receiveth not the things of the spirit. And again, ‘No man can call Jesus Lord but by the Holy Ghost.’ Hence the unregenerate cannot be reckoned among believers, whatever they may believe, or assent to; for although they should swear that the Lord liveth, yet verily, the Lord says, they swear falsely. They must, to constitute them believers, receive the spirit of truth, ‘Even the spirit of truth, whom the world cannot receive, because it seeth him not,’ &c.

Third. Believers are manifestly freed from condemnation, ‘There is, therefore now, no condemnation to them who are in Christ Jesus,—For Christ is the end of the law for righteousness unto every one that believeth.’ ‘He that believeth and is baptized shall be saved; he that believeth not shall be damned.’ Hence the very fact of their believing on Christ as their Saviour, in strict agreement with the whole tenor of the gospel, is a manifestation of their adoption by grace divine, into the family of Christ, and demonstrates the fact that they were predestinated to the adoption of children, by Jesus Christ unto himself according to the good pleasure of his will.

Upon this very principle, it was required by the primitive baptists, that all who were admitted to the waters of baptism should be received on a profession of faith in Christ, and this faith is always made manifest by works; but not by law work, or the works of the flesh, or pursuing the cunning devices of men, or obeying the commandments of men; all this would prove nothing on this point, for even the Pharisees performed abundance of such work. But the work which proceeds from the faith of God's elect—are works of obedience to Christ; showing that the soul relies or believes on him as the King, Prophet, Priest, and Lawgiver, Example, &c., and a faith which does not exhibit all this is *dead faith*, being alone.

Not he who worketh, or he who useth means, supports popular institutions, sits on an anxious seat; or him who speaks with the tongues of men, or angels, who gives his goods to the poor or his body to be burned; but he that believeth on Christ, relies on him, trusts his whole interest for life and death, for time and eternity on his blessed name; this soul shall never be brought into condemnation, for he has passed from death unto life. These shall never be ashamed or confounded, world without end.

Fourth, The unbeliever. This character includes all who are not included in the number of those who believe on Christ. We must be either believers or unbelievers; there is no neutral ground; we are either the children of God, or the children of the wicked one; heirs of Christ or heirs of misery, we either gather with the flock of Christ, or we scatter.

This dreadful character belongs to many who stand in the estimation of the world eminently pious; and whose faith is deemed by men far superior to what we conceive to be the faith of Jesus.

‘The painted hypocrites are known,
Through the disguise they wear.’

This character, as our brother W. will discover, did embrace, at the time the words of this text were uttered by the lips of Jesus, the most popular and respectable religious denomination on the earth, the Pharisees, ‘Ye believe me not, because ye are not of my sheep,’ &c. ‘If ye were of God, ye would believe on me.’ The unbeliever is made manifest by an exhibition of the glorious gospel of the Son of God. For the gospel is light, and no less so, because the blind have no eyes to comprehend it; and whatsoever maketh manifest is light. The gospel makes manifest, ‘It shall be preached in all the world for a witness unto all people,’ Jesus says, ‘If I had not come, &c. ye would not have had sin, but now ye have no cloak for your sin.’ The very fact that Jesus had come as the light of the world, and that they who were in darkness, had no eyes to comprehend that light was full testimony that they were blind. An exhibition of his eternal truth, took from them the cloak or covering of falsehood under which they had hid themselves, and they stood detected and condemned. They did not occupy the ground of probationers, in a state of trial, but were condemned already; and the demonstration of their condemnation was their unbelief. If they were of God, if they were ordained to eternal life they would believe, but they did not believe, hence they were not of God, nor ordained to life, consequently they were weighed in the balance and found wanting. Condemned and waiting their awful execution.

But unto what are they condemned? To die in their sin, for if, says Jesus, ‘Ye believe not that I am he, ye shall die in your sins.’ ‘He that believeth not shall be damned.’

To conclude; reader, on which side of this line doest thou stand—art thou a believer in Jesus—do you trust alone in him for salvation and eternal glory—or art thou an unbeliever, trusting in an arm of flesh—human works, or personal virtues? Be not deceived, God is not mocked!

—:o:—

The Baltimore Association, held a special meeting in the city of Washington, Sep. 1 and 2. It is known that for a few years past, this association has assumed an attitude of hostility to benevolent effort; but of late a few of the churches have contended for the right of exercising their liberty in regard to missions and other objects of religious charity. At its last annual meeting, a resolution was adopted in the following terms: “Whereas a number of churches of this association have departed from the practice of the same, by following cunningly devised fables, uniting with and encouraging others to unite in worldly societies, to the great grief of other churches of this body, and as there cannot be any fellowship between principles so essentially different, therefore resolved, that this association cannot hold fellowship with such churches, and that all that have done so be dropped from our minutes.” And it would seem that the mover of the resolution declared that by “worldly societies” were meant Bible, Missionary, and Tract Societies, S. Schools, &c.

The present meeting consisted of the six churches who were by the above resolution declared out of fellowship, and it would seem, two others. After appointing bro. John Healy Moderator, and bro. J. H. Jones Clerk, the subject of these churches was considered, whereupon it was,

Resolved, That we are constitutionally the Baltimore Baptist Association, holding the principles and practice on which the association was organized, and upon which we were received into a body.” It was further resolved that they “would in no event enter into farther controversy;” that they would propose correspondence with all those associations of like faith and practice, with which they corresponded previous to 1834; and that the next meeting of the association should be held with the Second Baptist church in Baltimore, to commence on Thursday preceding the third Lord's day in May 1837. The minutes contain an expose of the circumstances which led to the calling of the present meeting. In jus-

ification of their claim to be the Baltimore Baptist Association, they allege that the association was almost from its organization, a missionary society. In 1795, the year in which the constitution was adopted, the destitute situation of one of the churches was considered, and supplies appointed for nine Sabbaths during the year. Similar measures were adopted from time to time afterwards. In 1811, "Mite societies were recommended to be formed in the churches." In 1816, the association resolved itself into a "Mission Society," and appointed a Board of Domestic Missions, called a "Committee of Correspondence;" and among other measures, it was agreed that the churches "use every exertion to collect from their members and congregations such sums as their readiness to advance the Redeemer's Kingdom may induce them to contribute, and transmit the same to the board of directors," and that a public collection be made once a month when there is preaching every Lord's day—once in two months, when enjoyed every fortnight—and once in three months, when enjoyed once a month. The circular letter for that year says—"The many revivals of religion which are witnessed in various parts of the country, the multiplication of Bible Societies, Missionary Societies, and Sunday schools, both in our own and foreign countries, are viewed by us as strong indications of the near approach of that day when the knowledge of the Lord shall cover the earth as the waters do the seas; they assure us that the time to favour Zion, even the set time is come, that the jubilee of the Son of God is at hand." In 1819, the circular letter is upon Gospel Missions, and most decidedly in their favour.

These facts are amply sufficient to show that the Baltimore Baptist Association was friendly to benevolent efforts, and of course, that the opposition lately made to it was an innovation so that the Black Rock party are in fact, the new measure men and have no right to the appellation of the "Old School Baptists."—The same remarks apply to the Warwick Association itself, and probably many others; and we wish that hereafter the "saddle may be put on the right horse," and that the churches may be disabused of the imposition practised upon them. The truth is, that the Baptists both in England and America, from the time they became organized into associations, have approved of ministerial education and missions; and it ought to be known by friends and foes, that those opposed to these and kindred objects, are dissenters from the body of the denomination; and they ought to have the modesty to admit this fact, and give up their claim to antiquity.

REMARKS.—as Dr. Going proposes putting the saddle on the right animal, we will for his edification say that the old school brethren do not feel disposed to quarrel with him or with Messrs. Healey and Jones, about the saddle, as the old school have renounced the *Beast* to which the saddle, bridle, girth and sterrup belongs, we readily relinquish the entire tackle to the Doctor for the benefit of the lady of kingdoms, whose name is written upon her forehead, and who sitteth upon a scarlet coloured beast.

When Balaam, the false prophet set out as a missionary, under the patronage of a foreign board, and in full prospect, like modern missionaries, of great honor and plenty of gold; we are told that his first preparation for an outfit was He arose and saddled his beast. We have somewhere heard this subject thus explained, 1st, Balaam represented all false prophets, or hirelings called by men to the work of cursing Israel and blessing Moab. 2d. That his *Beast* represented all the priest-ridden congregations and people who are made use of, to bear up and carry the false ministers when engaged in their wicked missions. 3d. That the saddle represented the tax or methods of collecting funds to make the seat of the false ministry comfortable, and that the prophet arising and putting the saddle on the ass, set forth in a figure how anti-christian teachers should rise, (as at the present time illustrated by fact) and saddle the poor, stupid, and beastly of our race with the entire burden of transporting their false prophets to the best market for their doctrines. This saddle is sometimes buckled on to the people by the strong girth of legislative power, and then *the galled side may vince in vain.*

Whether the above illustration is the direct meaning of the fact recorded of Balaam or not we will not pretend at this time to say, but at all events, there appears in the above remarks to be a reaching after the saddle on the part of the new school, and we exhort our brethren of the Baltimore Association if they have any part of this saddle in their camp, that they forthwith send it over to the Balaamish prophets who have, and do demand it. We have never seen the Minutes of Messrs. Healey and Jones' association which they held at Washington City, but we learn by what we have copied from the American Baptist, that they have attempted to prove from circumstances that the Baltimore Association has been in the habit in former times of riding out of the old school track on this popular saddle, and we are not prepared to fully contradict the charge: that they have dabbled from time to time, since their original constitution, in some of the popular institutions is very probable: we are happy to say that at their last session they returned the saddle and all its appendages, and with it all those prophets who can ride gracefully on it.

The loss of members sustained by the Baltimore Association in consequence of returning the saddle to its right beast, is very incorrectly stated in the article copied above as we are informed by brethren belonging to the Baltimore Association. Two of the above churches have, since the meeting at Washington, joined the Maryland Union Association, and the Mount Zion church, of Baltimore, we are told have vetoed the proceedings of Mr. Clark their late pastor, to whom it is said they never gave any authority to withdraw from the Baltimore Association, and besides these we learn that many members of the churches represented by J. H. Jones, have no mind to have the saddle put on their backs, and some of the members of the 2d. Baltimore Church are not well suited with the idea of being saddled. How Elder Osbourne who we believe still holds his membership in that church, will bear the saddle, is for him to say; it is thought however, by some, who have read his communications, that the new school would do well to just put a sheep-skin between him and the saddle, lest he might balk.

But to speak without a parable; it seems that by the resolution of the Baltimore Association some of the leaders of the new school party among them took the liberty as representatives of their several churches to withdraw, and after they had withdrawn, the Association dropped their names from their Minutes. These with one or more churches which had before been dropped for heresy, (gross arminianism) held a meeting at Washington, and passed the resolutions above referred to, and proclaimed to the world that they were cut off from the Baltimore association; and 2d. That they are the Baltimore Association. The churches reported in this strange organization have founced, and will not *stay organized*, while their report has seemed to elate the new school party, and they are in hope of enjoying the entire use of the *saddle*. As to the appellation of old school, poor things, we know not what use they can have for the term, should we give it to them, it would as illy fit them as the saddle, collar, &c. would the children of the free woman.

In reference to the Doctor's remark on Warwick Association, it is altogether a mistake, that association was not drawn off from the popular institutions by a Black Rock party, in evidence of which we will give the following statements, viz: We have in our possession the original constitution of that body, and we know that there was no provision made in that document for any of the popular schemes of the day, for none of the institutions of which we complain, had an existence in one of our American churches at that early date. It is true that

some years subsequently to their organization, they proposed to aid some of the ministering brethren of that body to devote a greater portion of their time to the work of preaching, and money was raised for that object to the amount of say, from \$50 to \$100. Soon after the purse was made up, one of the Ministers of that body, who by the bye, was probably worth more money than any other in that connection, and was at the time receiving his salary of \$300 per annum, took a tour into the interior of the State to visit some of his relations and friends, and to attend to his own business, and when he returned presented his bill for so many days missionary service, and in paying him for doing his own private business, we are informed that he received what funds there was on hand. The churches having thus sipped at the golden cup instead of becoming intoxicated, were in that case permitted to *drink deadly poison and not be seriously injured*; for the small dose made them so sick that they were never afterwards guilty of a similar experiment. By reason of some popular preachers coming into some of the churches, the Association was occasionally somewhat harrassed with new things. She was once nearly flooded with circulars from Dr. Staughton and others, calling them to join in the Foreign Mission enterprise; this however, we believe they did not go into any farther perhaps than to notice the project favorably. But long before the first meeting was called at the Black Rock, the subject of the new measures was attempted to be palmed on that association, and she refused, and from year to year the struggle was renewed, until the association resolved as a body to have nothing to do with the new institutions, and requested the churches to write no more in their church letters on that subject, and when the new school party found there was no hope of drawing the Warwick Association from the old track, three churches of the arminian cast withdrew, with their famous leaders Teasdale and Jackson, and formed what they call the Sussex Association to the great joy of those who remained, for from that time forth the Warwick Association has assumed her original dignity, and has held her annual meetings in peace and harmony.

We close by saying, that although there is too much justice in the charge, which accuses the Old School Associations with having dabbled at Sunday times with the new schemes of the day, yet we do heartily repent, and solemnly renounce them; and we ardently desire the New School to take back their saddle and put it on its proper animal, and never suffer it again to appear among the old fashioned Baptists. We are glad, heartily glad, truly glad, that the Doctor has discovered that we are the wrong horse to wear his new-light saddle, the bridle or the collar.

Since the communication of brother Potcet, and our extract from the American Baptist, on the subject of Elders Jones and Healy's Association, together with our remarks on the same, were in type, we have received from brother Wm. Wilson (one of the Elders of Baltimore Association) a more full exposure of the misrepresentations and want of truth in the statements contained in the Minutes of the meeting at Washington. Brother Wilson's counter expose will appear in our next.

The correspondents of Elder Richard M. Newport, are requested to address him in future, at Grand View, Edgar Co., Ill., to which place he has recently removed.

From the Trumansburg Advertiser.

FALSEHOOD DETECTED.

Some time past the Baptist Church in Esfeld, or part of them joined in with the measures of the day, embracing Arminian principles and forming societies sep-

rate from the Church—where money gives membership, instead of grace—when union could no longer exist in consequence thereof, eight of their members took the following Letter, viz:

"The 1st Baptist Church of Christ in Enfield,"—(after repeating the substance of some of our Articles, they conclude in these words)—"This may certify that Brother _____, is a member in good standing with us upon Articles of Faith, but differing in opinion from us, standing opposed to the Missionary Society, etc., we herein grant him this Letter of **DISMISSION**, with full liberty to enjoy such difference of **OPINION**, with usual liberty **GRANTED IN LETTERS**, and under **NO FURTHER CONTROL** of the church.

B. V. GOULD, Ch. Clerk.

Enfield, Aug 6, 1836."

Yet in the face of all this they are published in the last Minutes of the Seneca Baptist Association for 1836, **EXCLUDED MEMBERS.**" James F. Stark, their Elder, Isaac Beach their Deacon, and Hiram Ackley, were their Delegates to carry their last year's proceedings to the Association. And farther, they agreed to give the like Letter to all who should afterwards apply.

For farther proof of this **FALSE** publication, I would cite the reader of this note to the minutes of the Association which may be found in almost every Baptist's possession if not they may be found in mine. And farther I would note, Why does the church of Enfield stand alone in their minutes without their Clerk's name annexed to it, when all the rest of the Churches have it in theirs? Was the Clerk so honest, that he would not suffer his name to accompany such a known **FALSEHOOD**?—or has he done it to hide himself? I hope for the better.

And farther,—as it is now known that the prudential committee and clerks had a copy of the above Letter then in their possession, I hope they will not call it a *mistake*—if they do, I should like to hear what has caused poor Enfield Church to stand alone in their Minutes, when the whole 16 Churches beside, have their official returns?—and farther the Rev. Philander Shedd one of the prudential committee and Deputy Clerk *acknowledged they had it.* I think if the enemies of the Old School Baptists are driven to such **NOTORIOUS FALSEHOODS**, for the purpose of injuring their characters, for the lack of something true, we have reason yet to rejoice. *A rat will not know a file when he has plenty of old Cheese.*

JAMES ROBINSON.

Dec. 25, 1836.

o:::o

NEW AGENTS.—Furna Ivey, Milledgeville, Ga. Wm. Kirkpatrick, Mouraytown, Highland County, Ohio.

Tho. J. Wright, Troy, Lincoln Co. Mo. Arnold Botch, Jackson, Susquehanna County, Pennsylvania. Eld. Jerdon H. Walker, Lawrenceburgh. Anderson Co Ky.

RECEIPTS.

Eld. Tho. P. Dudley,	Ky.	\$20 00
James M. Clarkson,	do	5 00
Eld. E. W. Earle,	do	5 00
Eld. Wm. Marven,	Va.	5 00
Chas. Gallatt,	do	4 00
James Adams,	O.	5 00
Joseph Humphries,	do	5 00
Eld. Stephen Gard,	do	15 00
J. B. Preston,	N. Y.	5 00
Eld. Luke Morley,	do	5 00
John Sturms,	do	5 00
Eld. James B. Bowen,	Pa.	5 00
Eld. G. Z. West,	do	5 00
Eld. Jacob Grier,	Ca.	5 00
Tuna Ivey,	do	10 00
James M. Whipple,	Mass.	3 00
Eld. P. Hartwell,	Me.	2 00
Eld. E. Cheat,	Md.	5 00
W. W. Carter, for }	Te.	5 00
T. P. Moore,		
Henry Hill,	Mo.	5 00
Geo. W. Zimmerman,	do	5 00
Miss Stephenson,	D. C.	1 00
Dea. Fowler,	do	1 00
Total,		\$131 00

Poetry.

JEHOVAH-SHAMMAH.

(EZEKIEL XLV. 35.)

What means that sweet and heavenly sound,
From yonder dungeon swelling?
What sheds such peace and gladness round
The captive's lowly dwelling?
Though tightly drawn the tyrant's chain,
And foul that dark vault's air,
With these may joy and comfort reign:
And why? The Lord is there!

What lights that meek and placid smile
On yon lone couch of sorrow?
What thoughts can those sad hours beguile
Which death may close to-morrow?
That upward glance, that glistening eye,
Those features sunk yet fair;—
All, all with one consent reply,
'Tis this,—the Lord is there!

Why shows that frail and aged form,
That has with labor piled
You hut, to shelter from the storm,
Himself and shivering child—
Why shows he still that look serene,
By hearth and rafters bare?
He knows e'en midst that cheerless scene,
And feels—the Lord is there!

In Hubert's towers, though plenty flows,
No mirth or festive din
Disturbs that order and repose
Which rule and rest within:
Why thus should stately baran's hall,
With parks and gardens rare,
The soul in hallowed musings call?
The Lord, the Lord is there!

And oh! what other source than this
Sends forth that glorious stream
Of joy, which laves the courts of bliss,
Of angel's harps the theme?
The charm which bid the realms of light
Such matchless splendor wear,—
The charm which makes heaven's self so bright,
Is still—the Lord is there!

Edinburgh.

H. E.

SOLDIER'S UNIFORM.

DRESS uniform the soldiers wear,
When duty calls abroad;
Not purchas'd at their cost or care,
But by the prince bestow'd.

Christ's soldiers too if Christ-like bred,
Have regimental dress;
'Tis liner white, and fac'd with red;
'Tis Christ's own righteousness.

A rich and sightly robe it is,
And to the soldier dear;
No rose can learn to blush like this,
Nor lily look so fair.

'Tis wrought by Jesu's skillful hand,
And ting'd with his own blood;
It makes the cherubs gazing stand,
To view this robe of God.

No art of man can weave this robe,
'Tis of such texture fire;
Nor could the wealth of all the globe
By purchase made it mine.

'Tis of one piece, and wove throughout,
So curious wove, that none
Can dress up in this seamless coat,
Till Jesus put it on.

This vesture never waxeth old,
No spot thereon can fall;
It makes a soldier brisk and bold,
And dutiful withal.

This robe put on me, Lord, each day,
And it shall hide my shame;
Shall make me fight, and sing, and pray,
And bless my Captain's name.

[LANE'S COLLECTION.]

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Selmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel. Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes.

NEW YORK CITY.—Samuel Allen, 19. Watt street, J. B. Preston, Brooklyn.

NEW JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson,

PENNSYLVANIA.

T. Barton, H. West, J. E. Bower, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery.

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Cheat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Cen.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe. TEN.—Josiah Fort.

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Lawew.

Maine.—P. Hartwell, P. C. Mason, Paris.

S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, Allan Cleveland.

MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather. N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleave, C. Gallatt.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Kay, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soloman, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries.

INDIANA.

J. Mason, E. Halcomb, W. Thompson, J. D. Pridmore, Eld. P. Salsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce.

Mo.—J. Mills, J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens.

Mr.—J. Barret.

N. H.—J. Fernal.

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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, MARCH 10, 1837.

NO. 6.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

January 30th, 1837.

A COUNTER EXPOSE;

Or, Measure for Measure.

DEAR BROTHER BEEBE: Not long since a brother put into my hands a printed copy of minutes, purporting (by the title page) to be the proceedings of the Baltimore Baptist Association, held in the City of Washington on the first and second days of September last past; to which is appended a long article which the members of that meeting have been pleased to term an expose. I shall not call in question the propriety of the appellation, for whatever thing else it may have brought to light, there can be no question, it has exposed, in bold relief, both the nakedness of the cause its object was to defend, and the true spirit in which it was dictated. My present design is to make a few passing remarks on the different scraps it details; to set matters in their true light; and to correct misrepresentations in which (I am sorry to say) for the most part it abounds.

It is no surprising thing (notwithstanding the ministers and churches composing that meeting, have, as I believe, departed from the doctrine and the practice of the Baltimore Baptist Association) that they should still wish to retain the name of that body: aye, the name is every thing they cared about—it was all in it or about it, which in their esteem, was worthy of retaining: but the idea of being under the necessity of withdrawing from it, as they certainly did, or having their names dropped from it, was aliment which their proud stomachs could not digest, and whatever inconvenience or inconsistency they labored under, the name must be retained at all events.

At the meeting of the Baltimore Baptist Association at Black Rock, in May last, the following resolution was adopted: "Whereas a number of churches of this association have departed from the practice of the same, by following cunningly devised fables, uniting with and encouraging others to unite in worldly societies to the great grief of other churches of this body; and as there cannot be any fellowship between principles so essentially different, therefore Resolved, That this association cannot hold fellowship with such churches, and all that have done so, be dropped from our minutes." As soon as this resolution was carried in the association, the

Elders and Messengers who voted in the minority, came forward (in short order) and requested that their names and that of their churches, which they represented (or affected to represent*) be dropped from the minutes of that body. Here then, by their own act, was a formal withdrawal from the Baltimore Baptist Association; and how they can be *ipso facto* that very body from which they withdrew, is a question which I shall not attempt to solve; but if they intended to hold fast to the name of the association, instead of making request to have their names dropped from it, they should have openly declared themselves to be constitutionally and *bona fide*ly the Balt. Baptist Association, and as such, adjourned the meeting to another place, and to a future time. But it may be, they will contend that they did meet on another day, and at another place; true, but not as the Baltimore Baptist Association, because from that body they had already withdrawn. But further, that they did not make the call upon the churches to meet in the City of Washington as an adjourned meeting of the Baltimore Baptist Association is manifest from their own showing, see page 4 of their minutes, at the head of the expose, where we find the following words: 'Beloved brethren, having made a general call upon the churches of our order, who were opposed to proscription and tyranny to meet with us at this time, for the purpose of forming a New Association.' Mark the purpose of their meeting, as they tell us, was to form a new association.— Now after having withdrawn themselves from the Baltimore Baptist Association, and called a meeting for the express purpose of forming a new one, is it not perfectly ridiculous in them to assume the name, the attributes, and all the prerogatives, of said association? But they had no doubt taken counsel on the subject, and had ascertained that they would receive countenance of, and be recognised by the whole new school fraternity, in such course, and under said name; and I have no wish to deprive them of any advantage which they may derive from this source.

But in order to justify themselves in pursuing such an arrogant and inconsistent course, they tell us that in sustaining these worldly societies, that is, Bible, Missionary, Tract, Sunday School, &c. they have not departed from the practice of the Baltimore Baptist Association; nor yet the practice upon which they were received into that body. I deny most positively, that any such practice was in the association from its origin to the year 1816: and I further deny, that the Fredericktown, Taneytown, Pleasant Valley, Second

* We have good reason to believe that Elder Joseph H. Jones misrepresented the church at Pleasant Valley.

Baltimore,* and Gunpowder Churches, had any such practice when they were received into the body. If they have any proof to the contrary, let them produce it. I invite them all, and severally to the task of showing by any authentic document that any of the above named churches had in it, either Bible, Missionary, Tract or Sunday School, &c. society at the time of their being received into the Baltimore Baptist Association.

These societies did not at that early period exist, as I know of, in the state of Maryland any where; certainly they had no existence in any of the Baptist Churches. Then with what truth or sincerity could they say that in sustaining these societies they had not departed from the practice upon which they were received into the association. When five out of the eight churches had been received into that body, anterior to the formation of any such society in the state. As to the three remaining churches, viz: Mount Zion, † Rockville, and Linganore, all of recent date; it may be that they had these, worse than useless appendages, but was the association apprised thereof at the time of their reception? No, in their letters of application to be received into that body, not a syllable in reference to this useless lumber is mentioned; they might have held open communion at the same time for any thing I know; but it was upon the credit of what they expressed in their letters, not what really might have been practiced by them unknown to the association, that they were received into that body. But it is curious enough to see upon what evidence they rest the proof that the Baltimore Baptist Association was a Missionary Society, or commenced as they say, its missionary operation; and what is it? Reader preserve your gravity; compose, if you can, the visible muscles of your face, and attend with becoming seriousness, to the proof which was intended to carry demonstration, and bear down all contradiction. Why it was simply this, in the year 1795, a destitute church in her letter made known her wants to the association, and that body as an advisory council (not as a missionary board) appointed certain of the ministers who belonged to it, and who were probably present and gave their assent, to visit said church, which appointment was published in the minutes that the church might have due notice thereof. Now, men must indeed,

* This church was received into the association in the year 1807, it had made one or more applications previously, but was rejected. It was originally constituted a general Baptist Church, and whatever the doctrinal sentiments may have been since, it is to be feared it is now fast verging back to its first principles. (See Benedict's History of the Baptists, vol. 2, page 18.)

† This church was not represented in that meeting.

have a degree of penetration, that rarely falls to the lot of mortals, that can perceive any force of reasoning, or indeed any relevancy in the above recited case to the subject to which it is applied. If this be proof then, what may not be proven? By the same mode of reasoning, it would be easy to prove that every modern society is a missionary society, because they all do appoint meetings for preaching, &c. Reduce it to the following syllogism:

Every body that appoints and publishes meetings for preaching, is a Missionary Society.

The Baltimore Baptist Association have appointed and published meetings for preaching.

Therefore the Baltimore Baptist Association is a Missionary Society.

The premises here, instead of being intuitively and indisputably true, carry *prima facie* evidence of being false. Therefore, the first proposition instead of being a universal affirmative, should have been in the negative form, thus, every body that appoints and publishes meetings for preaching is *not* a Missionary Society. The premises being false, the conclusion therefore cannot be true. It is an old adage, that a drowning man will catch at straws; but after all the labor of examining so long a file of minutes, it seems that they afforded, not so much as a straw to grasp at from the first meeting of the association down to the year 1816, unless recommending to the churches the formation of Mite Societies in 1811, may be considered one. Well, it was a little thing, it was named after the smallest sensible body in animated nature. And what was this Mite Society? nothing more than the voluntary contribution of members at the rate of one cent per week, or fifty cents per annum, to meet the ordinary expenses of the church to which they belonged; it was then nothing more than simply a collection of money for necessary and indispensable purposes, although at its christening they gave it the name of Society for at that time the name had become quite fashionable. But we come down to the year 1816, a period when the missionary fever raged like a pestilence throughout the land; and at this year it would seem the Baltimore Baptist Association had taken the disease either in the natural way, or it was ingrafted into their body artificially by some of the professional gentry who at this time had a standing in that body. A Domestic Missionary Society was formed, but except the name, it had scarcely any of the features of those bodies that go by that name. There were no privileges sold for, or bought with, money—no begging agents under pay—no dignified officers; it was nothing more or less than contributions of sister churches to raise a fund, to enable their own ministers to supply destitute places within the bounds of the association, but as it was called a Domestic Missionary Society, it has cheerfully been given up, in order to cut off occasion from those that desire occasion; but admitting that it had all the odious attributes of other Missionary Societies,

what will be gained by it, nothing more than is freely granted, that an Incubus* had for some years sat upon the body of this association, from which it is now hoped it has got clear. The party has raised a quibble on the state of the vote, when the question was taken on the adoption of the resolution, which was 16 for, 9 against it, but they claim three other negative votes, that is two from Upper Seneca, and one from Hartford. But here is another misrepresentation—these three messengers did vote against the motion for the previous question; but when the main question was put, to the best of my recollection, not one of them voted at all; I know the messenger from Hartford did not—but lest it should be supposed, that the Hartford church does not go with the association, I can inform them if it will do their hearts any good, that this church at her first regular meeting for business, after the adjournment of the association, passed several resolutions, which go to exclude all that are, in any way, directly or indirectly connected with these worldly societies from the use of her pulpits, or privilege of setting down with her at the Lord's table.

What is alleged personally against the Elders in the association, I shall leave them to pursue their own course, either to treat it with contemptuous silence, or to make their defence, as they are each one able so to do, to satisfaction. I will here only remark, that Elder Wilson can at any time tell the part which he acted; but having no wish to revive a difficulty which is now buried, it is hoped forever, in the Black Rock Church, he will therefore, briefly say, that he did advise Brother Lewis Cole to withhold a letter that he intended to present, and did present to the said association; the said Elder knows his object in so doing was pacific, but whether he did right or wrong, it was after all, only his advice, which as a free man he had a right to give; and it was entirely optional with Lewis Cole, either to receive or reject it, for it must be perfectly obvious that Elder Wilson was armed with no compulsory power to force his opinion on any man, and if Lewis Cole regrets taking the advice, let him at least attach half the blame to himself for yielding to it. But whatever the difficulty was in the Black Rock Church, of one thing the New School party may be sure that it was not from any partiality to them that a part of said church wished to dissolve their connexion with the association, but it was chiefly on account of that party being in it, as I am led to believe, from a declaration of Elder Choat in the association, after the said party withdrew from it, which will be mentioned in its proper place. To Elder Poteet they have dealt out a double portion of their Irish. It was hoped the indecorous language of Elder Jones in reply to Elder Poteet, in the association, would have sufficed—it is true Elder

* This term was in the corresponding letter used metaphorically, as referring to that party which withdrew from the association, and it is found to have produced its full effect.

Jones apologized for being unable to control his temper, on account of his *Irish*, that is, as he explained, his being of Irish extraction. But the apology was by no means sufficient, because "the wrath of man, (of any man, even should he be a full blooded Irishman,) worketh not the righteousness of God." But what are their charges against Elder Poteet? Why, that he forged a letter on the Sater's Church, and appointed two delegates to misrepresent that little body: but can any one who is acquainted with Elder Poteet, give the least credit to this vile story? But it is given upon the report of Richard Pearse and Edward Rider, whom they say will be believed wherever they are known. I have no wish to detract from their credit, and will accord to them all that is their due in their civil standing in society, but candor compels me to say, that as members of a Baptist Church, they have acted most inconsistently; they are each in the habit of attending the meetings and uniting in the worship of the Methodist Society, one at least is said, to have occasionally communed with them—no wonder they are prepared to pursue every new school measure: but how was it they were not at their post at Sater's? Why did they not call a church meeting to appoint messengers, or how was it they were not present when the church was called and did appoint her messengers? Alas, perhaps they were Hunt's* Meeting House; however, I leave this until I hear from Elder Poteet himself.

But Elder Choat is said to have pursued an honorable course—I am pleased that one honorable Elder is left in the association, but had their tell-tale brethren have told them all, they might have spared their paegeyric to Elder Choat, but if they do not know already, I will inform them, that no one expressed more pleasure at the separation than Elder Choat: as soon as the new school party withdrew, he came into the association, and declared that he was one with us, and that it was not associations he was opposed to, but the manner in which they had been conducted; as an evidence of hearty approbation of our course, he accepted the appointment of being one of the corresponding messengers to the Delaware Association which he attended, and also went as the substitute of Elder Poteet to the Keocton Association: he further stated, that although the Patapsco Church was not represented in the last, it would be in the next association, and in behalf of said church contributed one dollar for minutes, and it will be recollected that Elder Choat has frequently declared in public, that he has had his fears that he would be left alone in his opposition to new school measures; and why? was it because others had not in like manner opposed them? no, but because some who pretended to oppose them, and were amongst the first to subscribe their names to the address of the Old School Meeting at Black Rock, and persuaded others to subscribe to it: as soon as they found it was not popular, had their "HANDS OFF."

* A Methodist Meeting House in the neighborhood.

Now the charge preferred against Elders Scott and Poteet of lording it over God's heritage, would have come with a better grace from any quarter, other than that from whence it did. I ask the Elders of that meeting severally, if their churches authorized them to withdraw their names from the Baltimore Baptist Association? They may justify themselves, by saying, that according to the language of the resolution they would have been dropped—this I grant to the most of them; but it was stated in the association by Elder Jones, that the Rockville, Pleasant Valley, and Linganore Churches, had instructed him to withdraw their names from that body, in the event of such a course being pursued. It would then appear that these churches anticipated such an event, and had given their instructions to Elder Jones accordingly, but what, if no such event was anticipated, nor any instructions given by the Pleasant Valley Church, for I have been informed that this church was surprised and hurt, when she heard that her name was dropped from the association, and did not at first approve of what the said Elder had done, until he had given them his own explanation. This information I received from Brother Daniel T. Crawford, a Licentiate Preacher in the Kettocton Association, who told me that Brother Conner, a member of Pleasant Valley Church, told him so.—Now, Elder Jones, I ask you as an honorable man, to lay aside your *Irish*, and your *blarney*, and give a plain categorical answer, yea or nay, did this church authorize you, in any event, to withdraw her name from the Baltimore Baptist Association? I do not ask what she may have done since, but did she at any time previous to the last meeting of that body? If she did not, then there are others beside the ancient Pharisees, who can strain at a gnat and swallow a camel. I will take the liberty further to ask, why the letters from several of the churches, which the said Elder presented, were not in the usual manner signed by order of the church, with the clerk's name endorsed? These things are apt to create a suspicion that all was not right. I will likewise ask Elder Frederick Clark and his colleague messengers, by what authority they asked to have the name of the Mount Zion Church dropped from the Baltimore Baptist Association, seeing that this church has not to this day recognized it as her act. And worse than all, I ask the said Elder, by what authority he met his brethren in the City of Washington as the messenger of this church—did he intend to play a Yankee trick, or did ever an Elder take such unwarrantable liberty as to represent an independent church in forming a new connexion, when the church itself had never—no never—any official action on the subject? "Therefore, thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself." For thou that judgest others, hast done a worst thing thyself—then do not attempt to pull motes out of the eyes of others until thou has got clear of the beam that

is in thine own. But perhaps Elder Clark might have informed that meeting, that he did not appear amongst them as the representative of the Mount Zion Church, but only in his individual capacity. If so, (and this I have been told is the true state of the case,) then brother Jonathan must not bear the whole blame, but it will attach to the whole brotherhood, who met in the City of Washington on the first and second days of September last, for the purpose of forming a *New*, that is to say, the *Old* Baltimore Baptist Association, at which meeting they have enrolled the name of the Mount Zion Church in the list of their churches, opposite which they have placed the name of Frederick Clark, as a Minister, and as a Messenger: yes, after being in possession of the fact, that this church had no representative in that meeting whatever—how much they have presumed upon public credulity to impose such a deception upon it. But it is asked, why Nathan S. White was recognised as a Messenger from the Old Seneca Church, by the Baltimore Baptist Association? I answer, because he bore a message to the association, and I have always understood that the bearer of a message is a Messenger. But to take the name as a representative from a church, to sit in council in an association, he was strictly a Messenger. This church was a member of the body—no evidence has ever been produced that she has departed in faith or practice, from what she professed when received into the association; then certainly those wise men who profess to have studied the constitution of the Baltimore Baptist Association can tell us what is the meaning of the first article in that instrument; now I understand it to the very letter in which it is expressed, as not pretending to have authority over any of the churches, but disclaiming all superiority, jurisdiction, coercive right, and infallibility, and acknowledging the independence of every church of which it is composed, in all her internal acts of government and discipline. Why then should she be resorted to as a court of appeal, when she disclaims all appellate jurisdiction; and it is only in the case of departure in faith or practice that she can touch any of the churches in her body. But the question is put in a shape as would seem to insinuate that we countenance said church in her retention of Elder Gilmore as her minister. Now, although the association does not profess to dictate to any of her churches who they shall choose to minister to them, yet I believe there is not a church in the body, that would (under existing circumstances) admit Elder Gilmore into her pulpit, the church at Old Seneca excepted; and however cordially he was once received amongst us, I do not think that the association would now suffer him to sit in council with her; but it was said in the minutes of 1835, chiefly through the instrumentality of Elder Jones, (whose hostility to this church is of an older date than the Gilmore affair,) that we were placed in the alternative of either breaking fellowship with this church, or with the Kettocton Association; I see

no such necessity, nor do I believe the Kettocton Association to be so unreasonable as to require of us a violation of our constitution as a condition of her fellowship: as an advisory council we may advise the Old Seneca Church, to dismiss Elder Gilmore, but to compel her to do so we never can.

And now to conclude this communication.—When I reflect on the place where the meeting was held, with the circumstances connected with the history of the Navy Yard Church—the fact that Elder Leaman and the Gunpowder Church was a component part of the body: Elder Adams likewise having a seat with them, that it was a meeting of kindred spirits, both in faith and practice; and while they reproach us for our rigid orthodoxy, it is to be feared that a great number composing their meeting, is strictly heretodox, while a still greater number is of no *dox* at all.

WILLIAM WILSON.

.....

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. 12.

Verse 2d, "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

We here have the same *day* referred to, which was noticed in the preceeding; viz. the period when a general falling away of the churches shall have prevailed, and when God shall visit them for this apostacy. But the reference is to show the state of the true disciples of Christ during, or at that period, described as those "who are escaped of Israel."

The term *Branch* is so frequently used by the prophets to denote the Messiah, that there can be no hesitancy as to the Lord Jesus Christ's being here intended. The term *Branch* in most of the texts in which it occurs, has a special reference to Christ in his kingly office, or as the Son of David. This is very clearly the case in Isaiah xi. 1. Jer. xxiii. 5. Zech. vi. 12, and it of course may be supposed to have such reference in this passage. In Isaiah xi. 1, there is also an allusion to the circumstance of Christ's birth, as being at the time when the house of David would be very low, or nearly extinct. Joseph could trace his lineage to David, but was in obscurity, and the throne was possessed by the family of the Herods. After the destruction of Jerusalem, if after the butchery of the infants about Bethlehem, the lineage of David was no further to be traced, and was probably extinct, excepting as it existed in this one *righteous Branch*. Hence in that passage the figure employed is that of a stem, or branch, springing up from the roots of a tree, which had been cut down, or become dead.

We have, in the circumstances connected with the birth of Christ one of those special instances, in which God accomplishes his wise purposes by instruments, to human view, entirely foreign; and by leaving those instruments to follow their own ambitious inclinations. It was important that the fact of Joseph's being of the house of David should be publicly established; and this not

by the design of men, lest it should be thought to be a mere device to raise the reputation of Jesus of Nazareth. This was fully accomplished. A decree went forth from Cesar Augustus that all the world should be taxed. Under the operation of this decree, Joseph is brought to Bethlehem to show his lineage and be taxed. Jesus was then, and there, born manifestly as a branch of the house of David.

In this passage Christ is called emphatically the *Branch of the Lord*; by which we are evidently taught that this was the peculiar King the Lord had in view in raising David to the throne of Israel, and in establishing his covenant with him, and his seed after him. See in confirmation of this, 2 Samuel, vii. 12—17, and Psalms xxxix, 18—19, compared with several following verses.

The term, *Branch of the Lord*, may also be used to show the divine superiority of Christ, as king of Israel, over David and all his natural posterity. He is the *root* as well as *offspring* of David, and *David's Lord*. See Rev. xxii. 16, & Matt. xxii. 42.

Christ as king, is called a *righteous Branch*, Jer. xxxiii. 5. It is said he shall reign in righteousness, Isa. xxxii. 1. And he is called *king of righteousness*, Heb. vii. 2. From all which it is evident that Christ's becoming the *end of the law for righteousness*, and *bringing in an everlasting righteousness*, is connected with his kingly office, or in other words, that he establishes the law, and fulfils its righteous and eternal demands, in the stead of his people, whilst he delivers them from under it, and *makes them kings and priests unto God*.

Again the term, *the Fruit of the earth*, is evidently used to present the Lord Jesus Christ in a different point of view. It has, I think a special reference to the atonement of Christ, or to Christ's death and resurrection as the substitute of his people. Hence the comparison which Christ makes relative to himself when he says, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." John xii. 24. It may also be used to designate Christ as that *peculiar and precious fruit* which the earth was destined to bring forth from the beginning. Isa. li. 16. Under this view of the subject, we shall be led to contemplate the creation of the world, and of men upon it, the permitting of sin to enter, the preservation of man amidst all his corruption, rebellion and depravity, the dividing and disposing of the families of the earth, the various promises, and institutions of God, all as parts of the husbandry of God in the culture of this precious faith. See John xv. 1.

I will now notice the persons here connected with Christ, and described as *them that are escaped of Israel*. Not national Israel; though what is here affirmed is true of those Israelites or Jews who *escaped* in the sense here intended. The fact is, that as the term Israel, originally belonged to the whole twelve tribes, and was afterwards retained by the revolting tribes, so the term used in a figurative sense, frequently denotes the whole

professed or visible Church of Christ. As in the division, ten tribes revolted from the house of David and turned from the Temple of the Lord, so of the professed Church of Christ, a great proportion has in ages past, revolted from the government of our spiritual David, and turned to their *golden calves*. It is remarkable that the anti-Christian interest is represented by ten horns, or kingdoms.

That we are not to understand what is here said of Israel literally, will be manifest from a notice of the fifth verse, as it is evident that cannot be taken in a literal sense.

Of the characteristic here given to the people designed—There is an *escape* which the children of grace experience in their new birth. As they lay exposed to the everlasting wretchedness, and all hope of deliverance by human exertions has failed, the Holy Ghost opens to their view a safe way of escape, and leads them into it. That way is Christ Jesus. As Israel on the shore of the Red Sea, sang the delivering hand of the Lord, who had made a way through the sea, for their escape from the Egyptians; so the believer, in view of what he feels is a miraculous escape, in songs of praise, ascribes his *salvation to the Lord*.

But the escape which I understand to be more immediately intended here, is an escape from being carried away by the *flood of errors* which is cast out of the mouth of the serpent. This escape the Apostle Peter aptly defines as an *escape from the pollution that is in the world through lust*. 2 Pet. i. 4. This escape is often spoken of in the scriptures as a *narrow escape*, and is ascribed to the electing Grace of God; and so the believer in his experience finds it. The Master's declaration is, "He that shall endure unto the end, the same shall be saved." Again, speaking as before in reference to his coming in the destruction of Jerusalem, but also in reference to his future comings, he describes the signs and wonders shown by the *false christs* and *false prophets* to be such that "If it were possible they shall deceive the very elect." Matt. xxiv. 13—24. Here we are taught that nothing short of the *electing love of God* could preserve them. Peter also speaks of this *escape* as a very narrow one; his words are, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18. Once more, Paul, speaking of the *man of sin*, and of the *strong delusions* by which others would be led to believe a lie, expresses his confidence in the escape of the Thessalonian brethren with thankfulness to God, on the ground of God's having from the beginning chosen them to salvation. 2 Thess. ii. 13. These facts also afford the precious assurance that the elect of God shall all finally escape.

When we come to experience on this point, we find the believer ever ready with a deep felt sense of the fact, to respond the language of Paul and say, "By the grace of God I am what I am." The natural feelings of the child of grace so strongly incite him to avoid reproach, and to seek

worldly ease and applause, his natural propensity to go along with the multitude is so great, the current of his affections run so strongly toward his listening to the affectionate persuasions of others, and toward his going with his old friends and associates, those whom he had accompanied with delight to the house of God, into those measures which they recommend so highly as calculated to promote the cause of Christ, and as productive of such good feelings, &c; but more than these, the finding himself so much alone, whilst the more talented, more learned, the wealthier, and more showy baptists, have engaged with zeal in the promotion of the new measures, and connected with this, the sense he has of his own weakness, and the distrust he has of his own heart, and the consequent fears that he may not be actuated by right motives; and worse than all, he feels himself to be such a disobedient, ungrateful child, if a child, that he is often ready to doubt whether it can be possible that the Lord should so distinguish him as to give him so much clearer light in the doctrine and order of the gospel; I say the child of grace having all these struggles within, together with fightings without, and finding himself still urged by a sense of duty to maintain in the face of opposition, a steadfast adherence to the word of God, as the rule of his faith and practice, realizes in the following language of the poet, the breathings of his heart,—

"O! to grace, how great a debtor,
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee!"

Whilst he knows how to appreciate the feelings of David when he says, *As for me, my feet were almost gone, my steps had well nigh slipped*; he, like him, also finds his relief in *going into the sanctuary of God*. That is, when he tests by the scriptures the religious notions of those, at whose prosperity he had felt envious; when the preached gospel, like the dew, distils upon his soul; or when he can truly wait upon God for guidance and support, he realizes such a divine beauty and excellency in the simple Gospel of Christ, and order of his house, and such a difference between these and the devices of men; Christ to be so sure a foundation to rest his own salvation, and the salvation of the church of God upon; and the *standing* of those who depend on human exertions for salvation, to be so *slippery*, that he finds his mind staid in the conclusion, that whoever else may leave Christ, to follow the contrivances of men, and how popular soever it may be to trust to an arm of flesh, he must trust in Christ as his only hope, and follow him as his only guide, the captain of his salvation. See Psal. 73.

But I must pass to the consideration of what Christ, as the *Branch of the Lord*, and as the *fruit of the earth*, is to those who have experienced this *escape*.

As the *branch of the Lord*, or as the *King of righteousness*, and *King of Zion*, He is to his people *beautiful and glorious*; or as some render the original, *for beauty and for glory*. 1st.

Whilst the *deceived ones* are seeking to adorn the gospel of Christ with their school divinity, and with their additional ceremonies and plans, thinking it too plain without such embellishments to attract the attention of the polite; the *escaped from Israel* see such a divine beauty in Christ, as that *branch* which the Lord alone brought forth, and caused to grow, as they are enabled to discover him budding and spreading throughout the scriptures, and as he is manifested in their experience of salvation, that in their estimation, nothing has ever been or can be, added by man to the revelation made by him, which does not tend to deformity. 2d. Whilst others are decking themselves with their faith, their repentance, and their *benevolent* doings. &c. to render themselves beautiful as religionists in the eyes of men, and as they vainly think in the sight of God—the child of grace has seen so much pollution attached to all creaturely acts, that he wishes to be clothed only in the righteousness of Christ; to appear clad alone in that before men, as the ground of his hope, and before God, as his plea for acceptance. Having the evidence that he is covered over with the robe of Christ's righteousness, he feels a confidence in professing his religion before men, and in pleading at the throne of grace; disturbed with the apprehension that he has substituted something else in the place of Christ's righteousness, he feels ashamed and confounded, both before God and men. Thus Christ is to the believer, for *glory* as well as for *beauty*, as he is received as the *Lord their righteousness*. 3d. Christ considered as *King of Zion*. Whilst others esteem the bulls of Popes, the decrees of councils, the decisions of assemblies, the *recommendations of conventions*, or the precedents of certain eminent D. D.'s, as giving great importance to religious ceremonies and plans, and whilst the simple institutions and orders established by Zion's King, are pronounced by such, as *stale, inert, and inefficient*; a *thus saith the Lord*, is that alone, which to the true disciple of Jesus gives beauty to a religious rite, and renders it precious in his sight; and without that, nothing can give value to a ceremony in his estimation. The knowledge that *his Lord has commanded it*, is to the believer, a ground of glorying in what he performs as religious, which no sarcasm, no reproach of men, can diminish in his esteem. With this plea, he with confidence, can face councils and kings in justification of his acts. In a word, the *escaped of Israel* would put on Christ as their only beauty, and glory alone in the conquests of his grace.

As the *fruit of the earth*—Christ is to the *escaped of Israel, excellent and comely, or for excellency and for comeliness*.

1st. Christ viewed as the *fruit of the earth* in relation to his atonement.—1st. Whilst those who follow new systems, divest the atonement of Christ of its divine excellency, representing it as *indefinite, uncertain*, and an *unsafe* thing to trust in for salvation; even practically, ascribing more direct effect to the tears, repentance, and pray-

ers of an individual toward making his *peace with God*, than to the blood of Christ; and presumptuously boast of a virtue in *missionary money* to save souls which the death of Christ would leave to sink to hell; those, who by grace, have escaped those delusions, not only have seen the entire deficiency of every thing else to redeem them from destruction, and to make their peace with God, but have also revealed to them by the Holy Ghost, such an excellency in the atonement of Christ, that with confidence *they trust their whole salvation there*; and knowing its excellency, from its meeting their own ruined, helpless case, they feel the assurance that not a soul for whom Christ died can be lost.

2d. From the little which has been said in these days, of the work of Christ, and the abundance that has been said, of what men can and must do to save themselves and others; we must judge that the multitude of professors see no comeliness in the atonement of Christ. But the *escaped of Israel* see such a comeliness in it, that they not only delight to look upon it themselves, but they wish constantly to be presenting it to the view of others, as the way of salvation. They feel that there is a kind of peculiar *comeliness or suitableness* (as the word might be rendered) in it to their case. They feel its suitableness, 1st. as meeting the awful guilt and pollution of their case, from which nothing but the blood of the Son of God could redeem and cleanse them. 2d. As honoring the Divine law, and maintaining the purity of the Divine throne, whilst it constitutes a channel through which mercy flows freely to them, as condemned sinners; 3d. It brings them to feel their entire dependence for salvation on that God against whom they had sinned, and cuts off all boasting, excepting in the grace of God and all *glorying save in the cross of Christ*.

3d. Christ viewed as that *fruit which the earth from the beginning was destined to bring forth*. The believer has seen such an emptiness in the world, and such an *excellency and comeliness* in this *fruit*, that he has been made willing to give up the world with all its allurements as his inheritance, and to take Christ as his only portion. Whilst others manifest a disposition to make worldly gain of all their religious acts; the child of grace, however much he may, at times, be tried by a worldly mind, when brought to the test, will cheerfully forego all worldly advantage, for Christ and for the honor of his cause. The world without Christ, cannot afford the believer no happiness, no real enjoyment; with the assurance that Christ is his, and he is Christ's, he is happy in any situation; the frowns of the world cannot mar his peace.

It is true, that in the present tried state of the church, the believer has often to mourn in darkness; many and long are the seasons when his *Sun of righteousness* withdraws his shining, when he dares hardly say, that he sees any *beauty and glory* in Christ, when he doubts whether he ever has known the *excellency and comeliness* of Christ in truth. But can he in those gloomy periods find any thing in the world to make up the deficiency he feels, or to satisfy the mind? No, he is like the lonely dove, which mourns the absence of her mate. But even these gloomy feelings afford him a gleam of hope that he has known something of Christ, and that he shall again be *brought forth to the light*. And at times, his mind experiences a temporary relief

from the application of some precious promise to his case, from a manifestation of the love of God to him, or from a review of his past experience. The prophecy before us, as I understand it, gives the precious assurance, that at the period intended, when the *apostate ones* have got to the worst, then they who are the *escaped of Israel*, will realize such *beauty and glory* in Christ as the *branch of the Lord*, such *excellency and comeliness* in him as the *fruit of the earth*, that their minds will be fully sustained under whatever persecutions they may be called to experience, and with the disciples of old, will "take joyfully the spoiling of their goods, knowing in themselves, that they have in heaven a better and an enduring substance." Hence also will be fulfilled the prophecy of Zachariah, that, "At evening time it shall be light." Zach. xiv. 7.

S. TROTT.

Fairfax C. H., Feb. 9th, 1837.

For the Signs of the Times.

Jackson, Pa., Feb. 11, 1837.

BROTHER BEEBE—We have reason to rejoice in the midst of all our afflictions, because the LORD reigns; and frustrateth the tokens of liars; and has proved that Zion is safe in his keeping. Joseph was as safe in prison in Egypt as he could have been in his father's house, or when he was raised next to the throne of Pharaoh. Moses was as safe in the ark made of bullrushes in the River Nile among the Aligators, and lying under the murderous edict of Egypt's proud king, as in any other circumstance in his life. And it was as certain then, that he should lead Israel through the Red Sea and the wilderness to the borders of the promised land, as when he was on the Mount receiving the law from the mouth of the Holy One. And though I should fill my sheet in reciting instances of apparent dangers and enumerating the trials that God's people have been preserved in and have passed through; I should only begin to present what may be read in the Bible and is in a measure realized in the experience of all the faithful in Christ Jesus in the perilous time in which we live. To see the falling away and departing from the faith of those with whom we have walked to the house of God and have taken sweet council; and to witness their giving heed to seducing spirits, doctrines of devils and manifesting such a hostile spirit towards those who wish to adhere to the word of God as their only rule of faith and practice, is trying indeed to the children of the kingdom.

But the arm of God is omnipotent, and with it he gathers his lambs, and though they are shivering with the chilling blasts and crying because of the pelting of the storm and fearing and trembling because of their weakness; yet they are safe for he carries them in his bosom. My time is almost wholly taken up in travelling and trying in my feeble manner to feed the flock of God which he hath purchased with his own blood.

I get but very little time to write, but if you think proper to publish this, you may tell brother Ellis that as soon as providence opens the way, I will send you some remarks on the xxxiv. chapter of Ezekiel, and you may publish them, or some of your own, or both if you please.

As there is no agent any where near this place, I would name Arnold Botch to you to be appointed as your agent here.

Yours with much esteem,

HEZEKIAH WEST.

For the Signs of the Times.

Sydnorsville, Frank. Co. Va. Feb. 12th 1837.

DEAR BROTHER BEEBE: I now take the opportunity of writing you a few lines informing you, that I have often seen mention made of the paper called the Signs of the Times in the Primitive Baptist, and by persons

who have seen the paper but never have seen one of them until this day I saw one at the house of a brother, who has lately moved into my neighborhood. I did not have much time to peruse it but thus far I am well pleased with its contents. We are taking the Primitive Baptist in my neighborhood, which paper I am highly pleased with and I hope both the Signs and the Primitive Baptist may be the humble means of comforting many of the poor afflicted saints in this great day of *do something* as many are pleased to call it: but I must tell you that I don't see much doing in my section of country, even among those that have made such ado about doing something. Some years past, they seemed to swarm in upon us like locusts, and seemed from their appearance, that they would carry almost every thing before them: but the new fashioned preaching is almost as rare among us now as it was then plentiful, they have put me in mind of children burning leaves, when they could get a great blaze started up at any place, they all run to it and throw on leaves, until the leaves give out, and then they would be off to another big pile of leaves; our old preachers then seemed to be nothing more than old hickory chunks among them, which was fit for nothing but for them to make sport of; but since money, that great stimulus, has quit making the mare go, I see but little for them; and if one, by chance, comes among us, he seems as if he was out of his own latitude, since our association has declared non-fellowship with all their monied societies; I could say much more, but I must stop for the present.

KEMUEL C. GILBERT.

For the Signs of the Times.

Strikersville, Pa., Feb. 10th, 1837.

DEAR BROTHER: I have just finished reading the 3d number of the Signs, and have been much pleased with its contents. I should suppose your definition of Old School, sufficient to satisfy any honest enquirer, that it is not to create an order of Baptists, distinct from the old particulars; but merely an explicative rendered necessary by the present state of things among the Baptists; for it is a fact, that under the name of Baptist may be found, almost, if not altogether, every error that has tormented the church in all ages of her existence. I could wish that the New School would act with equal candor, and adopt some appellation distinctive of their true character, and not steal our name as they often do, when it will answer their purpose of deception; but this need give us no surprise, when we see them perverting the word of God to further their schemes of priest craft. I have been thinking of the suggestion of brother Trott, i. e. to propose a discussion with the new school or middle ground. I should be pleased to see it conducted under the restrictions proposed; but I despair of ever being gratified. They never will meet us on that ground, and that for the best of reasons, they know that they cannot. The modern march of intellect has such an expanding influence on their minds as to render Bible limits entirely too contracted for them, and you might as well try to wash the Ethiopian white as to confine them to the scripture. On this I have some unpleasant experience. I once had a wish to meet with some of my old friends who had fallen into new measures, and at length was gratified so far, at least, as to have several meetings with them; but on every occasion the meeting ended with pain to my heart to find men in whom I once had confidence as sound brethren, abandoning the good old Bible ground, (occupied by our fore fathers,) in defending a system for which, they had to admit, there was no Bible authority. I do not wish to be understood as throwing an obstacle in the way of such a proposal: I am one of your readers should wish it made and except-

ed, and the discussion conducted through the Signs, provided it can be confined to the restriction proposed, and conducted in a dispassionate manner. Such a discussion might benefit christians existing under certain circumstances, such for instance, as have been led by others, without examining for themselves; these brethren are circumstanced as are many pedo baptists, who in adhering to infant sprinkling, act under the impression that it is fully sustained by scripture authority; and this persuasion arises from the unbounded confidence they place in the honesty of their leaders, never for a moment suspecting them of being influenced by any other than honest and pure motives. Those brethren, in addition to their adherence to the plans of the day, have contracted strong prejudices against us; and those prejudices have been produced and nourished, by the false representations made of us; for, while they view their leaders incapable of acting from any other than pure motives, they view them incapable of violating the ninth commandment, 'Thou shalt not bear false witness against thy neighbor.' The strength of their prejudice is fully illustrated in that fixed aversion to the Signs, whilst they are taught to regard it as worse than Tom Paine's Age of Reason, and therefore never read it; but should one of their leaders undertake the discussion through the Signs, it might induce them to read it, and to benefit thereby. There are others that take no part in the modern schemes. They feel that there is an error in them, but do not clearly discover where the errors lie; such brethren might be much benefited by a discussion of the kind, as it would afford them an opportunity of seeing the different views brought into close contact.— There are brethren, who on hearing a certain sort of preaching, reject it; and yet can give no other reason for so doing, than the African who on being asked why he objected to a certain preacher, observed, that he no take hold on me, this was a good and sufficient reason; yet could brethren be enabled, in addition to this, to point out the ground of their objection, it would enable them the better to meet their opponents. But after all that can be said or done, nothing but the gracious influence of the spirit, can make those that are wrong, right, or keep those right that are so. I am sure my dear brother, if I have discernment enough to see the errors of the day, and courage to oppose them, it is all of grace; and were it not for faith in a covenant-keeping God, I should utterly despair of ever seeing the truth rise from its present fallen state: whenever my eyes are taken off of him like poor Peter, I begin to sink, and that alas, is too often the case with me. I pass through many changes of feeling in relation to these things—at one time I feel such strength of faith in a covenant keeping God, and such an ardent love to the faith as it is in Jesus, that in its defence I could face death in all its most aggravated forms; at other times the shaking of a leaf fills me with tremor, I do not mean that my confidence in the correctness of the stand we have taken is fluctuating, no, in my darkest hours I feel satisfied on that head, and I cannot feel otherwise until I lose my confidence in the truth of the Bible.

Much as the present state of things is to be depreciated abstractly considered, yet I believe that good has come out of them. I believe it has had the tendency of giving a circumstantial excellency to the Bible, I say circumstantial, as to its intrinsic excellency that is always the same, we may have friends that are friendly at all times, but under certain circumstances their friendship is more particularly appreciated. The bible and its author are always precious, but under certain circumstances both become more particularly so to God's children, as at the present when our enemies are strong and numerous, the bible becomes a safe rallying point to which we may

repair with safety, and bid defiance to the armies of the aliens; not only does it afford a present rallying point, but it points us to 'victory and the victor's crown,' where we shall rest from all our toils, in the immediate presence of him "who lived, and loved and died for us," and to him be the glory, honor, power and dominion for ever and ever. Amen.

Yours, as ever in a precious Redeemer,

THOMAS BARTON.

SIGNS OF THE TIMES.

Alexandria, March 10, 1837.

LIFE BOAT OF THE SHIP ZION!—A. D. Gillett pastor of what bears the name of the Fifth Baptist Church of Philadelphia, at the anniversary meeting of the Sunday School connected with his church, asserts for the encouragement of his craft that *about one half of the happy converts which he has baptized into the fellowship of that church during his labors among them, have been fruits of Sabbath Schools!* and after some phrenzied displays of his ignorance of God's method of salvation, concludes in the following manner, viz:

"Parents, guardians, christians, philanthropists, all who wear the shape, and feel the spirit of humanity, I call on you, as one with you, responsible for their present ruinous condition, and ask in the name of my Redeemer, who died for these children? and for the sake of their sin-doomed but immortal souls, can you not help them from the perils that surround them, into the Sabbath School? this is the Life Boat of the ship Zion. Every man to his post and the work is done, and to the Lord Jehovah give all the praise."

We feel by no means disposed to dispute the matter with pastor Gillett, that one half of the increase of his church may have been the fruits of Sunday Schools, and the other half the fruits of any thing but the fruits of grace, or the work of the Holy Ghost, as we cannot be so sceptical as to doubt that Sunday Schools and other human inventions are calculated to yield the kind of fruits which can be satisfied with his pastoral labors. But when he calls on *all who wear the shape of humanity, &c.* with him to assume the responsibility of the present ruinous condition of those children who have never felt the redeeming and regenerating influence of Sabbath Schools, and to make an effort to help them out of their *sin-doomed* and perilous condition, into the Life Boat of the Ship Zion; we being of the number and *shape* called on, beg leave to decline, in the words of good old Jacob, "O my soul, come not thou into their secret, unto their assemblies, mine honor be not thou united." We would not dare assume the responsibility of any of the last sons of Adam, but as in the case before us, we are informed that Christ has died for these children, and if so it would be insulting to his Divine Majesty for those of us who were unable to account to divine justice for our own guilt, and who rely alone upon the finished redemption of our Lord, to pretend to assume the responsibility of others, and in our view of the subject, it would display an awful want of confidence in the redemption of Christ for us to attempt to ferry those for whom he died, to the ship Zion, inasmuch as God has taken on himself this responsibility, and has promised that the redeemed of the Lord shall return, and come with singing to Zion, (independent of Mr. Gillett's *life-boat*.)

But another reason why we decline having any hand in this business is, that we are very suspicious that pastor Gillett has entirely mistaken the ship! We would suggest to him that there are many privateers, and even pirates on the water, and these sometimes sail under false colors, and are often mistaken for His Majesty's ship, and what still increases our suspicion is, we know that the Zion of God has no craft bearing the name of *Life*

Boat, or the appearance of a Sabbath School union connected with her.

Various descriptions of boats are sometimes called *Life Boats*; some are kept by government on dangerous coasts to go to the relief of vessels in distress, and to preserve the lives of passengers and seamen by taking them off from the wreck of their sinking vessels. But as the Zion of God has never been in need of any such assistance, the Lord has made no such provisions, nor can I willingly engage with Mr. G. in attempting to seduce from the ship Zion, (and into such *Life Boats*) those who are on board.

Sometimes the fishermen's smacks are called life boats, these have their bottoms perforated with holes to let the water into an apartment called the *well*, where the fish are put to keep them alive until they can be taken to a good market; perhaps this is the sense in which Mr. G. uses the figure, and would provide a Sunday School for such as cannot live out of their native element, (sin) and he would provide a craft which will admit of what is prohibited in Zion, that those who do not love the truth, and such as cannot endure an element of holiness, may be preserved in their native opposition to God, until Mr. G. can get them to market, or in a situation to make some money out of them.

It is enough to shock the feelings of any but the new school, to witness with what impiety and presumption they will make use of the sacred name of Jehovah. The work must be accomplished by men, *Every man to his post and the work is done*, and then say the Lord has done it, or ascribe to the Lord the praise of what man has, will or may do by standing at their respective posts, not as the Lord has marshalled them, but to the posts assigned them by Mr. G. and his coadjutors.

—:o:—

HOW TO SETTLE ACCOUNTS.—The following letter from Mr. Joiner we give verbatim, for the edification of those who would know the spirit of the times among the New School. Mr. Joiner, after getting into our debt for about half a year's subscription, instead of paying us the balance due, has taxed us with the postage of the following letter, which from Alabama, is 25 cents. We publish his insulting letter, not by way of resentment, for we would scorn to resent any thing which men of his intellects are capable of doing, but to let Mr. Joiner know that we discharge him from our debt, and that others being made acquainted with his dishonest course with us, may beware of him.

Ashtville St Clair Co Ala Feb 7—1837

Mr. Beebe Sir You will Discontinue my Paper The Signs Of The Times Immediately for I am not willing to pay for no such paper I have not Received but 4 of them yet & when Get it, it is not at all instructing and the fact is I will not pay for your paper and you had Just as well Stop it at once for all your labors will be in vain Your paper is fit for nothing at all but to cut Patterns out of Yours in haste

ISAAC N JOINER

Discontinue your paper Immediately for I will not pay for no such trash

ISAAC N JOINER

—:o:—

We were somewhat surprised to find the following communication passing through the New School papers of the East. Read it.

From the Watchman.

Mr. Editor—I was somewhat surprised at hearing an individual of considerable note, in a recent public meeting, express himself nearly as follows: 'It has been a subject of anxious enquiry with me, how the churches will be able to bear that remarkable religious prosperity which is to attend their future exertions.'

It would seem, sir, from this at least one person is apprehensive of danger from great religious prosperity, and I suppose there are many of the same general views. The sentiment is as an index to a prevalent feeling in these days, viz. that human instrumentality is the most important part in that system by which the world is to be converted.

The sum of a considerable part of the addresses at our benevolent anniversaries, is—'Furnish men and money enough, and the work is done.' 'By might and by power,' giving and going hold the first place in the minds of many anniversary speakers and hearers.—Hence, as might be expected, the success which has attended missionary labors is made by many the occasion of self complacency; and supposing that the generality of christians to be what some are, it would indeed be a necessary inference from the present state of things, that the complete triumph of the gospel would produce an alarming degree of pride and self-sufficiency.

Similar feelings and their effects have been strikingly exhibited in the 'getting up' of revivals in some parts of our country, and in the consequences which have followed them. It is natural that any one, who has been accustomed to consider numerical accession to the church, to be of itself *religious prosperity*, and who is acquainted with the disastrous results of many such accessions, should begin to enquire most anxiously—'How can christians bear a greater degree of religious prosperity?'

The difficulty arises from mistaken views. Religious prosperity is the prevalence of those feelings and that conduct which constitute true religion. Humility, a sense of dependence and a disposition to give God all the glory, are prominent among the feelings of every eminent christian—and the more extensively genuine religion prevails, the more strikingly will these feelings be manifested; so that the very existence of religious prosperity implies an absence of those causes, in a proportionate degree, (so far as christians are concerned,) which oppose the spread of the gospel, and which make its present success the occasion of self-exaltation to some.

No one, therefore, need borrow any trouble about the millennial christians, or waste time in trying to discover how religious prosperity may be compatible with human pride, as exhibited in worldly speeches and ostentatious charities. Before our efforts to extend the Redeemer's kingdom are marked by any signal success, there will be less dependence upon every arm of flesh—less self complacency felt in giving and going—and fewer Jehu's to cry 'Come with me, and see my zeal for the Lord.'

—:o:—

From the Primitive Baptist.

ALABAMA BAPTIST STATE CONVENTION.

At its session in Nov. last performed the usual parade of your committee, and our churches, of effort and money.

One of the laud advocates says, "I have travelled about 2200 miles, and spent 6 months and 25 days in your service." These miles were worth something, or they would not have been so carefully noted. The length of his services is measured, and found to be 6 months and 25 days. The whole is valued to \$391. So "Paid to H. Halcombe, as agent \$391." Yet Mr. Halcombe and his coadjutors claim to be in the tracks of Paul. Will their courses bear comparison? Paul reports "I have not shunned to declare unto you all the counsel of God." Mr. H. says, "I have endeavored in my very feeble manner, to promote the objects of the Convention." Paul says, "I have taught you publicly and from house to house—in journeyings often." but names not the distance until to Timothy (not to the convention) he declares once for all, *I have finished my course*. Mr. H. says, "I have travelled about 2200 miles." Paul tells his brethren, "Ye did send once and again to my necessities, ye ministered to my necessities." The new corporation say, "pay to H. Halcombe \$391. Mr. H. further receives caresses and applause, even from the world. Paul further received five times, forty lashes, save one. Paul said, "there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them that love his appearing." Mr. H. says in effect, I have performed a good journey, 2200 miles; I have rendered a good service, 6 months and 25 days; consequently there is laid up for me \$391, which the new corporation shall give me at this day; and not to me only, but to all them

that serve the Convention as I do. Paul said, "none of these things move me," informing us that he would stand by the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God, not counting his life dear unto himself." Mr. H. says, "In this I delight," meaning, as we understand, the promotion of the Convention's objects; "here in the strength of the Lord I will stand or fall; and if I fall, I will endeavor to fall with sword in hand, and leave my bones on the field of battle." Yes, it is hard to sever him from the objects of the Convention while his cement has in its composition \$391: this is enough to fill him with pious boldness to unsheath his sword, and to scatter his bones on the battle ground.

Mr. Halcombe in a report says, "I visited four Associations, and feel truly gratified to state to you that the blessed cause in which we are engaged, is in the main, on the advance;" and yet he adds, "notwithstanding it is a time of coldness, and of peril in our churches in general, and divisions are taking place, yet there are some encouraging prospects at one or two Associations which I have attended;" &c. What does Mr. H. mean? He says, the blessed cause is on the advance in the main; and yet it is a time of coldness and of peril in their churches in general; and that out of four Associations he attended, only one or two affords some encouraging prospects. Who can believe both parts of the report? Those who have courted and hired such a report as the new charter institutions receive from their officers concerning their own prosperity.

"The committee on a religious periodical reported through bro. Fant as follows;"

"We, your committee beg leave to report that we believe a denominational paper, is a subject of the greatest importance, and one that claims your immediate attention; as with it stands connected the prosperity of our institution, and all the objects of the Convention."

Query: If a newspaper be a subject of the greatest importance, and if the prosperity, and all the objects of the Convention stand connected with the existence of such a denominational paper, will not the Convention fail to be prosperous if the paper itself fail? Query again: If the Convention and its objects could prosper without such a paper, then in that case has not the committee made a wry report? Query again: If the Convention and its objects cannot prosper without such a paper, can it be true that the Convention is of God? In other words: can that institution which depends for its prosperity upon its connection with a newspaper, be considered as having been originated, or sustained by the Lord?

The committee on domestic missions, reported as follows, viz:

"Your committee deem it expedient that you appoint four missionaries for the ensuing year: and that they be compensated at the rate of \$425 for an unmarried man, and \$600 for a man of a family; that they be compensated for those efforts only which are made within the designated field of their labors, and they be authorized agents to receive whatever moneys may be offered them for the objects of the Convention. We would recommend to brother Thomas Atkinson, to labor in Butler, Covington, Pike, Dale, Barbour and Henry counties; brother David Lee to labor in Macon, Talapoussa and Russel counties; brother W. Wood in Randolph, Benton, Cherokee, DeKalb and Marshall counties; bro. H. H. Rockett in St. Clair, Blount, Fayette, Walker and Marion, to labor 6 months, and if he can collect funds for the Convention to enable your body to pay the whole or chief part of his wages, let him spend a whole year in your service.

All of which was approved by the Convention."

So it seems that marriage is indirectly connected with domestic missions. If a man happen to be so ugly, or so poor, or so choice, or so deformed, or so proud, or so whimsical, that he could not get wedded to his liking, he shall be allowed no more than the diminutive and pitiful sum of \$35 41 2-3 per month. But if he has been lucky enough to get a wife, then he shall receive the smart but economical sum of 50 dolls. per month. Then the Convention say to them, *Go ye into all the world. &c.* Understand,—into all the domestic world. For missionaries have two worlds, Foreign and Domestic. And the Lord's command is so pliable it will fit either without changing a word or a letter. Besides these two worlds, they have a number more of sub worlds, or district worlds. For instance, one says *send me to Burmah*, into the foreign world: *I'll go*. They set him apart, saying *Go ye into all the world*.—He understands it, to Burmah. He goes, and that is into all the world. The Convention has three words and a half in Alabama.

One embraces the counties, Butler, Covington, Pike, Dale, Barbour and Henry. This is Mr. Thos. Atkinson's world. \$425, or \$600 will fill that world with preaching. The Convention says to Mr. Atkinson, "Go ye into all the world, and preach the gospel to every creature." He understands it: it means into the above named counties, and preach to every body in that world. A second world is composed of Macon, Talapoosa, and Russel. David Lee is set apart by the Convention to go into all this second world. W. Wood is commissioned to go into the third world, which is made up of Randolph, Benton, Cherokee, DeKalb and Marshall counties. The foregoing three worlds come to an end in 12 months. But their prophets say it is probable that a new creation of commissions and worlds will take place, at the end of that period. The half world consists of St. Clair, Blount, Fayette, Walker and Marion. It is to be filled by H. H. Rockett. It is contingently destined to stand but six months. At the end of this period, the half world is to be deserted to its fate, and to bear no more convention gospel, unless the funds increase well. In that event, Mr. Rockett's faith is to be strengthened, and 6 months to be added to the days of that world; especially if he shall be industrious and collect funds wherewith the creator of these worlds may inspire him anew.

The three and a half Messiahs sent to these three worlds receive no travail of their souls for efforts made without their respective worlds. This is reasonable, for there is no commission in the new scheme chart to pay men for going out of their world to preach the gospel. Besides, without this precaution the Convention might have to pay two men instead of one, for occupying the same world. [The field is the world.] Such is the manner in which the Convention sport with the scriptures, and wrest them.

SINGULAR DELUSION.—The barn of Colonel Elisha Hall, New Haven, was destroyed by fire on Saturday, 24th ult. A young man, by the name of Platt, deaf and dumb, and also deranged, acknowledges by signs and writing, that he set the barn on fire; that he had conceived the notion of going to heaven, as Elijah of old, in a chariot of fire; that he set fire to the hay and laid down by the side of it, expecting to be wafted upwards; but the fire scorched him so that his faith failed, and he was induced to leave the chariot and escape on foot!

Satan driven by Parliament.—Robinson, in his History of Baptism, states that Dr. Lightfoot preached a sermon on this subject before the British Parliament; in which he said "that he would not affirm that the consciences of men ought to be bound, but gave it as his opinion that the devil [of immersion] should be driven out of their consciences by an act of Parliament." So, by the King who is acknowledged by the British public to be the head of the church, and by Parliament, sprinkling was made a part and portion of British law, in direct opposition to the law of Christ!

NEW AGENTS.—John W. Springer, Sugar Creek, Giles Co., Tenn.

Richard May, Belmont, Sumpter Co., Ala.

Jeremiah Pearsall, McConico, Greene Co., Ala.

Charles Woodward, Enfield, N. Y.

James Robinson, Trumansburgh, N. Y.

Samuel W. Greer, P. M., Calloway's Mills, Franklin Co., Va.

RECEIPTS.

Elder S. Carpenter,*	O.	\$3 00
Lewis Seitz,	do	1 00
A. Keaton,	Ala.	3 00
E. McDonold,	do	1 00
Wm. Melton,	do	1 00
W. W. Covington,	Va.	10 00
J. B. Goode,	do	10 00
Elder Reed Burrit,	N. Y.	5 00
Elder Martin Salmon,	do	10 00
Elder J. Colley,	Ga.	5 00
Elder R. Reese,	do	5 00
J. Manning, Esq.	N. J.	3 00
Wm. Sellman,	Md.	5 00
Wilnot Vail,	Pa.	5 00

Total, \$67 00

* Brother Carpenter's remittance pays for Brother Herrick to the end of the present Volume, and for his own, to the end of Volume 6th.

Poetry.

From the Cross and Journal,
FAITH.

I saw a father swim the wave,
Beneath each billow yawned a grave,
Each billow seemed a wreck;—
O, calm the eye of yonder child!
He gazed upon the storm and smiled,
He clasped his father's neck.

I saw a sailor on a ship,
He watched the plunging vessel's dip,
A deadly rock before;
"Was I the one to guide the helm.
The rock would crash, the ocean whelm,
Our Pilot knows the shore."

I saw a soldier in the field,
His foes what fearful weapons wield!
But he fights boldly on;
"My Captain's coming with his troop,
He'll make their haughty banners droop,
And then the victory's won."

I saw a traveller on the sand,
No shrub, or spring, is on the land,
All is one pebbly sea;
But yet his eye is clear and bright,
A caravan is just in sight,
Why should he fearful be?

I saw a man of faith, the storm
Of death beat round his upright form,
But moved him not a hair;
He raised to heaven a trusting glance,
"I love thy kind Omnipotence,
My Father, every where."

"THIS IS NOT OUR REST."

Earth, thou art rich in varied scenes,
The beautiful and bright,
Which but to view, our bosoms thrill
With strange, yet sweet delight:
But while we gaze their beauties fade,
And with a sigh repress,
Our hearts respond the sacred truth,
"This earth is not our rest."

Look on the rainbow's brilliant arch,
Spann'd o'er the vault of blue,
Passing ere yet the ravished eye
Has traced the glowing hue—
Say does the gorgeous bow awake
No sadness in thy breast?
So vanish earthly pleasures all—
Oh! "this is not our rest."

And when the midnight sky is gem'd
With many a sparkling star,
How pants the spirit to explore
Each shining world afar!
How sink we from the fancied height,
Dejected and oppressed,
Joined to this changeful world once more,
"This transitory rest."

They too, our lovely and beloved,
In whom we centre all
Our joys and hopes, for whom we bear
This weary, earthly thrall;
Oh! where are they, in whose sweet smiles
Our hearts were once so bless'd,
Gone! and in hopelessness we feel
"This cannot be our rest."

Oh! is there not a purer clime,
Where nought shall fade away,
Where the freed soul shall rise and soar
Above each stellar ray,
Where friends with friends shall meet again
In raptures unrepress'd?
Then welcome earthly grief and pain—
"There is a brighter rest."

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Fsq. Gideon Lobdell J. B. Howel, Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes.

NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson,

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilnot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery, Arnold Butch.

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.

TEN.—Josiah Fort.

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Live- say.

Alabama.—Baker Roberts.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Larew, Eld. Jordan H. Walker.

Maine.—P. Hartwell, P. C. Mason, Paris.

S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey.

MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindle J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernell T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soloman, Z. Hart, H. H. Rush, J. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, Wm. Kirkpatrick.

INDIANA.

J. Mason, E. Halcomb, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce.

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright.

Mr.—J. Barret.

N.H.—J. Fernal.

☐ 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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, MARCH 24, 1837.

NO. 7.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT SEEBE, Editor.

To whom all Communications must be addressed, (Post PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. III.

VERSES 3, 4. "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy even every one that is written among the living in Jerusalem:—When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

We have here a purer state of the gospel church mentioned as succeeding the period referred to in the preceding verses. But to arrive at this purity, the visible churches must be purged of God, from their filth and blood, or from their borrowed schemes, represented under the figure of vain female ornaments, in the latter verses of the 3d chapter.

As the state of the church described in verse 3, is the result of what God will do to the daughters of Zion, as mentioned verse 4, and consequently in the order of events, follows verse 4; I will notice the latter verse first.

Before speaking of the *filth of the daughters of Zion*, I will speak more particularly of what is properly intended by the *daughters of Zion*. In No. 1, I represented them rather as corrupted or fallen off gospel churches, but on a further examination of the subject, I am convinced that we must understand gospel churches at large, that is, those constituted upon gospel principles and order, and still professing to be on that ground, whether fallen away in reality or not.

The terms *daughter* and *daughters* are frequently used in scriptures, to denote a people, or people dependent on that which is represented as the mother, either in regard to government or by descent. Thus we read of the *daughter of Babylon*, of *Edom*, of *Egypt*, &c. denoting the community or people under those respective governments. So also we read of the *daughters of Samaria*, of *Sodom*, of *Tyrus*, meaning the different towns or cities dependent on the government of those metropolises. When the people of the Jews are meant, I think the term *daughter* in the singular is used, as the *daughter of Zion*, of *Jerusalem*, of *my people*, &c. and with propriety, for the Jews remain, as they ever have been, one peculiar people. But the term *daughter* is also used in reference to the gospel church,

or that people of whom Christ is the *Salvation and the King*. As in Isa. lxii. 11. "Say ye to the daughter of Zion, Behold, thy salvation cometh." And Zach. ix. 9. "Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem, behold thy King cometh unto thee," &c. The term *daughters of Zion* is used only in this prophecy, that is, in this passage and in the preceding chapter, verse 16, 17; and in Songs iii. 11. And as before observed refers to the gospel church as divided into branches. In Songs iii. 11, considering Solomon as representing Christ, we can I think understand no other than gospel churches represented by the term *daughters of Zion*, and also by the term *daughters of Jerusalem* in the preceding verse.

That the term in the passage under consideration, cannot be designed to represent the Jews is to me evident. For 1st. if the passage be applied to them, in reference to the destruction of Jerusalem, then the prophecy fails—for there were none left in Jerusalem, and those who were spared of them have not been holy in the special sense of our text. 2d. If it were applied to them, as a scattered people, and in reference to what is future; I think the scriptures will not support such reference; for, not only does the Master speak of the *days of God's judgment* upon them being *shortened for the elects sake*, (Matt. xxiv. 22,) and the Apostle said that, *The wrath is come upon them to the uttermost*, (1 Thess. ii. 16;) but their being left in unbelief is rather for the sake of the Gentiles, than for purging away their iniquities, see Rom. xi. 11—13. Besides, though according to the declaration, Lev. xxvi. 39, They are left to *pine away in their sins*, yet instead of being threatened with any future judgments for cleansing them, God has promised to *cleanse them from all their filthiness*, &c. by *sprinkling clean water upon them*, &c. Ezek. xxxvi. 25—33.

The term *daughters of Jerusalem*, or of *Zion*, properly belongs to the gospel churches, not only as they are the descendants, in a strict sense, of the church at Jerusalem, but also the gospel church, in its visible form, lay in embryo and in type, in the Jewish church state. Hence *Zion* is represented as *travailing in the birth of Christ* and of the gospel church called a nation. Isa. lxxvi. 7—12.

I therefore see no other place to look for the filth spoken of in the passage under consideration, than the visible churches of Christ, or those constituted according to the pattern in the mother church at Jerusalem.

In entering upon this part of my subject, I am admonished that I shall have to refer to portions of the scriptures and use allusions, which to the polite will appear unseemly. But whilst I would

avoid an unnecessary use of expressions or allusions, which might offend the most delicate, I believe every figure, and every illustration, employed by the Holy Ghost, to have been chosen with wisdom and propriety, and to be holy in their use; I therefore, dare not neglect, on proper occasions, to bring forward the instruction thereby given, for fear of being thought impolite. The fact is, that if we could examine those texts of scripture, to which I shall have occasion to refer, with that sober mindedness of which I may again speak, instead of being offended at the delicacy of the figures employed, we should only be disgusted at that wretched vileness of our own hearts, and with those awful pollutions which even the churches of Christ have contracted by their inconstancies, and which nothing short of such figures would represent.

I shall notice the term *filth* or *filthiness*, as the Hebrew word is more generally rendered, in two senses in which it is used in the scriptures, as being found in the visible churches:

1st. It denotes excremental uncleanness—see Isa. xxviii. 8. This figure strongly illustrates the vile eruptions of our heart. Says the Psalmist, *I hate vain thoughts*, Psal. cxix. 113. So I think every child of grace will say; and yet, in this day of declensions, instead of covering over these thoughts, as they arise from our hearts, according to the law relating to the figure, (Deut. xxiii, 13,) how many of us too often suffer them to flow disgustingly out to public view, in our conversation and actions. Addison, I think it is, has said, "If the minds of men were laid open, we should see but little difference between that of a wise man, and that of a fool. There are infinite reveries, numberless extravagancies, and a succession of vanities, which pass through both. The great difference is, the first knows how to pick and cull his thoughts for conversation," &c. The same may be said in reference to a prudent christian, and others with this exception, that vain thoughts and conversation indulged in, generally engender other thoughts and actions of the same, or a more corrupt kind. This course again, leads others, with whom we have intercourse, especially if they have confidence in us, into the same habits. Upon this point, confident I am, from the information I have received, that persons who can look back with distinct recollection on the subject, see a very great difference between the baptist churches now in their outward acts, and those of that period, and also in the general walk of members now and then. There was formerly a regularity of deportment, a strict integrity, a sober mindedness, a separation from the world, &c. manifested in the whole walk of the baptists, which is sel-

dom seen at this day. Now we are much more assimilated to the world in our outward walk. I am no less confident that no christian can read the New Testament with attention, without feeling conscious that we fall very far short of the pattern there drawn of the walk of a disciple of Jesus. I would not have it understood that I am an advocate for that *sanctimonious* face, and air, and voice, which some assume on special occasions. I dislike a mask. I have thought that a disgust at these borrowed appearances, has been one means of leading some of us to indulge too much in lightness, and to lay too little restraint upon our vain thoughts from flowing out. And the flowing out of evil thoughts, is that which defileth the man, see Matt. xv. 19, 20. The fact is, that sober mindedness, whilst it restrains us from lightness and corruption, has a direct tendency to promote cheerfulness in mind and appearance. This is evident to the experienced christian. I have touched but one point of this subject. The corruption has spread its defilement over us as preachers. It has produced on us too much of worldly speculations, and ideas of worldly respectability, on our entering and pursuing the ministry. We are not reconciled to be accounted the filth of the world; we therefore *defile* our consciences by conforming too much to the notions and spirit of the world.

A similar contamination has been extended to the churches. It may be seen in our discipline and order, or rather in the manner in which they are maintained; in a disposition to construe scriptural doctrine and commands with as favorable a leaning to the prejudices of the world as we can, &c. My brethren generally may not view these things thus, or be perplexed with them as I am, but I think I speak the experience of some at least, when I complain of not being in any relation I sustain, what I believe the primitive disciples were; and I may add, that I find myself altogether inadequate to bring myself, in feeling and practice, to what I believe a disciple ought to be.

But perhaps this figure may more properly refer to such as Jude speaks of, as *having crept in unawares*, and whom he denominates *filthy dreamers*, and who instead of *preaching the word* preach their own vain speculations in religion, or the *lucubrations* of those, who in more senses than one, have *studied* out their systems of divinity by *night*.

The other sense which I shall notice, in which the filthiness is used in the scriptures, is its denoting the abomination of idolatry, as illustrated by the uncleanness of an illicit and debasing intercourse of the sexes. It is thus used, Ezek. xvi. 36. The Lord frequently uses the figure of adultery, &c. to illustrate the baseness of his professed people in departing from him and his ways, and choosing their own ways and religion.—Adultery is strictly the proper figure. In relation to national Israel, the covenant relation in which they stood to God was similar to the marriage of man and wife. For whilst God chose

and redeemed them to be a peculiar people unto himself, he required them to *have no other gods before him*; to honor him as the exclusive object of their fear, their worship, their trust, &c.—Hence he says unto them, *I am married unto you*, Jer. iii. 14. Although many who may admit the truth of these remarks as relating to national Israel, seem to have no sense of their just application to Christ and his church, yet the scriptures authorize me to say, that this relation in its fullest and strictest sense, even as in the case of Adam and Eve, exists spiritually between them, see Eph. v. 22—33. Hence there is evidently a corresponding baseness manifested by the visible churches of Christ, when they depart from him as their only Lord, fear, trust, &c. and go after other *lovers*, or embrace systems, and practice forms of religion, which he has never instituted. Consequently the figurative language employed in Jer. ii. 33—36. iii. 1—5. Eze. chapters xvi., xxiii. Hosea, chapters i., ii., iii., and other places, serve to illustrate, as well the extreme vileness of the corrupted daughters of Zion, in tampering with false religions, as of the Jews in practising idolatry. “Does not the Apostle so teach us, when he says, Whatsoever things were written aforetime, were written for our learning?” Rom. xv. 4. Again he says, after naming some of the corruptions of Israel, “Now these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come,” 1 Cor. x. 11. I will therefore briefly notice a few of the instances in which the *daughters of Zion* in our day, have like ancient Israel and Judah, defiled themselves, as shown by the Prophets above referred to. For instance, as Ezekiel charges Jerusalem, Ezek. xvi. 25, so the baptist churches, for some years back, have to a great extent, welcomed to their embrace every stranger that passed by; have given countenance to every new religious society and religious scheme; have admitted to their pulpits, every one who came as a baptist preacher, whatever kind of a gospel he may bring; yea, they have manifested a fondness for *new things*, and a great partiality for the *vermillion painted gentlemen* (Ezek. xxiii. 14) of the *schools*, in preference to those plain gospel preachers, whom the knowledge of their own hearts has made humble and unassuming, and whose knowledge of the preciousness of Jesus has made them solicitous, to know nothing, and to hold forth nothing, in their preaching, *save Christ and him crucified*. Again, as Ezekiel depicts the extreme baseness of Jerusalem, chap. xvi. 32—34, so with the baptist churches; the *strangers* above mentioned, have not come to them without their hire. The churches have lavished upon them their contributions of money. Had these been withheld, the *strangers* had not come to them. So, also like their type, other denominations and societies have not followed them to imitate their doctrine and order; but they have followed others, see Ezek. xxiii. 14—16—30. When they saw the church of Rome sending

out their Jesuit Missionaries, they doted upon the missionary plans; when others formed their Home Mission Society for securing the whole West to themselves, they must also have to do with this scheme, and for the same object; when others turned Sunday Schools into a *religious machine* for discipling the children of the country sectarianly to themselves; they also must have in their embrace the *lovely* object; when the Illuminati of France employed *tracts* to disseminate infidelity, they also fell in love with this scheme, and must have Tract Societies in their bosom. We might follow on the detail in reference to Theological Schools and other things, but enough has been said to show the filthiness of the daughters of Zion.

I will conclude this head with one other remark: the idolatrous Jews that went into Egypt, answered Jeremiah thus, “When we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our men?” Jer. xlv. 19. So the mission baptists say, that since they have commenced practising these new measures, their churches have increased much more rapidly than before. Yea, from time to time in their reports, they glory on this account, over those churches which remain faithful to Christ and to his doctrine and institutions, and wish no increase, but such as have him for their father. These mission baptists and churches also justify their connexion with those *babylonish strangers*, to refer back to the figure of Ezekiel, on the ground that they are thereby converting the people, and increasing the family of Christ much faster than it would increase were they to remain faithful to him as their only Lord and Husband. But, alas, for those churches, when the Lord shall visit them with the *spirit of judgment and the spirit of burning!* Will he then claim their base born children as his sons? No, they shall be burned up as stubble, and it shall be with such churches as with those Jews in Egypt, above referred to, according to the declaration of Jeremiah, verses 26—28 of the same xlv. chapter, or like Jerusalem shall they be destroyed. S. TROTT.

Fairfax C. H., Va., Feb. 24th, 1837.

P. S. On looking over the 1st No. of my remarks on this 4th chapter as published in No. 5 of this Vol. of the Signs, I discover that I expressed myself in one instance, in a way quite contrary to my views of the subject. The instance is on page 36, column 3, where I commence remarking on the 1st verse of chapter iv. I say, *And in that day*, at that period, when it shall come, in which God shall thus visit these corrupted *daughters of Zion* for their abominations, they will have arrived at such a pitch of madness, &c. From which expression it would appear that I meant to represent the *seven women* as the same with the *daughters of Zion*. It is true I afterwards show that I consider them entirely distinct; which of course appears a contradiction to the sentence just quoted. I will

therefore here say, as I shall have occasion hereafter to show, that the *daughters of Zion*, or those constituted according to the pattern of the mother church at Jerusalem, will, excepting in cases where they have gone clear off so as not to have any spiritual life or living members in them, be purged and kept distinct from the Beasts or their Image. I ought therefore to have said in that passage—*And in that day, &c.* in which God shall thus visit these corrupted *daughters of Zion* for their abominations, the various denominations or religious societies other than gospel churches, will have arrived at such a pitch of madness, &c. I will just remark that there can in reality, be but little difference between the various religious combinations, excepting in the enormities they practice, however constituted, if not constituted according to gospel order—that is whether constituted on the basis of money, of birth-right or any other human devise, whether established by law or otherwise. It is true, the scriptures make a distinction, in name, between the two latter classes, representing the one as being wedded to the kings and governments of the earth, the other class as having or seeking to have intercourse with the governments of the world, but not established by law. Hence the one class are called *queens*, the other, *concubines*, as in Songs vi 9. For these as might be showed, do in many instances praise the apostolic or gospel church,—but only the *daughters bless her.*

For the Signs of the Times.
Westville, Cham. Co. Ohio, Feb. 27th, 1837.

BROTHER BEEBE: I herewith send you a few lines, which (if you think them worthy a place in your paper) I hope may prove useful to the household of faith in these parts, and to all others in a similar situation. Among other resolutions passed by a majority of the delegates composing the Mad River Baptist Association at her last session is the following: "Resolved, That the principle of free toleration relative to the mission system, as found in our minutes of 1822, and more fully stated in a resolution adopted at the two last sessions, is scriptural; and this body cannot make a difference of views on the subject; a bar of fellowship without a violation of her constitution." In order, therefore, that the above resolution may be fully understood, it will be necessary to notice, the minutes and resolution noticed therein: "1822. September 14. At this meeting dropped correspondence with the Baptist Board of Foreign Missions, with the understanding that churches or individuals may use their pleasure, and act their pleasure on the subject." And the resolution alluded to, may be found in the minutes of 1835, given as a kind of an answer to the following query, viz: "Is the Missionary Society, with all its kindred institutions, right or wrong?" In the following words, "That as this association disclaims all ecclesiastical authority over the churches, we will not interfere on the subject, but leave it as a matter of

judgment with the churches and brethren; and we do recommend and advise the churches to let the subject rest upon the same ground, and that they bear and forbear with each other, and henceforth do not trouble the association by introducing it in their letters to this body."

Here then, is the minutes and resolution which is declared by the last session of the above named association, to be "scriptural," or in other words, (being a definition of the word scriptural by Walker,) "contained in the Bible." It is generally expected when a person declares a doctrine precept, on example to be scriptural, that he will point out the chapter and verse in the Bible that will make good his assertion; but where we shall find the minutes of 1822, or the resolution of 1834 and 5, contained in the Bible, I know not, but I do know, that no such minutes, resolution, nor any thing that will countenance, either the one or the other, can be found in that sacred volume, in reference to the spread of the Gospel of Christ: the Bible knows of no *middle ground* between right and wrong; the mission system is of God, or is not of God: if it be of God, then the association in 1822 did not act as they should have done, believing it so to be; but it is reasonable to suppose, that they at that time, believed it to be wrong; if not, why drop correspondence with the Baptist Board of Foreign Missions? and if they believed it to be wrong, then it was not *scriptural* for them to countenance churches and brethren in supporting that wrong. Brethren of the Mad River Association, you that read this, examine well the principle of free toleration; how would it look to see the head of a family who had adopted rules for the government of his family, among which is one, prohibiting gambling on a certain occasion informing his family, that as a family, or in the capacity of a family, I do not admit of gambling, but as individuals, you may use and act your pleasure on the subject? Why you would at once reply, if it be wrong for the family to gamble, it must be for any member of that family. Just so in regard to the mission system—if it be wrong for an association or church to advocate and support the system, the same will be wrong in an individual member; but it would appear from the first resolution named above, as a matter of indifference with the Mad River Association whether those they fellowship believe the scriptures or not, for they have asserted that the principle of free toleration relative to the mission system is a scriptural one, whilst on the other hand, we who oppose the system declare it to be false, and are prepared to prove it from the pages of Eternal Truth so to be: yet this cannot make a difference of views on the scriptures, a bar of fellowship, without a violation of her constitution, for (let it be remembered) they call their position "scriptural." The Apostle Paul hath said, "A man that is a heretic, after the first and second admonition reject;" but the majority of the messengers composing the last session of the Mad River Association says, they cannot do

it without a violation of their constitution; but they cannot mean the original constitution of the Mad River Association, for that would bind them to obey the above command of God; and there has not been any alteration of that constitution until the present time, except it be in the imagination of those who lie in wait to deceive: now if a fundamental error in religion constitute heresy, and if propagating heretical opinions constitute a heretic, then either the Old or New School Baptists are heretics, and the one ought to be rejected by the other, "after the first and second admonition;" that there is a difference of views, and that too, concerning the fundamental part of the religion of Jesus Christ, among those who call themselves Regular Baptists is evident, and for a true description of that difference, I would refer the reader to Vol. V. No. 3 of this paper, to an editorial article, headed, "the Old School defined," in which he will discover the difference to be so great, "that the principle of free toleration" is out of the question, and far from being "scriptural," for "how can two walk together except they be agreed;" and if two cannot walk together, how can three, the old school, new school, and *middle grounders* get along? But the narrowness of my limits admonishes me to conclude. To my brethren who acknowledge the mission system to be wrong, yet do not feel willing to declare a non-fellowship with all who are engaged in it, I would say in love to them, "how long halt ye between two opinions? If the Lord be God, serve him; but of Baal be God, serve him;" if those whom you esteem as brethren are in fault, deal with them in a scriptural manner, and if they cannot be reclaimed, reject them in obedience to the commands of God, regardless of the scoffs of those "who teach for doctrine, the commands of men;" and marvel not if the Pharisaical world hate you, and speak all manner of evil against you falsely, for your precious Redeemer underwent the same, and all those that have gone this way before; but I am not ignorant of the devices of those who "would exclude you, that you might effect them." You are told to "look at the spirit that reigns in the anti-benevolent baptists," "they are without feelings;" they don't shed a tear at the rehearsal of the mighty works of men and money, or if they do, it is only in lamenting that truth has fallen in the streets. Oh, brethren, be not deceived by those who so zealously affect you—let not their many tears and sympathetic appeals to your passions, or fleshy affections, divert your attention from the sacred oracles—examine well the spirit that reigned in the great Shepherd of the sheep, also the spirit that reigned in the Apostles, and then compare the spirit that now reigns in the Old School Baptists of the present day, with that spirit, and you will find that the same spirit that led Christ to say, "in vain do they worship me, teaching for doctrine the commandments of men," has led all the children of God from that day, to this, to know that salvation is of the Lord, and "the flesh profiteth nothing," and oh, that

the same Holy Spirit may enable all the dear children of Zion, to reject all the inventions of men, and take the scriptures for their only rule, of faith and practice in all religious matters, is the prayer of an unworthy brother.

SAMUEL WILLIAMS.

For the Signs of the Times.

Morganville, Feb. 26th, 1837.

DEAR BROTHER BEEBE:—I feel still a pleasure in withdrawing from the din of religious clamour, which overspreads our land, to talk with those I love for the truth's sake. Amidst the multifarious calls of lo here! and lo there is Christ! It is a matter of great interest and solicitude for the christian to know where he may be found. There is a needs be in the case he *must* find him; for he has nowhere else to go, for Jesus has the words of eternal life. He may search among the *guides* with indefatigable industry; yet if he trust the smallest matter to their direction, his feet will be turned from the path, he will mourn the absence of his sovereign, whose presence alone can give him joy. One says, "the blood of Jesus Christ was never intended to be applied to any body," he only died to open the way for us, through obedience to the law, ("as well as we can") to save ourselves. Another says, "Christ's righteousness cannot save us, as God requires not the righteousness of Christ, but our own for salvation," for says he, "the only work of supererogation Christ could perform, was to submit to sufferings that were not deserved. This is called his obedience unto death, and this is set down to our account. But if his obedience of the law is set down to our account, why are we called on to *repent and obey the law ourselves?*" He then asks, "does God ask double service? Yes, tripple service, First. To have the law obeyed by the surety for us, and then that he must suffer the penalty for us, and then that we must repent and obey ourselves! No such thing is required of us; It is not required that the obedience of another be imputed to us—all we owe is perpetual obedience to the law of benevolence," &c. Upon reading the above in a religious newspaper, I did not betake myself to the search of the scriptures to "see whether these things be so, but to see whether they be not so, and I rejoice to find positive declaration that they *are not* so. If the enemy never assaulted in a more formidable shape than the above, I should greatly rejoice that I am an *eye-witness* of his being despoiled of his armour by him who rules in the hearts of his saints. When he lies so palpably, so absurdly, and so basely, where is the saint weak enough to be bound with his rope of chaff? Peter knew well enough that the Master "had the words of eternal life," and the Master taught that "He was the resurrection and the life." Also that he was the way, the truth and the life; and Paul taught that the *life* the saints live, they live by the faith of the operation of God.

If a man receives the words of Christ he receives life, and is born from the dead, But to

turn a little more particularly to this declaration that we are not saved by the righteousness of Christ. In the first place I would remark of these blind guides, in the Saviour's language, Luke xvi. 15; "And ye are they which justify yourselves before men; but God knoweth your hearts," and Job says, ix. 20; "If I justify myself, my own mouth shall condemn me;" so we have all such condemned in the start. But I proceed to show how we are justified; Isa. says, liii. 11, "By his knowledge shall my righteous servant justify many;" and in another place, xiv. 24, "Surely shall one say *in the Lord* have I righteousness and strength;" and verse 25, "*in the Lord* shall all the seed of Israel be justified and shall glory;" and chapter l. 8, "He is near that justifieth me." Paul declares positively, without any reserve, "It is God that justifieth, who is he that condemneth?" And Rom. iii. 25, 26, "Whom God hath set forth (referring to Christ) to be a propitiation through faith in his blood, to declare *his righteousness* for the remission of sins that are past, through the forbearance of God. To declare I say at this time *his righteousness*: that he might be just and the justifier of him which believeth in Jesus." Paul says once more, "Who was delivered for our offence, and raised again for our justification." Peter says, in Acts xiii. 39, "And by him, *all* that believe are justified from all things from which ye could not be justified by the law of Moses." It is said again negatively, that "By the deeds of the law, there shall no flesh be justified in his sight." If the above writer should answer to this, that Paul referred to the law of ten commands, and therefore can be no objection to his justification by attending to this universal law of benevolence. He may be answered, that "If there had been a law given which could have given life verily righteousness had been by the law, and as it respects *the law of Moses.*" We are also informed, that is the *perfect* law of God, and that it is holy, and the commandment holy, and just, and good; and he can never frame a law that is more than perfect, consequently it is no better law to be saved by, than the law of Moses. But this fellow is going to save us by the law! By what law? Not the law of God! but by one of his foisting in—the law of benevolence! Tell it not in Gath! But a little more *Bible* upon the subject of justification. "Being justified freely by his grace, by the redemption that *is in Christ.*" Paul. "Much more being justified by *his blood.*" Paul. "We shall be saved from wrath *through him.*" Paul. "Whom HE justified them he also glorified. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and *by the Spirit of our God.*" And to cap the climax of God's goodness to us fallen creatures, and to shut the mouth of cavillers, Paul says, "For *if;*" (this if does not imply contingency, "when we were enemies, we were reconciled to God by the death of his Son, much more been reconciled we shall be *saved by his life.*" This then being the case, how are any to be saved by

this law of benevolence—impossible, for we, says Paul, were reconciled to God by the death of his Son, when we were enemies to him, (and to all that is good,) so if this law of benevolence be a good law, it follows that we cannot obey it till we are also good—and as obedience is to be our ground of justification or goodness, it follows that it can never happen, because we cannot *anticipate it.* Justification of the *ungodly* is what no law is strong enough to effect—neither the law of benevolence, the law of Moses, nor any other law. But it remains for us to find reconciliation with God through Jesus, and that while we are yet sinners. When many were driven from the Saviour by the doctrine he taught, it would seem that there was an appearance of all forsaking him, his followers diminished so fast; but he had not in reality one less who followed the Lamb whither soever he went, after their departure than before; and when the Saviour turned to the twelve and said, "Will ye also go away?" He said it for the benefit of those who should be found approved. It appears to me the interrogatory frequently puts itself to christians in the present time of departure from the truth. I for one, often hear this question sounded in my ear, Will ye also go away? I reply in substance as Peter did, Where shall I go? I have no where else to go. I should surely go some where else if I had any where else to go—so would Peter, so would all the host of saints from the Apostles down. But it has somehow happened, the followers of Jesus have had no other place to go in all ages. They are a stiff-necked and *rebellious* people, and would go so far that they could never return, but for the ruggedness of the road they have to travel, and the want of some one to act as their guide, and to cheer them and give them strength when they are weary. As long as the christian knows that Christ is *the way*, he can never consent to go away from him, for he knows all other ways lead to death. The only effect I find the cry, lo here, and lo there, to have with me is to *put out my eyes*, and make me strongly desire that the good physician would again appear, and restore my sight—when I begin to look after them, my head grows dizzy, and I soon get so blind that I cannot discover the *highway* which is cast up for the ransomed of the Lord to walk in. Then I begin to conclude with myself, I have missed the way. It is all as dark as night, and in the language of the great English poet, I have to pass over, "Rocks, caves, lakes, fens, bogs, dens, and shades of death." But as soon as I can realize how repeatedly I have fed upon his bounty, when I was famishing for food; and get some of my absent brethren with me to the table of the Lord—spread with choice things and costliest dainties, I soon begin to feel that this is food that can impart nourishment, even the broken body of Jesus Christ. Who can starve with such heavenly food? Who can thirst with his blood to drink, which he gives us with the food of his own table, and in his *own* banqueting house? Often yet do I sit in Heavenly places in Christ,

and feast with my absent brethren. And Brother Beebe you are always a guest with me—never do I partake at the table of the Lord but in your company. I have nothing new to communicate to you, I have hunted up no more Old School Baptists, and have not yet been to Darien to see those there. I did not as I expected, when I last wrote you, hear Elder Williams preach, neither did I see him, but I was refreshed in the persons of several of the brethren. I sometimes think I should be much disappointed in the enjoyment of an interview with you, I so often think of you with a desire to see you. But the Lord who directeth all things will do as seems good to him. At all events it is a great pleasure to me to be enabled to hold converse with you in this manner though at so great a distance. Do now and then drop a line to me personally. I get the "Signs," it is true, but it hardly answers the purpose of a letter to me directed. While the religious world are full of business in this place, getting up a *baptist revival*, or protracted meeting, I spend my time pleasantly in writing to brother Beebe.— How long they will *protract* I don't know, as they have already continued more than a week—have made, I understand, some new converts, and *made over* some they made last winter, but did not quite finish them.

In the bonds of brotherly affection,
I remain yours,

W. B. SLAWSON.

—:o:o:—

For the Signs of the Times.

Hamilton, O., Feb. 1st, 1837.

DEAR BROTHER BEEBE: With pleasure I again take up my pen to forward the names of some more new subscribers to the Signs of the Times, besides I am pleased to find by your general receipts that the last \$10 which I sent has come safe to hand—as well as find that you are liberally supported, and your list of subscribers still on the increase. God speed to the truth, and to all those who under its blessed influence, either preach, print, or write it.

I have filled up the most of this sheet with a song on the subject of Christian Experience, which you may put in the Signs, or dispose of as you see proper: perhaps it may fit the travel or experience of some of the dear lambs of Jesus in other parts of the world as well as here. I wish I could help you to the tune to which it is sung—it is sweet, solemn, and delightful with us.

But perhaps I better not say too much about experience, for it appears that my views heretofore expressed, has dented some of our western squashes and green gourd pates, rather considerably, as you may see in the Cross and Journal. And as you are in the habit of taking that paper, I suppose you have seen that another war is threatened, not between armies, but it is a contest to be decided between David and Goliath themselves: and if we can understand their threats in the Cross and Journal, they are both in earnest—neither willing to back out. Well, all I have to say is, diamond cut diamond, "go it ye

cripples." According to their own showing, brother W. Thompson is the David, and Mr. Lynd the Goliath; but the Captain rather seems to object to being termed the "defier of the armies of the Living God." Brother Thompson offers to meet Captain Lynd in a public debate in some meeting house, and then and there, establish and support his premises or assertions relative to the origin of the mission principles, and its societies, &c. but refuses to be dragged into the Cross and Journal, a paper which is seldom seen by an Old School Baptist; besides fearing that a war between two such champions might increase its patronage—in this particular, David acts wisely in my opinion; and perhaps Goliath is also wise in refusing to meet David in public debate, for he well knows that if he comes in contact with Elder Thompson in a debate, that he will find he has got the wrong pig by the ear. I have no fears concerning brother Thompson's sustaining himself in the position he has taken relative to the mission principle. And should David and Goliath come in contact, here is one who would like to be not far off.

I am compelled to close for want of room, in consequence of my song filling up this sheet: Perhaps I may hereafter give the New School New Association a passing notice.

I now subscribe myself,

Your unworthy, and

Much wayworn brother,

I. T. SAUNERS.

—:o:o:—

For the Signs of the Times.

Princeton, Ia., February 27th, 1837.

DEAR BROTHER BEEBE: I send you herewith enclosed \$5, for which you will please send the requisite number of copies of the 5th Vol. of the Signs of the Times, to the names given below. I cannot furnish you with as liberal subscription as I had anticipated, when first taking a view, or considering the doctrine contained in your useful paper: for the Baptists in this part of the country are generally of the old school stamp, and with but few exceptions, the doctrine therein contained is well received by them; but in general they are considerably hide-bound in patronizing any religious periodical of any cast whatever: they generally prefer obtaining the substance, matter, or instruction therein expressed from the pulpit, to that of the press, as it in most cases comes to them upon better terms; and the periodical is with many considered rather in a speculative point of view than otherwise. I have perused the Signs with pleasure and satisfaction, and find in it much religious information and instructive matter, upon subjects well calculated to lead the mind to celestial objects, in meditation on which, the lambs of the fold are often made to rejoice, and feel thankful to the All-wise and Benevolent Creator for his untold blessings and long extended mercies, towards such poor ungrateful beings as we a portion of his creation, generally are, while sojourning in this terrestrial world.

I find among your numerous correspondents, many old soldiers of the Jerusalem stamp, coming forward in the strength of the Lord and the power of his might, clothed with His armour to enable them to withstand the wiles of the Devil; and well they should so come, for they wrestle not with flesh and blood, but against principalities and powers; against the the rulers of the darkness of this world, and spiritual wickedness in high places. Wherefore the young soldiers of the cross that have espoused the cause of the Redeemer, and the advancement of his kingdom, should take example from some of those old veterans that have so fearlessly come forward in the power and might of the King of Kings; being clothed with the whole armor of God that they may be able to withstand in this evil day of darkness, the great mass of sin and corruption that is so visibly extant in this day and age of the world, with such proximity to the church militant, the soldiers of the Lord of Hosts should be equip with the breastplate of righteousness, the shield of faith, the helmet of salvation, having their loins girt about with truth, their feet shod with the preparation of the gospel of peace; and last of all, though not least, that good old Jerusalem blade buckled on, the sword of the spirit which is the word of God. As in my judgment the soldiers of King Jesus, the great Captain of our salvation, should be clothed with such armor to enable them to press forward successfully in the war that has been, and still is going on between Michael and his angels, and the Dragon and his angels, as spoken of in Rev. chapter xii., but not in the Heaven of ultimate glory, as some vainly suppose, for that would be a desperate thing; but it is the Heaven on earth, Christ's church militant, which is called the Kingdom of Heaven; and here is where the two belligerent powers have been, and are still waging war with each other, and will be, until the great mystery Babylon is overthrown and burned with fire. Thus the saints of God need not stretch their thoughts to view in their imagination, a multitude of invisible ghosts or spirits at war in the air. No, it is necessary for every child of God to know that the war is now going on, and they as soldiers of King Jesus, which have received the bounty, should stand to their arms, and fight the battles of the Lord, for it is through the subjects of Christ's kingdom, that spiritual war is fought under the direction of Christ their King, while his word and spirit are the weapons of their warfare, and thus Christ will reign until he puts down all enemies; but on the other hand, the enemies' weapons of warfare are the exercise of power, lying wonders, sword, gibbet, &c. And will not the Lord deal out his wrath and awful judgments on the workers of iniquity? the product of that fountain of corruption, which has an eternal existence in this world, by and through which the enmity of Satan appears in persecuting and putting to death God's dear children, for God will avenge the blood of his saints on them that dwell on the face of the earth. Wherefore beware ye college bred divines and theological pedants, travelling to and fro in the world, upon the avowed purpose of evangelizing the same. Ye hirelings, sent and appointed the field of your labors, by some state convention or missionary society, with a call of five or six hundred dollars per ann., whose theology it is to advocate all the popular heresies and religious devices that are attempted to be palmed upon the people in this age of wonders, under the imposing names of Benevolent Societies. I say be cautious, that in your labors you do not persecute the church, the bride, the Lamb's wife, for the Lord will avenge their wrong at your hands; therefore beware, that you have 'thus saith the Lord,' for what ye do. A word of consolation, Ye lambs of the fold, that have waded through much sorrow and tribulation, hold up

your heads and meditate with joy upon the anticipation of that happy morn when you will be taken from all your trials and troubles in this low ground of sorrow, to the bosom of your blessed Saviour, to sing around the dazzling throne on high eternally, without any molestation whatever.

I hereby take the liberty of qualifying a remark made by me in my communication to you as published in No. 10, Vol. IV, of the Signs of the Times, inasmuch as it is understood by some of the brethren different to my meaning. It is where I stated that there were a number of associations in this part of the country that still maintained old school principles, after having purged much dross and stuff out from among them, and upon which principles the strongest bonds of union, brotherly love and harmony seemed generally to exist in and between the churches composing said associations, (now comes the remark,) some of those associations are quite destitute of the ministry, of these the Salem Association to which I belong is one; the expression *quite destitute* are understood by some to mean, entirely without; if so, the statement is incorrect, as the minutes will show, but such was not my meaning. The intent of those remarks were, that the churches belonging to said association was much in want of the ministry, and that in proportion to the total number of churches and lay members, there was comparatively speaking, but few preachers—this was my meaning, and such is the fact. Some of the churches is entirely without any stated preacher, and some of the preachers have the care of two or three churches; I would to God that some of our old school ministering brethren in other sections of the country, whom the Lord has chosen and qualified for the same, would consider our situation in this western hemisphere, (of heathenish darkness, so denominated by the missionary mendicants,) and favor us with a visit, in the discharge of a part of their ministerial labors, and if the Lord would so direct them, their labors would no doubt be crowned with a happy result, notwithstanding peace seems generally to prevail in this part of the country, among the old school invincible baptists; yet Zion may be considered rather more in a languishing state than otherwise; there are five or six ordained ministers in the Salem Association, and about as many licentiates, (with 18 churches and near 1000 lay members,) and in justice to them I will say that they are generally bold in proclaiming to a dying world, the doctrine of God's eternal purpose of grace in the salvation of his chosen people.

Yours in the best of bonds,

JOHN HARGROVE.

For the Signs of the Times.

Lebanon, Ohio, Dec. 26th, 1836.

BROTHER BEBE: We have at length effected a division of the church at Lebanon, on fair and satisfactory principles, we hope to both parties, and have organized two churches, which we hope, will tend to the satisfaction of both parties. Since we can now come together each to his own company, and enjoy that fellowship which has long been marred (or forced) by holding together those who were not agreed.

Feeling myself now at liberty, I shall endeavor to add to the number of your subscribers such as are willing to read your paper; for my own part, I appreciate it highly; the communications of many brethren through that medium, has been my principle gospel food for two years past. We now hope for better times, as we now have in prospect the labors of a young preacher from New Jersey, who appears to me to be truly gifted of the Lord, and well calculated to settle and establish the wavering—he preaches Christ to the understanding and

comforting of those who cannot receive a 'yea and nay gospel.' I shall not trouble you with further remarks on that or any other subject at this time, but leave to your better judgment the gearing of the horse and cart. I could fill my sheet with the exercises of my mind on the subject of trials which I have had to endure in consequence of the divisions of churches and associations; but leave them for those who can write for publication, and subscribe myself yours in hope of immortality through the righteousness of Christ,

ZEPHANIAH HART.

SIGNS OF THE TIMES.

Alexandria, March 24, 1837.

'Their wine is the poison of dragons, and the cruel venom of asps.' Deut. xxxii. 33.

When Moses, the servant and prophet of the Lord, was about to die—in taking leave of the children of Israel, he summoned both the heavens and the earth to bear the words of his mouth; while in a retrospective glance at their history, he recapitulated the wonderful work of God towards them; and knowing as he did most assuredly, that after his death, Israel would corrupt themselves with the abominations of the nations among whom they were destined to dwell, (see chapter xxxi. 29,) he spake in prophetic language, of future events concerning them; and while he portrayed the rebellion, idolatry, and wicked departures, of that stiff-necked people, from the law of their God, and of God's righteous judgments, which should overtake them in their wickedness: he also sets forth in the spirit of this song, the rise and progress of the visible church of our Lord Jesus Christ, of which Jeshurun was a type.

Our readers are invited to read this chapter, and then follow us in a few remarks which we design to make on the application of the subject to present times and things; for whatsoever things were written aforetime, were written for our learning, for our admonition, reproof, instruction in righteousness, &c.

It was judged expedient that Israel should, and they were commanded [verse 7th] to 'Remember the days of old,' &c. The ample display of divine sovereignty on the part of the Most High exemplified in the division of the nations, and in the separation of the sons of Adam, and in the establishing of the immovable bounds of his people, together with the reason assigned for this divine display, viz: 'For the Lord's portion is his people: and Jacob is the lot of his inheritance.' How vitally important it is that the spiritual Israel should forever keep in mind their calling, and their election of God, the sovereign display of God's electing love, and distinguishing grace to themward, because this people he has formed for himself, and they shall show forth his praise.

The Lord found Israel in a desert land, and in a waste howling wilderness. How striking is the application of this figure to the case of the spiritual Israel whom he found in the land and shadow of death, and in the wilderness where the *voice of one crying* was heard, and desert where the way of the Lord was prepared; that wilderness from which the spouse of Christ emerged like pillars of smoke, and came forth leaning on her beloved. 'He led him about, he instructed him, he kept him as the apple of his eye.' When our Lord Jesus Christ received his church from the wilderness of Judea, and from the barren deserts of the covenant of works, He led them about, mark! they did not lead him about, He was the leader, and his disciples were the followers, and there was no strange god among them. And when he by abolishing the law of commandments, tore away the old Jewish nest from under

his infant brood, after the similitude of the eagle in verse 11; he taught them the inefficiency of their own unfledged wings to bear them up in the day of trial; he like the eagle spread abroad his gracious wings, and carried them; yea, he bear them all the days of old. Real Christians, even down to the present day, often witness the work of the Lord in stirring up their nests, and teaching them the necessity of depending on his wings, to bear them upward; while all who wait on him do mount up on wings as eagles, and are made like the chariots of Aminadab, Song vi. 12. Even thus the primitive saints were made to ride upon the high places, and to *suck honey out of the Rock*, 'Butter of kine, milk of sheep, and fat of Lambs,' &c. were the food of the people of God. But, alas, we see in the anti-type as well as the type, that the people of God are not able in this world to bear prosperity. *Jeshurun waxed fat and kicked!* and as soon as he had grown *thick* he forsook God, and lightly esteemed the Rock of his salvation, provoked the Lord to jealousy with their *strange gods*, sacrificed unto devils, not to God; to gods whom they knew not, to *new gods which came newly up*, whom their fathers knew not, and forgot the Rock that begat them. Can language more forcibly set forth the early history of the visible or professed gospel church? In almost the precise words of Moses, as given above, Paul made the same prediction concerning the church that Moses had concerning the Jews. He knew that after his departure, grievous wolves would come among them, not sparing the flock; and even of themselves, some should rise up speaking perverse things to draw away disciples after them, for he knew full well that the end of the world, and the ultimate glory of the people of God could not come, except there come a falling away first, and the man of sin be revealed, whose coming was after the working of Satan, with signs and lying wonders, and all deceivableness of unrighteousness in them that perish. Forgetful of the Rock of their salvation, Israel went on to multiply their vanities, and at the time of their visitation referred to in this chapter, had become enlarged and fat, and among them were found those whose *spot* was not the *spot* of God's children; and whose rock was not the Rock of Jeshurun, the enemies themselves being judges; for they were a *crooked generation* like those who wished to join the Baptist Church in the days of John—a *generation of vipers*; crooked of course. But by some means these crooked animals found their way in amongst the ancient tribes, and brought with them some sprouts of the vine of Sodom, which had been taken from the fields of Gomorrah, with grapes of gall, and clusters of bitterness, and from which their wine was extracted. And so, also the enemy has come in upon the Christian church, like a flood; and they have brought with them, of the vine of spiritual Sodom and Egypt, where also our Lord was crucified, and where the dead bodies of the witnesses must ever long lie unburied; they have brought in from the fields of Gomorrah, damnable heresies, and doctrines of devils. The true Church of God is planted in a very fruitful hill, [Zion,] wholly of a right seed. Christ is the true vine, his Father is the husbandman, and the spiritual family are the legitimate branches of that true vine; but under the gospel profession, now we find those who, by their *spot*, by their *Rock*, by their faith and practice give awful demonstration that they are not of the true vine—by their fruit we know them: their grapes are grapes of gall, and their clusters are bitter. Many of the dear saints have, when tasting their grapes of gall, responded aloud, amen, to the prayer of Paul, 'I would that they were cut off,' &c. And in this day in which we live, this state of things is developed to a far greater extent than at any former period. God has evidently

broken up the nest of his people, by persecution in the European nations, in years which have gone by, and gave them two wings of a great eagle, [providence and grace] for on these he took them, and brought them into this country to a place prepared to nourish them from the face of the dragon, for a season; but like their type they could not bear their prosperity—they forgot the Rock that begat them; and from Sodom, and the fields of Gomorrah, [Papistry and Protestantism,] they have borrowed the degenerate plants of a *strange vine*, and strange as the vine may be, it is by no means barren; it is indeed prolific in its productions of gall, and bitterness to the saints of God. But we rejoice in the divine assurance that we shall yet be delivered from this strange plant, for every plant which God has not planted shall be rooted up.

But passing to a more direct illustration of the figure at the head of this article, will lead us to enquire more particularly after the introduction of the productions of the vine of Sodom and Gomorrah among the Baptist churches. After about half a century of civil and religious prosperity had been allowed in America, for the spiritual Jeshurun to fatten, the Baptist began to kick! And very different from that lean, meager figure, which they presented when they first came to this country, for then they were a poor and afflicted people, who trusted in the name of the Lord, and so thin and feeble, that the Protestants [Congregationalists] thought to crush them at a blow—the blow was truly struck, and the blood of the Baptists stained the shore of Massachusetts; they then appeared the least of all seeds, a little leaven as it were. Ephraim was then small—he spake trembling—he trembled at the word of God, and would suffer all the wrath of men, rather than turn from the law of Christ, or yield one inch of gospel truth or order to the foe. Butter of kine was their food, for they could not fill themselves with the husks which the Congregationalists were eating: nor would any man give them of the government pap on which the churches of the law established religion were then gormandizing. But now, where shall we look for that feeble, trembling, despised, and persecuted people? The last vestige of them can only be seen among those, who by way of distinction from the corpulent body, are now denominated *Old School Baptists*; whilst the great body of the Baptist Churches in America, have become so puffed up, that they challenge a comparison, of numbers, and of Sodomitish productions, with the greatest religious denominations round about them. They have with in the last thirty years, become enamored with the *strange gods*—gods which have come *newly up*—[observe, these gods are of hellish production, they never come down, there is no pattern for them in the Mount,] gods, which their fathers, the Primitive Baptists, knew not.

There were various descriptions of idols with ancient Israel, some were made of borrowed jewels, others of gold, lavished out of the bag, and he that was too poor to provide himself with such splendid gods, chose him a tree that would not rot. The jewels, gold, and tree, were not in themselves idols—neither did their fashion or shape constitute them such, but the use which was made of them. The abomination consisted in setting them up as gods, and ascribing salvation to them contrary to the commands of God, and offering that praise to them which was due only to God. There are now among the Baptist Churches, various description of institutions, set up, unto which salvation is ascribed, and a variety of forms: some are amazing splendid, composed of gold lavished out of the bag, like the National Baptist Societies, called Bible, Tract, Missionary, &c.: and who will dare to deny that those who set up these

idols, and who for that purpose lavish gold, ascribe salvation to these institutions? Let any of them deny this, and we will prove our assertion from their own mouths. Some are composed of borrowed jewelry from Egypt. The jewels in which the daughters of the old mother of harlots have flourished, are such as *learned* and graceless ministers, taught in literary schools, and not taught in the school of Christ. This livery of an harlot has been borrowed from other denominations, and this babylonish garment and golden wedge has been secreted among the stuff in our camp, until at length it has produced a number of calves, one on College Hill, in this District, one at Hamilton, N.Y. and others in various parts of our country. It is not necessary for us to say, that these idols were unknown by our fathers, the Primitive Baptists; none will attempt the task of proving them scriptural.

But some of our idolatrous Baptists are so impoverished that they cannot raise the oblation (cash) requisite to entitle them to the privilege of worshipping these splendid idols, they choose them a tree. If they cannot pay \$100 for a seat in the General U. S. Convention, nor \$30 for a seat in the Home Mission Society they may perhaps get a birth as teacher of some Sabbath School, or a mission to peddle Tracts, or become a member of a *Mite Society*, or a Rag Bag Institution. These various systems of idolatry have been stealing in upon the baptists for several years past, until the baptists of our day can by no means come down to the dimensions of a gospel church, this would be in their imagination far, very far behind the spirit of the age, and they hesitate not to avow their desire to keep pace with the world.

The vine introduced among us by this system of idolatry must have reference to those strange children, nominal professors of christianity, mocking Ishmaels, and graceless hypocrites brought into the Baptist profession by the use of these inventions. We have shown that Christ and his Church are the true *Vine*, and the branches of the true *Vine*, consequently all the branches that do not proceed from, nor grow out of him must be of a false vine as there is but one true vine, hence all those who are converted by the institutions of men, or are ferried into the baptist profession by A. D. Gillett's "*Life Boat*," with all others who enter not by Christ the door, but climb up some otherway, are most assuredly of the vine of Sodom, and of the fields of Gomorrah.

In our next number we will endeavor to demonstrate some of the peculiar qualities of their wine.

—:—:—

Turin, January 30th, 1837.

BROTHER BEEBE:—With this I send you the Baptist Register, containing a letter written by Elder J. Blodget of Lebanon, Ohio, to a brother in the state of New York. Doubtless many who are so politely implicated may wish for some explanation, therefore you are requested to publish the said letter entire. It may be possible that some of those atrocious Brethren of whom Eld. B. speaks, are patrons of that paper which has proved an eyecore to many in the West. Mr. Blodget has brought forward my name in a very peculiar manner, and would fain have the good people believe that Salmon is the fruitful source of all his sorrow in Ohio. That a committee from the church of which I am Pastor, did publish facts to the world is true; in their communication Elder J. Blodget's name with others of like occupation was mentioned. If statements touching him are not true, he has the privilege to disprove them if he can, for the satisfaction of himself and others. With regard to myself I entertain no unpleasant feelings towards Eld. Blodget. I forgive him all the wrongs he has done me, and hope he will be a peaceable man, and preach Christ to sinners

and despair of preaching sinners to Christ, for which I do pray. I hope no one will charge me with accusing Elder Blodget with duplicity when I say there is a want of consistency in said letter, for instance, after the campaign which lasted about a year, it being perfectly manifest that the two could not harmonize to avoid a quarrel, a division was agreed on in which two churches were formed, called Eastern, and Western Regular Baptist Churches, each sharing equally the property owned by the old church without any excluding *ordisfellowshipping* process. The numbers are about equal, though the gradual revival which commenced early last spring and which yet continues, adds more or less to our side every month, for you know an *antinomian antimission church* furnishes poor food for a young convert.

Now if I knew how much fellowship Elder Blodget has for an anti-nomian anti-mission church, then I should be able to understand that seeming inconsistency. If Elder Blodget and the church to which he belongs do fellowship said sister church, why cast such aspersions upon them? if no fellowship say so. Doubtless the readers of the Register will conclude that the division was mutual, and I do not know but it was so.

One thing more and I am done with Elder Blodget for this time. "*You know Elder Salmon used to urge this passage as an objection to me. 'Woe unto you when all men shall speak well of you.'*" But himself has been instrumental in removing that woe, even should others come upon me." That the people of the world in general, and the Arminians, and the Fullerite Baptists did manifest great fellowship for his preaching is true, and it is also true that there is a remnant in this region who love the good old way, and believe that grace was given them in Christ Jesus before the world began, and also rejoice that the salvation of all the elect was secured in Christ before eternal ages who did not, nor do not fellowship John Blodget nor his doctrine, is true.

Such a piece of abuse and slander as the last clause of his postscript contains I have seldom met with in public print. I would suggest to the reader how much of the spirit of Christ is manifest in those bitter aspersions contained in the last paragraph of his postscript. It is quite remarkable that the man who was hunted for months and years by Elder Blodget & Co., and was pronounced dead or an outcast should have so much influence in Ohio, especially to remove woes and then multiply the same. I think of all creatures in this world I have the greatest reason to praise God for sustaining me, and my influence at home. With the dear Brethren of whom Elder B. speaks so reproachfully, I believe in eternal union, and in consequence of said union God does in time send forth the Spirit of his Son, which not only regenerates the elect, but enables them to cry *Abba Father*, thus the work of adoption and that of justification are works performed for the creature, and the work of regeneration is a work wrought in the creature by the irresistible power of Omnipotence.

MARTIN SALMON.

Extract from Mr. Blodget's Letter.

Lebanon, O. Dec. 21, 1836.

DEAR BROTHER.—Yours, dated Sept., was received in due time, and merited an earlier answer, but from the agitated state of things in the church, and other causes, has been delayed till now. The struggle in our church, which has resulted in the formation of two churches, was between Antinomianism, strengthened by a deep and determined prejudice, and excited on by a zealous antimission campaign which is raging in the west on the one hand, and the gospel and its claims, urged with much weakness, on the other. After the campaign, which lasted about a year, it being perfectly manifest that the two could not harmonize, to avoid a quarrel a division was agreed on, in which two churches were formed, called Eastern and Western Regular Baptist

churches, each sharing equally the property owned by the old church, without any excluding or disfellowshipping process. The numbers are about equal, though the gradual revival which commenced early last spring, and which yet continues, adds more or less to our side every month; for you know an Antinomian, antission church furnishes poor food for a young convert. Eleven were baptized before the division, and three since; one more related her experience and was received last Saturday, but being unwell, deferred baptism. Others are on the way; so that, while in the midst of difficulties, we are not left destitute of the tokens of Divine favor. The antission ministers of the Miami Association made a strong effort to crush my character as a minister, some account of which you had in Br. Bennett's letter, published in the Register. But it has done me no injury, though it caused some pain. You know Eld. Salmon used to urge this passage as an objection to me: "Woe unto you when all men shall speak well of you." But himself has been instrumental of removing that woe, even should others finally come upon me; for it was charges from that source, published in the "Signs of the Times," which the brethren in Ohio endeavored to make bear against me.

Our church is preparing to build a place of worship next season. It is to be 50 feet by 65—of brick, with a basement story. A friend has procured and presented us with a site, the most eligible of any in town, and the subscription is filling up.

There is a vast field for usefulness spread out before me, but I want a right hand man. I thought last spring the Lord had given me one in a very interesting brother who was converted and added to us at that time. But he has gone down the river, where I hope and trust he will be useful. You do not say directly that you think of coming here, but I can understand the slightest intimation of the kind. If it be the will of the Master, my heart would desire to have it so. Your family could hardly fail of being contented at Lebanon, and I am persuaded you would never regret coming. You could do much good in the church here, * * * and to do good is to get good; otherwise you would be a loser by the exchange. There is everything to be done in the churches here, and there is plenty of material to work with. Eld. Cook is on his way to Dayton, if not already there; Br. Moore is laboring successfully at Troy and Pipua; Br. A. Waters is circulating as a missionary among the destitute churches. These, with Br. Bryant, at Middletown, fourteen miles west of this, Br. Lynde, at Cincinnati, thirty miles southwest, are fellow laborers indeed, from whose efforts, by the Divine blessing, I expect much.

Lebanon is already the place of much business, which is increasing in anticipation of the canal—containing now about 1,500 inhabitants; and it is thought by the most judicious, that, in two or three years after the canal is finished it will have double, if not treble, that number.

Intemperance rages here at a fearful rate; and though the temperance society have effected much, still much remains to be done.

Mrs. B.'s health is much improved. The children are well, with the exception of Eusebia, who is still confined to her crutches. They all join with me in wishing to be remembered affectionately to yourself, Mrs. —, and the children. Your affectionate brother in Christ.
J. BLODGETT.

P. S. As to my own mind, it is too much as formerly. I am enabled to maintain a steady reliance upon Divine mercy—have more confidence however than comfort. It has seemed to me a very great blessing that I could confide in the care of the Almighty, and feel that He would "keep me from every evil work." So far as I am capable of judging, what I have had to pass through has been no injury to me, but rather a help, so far as preaching is concerned.

The churches in this region have been taught to accommodate themselves as to religious duties. The work of salvation was all done up in eternity; the elect were eternally justified, and eternally enjoyed an actual personal union to Christ; and regeneration itself is only necessary to make known to them what God had done to them before the world began. They have little idea of honoring Christ as a Lawgiver, or glorifying his grace by exhibiting the fruits of the Spirit. It requires great labor and patience to set in order the things that are wanting; still, all is pleasant that the good of Zion demands.

Poetry.

A SONG ON EXPERIENCE.

Come all who fear the Lord and see
What God has done for wretched me;
For me, who wicked was.
I vainly strutted here and there,
Could boast and swell, and curse and swear,
And bid defiance to God's word;
And hated all his cause.

I hated those who did me warn;
I treated them with silent scorn,
I wish'd they'd let me be.
My soul to me was nothing worth,
I thought not on eternal wrath,
But rov'd o'er the world for joy;
The charms of vanity.

Thus while I run this mad-like race,
Not thinking on my fearful case,
The Lord did me o'ertake:
I saw his holiness with awe,
His justice, truth and fiery law,
Which made me own that I had sin'd,
And made myself to hate.

My life to mend I then set out,
Concluding soon, without a doubt,
I should beloved be:
But soon discovered with surprise,
I was all sin, wrap'd in disguise,
It twin'd about my inmost heart
I breath'd iniquity.

I read, and heard, and sought in vain,
I pray'd and pray'd, and pray'd again,
Nor gave my spirit ease;
Through the wild woods I rov'd and mourn'd,
But all in vain; to home returned,
I set me down, alas, and cried,
For me there's no relief!

I ask'd the men of faith to pray,
That God would take my sins away,
And give my spirit ease:
But no deliverance could I find,
I thought to woe I was consign'd,
That therefore God refus'd their prayers,
Nor gave my spirit ease.

Others around me, did proclaim
The victory of the slaughter'd Lamb,
Redeeming them from death:
They talk'd, and cried, and blest His name,
Because He bore their sin and shame,
And bow'd for them, beneath the load
Of God's tremendous wrath.

Their songs of joy did grieve my soul,
Billows of woe did o'er me roll,
I thought my soul was lost!
My prayers were sin, my tears were vile,
My heart was full of hellish guile,
From bad to worse, I thus went on,
Till all my hopes were slain.

Thus frantic, fit to tear my hair,
Just on the brink of keen despair,
I lay me down to die:
When unexpected Jesus came!
Reveal'd his love, and sealed his name
On my poor heart, and freely gave
My soul the victory.

His righteousness on me he plac'd,
My worthless soul by sin disgraced,
He made with glory shine:
My rebel heart with love he broke,
He made me freely take his yoke,
Oh! may I bear it with delight—
His service is divine.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel. Clement West, E. J. Williams, D. D. Andros, O. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charlet Woodward, James Robinson,
NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson.

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery, Arnold Butch.

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.
TEN.—Josiah Fort, John W. Springer.

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall,

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Larew, Eld. Jordan H. Walker.

Maine.—P. Hartwell, P. C. Mason, Paris.

S. C.—Theron Earl, Spartansburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey.

MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, Samuel W. Greer, P. M.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscoth, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, Wm. Kirkpatrick.

INDIANA.

J. Mason, E. Halcomb, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce.

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright.

Mt.—J. Barret.

N. H.—J. Fernal.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

The receipts will be acknowledged in our next.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, APRIL 7, 1837.

NO. 8.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. III.

(Continued.)

BROTHER BEEBE: I proceed to the further consideration of verses 3 and 4; verse 4 being more immediately the subject of remark in the preceding letter, in which I endeavored to point out what was to be viewed as the *filth of the daughters of Zion*, mentioned in the same verse.

As the *daughters of Zion* of the text, are so manifestly, the visible branches of Zion or churches constituted upon gospel principles—we must, from the connexion in which the two are here placed, understand the term *Jerusalem* also to have reference to the gospel church.—That the term *Jerusalem* is repeatedly used to denote the gospel church, will, I presume, be admitted by most, conversant with the scriptures. Paul uses it in this sense, Gal. iv. 26, where he calls the *gospel church* in distinction from the Jewish, the *Jerusalem which is above*. Among other texts of the Old Testament, in which the term *Jerusalem* is used to denote the gospel church, see Psal. cxlvii. 2; Isa. xxxiii. 20; and Jer. xxxiii. 16. We are not however to understand the terms, *Jerusalem, daughter of Jerusalem, daughters of Zion, &c.*, when used by the Holy Spirit in reference to the gospel church, as used without regard to a distinct idea conveyed by each. In the passage before us, the distinct idea of each term is manifest. The expression, *daughters of Zion*, as I have before showed, designates the gospel church in her distinct visible branches. *Jerusalem*, signifying the *vision* or *possession of peace*, properly denotes the true body of Christ, as none but living members have had the *vision of peace* or *possess it*. And *Jerusalem* as *a city builded compactly together, and builded of the Lord*, (Psal. cxxiii. 3; cxlvii. 2.) fitly represents the body of Christ in its collective relation.

But the most difficult point to be understood in this case, is what is intended by the *blood of Jerusalem*. Is it literally the blood of saints which has been shed by persecution? No; that is to be visited upon the inhabitants of the earth; the *earth shall disclose her blood*; and *blood shall be given them to drink*, whilst the Lord's people shall be *hid in their chambers*, compare Rev. xvi. 6, with Isa. xxvi. 20, 21. But the *blood* under

consideration is to be *purged from the midst of Jerusalem*. Is it then blood of persecution which the saints have shed? Certainly not. They have been in every age, a people *sought out* by persecutors, and have been as *sheep in the midst of wolves*; not only in that *like sheep*, they have been subject to be devoured by their persecutors; but also in that they have never returned devouring for devouring. The blood here spoken of is evidently connected with idolatry, or the *filth* of the text. And looking to typical Jerusalem, we find the *shedding of blood* charged upon her as connected with her idolatry, and which is without doubt, figurative of the subject of our present enquiry. The Lord charges Jerusalem, in connection with her filthy abominations, with taking *her sons and her daughters*, which *she had born unto him, and sacrificing them unto the images of men which she had made, of the gold and silver which the Lord had given her*. He adds, "Is this thy whoredom a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?" Ezek. xvi. 12—21. In this passage, I think we have in figurative language, a full development of the blood of our text. We have also similar charges against Jerusalem in Ezek. xxii. 2—4; and xxiii. 37—39. Jeremiah also in charging upon Jerusalem her corruptions, says, "Also in thy skirts is found the blood of the *souls* of the poor innocents," &c. Jer. ii. 34. I would just remark here, that I do not understand the Prophet in using the term *innocents*, as having any reference to the idea of native innocency; but that he uses the term simply in relation to the crime of idolatry which he is charging upon Jerusalem; and thereby accuses her of making those participate in this corruption who are involuntary, and therefore without guilt in the act.

But my brethren will perhaps be surprised, that I should suppose there is to be found in the gospel churches, what answers to the odious crime of sacrificing children by the typical Jerusalem. But I think I shall show, that figuratively, *the blood of the souls of poor innocents* is to be found upon the *skirts* of the gospel churches and that without *secret search*. To prove this, I will produce the Apostle's remarks, 1 Cor. viii. 11, *And through thy knowledge shall the weak brother perish for whom Christ died*. To understand the Apostle here, we must consider the different senses in which the term *perish* is used, as meaning, *to lose, to fall away, to become useless, &c.*, as well as *to die, to be damned, &c.*—For instance, a person's arm *perishes* when it withers and becomes useless. In this sense, the weak brother might *perish* or wither, not only as to his comforts, but also as to his usefulness to

the body of Christ, and be, as Paul was afraid he might become, *a cast away*, that is from the visible church. In this sense some perished, who are mentioned in 1 Cor. xi. 30. In this sense, I think many of God's spiritual children have been sacrificed, in years past, by the churches of Christ to the vain notion of competing with the worldly denominations as to worldly respectability. That is, they have been made to *perish* as to their usefulness in the gospel of Christ, and as to their enjoyment of those precious consolations, and that liberty which the truth imparts. How many, for instance, of God's children have been left to *perish*, like the Prodigal, (Luke xv. 17,) *with hunger*, in consequence of churches choosing for their pastors such preachers as would, by their oratory and learning, be likely to draw a respectable congregation, and such in preference to the plain, faithful gospel minister? How many promising gifts for the ministry have been buried, been destroyed, as to their usefulness in feeding the sheep and lambs of Christ, by being encouraged by their churches, (and some of them by the persuasion of older members and preachers, in whom they had confidence, involuntarily, like Jeremiah's *innocents*.) to seek to fit themselves for the work, by resorting to literary and theological schools; and which only fitted them for promoting a speculative religion, and feeding the *goats*. Multitudes, it is true, enter the ministry with no other idea than that of qualifying themselves by education for making their profession honorable and profitable. Such characters I have nothing here to do with. Again there are those, who have been highly esteemed by the saints as able ministers of the New Testament, but have since been flattered by their churches to aim at obtaining fashionable congregations: and where are they now? Going with all their influence in support of the *man of sin*, in its various new measures; and if they now touch the gospel string, it is in a lifeless, discordant manner. We are not, I apprehend, capacitated, rightly to appreciate, at this day, the depth of the evil which has been produced by the churches having sacrificed the entire usefulness of many of the children of God, as to that *kingdom* which is *not of this world*, and the gospel peace and consolations, to a great degree, of all, as peace offerings to the world and its prejudices, see Psal. lxxxi. 6—16; and Isa. xlvi. 17—19. Those of us now on the stage, came into the church in its defiled state, and as we began to suck the breasts of our mothers, the churches into which we were brought, we imbibed much of a defiling conformity to the spirit and notions of worldly religionists, so that it became incorporated into our feelings and views.

As a consequence of God's Israel having joined himself to *Baal-peor, the god of shame*, that is, *having become ashamed* of the old fashioned doctrine and order as revealed in the gospel; and having eaten of the sacrifices to the gods of *Moab*; that is the *world's means of salvation*, how many of the children of Israel have died of *the plague*; that is to the visible church of Christ, is not for me to say. See for the type, Num. xxv. I have heretofore believed when any departed from the doctrine and order of the gospel, who once professed them, it was because they never loved the gospel in truth, that is, were not subjects of grace. And this, no doubt, is the case with many who fall away; their open opposition to simple gospel truth, proves it. But from the view I have been led into upon this subject, I now believe that many of God's children have been heretofore *sacrificed* or have *perished* in the sense I have given. (I say heretofore, for now seems to be approaching a separating time between those who are receiving the *mark of the Beast*, and those whose names are written in the *Lamb's book of life*.) The Galatian brethren having been *bewitched*, Gal. iii.; the texts I have already quoted, 1 Cor. viii. 11; and xi. 30, and what Peter says of some, *That they might be judged according to men in the flesh, but live according to God in the spirit*, (1 Pet. iv. 6,) all go to support the idea that the children of God may awfully depart from him, and his word, and as Peter says, *Be judged (or punished) according to men in the flesh, whilst they shall live according to God's electing, redeeming and regenerating love in the spirit*; and will therefore be found among the *innumerable multitude* which shall stand before the throne and the Lamb; though not of the *hundred forty and four thousand*, who were sealed in their foreheads as the *servants of God*, and who are not defiled with women, but are *virgins*; not having been seduced off, to intermingle with those corrupt religious combinations or societies formed upon worldly principles. See Rev. vii. 3—9; and xiv. 4. But still my brethren may think that these departures from the purity and simplicity of gospel doctrine and order, can never be so odious in the sight of God, as to be pointed out by the charges of *sacrificing children*, and shedding of blood. But are not God's spiritual children as dear to him as were his typical children? and the one's therefore, being deprived of living in the enjoyment of the blessings of the *gospel land of promise*, (by which I do not mean Heaven,) be viewed by him as being as great an evil, as that of the others being deprived of *animal life* and the *enjoyment of temporal blessings* in the land of Canaan? God has given in his word ample testimony of his great displeasure at a departure from his word. Witness the case of Saul, 1 Sam. xv. 22—36; the case of Uzza, 1 Chron. xix. 7—13, compared with xv. 11—13; also the case of the *man of God* sent out of Judah by the word of the Lord to prophecy against the altar at Bethel, 1 Kings xlii. If this *man of God* after prophesying faith-

fully according to the *word of the Lord* must be killed by a lion, for suffering himself to be seduced by a lying prophet, to eat bread among the idolatrous people; can those hope to escape the rod, who, though as we believe, they preach the gospel of Christ, will still make a practice of *eating and drinking* with the open worshippers of the *golden calves* of our day? Yea have we not need to watch and pray, lest we be beguiled by some lying prophet, or lying spirit, to depart from the word of the Lord?

It seems proper here to make some enquiry relative to the manner in which these corruptions crept in, and got such a hold on the gospel churches. The Lord has said the *Leaders of this people cause them to err*. Isa. iii. 12, & ix. 16. But still it appears from the context in both cases, that the people were to be judged for suffering themselves to be led astray. There is a natural propensity in christians to be more easily affected by objects of sense, even in things pertaining to religion, and hence to be pleased with what tends to resolve religion into outward acts and show. On the other hand, the experience of the christian teaches him that his religion, to be acceptable to God or profitable to his own soul, must be spiritual. The fear of God also operates as a restraint upon his mind to prevent his departing deliberately, from the express directions of God's word. A sense also of his own ignorance in spiritual things, and of the deceitfulness of his own heart, prevents his leaning to his own understanding, and disposes him to cleave to the Scriptures as the man of his counsel. Hence until some person has obtained the confidence of a child of grace, as a guide, and leads him off by degrees, he will not easily be drawn away from the gospel rule. But so far as we are left to give ourselves up to be governed by the dictations and examples of men, we become peculiarly attached to the schemes and views we have received from them. The reason is obvious, viz. that every device of carnalizing religion, tends to make it more congenial to human nature. Again persecution shows the christian by real feeling, the evil of a carnal religion, makes him abhor such religion, and drives him to the throne of grace, and to the word of God for counsel and support. Consequently, it places him in circumstances to be less influenced by the desire of pleasing men in his religious concerns, and to be more cautious to know that he has a Divine warrant for what he believes and practices. But still *the steps of the christian are ordered by the Lord*. If God leaves him to the influence of carnal leaders, or his own natural inclinations, he will go astray; but if he *hedgés up his way* as God has said he would do to his church, (Hosea ii. 6,) he will be kept back, &c.

Having made these general remarks relative to this subject, I will come to particulars. As that which more immediately concerns us, is the second defilement of the gospel church, or in other words a defilement since her separation from the *seven-headed Beast*, I shall of course be-

gin, where this corruption begins to manifest itself. This was as the Baptists began to emerge from the severity of persecution in England, and were emboldened to put forth a public declaration of their faith. As this had the effect to wipe from them the stigma under which they had suffered, of being *Arians, enemies of all government, &c.* They began to feel themselves as standing on a footing with the other dissenting denominations; their preachers of course began to aspire after the same respectability in the world, as was enjoyed by those of other dissenting congregations. Human learning was necessary for this, and a corresponding support. Here Satan displayed his utmost art in helping them to a plan by which they might sway the churches into their ambitious measures. The plan of constituting the churches into associations was devised,—not as *ecclesiastical courts*, such a proposition the churches would at once have rejected; but as *advisory councils*—a less assuming name at first view, but not much less so in truth. Has God said, *If any of you lack wisdom, let him ask of God, that giveth to all liberally, &c.* and has he set before us the evil of not asking counsel of God, as in the case of Joshua and the Gibeonites, Josh. ix. 14, (see also Psal. cvi. 13—15; cvii. 11, 12, and Prov. i. 30, 31,) and has the Lord said, *Counsel is mine, and sound wisdom; I am understanding, &c.* Prov. viii. 14; and is the Lord Jesus Christ *made unto his people wisdom*, and has he given them his word, *that the man of God may be perfect, thoroughly furnished unto all good works*; and shall any body of men, *with impunity*, organise themselves into a *standing council*, for the churches to apply to for advice and direction? Judge ye. It was not, depend upon it, owing to the mildness of the pretensions set up in favor of those *advisory councils*, that they have not ruled the churches with a heavy hand, but to the mercy of God in *hedging up their way*, by inspiring his churches, to watch with a jealous eye, the movements of these self-constituted bodies. But still, the leaders by having their efforts combined in these associations, and by inducing the churches to repose a considerable confidence in their *advice*, have been enabled to establish many customs, in the churches, generally, which have no foundation in Apostolic practice. Among other devices, early after the formation of associations, the churches were swayed to countenance and encourage the plan for obtaining a ministry, learned in the sciences of the world. Hence Dr. Going, as quoted in "Signs," Vol. 5, No. 5, page 39, was not so much mistaken in saying, "That the Baptists, both in England and America, from the time they became organised into associations, have approved ministerial education." His assertion that they approved of missions at so early a period, wants proof. But does this Baptist D. D. by referring to that period as the height of baptist antiquity, and denying our claim to be Old School Baptists, because we differ in this thing from the Baptists of that day, think to gull

his disciples into the belief of such a position? I pity their ignorance of the New Testament if they know not that the Baptists existed as a religious people long before that day. Or is it indeed a fact, that the Baptist schools have received the hypothesis of the pedobaptists, that the Baptists had but just before that, sprung into existence? If so, we may well expect our learned Baptists to be found among the *seven women, taking hold of one man.* &c.

From the countenance which the churches in many parts were led by degree to give to an educated ministry, the plan ultimately succeeded so well, and so many learned ministers got into the churches, who necessarily in their display of the wisdom of this world in their pulpits, inculcated also much of the spirit of the world, that a series of corruptions both in practice and in doctrine, has grown out of it. Those who could succeed best in appearing to harmonize the doctrine of the cross with the spirit and prejudices of the world, have in all ages of corruption of the church, been considered the most learned divines—and most readily obtained the honorary title of D. D. It is not necessary for me to follow on in detail, the history of the introduction of all the new things of this day. Suffice it to say, that many of those modern measures have manifestly been brought in to provide a support for the swarms of *clergymen*, their many schools are turning out; and that the associations continue to be, in a great measure, the *advisory councils* in which their plans are matured. Hence the *cant phrase of the day*, about meeting in associations to *devise means* for the spread of the gospel, and the *building up of Zion*, &c. But on the other hand, there have been a few churches and preachers that, amidst the greatest rage for education and missionary operations, have never drank in these corruptions to the extent to which they have prevailed among the great body of the Baptists. And besides, the extent to which these filthy abominations have been carried, has had the effect to awaken others to a deep sense of the evil of departing from the simplicity of the gospel, and make them willing, at the expense of reproach, to retrace their steps, and to seek to cleanse themselves from the whole source of defilement. And thus the Image of the Beast, like as did the original Beast, is by the excess of its human devices, driving the true church and the saints from it; and leading them to bear their public testimony against those innovations, the introduction of which they too much countenanced. But as the *daughters of Zion* have polluted themselves, the defilement must be *washed away*; and as the true visible church by countenancing the introduction of those plans by which many of her children have been sacrificed, and thus as Jeremiah says, *The blood of the souls of the poor innocents is found in her skirts, it will there remain until purged away.* Hence the peculiar propriety of the expression used in our text, in speaking of purging away the *blood of Jerusalem*, from the *midst thereof*. It is the

blood of Jerusalem that is the causing to perish of the living members thereof, as explained before, that stands charged against the churches of Christ, and it is to be *purged from the midst thereof*, for this purging has relation only to the true churches, so far as they have participated in this iniquity.

Before closing this letter, I would say, to prevent misunderstanding, that in the remarks I have made relative to an *educated ministry*, I had reference to what is generally intended by that expression, viz: Persons being educated with a special view thereby to qualify them for preaching the gospel of Christ. Education in itself considered, has no tendency to injure the usefulness of a minister of Christ. Hence Christ has evidently called some such to the work. But in doing this, he has, as in the case of Saul of Tarsus, first humbled them, and made them esteem all their attainments *as loss for the excellency of the knowledge of Christ Jesus*; hence Christ Jesus, and not their learning, will be that which they wish to set forth. On the other hand, the class we object to will, from the importance they attach to learning, be putting that foremost in their preaching.

I must beg the indulgence of the brethren, in having to continue this number on to another letter: It is an important subject, though I much doubt whether I feel it as did those marked for preservation, (Ezek. ix. 4.) I think I know something of the evil I would describe. Is it not manifest that the gospel church at this time, is separated as in her pollutions, from the presence of her Lord and husband, according to the law relating to another figure, recorded Lev. xv. 19. But these days of separation will assuredly pass away, for *her Maker is her husband*, Isa. liv. 5.

S. TROTT.

Fairfax C. H., Va., March 18th, 1837.

—:o::o:—
For the Signs of the Times.

Durham, Branch Co., Mich. Feb. 26th, 1837.

BROTHER BEEBE: It is with heartfelt satisfaction that I take my pen to address my brethren, my kindred in Christ, who with me are suffering the afflictions of the people of God, who count it all joy to own their Head and Husband through evil as well as good report. Verily, my brethren, had it not been for the "Signs," I had still thought myself struggling almost alone in opposing the innovations and schemes of designing men, who think that gain is godliness, and who turn the grace of God into lasciviousness; but blessed be God, he hath raised a standard for the dissemination of light and knowledge, and for the comfort and edification of his stricken and afflicted people: how has my heart been made glad while I have learned there was a goodly number who had not bowed the knee to the image of Baal, and who would not receive the mark of the Beast, nor the number of his name, neither buy, sell, or be bought with his delectable things. I know, my brethren, your sufferings, yea, I know them who say they are apos-

ties, and are not. Because I could not by the word of God patronise their schemes of pretended benevolence, and join with them in holding up a system of doctrine at variance with the word of God, it has been said to me, (in action if not in word,) sit thou there under my footstool, and let one more honorable take the higher seat, one that we can dupe at our pleasure, one that will forward our schemes, whether they be in agreement with the word of God or not, so we but obtain our purpose. But none of these things move me; neither count I my life dear unto me, for I count it all joy to suffer shame for Christ's sake; neither shall they hinder me from preaching Christ, and him crucified, the power of God and the wisdom of God. And hence, my brethren, I learn patience by the things which I suffer, and perseverance by the honor of the cause in which we are engaged; and let us be assured my brethren, that we can in no way better adorn our profession than by preserving perfect composure and self-possession, while the hand of virulence and slander is raised against us, let us not return railing for railing, neither slander for slander; if we are smitten on one cheek, let us turn the other also; if we are reviled let us not revile again; if persecuted and called all manner of vile names, let us bear it, for herein is the patience of the saints; here is a part of the furnace that we are called to pass through, and surely if we do not exercise and possess this patience, while in the furnace, we have but little reason to think the form of the fourth is with us.

And now, my dear brethren, as you value the blessing of God in rearing a standard, (the Signs of the Times, and the Primitive Baptist,) through which, brethren may confer together, I exhort you by the mercies of God, and the love of the truth, to let it be in soberness, and in a sound speech; stoop not to low and vulgar expressions, when we have reference to our opposers—let us remember they are men, and are to be treated as such; and if they are pleased to honor us with such low and sarcastic names as we find in the Kentucky Banner, anonymously signed a Reader; let us not adopt a kindred spirit, and return the compliment by such terms and expressions as we find in the fifth volume and second number of the Signs, termed 'A compliment from a stranger to the Kentucky Baptist Banner,' signed W.; all communications that are not couched in proper language, and do not partake of sobriety, ought not to find a place in the Signs, for they but poorly serve the interest and cause of truth.

Dear Brother Beebe, I know your duties are arduous, and I know full well that you are hated and despised by the new lights of the day, and all manner of evil is spoken of you and your paper; but blessed be God, I have taken more comfort in perusing one number of the Signs than in all the papers I have taken from the new school. And why? because your cause is the cause of God and of truth, and can be sustained and supported by the word of God. Go on my

brother, and my brethren, *The sword of the Lord and of Gideon*, will prevail, for the word of the Lord hath spoken it. Although I dwell in the wilds of Michigan, still, sometimes while perusing the communications of my brethren and sisters, I feel, had I wings to fly, I would meet you in a moment and enjoy your sweet company. I was peculiarly touched with the communication of sister Moore, of Cutchogue, L. I., it awaked in my mind a lively sensation of the scenes of my childhood, and of the happiness I enjoyed then while on a visit among the Old School Baptists: full well can I attest the truth of sister Moore, wherein she says that the term brethren is not used among the Baptists, as an idle ceremony, for then the hand of salutation was not given in coldness and indifference, but the heart went with it, then the friendly farewell was the overflowing of the full heart; then I found kindred spirits and true yoke fellows in the faith and patience of Jesus Christ; but I must close for the present lest I weary your patience.—There are some here, I think, will subscribe ere long for the Signs. The above lines are at your pleasure to publish: if I have written too plain, or have over leaped the bounds of prudence concerning the subject alluded to, I hope you will overlook my error.

ELMORE G. TERRY.

For the Signs of the Times.

Athens Co., Ohio, Jan. 27th, 1837.

DEAR BROTHER BEEBE.—having taken and perused with pleasure your periodical (the Signs) with special pleasure I have learned that there are a few faithful watchmen on the walls of Zion, and having seen my name in your list of agents, I have found it necessary to write a few lines to contribute my mite to the cause of truth. I should have wrote sooner, but I live in a place where the people have itching ears, consequently your paper meets with but cool reception, but I have succeeded in procuring five subscribers, so I have enclosed \$5, requesting you to send the usual numbers of the Signs of the Times as directed below, and now having a little blank paper left, I will insert a few lines expressive of my thoughts, on the doctrine and religion of Christ, and the spurious inventions of the day, which looks to me like trying experiments on the Holy Ghost; leaving my remarks at your disposal, and if you print them please correct my mistakes. I have no partiality to the terms Old, or New School, but the term Regular Baptists is very appropriate to the doctrine I believe in, for when I look into the Book of Nature, I behold a regular and systematic course persued by the author of all things, as if Omnicence and almighty fiat, goverened in accordance with an eternal purpose; so when I read the book of grace I see the same principles carried out in all their beauty. It is a source of consolation to me that God was under no necessity of waiting to devise the plan of salvation after man apostized, but could announce in the cool of the day that the seed of the

woman should bruise the Serpent's head; so that the eternal joy spoken of in Proverbs viii. should not be disturbed. But how could he delight in the sons of apostacy, save in the eternal purpose of their recovery in their Redeemer, and the purification of their hearts by grace? and as salvation is of the Lord, and the preparation of the heart in man, and the answer of the tongue are from the Lord: who can dispute that his own acts are the effect of his eternal decree? "Surely he is of one mind and none can turn him." But in what does salvation consist? In this I think many have erred, substituting a desire for happiness, instead of holiness, thus they say salvation is within the reach of all men; consequently conditions and means are resorted to. But if a man has a desire or inclination for a thing, together with the power and means, why is not the thing obtained? "Surely they err not knowing the Scriptures." Salvation is to put away sin, to preserve from sin, and consequently from the effects of sin. But are there no conditions of this salvation? I answer, yes; but they are not to be found with the sinner thus to be saved, for if he lays his polluted hands on them he crucifies them the first thing; and why should he not, seeing they are heterogenous to each other? and is it possible for a corrupt tree to bring forth good fruit? or do they not suppose them to be good? But what are those conditions? I answer, that rich, full, free, meritorious, and eternal sacrifice of Christ, and all the rich treasure of his grace. But are no means to be employed to effect this? Yes, but they are all written in the Bible so plain that he that runs may read them; and employed only by God and his people, and will all prove effectual, agreeable to that regular system which was purposed in Christ Jesus before the world was; and the effects will be salutary on whom it operates.

Now I hold to cause and effect; so if God newmodles the heart, he will fix it to suit himself, and the effects will suit him, consequently, a holy heart will produce holy actions. (That is the general tenor of his life.) He who has the nature of Christ will act like Christ, as he who has the nature of the devil will act like him. Now holiness is the end they are destined to in their election. "He chose them that they might be holy." Therefore, he who adopts means which God has not appointed, assumes the right to legislate for God, and as a Pope, to perform a religious rite, which Christ has not given, is to disobey him; these I consider very prominent features of their mother, Mrs. Babylon. These items have been exposed by your able correspondents, with their native evils, and scarcely need reiteration. But what are their anxious seats but a modification of the Catholic confession room and absolution? What is the Missionary Society doing but dictating for the Holy Ghost, what part of the world the gospel must be preached in by those they, instead of Christ, send? And so I might go through with all their new fangled inventions. But what insentive have they? Is it

not the golden cup? Yet there are many who are honest in their endeavors to promote the cause of Christ, whose zeal is fanatic and misguided, this error is the effect of false doctrine; they are anxious to help the Lord out of a difficulty, you will generally find them believing in an indefinite atonement, and a universal striving of the spirit, and think it is proven by Jer. vi. 3, compared with Rev. iii. 20. Supposing the door to be the heart of the sinner, at which he, by his spirit is continually knocking and striving for entrance; so they adopt the best means in their judgment, to prevail on the creature to open his heart to receive him: but who is in the heart of a sinner to hear his voice and open his heart, but his vile affections? And will Christ feed with them? Into what department does the heart lead? Surely this notion involves the most consummate nonsense and contradictions, and is a blasphemous reproach on Deity, degrading Him to a level, or below the deprayed children of men. What, Christ die, and suffer upon precarious principles, or make an atonement for nobody? The Holy Ghost striving to enter a heart which he knows he never can or will! An infinite God striving to save one that he knows will be damned! The best horse I ever saw would refuse to draw when he found the load would not move by his exertions: does God lack understanding, or does he do all his pleasure when thus frustrated? And strange to tell! this very people profess to believe in election! I am sure that the power which conquered my obdurate heart, would have conquered any one of the human family, born an Arminian, raised in the Universal faith; got religion in the Methodist way—tell from grace, (as they call it,) and became a zealous disciple of Tom Payne, Volney, and Voltaire, a willing and determined slave to Satan and vice. But oh, eternal love! my heart expands with gratitude—the Lord engaged with me, and he did not make sport of it; he showed me my sins, and I could not hide them; he showed me his righteousness, and I could not help thirsting for it; he turned me and I was turned; he drew me, and I ran after him. And since that I have tried in subordination to his eternal purpose, to use the means which he has appointed to bring in his elect. Yet it has pleased his Satanic Majesty to stir up some of the professed ministers of Christ, from whom we should look for better things, to destroy me and impede my usefulness, by exciting the Muskingum Association against the little church of which I have the honor of being a member, may God forgive them; yet my obligations are not diminished—I have tried to preach the gospel without fee or reward from those who heard me, with a very limited education, (as you may see by my errors in orthography,) supporting a large family by my labor on my farm, being opposed to a hireling ministry.—With pleasure, I subscribe myself, your affectionate brother in Christ, and the bonds of the gospel,

JAMES ADAMS.

SIGNS OF THE TIMES.

Alexandria, April 7, 1837.

'Their wine is the poison of dragons, and the cruel venom of asps.' Deut. xxxii. 33.

[Continued from page 55.]

From what we have said in the preceding number, of Israel, as being typical of the christian church, we are unavoidably brought to the conclusion that those characters, whose wine is called the poison of dragons, are those illegitimates or strange children among the people of God, whose spot is not the spot of the peculiar people of God, and whose rock is not our Rock, themselves being judges. Their wine, in the figure before us, must necessarily mean the production of their grapes of gall, from the vine of Sodom; and if we are correct in supposing that anti-christ is the vine of Sodom, and that the vines composed of nominal professors, and carnal hypocrites among us, are of that stock, or are sprouts from that abominable vine, we must of course conclude, that their wine, the intoxicating juice of their grapes of bitterness, is the product of innovations upon our faith and practice, as the people of the living God; and comprising the entire mass of human inventions, false doctrine, and practices borrowed from spiritual Sodom. Their wine is that which they wish to substitute in the place of the pure wine of the Kingdom of Christ, which Christ has given 'as wine on the lees, and well refined;' for which the spouse of Christ prayed for flagons, and which goeth down sweetly, and which is Christ's blood, in the New Testament which was shed for many; that wine which Christ has provided, and of which he welcomes his church to drink abundantly, and which is given to him that is of a heavy heart; that he may 'drink and forget his poverty and remember his misery no more.' That system of works, doctrines, and means, employed by nominal professors of christianity, to extricate, bewilder, and intoxicate their Ishmaels with, and with which they wish to supersede the doctrine of God our Saviour, and with which to set aside his atonement and his legislation, by teaching for doctrines the commandments of men, and to make void the law of Christ, by their own traditions, must assuredly be intended by their wine.

It will be proper for us here to enquire, whether the doctrines and institutions of men, as introduced among the Baptists under the name of religion, and urged upon us as the choice wine of the Kingdom of Christ, does or does not, possess the qualities expressed in the metaphorical language of our text, to this end, we will attend to the following enquiries, viz:

1st. Are the doctrines and measures imposed on the churches at the present day, by the New School Baptists, to be found in the original or primitive faith and practice of the church of Christ, or are they not of foreign production, borrowed from other denominations, Sodom, Gomorrah, &c.?

2d. Are innovations upon the faith and practice of God's people, in the scriptures compared to wine?

3d. In what respects are the doctrine and order of the New School Baptists set forth by this figure? And

4th. How are we to understand that their wine is the poison of dragons, and the cruel venom of asps?

1st. Are the doctrines of the New School Baptists of foreign production? We are free to admit that with the greater portion of the New School Baptists of our day, there are some sentiments on doctrine and practice retained, which are not borrowed, but which properly belongs to the faith and practice of the church of God; while the great mass of their distinguishing doctrines and practices are evidently anti-scriptural, and consequently anti-christian. Among the doctrines of this

class, we will name, general or universal atonement; free agency, (so called,) meaning a power lodged in the hands of unregenerate men, by which they are able, if they choose, to appease the wrath of Divine justice, satisfy the law of God, and render themselves acceptable to God. Salvation, not by the deeds of the law, but by deeds which are neither required by law or gospel—such as joining their humanly devised institutions of the day, by the payment of stipulated sums of *filthy lucre*, for which they promise them, in this life, an hundred fold, and in the world to come, life everlasting; and for which they sell them life memberships, and even everlasting life membership in what they term religious or benevolent societies.

Will argument be required of us to prove that these doctrines and practices are unwarranted in the scriptures? Does it devolve on us to prove the negative? Long, long, have we challenged the new order of Baptists among us, to show us a 'thus saith the Lord' for their doctrines; but how have they treated our enquiries? Hear them. Mr. Crosby, (late editor of the American Baptist and Home Mission Record,) says, 'The best way to treat us, is to let us alone!' Mr. Canfield of the Christian Secretary, recommends for us the salutary advantages of a penitentiary! That poor trifling thing, the editor of the Religious Herald, upbraids us for presuming to question the propriety of what is practised by so large a majority of the Baptists. Mr. Waller of the Banner, after challenging a discussion on the subject with us, says, he will not respond to our arguments; whilst our more honest opponents, of the Cross and Baptist Journal, informs us plainly, that THE BIBLE CONTAINS NO SUCH AUTHORITY, and that it was never intended to embrace all the duties incumbent on christians. We prove thus from their own confession, that their grapes, are not from the heavenly vine, Christ; and as they are not of Christ, who declares himself to be the True Vine, they must be of a false vine, of the vine of Sodom. Neither the Old Mother Arminianism, nor any of her brood of human inventions, are natives of the Zion of God, but have been by the Baptists borrowed from the fields of Gomorrah; they were not found in the primitive church, but have been brought in by those whom the Apostle advised the church, would bring in damnable heresies and doctrines of devils. 2 Peter ii. 1.

2d. Are innovations in doctrine and practice, comparable to wine? This figure is of very frequent recurrence in the scriptures, the fifth chapter of Isaiah is not the least forcible on this subject. After pointing out the abominations of the corrupted daughters of Zion, in the preceding chapters, as shown by the numbers now publishing by Brother Trott, in this chapter portraying with astonishing exactness, those greedy advocates of the new fangled proselyting systems of our day, who join house to house, and lay field to field, and who cannot rest while they conceive there is more land to be possessed; says, 'Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.' And again in verse 20th, the same characters are charged with calling evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.' And in further denouncing the fearful curses of the Lord upon them, he says, verses 22—25, 'Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him.'

Can our readers be at a loss to find men in this our day, who for reward will justify the wicked, promise them in the world to come, life everlasting, for reward, and who, will like the executive of the American Bible

Society, who congratulated a successful horse racer, on having swept the stakes, and gained the purse; and at the same time solicited of him, with thirty dollars of his ill gotten booty, to constitute himself a life member of that religious institution; which was accordingly done. We say, who, while they will thus justify the wicked for \$30 reward, will rob, if possible, the righteous, of their characters, by saying all manner of evil against them: falsely, because they smite with their fist, and stamp with the foot, and show unto God's people their transgressions, and to Israel their sins. 'Therefore,' continues the prophet of the Lord, 'as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.' And in chapter lvi. 12, the figure of wine and strong drink is repeated by way of illustrating the doctrines and base insinuations of these blind, ignorant, sleeping (or lazy) and greedy dogs, which can never have enough, 'Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant.' 3d. In what respects is wine a proper emblem of the false doctrines, and corrupt practice of our New School Professors?

Let the word of God answer, "Wine is a mocker, strong drink is raging. Prov. xx. 1. So also, are the systems of which we complain, they in many respects mimic the truth, and ape some of the ordinances of the Church of Christ. Those who advocate and practice them, will generally assume solemn airs and gestures, use good words and fair speeches, in order to deceive the hearts of the simple, professing extraordinary zeal for God, and love for souls; it is a mocker because it is deceitful and full of hypocrisy; and it is also raging when mixed; it requires mighty men, such as are not afraid of the thunderbolts of Jehovah, to mingle it, giants of arminianism, who are nerved [in their mock pretensions at least] with strength enough to save themselves and others, and who think themselves able to save the heathen, and to evangelize the world, who dare to brave the word of God, and defy the armies of the Most High, these are the men who mix the strong drink, and who, for their strength and industry in mingling the doctrines of the day, are frequently dubbed D.D. or with some other mark of their Sodomitish breeding. Their strong drink is raging when once they become able to drop into the bowl, a sufficient proportion of legislative power, their drink becomes so maddening as to cause the blood of the saints of God to flow in torrents.

Again, wine in its intoxicating qualities, is a suitable emblem of false doctrines and practices. This figure is most clearly traced by the prophet Isaiah xxviii. 7, 8, in speaking of the drunkards of Ephraim, "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment, For all tables are full of vomit and filthiness, so that there is no place clean." If by the tables in this text we are at liberty to understand the pulpits of these drunken Ephraimites, as the place where the children have been wont to go to receive their spiritual food, how awfully true the declaration that they are defiled, that there is no clean place to be found among all that portion of the Baptists of the present day, who are represented by these intoxicated Ephraimites, but upon them is brought to pass the fearful prediction of Jeremiah xxv. 27, that they should drink and be drunken, and spew, &c. But the drunkenness of the new-lights is not only demon-

strated by the abundance of wretched, filthy arminian corruption, vomited upon all their tables, and spread out as a repast for their churches, but it also discovers itself in its inebriating effects upon themselves and their adherents: hence how very common for us to witness among this class of *wine-bibbers* when they have continued long at the Theological School, even until wine has inflamed them, with what a grace they will act off the drunken man, swaggering and boasting, and saying, "I am rich and increased in goods, and have need of nothing;" that all the necessary means for saving themselves and all the rest of mankind, is in their possession, and if they do not boast with the Pope, of holding the Keys of the Kingdom of Heaven, yet they hold that the keys of what they presumptuously call the Lord's treasury are with them, to draw upon, exhaust, and replenish at their pleasure.

But once more, The drunkard when overcome with wine, is liable to rush on in that state, into all manner of wickedness; and what crimes have not been literally perpetrated by men in this state of inebriation? Even so with spiritual drunkenness; when religionists have taken their toddy until forgetful of every principle of prudence, how ravingly will they assail the characters of their more temperate neighbors, and at what will they stop? Surely at nothing short of the accomplishment of what one of their number once prayed for, [as stated in a western religious periodical,] viz: 'that those, who were opposed to their systems might be laid aside, where their croaking would no more disturb the wheels of their missionary car, &c.'

4th. How are we to understand that their wine is the poison of dragons, &c.? Dragons are a kind of serpentine monsters; the dragon mentioned Rev. xii. 3, is represented with seven heads and ten horns, and is called the devil, and satan that deceiveth the whole world; and as all false doctrines, are doctrines of devils, it follows that their wine is of the dragon; but it is called the *poison* of dragons, showing that these doctrines and practices not only emanate from him, but that they are the very poison of dragons. The dread of poisonous reptiles of the earth, appears to consist in that deadly poison which they carry in their mouth, in their teeth, and under their tongues. Thus in his mouth the serpent carried the poisonous doctrine of the Arminian creed into the garden of Eden—in the morning of creation, and preached to our mother Eve, that by her own works, she could make herself as God, &c., the word and truth of God to the contrary, notwithstanding; and the deadly character of that poison sentiment has ever since that moment been developing its malignancy among the sons of Adam. This rankling poison is still retained in all the doctrines of devils which are now, or ever have been, set afloat in the world. All who have ever witnessed the effects of the bite of a poison serpent literally, know that the poison when communicated to the human system, is considered incurable. The person poisoned soon becomes swollen and inflamed, and in the process of its work of death, reason forsakes her empire over the mind, and the unhappy sufferer, raving in madness and pain, is left to terminate his miserable existence in the most horrible manner; but before he expires, it is said that the sufferer will assume all the colors, shapes, and appearances, of the serpent by which he is bitten, which are possible for a human being to assume. Thus when the representatives of our human race received the poison from him that deceiveth the whole world, they became inflamed, the wound was unto death—that death passing upon all their unborn posterity—for all were poisoned; and so in like manner when men became corrupted by false doctrines, from the old dragon; they invariably become inflamed, and the poi-

son extends to every part, the head, the heart, the hands, the eyes, the mouth, and particularly the tongue, the ear, and feet are all corrupted, and assume so much the appearance of serpents, that John the Baptist had no difficulty in detecting those who wished to join the baptist church on the old Abrahamic covenant platform.

But this wine or false doctrine is not only called the poison of dragons, but it is the cruel venom of asps! Those who tittle at it, become cruel, unfeeling, brutish, and filled with venom, especially against those who will not consent to drink with them. In how many thousand instances, have the Old School Baptists witnessed this result, in the case of those who once stood shoulder to shoulder with us, striving against sin; but now, alas! how changed, how filled with venom, they seem as though they could bite a rasp! Cruel venom! how awfully has it been displayed on the thousands of our murdered brethren, who have suffered martyrdom rather than drink of the deadly poison. For examples of this rankling poison in those who have gone out from us, witness their fury from the pulpit and press against all such as stand fast in the Apostle's doctrine; view the scattered bones of the dear disciples of the Lamb who have been cast out, persecuted, and slandered by the New School! Witness the case of our brethren in Oswego county, N. Y.—at Enfield, N. Y. Read in the preceding number, our extract from the letter of Elder Blodger, and the communication of brother Salmon, who has survived all the envenomed fangs of that man, who in connection with others of the same crooked and perverse generation were unyielding in their attempts to ruin him, because he would not unite with them in their combination, as preachers, binding themselves that they would not preach for the churches in Black River Association, unless said churches would tax all their members \$10 on every \$1000 they possessed for their ministerial support. Mark the infected breath of Healy, Jones & Co. blown at the Baltimore Baptist Association, because that association have refused to hold fellowship with the new measures of the day. Note well the pestilential puffs of slander blown at the characters of Elders who in that connection stand firm in the Apostle's doctrine. Nay, look which way we will, from Georgia to Maine, and from the atlantic to the remotest west, and we discover the traces of this poison of asps, this venom of dragons.

But perhaps it may be the enquiry of some, how is it possible that any of the children of God should be infected, or in any measure intoxicated with this deadly poison, and yet live. The answer will be found in the blessed declaration of our Lord Jesus Christ, that they shall tread on serpents and scorpions without injury, and if they drink deadly poison, he will still secure their lives. Were it not for their good and great Physician they would drink death in every draught, but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

Our language in reference to the new school may sound harsh, and be thought severe, but we wish not to be unnecessarily harsh or severe with them, from our soul we pity them, and we pray God, if consistent with his holy purpose, he may deliver them from their delusions, but while they remain in their drunkenness we are bound to treat them as drunkards, and with them we are commanded to keep no company, not even to eat with them, that they may be ashamed.

A word of exhortation to the sons of Zion and we will close. Dear Brethren, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They who tarry long at the wine! they who go to seek mixed wine! Look not thou upon

the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteh like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. yea, thou shalt be as he who lieth down in the midst of the sea, or as he that lieth upon the top of a mast. Hearken unto me therefore, O ye children, and attend to the words of my mouth, Let not thine heart decline unto her ways, go not astray in her paths. 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. Prov xxiii. 29—34; and vii. 24—27.

Fredericksburgh, Va., March 11th, 1837.

DEAR BROTHER BEEBE:—I send you herewith the 5th No. of the 3d Vol. of the Baptist Chronicle of 1832, published in Georgetown, Ky., and request you to republish in the Signs of the Times, the anonymous letter, commencing on the first page of that paper, which is believed to be from the pen of our beloved father in Israel, Elder John Leland; indeed, in the *style, matter, &c.* his speech betrays him. I have for some time had it in contemplation to transcribe this letter, and also others which appear over his proper signature, and send them to you for publication in the Signs. The one however which I now send, seems to be especially called for at this time from the consideration of certain remarks made by father Leland in his communication published in the first number of the present vol. of the Signs; and those remarks not being fully understood, and so differently construed, I have no doubt, from what was intended by the author, and hence was made the subject of criticism by brother Barton in the 5th number of the Signs. Whatever idea brother Leland intended to convey, (if any other than that conveyed by the plain letter of his remarks, viz: that certain words in common use in modern theology were *not in the scriptures*.) I know not, nor shall I attempt to ease brother Barton's mind upon that point, as Elder Leland yet lives, is of full age, and can answer for himself; but if he was no more, the accompanying letter, independent of his numerous other works, would prove that he held precisely the view of *sovereign* grace, and *total* depravity as defined by brother Barton. The simple assertion that those terms are not in the scriptures, is correct, but in their use we have the *sense* of scripture if not the *words*; and is not this true of nine-tents of every gospel sermon that is delivered? "Words," says a distinguished grammarian, "are articulate sounds, used by common consent, not as natural, but as artificial, signs of our ideas. Words have no meaning in themselves. They are merely artificial representatives of those ideas affixed to them by compact or agreement among those who use them." According to this, all is easy with regard to the terms in dispute. Without the liberty to use words in preaching the gospel, other than those found in the scriptures, our *preaching* would simply, and only, be literal quotations or *reading*. The Holy Ghost chose the words in the original scriptures, and we may say that He

in providence permitted the use of those in the several translations which have been made, all of which are more or less imperfect. In our "received English version," there are many words for which there is nothing correspondent in the originals. But shall we infer from hence, that the Lord loves certain words without any reference to the heart from whence they come, and by which they are understood? Will an ungodly Pharisee, whose heart is not right in the sight of God, who comes before God in prayer, using the very words of scripture, meet with divine acceptance on that account? Or will one who is of an humble and contrite spirit be rejected for not asking in scripture phraseology? "Holy Mother" ventures to affirm that the Lord loves the Latin language the best, and that the saints use it exclusively in Heaven! But we believe that he loves best the language of the heart of him who is of an humble and contrite spirit, and that trembles at his word.

In conclusion, I will further remark, that Elder Leland frequently adopts the Socratic style in the management of a subject, that is, by question and answer, and therefore we are not to judge at all times, when he starts an interrogatory, that it contains his sentiments upon the subject therein embraced.

As however we are under the curse of a diversity of tongues, (not spiritual,) it is certainly desirable that those of the saints who use any one language or dialect, should all speak the same things, and be perfectly joined together in the same mind, and in the same judgment. And as to what language the church triumphant will speak, one thing is certain, that it will be a perfect language, which is not the case with any spoken on earth. May the God of all grace hasten the separation of Christ and Anti-christ, and perfect the union of his saints, is my prayer. I remain yours in the kingdom and patience of Jesus Christ.

JOHN CLARK.

Anonymously to Elder James Whitsitt.

If Christ died for all the human family with one and the same view; why is it so that the greater part of them live and die without ever hearing of his name? If hearing of it is not necessary to salvation, why should so much time, expense and affliction, be imposed on the world? If Christ had suffered all that is necessary to make reconciliation to God; what has chilled his love, that (either by withholding the means for men to use to save themselves, or by limiting the displays of regenerating grace, by which he saves them,) he should not save with ease, those who cost him pain and blood? If Christ has not died for all; those for whom he did not die have no cause to complain more than the felon has, because no other appears to die for his crimes; and yet, to a spectator, this looks like a respecting of persons.

The law of eternal right, will always be binding on rational beings, as long as the perfections of God and the faculties of men exist. This law enjoins on all men to believe all that God reveals, and do all that he commands. That God revealed the true Messiah, and the Messiah gave infallible proofs that he was the anointed, is certain; therefore all who saw him and his works and did not believe in him, gave God the lie; and all who do not believe the record which God has given of his son make him a liar. It is moreover true that all who do not believe shall be damned: are condemned already. The light is not the condemnation,

only by exposing the evil deed, of breaking the law. To believe that men will be condemned for simply not believing that Christ died for them is preposterous; and if he did not die for them, it would condemn them for not believing a lie. If a prince falls in with a family of vicious habits, and marries one of them, and frees her from her debts and reclaims her from her vices; does this deliver the rest of the family from the restraints and penalties of the law? Can they justify themselves by pleading that the prince has married one of the family? That men were made good, at first, is clear; and that God requires them to be as good as he made them; and in case they have relapsed, to cast away all their sins, make themselves new hearts and renew right spirits within them, is also clear; but from this does it follow that men are bound to be better than Adam was—to possess eternal life—the unction from the Holy One—new covenant blessings, which came not by Adam, Abraham, or Moses, but by Jesus Christ? A question here arises, whether a destitution of the holy spirit of the grace of eternal life is a sin? That men will be condemned for their sins without it, is certain; but will they be condemned because God has not granted unto them repentance unto life, and given unto them the water that springs up to eternal life? Does guilt ever exist in a sinner, merely for having no grace?—Does it not rather sting him for what he has done?

A word of experience.—In the year 1772, '73, &c. when my mind was so solemnly impressed with eternal realities as to turn me from the power of Satan unto the living God, (whether from the Bible I read—the preaching I heard—the teachings of the Holy Spirit or some other cause,) I did as firmly believe the following articles, as I believed that Jesus Christ was the Saviour of sinners.

1. That all men were guilty sinners, and that God would be just and clear if he damned them all.
2. That Christ did, before the foundation of the world, predestinate a certain number of the human family for his bride to bring to grace and glory.
3. That Jesus died for sinners and for his elect sheep only.
4. That those for whom he did not die had no cause to complain, as the law under which they were placed was altogether reasonable.
5. That Christ would always call his elect to him while here on earth before they died.
6. That those whom he predestinated, redeemed and called, he would keep by his power and bring them safe to glory.
7. That there would be a general resurrection both of the just and unjust.
8. That following the resurrection, Judgment would commence when the righteous sheep would be placed on the right hand of Christ, and admitted into life eternal, and the wicked on the left hand, doomed to everlasting fire.

In the belief of those articles, and what was collateral therewith, I began my ministerial career in 1774, with but very little thought how many and weighty the consequences of those premises were. But now, after an experiment of 57 years; and after going over the ground thousands of times, with all the research and candor in my power, I dare not pull up stakes and make a new start. Many uncertainties arise in my mind—many questions spring up that I cannot answer; but every other system that I explore, has greater difficulties and worse conclusions.

Sometimes a query arises in my mind, whether a gracious God could not have revealed his designs in a manner so clear, that there could be no doubts or disputations about them? But here I am checked: If revelation were otherwise, or if my capability were so enlarged, that I could solve every question that ever arose in my mind; that same enlargement of mind would unfold ten thousand more questions, which, as yet, I have no stretch of thought to conceive of. There would be no getting through the dark places, unless creatures should be omniscient.

The doctrine of the Trinity is too profound for my intellect. That there are three that bear record in heaven. God has said and I believe, and that is all.—The Holy Ghost, in some places, seems to take the lead of the Father; see Phil. iv. 20; Col. i. 3; ii. 2; iii. 17. Why should not the Arians from this believe, that the Father was appointed by the Holy Ghost to do what he does? That Christ is the first—God over all—ubiquity itself, I believe; and I have wished that those who deny that Jesus is Jehovah, would begin at the beginning of the christian alphabet, and tell how a virgin

could conceive and bear a child; if they can do that they will as easily understand how the same child can be the mighty God and everlasting Father.

The doctrine of Redemption by the blood of Christ, is the only foundation of hope for pardon that I have; and yet in all its ramifications it absorbs me. Why should God admit of a vicarious atonement in the Christoeracy and forbid it in the Theocracy, and indeed in all civil governments? Is it possible for the guilt of criminals to be transferred to one who is innocent? If Christ had no guilt, in what did his sufferings consist? The principle of universal atonement and limited grace [which is now very popular] gives no relief to but one hitch of the mind. When the mind is burthened with the thought, 'Why does God love Jacob more than Esau?' To answer, 'A general atonement is made for all alike,' may ease the first thought, but when we are told that many will gain nothing by the atonement but an aggravated curse, the heart sickens to think that God would be at so much expense, to get a fair pretence to condemn men. In the viii. ix. x. xi. of Rom. Paul treats the subject logically. He vindicates the sovereignty of God, with the hand of a master; but when he undertook to wade into the goodness and equity of Jehovah, he found the waters swell from the ankles to the knees—to the loins—to the heart; and rising to the chin, before his mouth was stopped, he cried out, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!' And there he has left me to grovel still. Notwithstanding, I find myself at a great loss about many things; yet in one point of light, I rejoice that the ministration of life is hidden from the wise and prudent; and in many of its essentials, (or stronger points,) from the saints of God. Sin has sunk men into such guilt and pollution, that any scheme which human minds can understand, would be utterly incompetent to restore. It requires a plan formed in infinite wisdom and executed in infinite power and love, to meet the sinner's wants, and relieve his woes; and if thus founded and executed, how incompetent the limited wisdom of man must be to comprehend it. In this view of the subject, if I could comprehend the gospel system, I should not dare to trust in it.

I have personally known more than 1000 baptist preachers in my life; nearly one half of them have gone the way of all the earth; but few remain who have been in the ministry as long as myself; and the time of my departure is at hand. Soon I must test the reality of the religion which I have preached to others, and feebly labored to possess myself. My only hope of acceptance with God is founded on the mercy of the Lord, flowing through Christ. Unless my soul and my services are washed in the blood of the Lamb, and perfumed by the intercession of the great High Priest; they will—they ought to be rejected.

Farewell my friend; we are strangers to each other; nor do I expect ever to see your face in this world.—Should we both be so favored of the Lord as to be admitted into paradise, perhaps some friendly angel or kindred spirit may point you out to me, and say, 'This is James Whitsitt;' or will the knowledge of disembodied spirits be so intuitive that they will know each other without any introduction?

Many things have crowded into my mind, while I have been writing, which I have entirely suppressed; and those articles that I have touched upon, have been so concisely handled, that I find (by review,) they are left obscure; but I never copy off, but trust to the original draught.

In unknown regions days? Ask not after my name and dates are not known. } seeing it is secret.

Extract of a letter from a sister of the church at New Vernon, New York, dated March 20th 1837.

VERY DEAR FRIENDS: With mingled emotions of pleasure and pain do I address you, with pain that I am deprived the pleasure of a personal interview, and with pleasing delight do I avail myself of the opportunity of holding some converse with you—of saying to you, the happiness enjoyed at receiving your valued communication, and at receiving assurances of unchanging esteem and affection.

Does it not appear a long, long time, since we parted, since the last sad farewell was given and received; but in that space of time, how have our minds been exer-

cised? How have we been enabled to glorify God our Saviour, by a godly walk and conversation? How have we been enabled "to contend earnestly for the faith once delivered to the saints?" And how have we borne all the trials of the way? Has it been with the spirit and temper of Jesus our Captain, who has gone before? or with the murmurings of fleshy nature—with me, alas! how much of earth, and earthly nature, and how little of Heaven and heavenly things. Since you left us, my opportunity for enjoying myself as I once did, with the church has been limited, so much like scattered sheep do we appear, those happy days are gone, and I fear never to be again enjoyed, when we knew of each other's times of darkness, and of light and joy, for my own self never did I have such a view of my own unworthiness and inability, as within the few past months, and O! how clear sometimes have been my views of Jesus in his character of Priest, as taking on himself the sins of his people!—what a bondage we should live in, if for every sin, momentarily and hourly, some work or duty of our wicked selves must atone. No, eternal thanks to Him who laid the plan of salvation "deep in eternity's counsels," we can sing, O! to grace, to redeeming grace, how great a debtor.

I sometimes feel almost to distrust the goodness of a covenant God to us, his little flock, so low and so barren are we, so dead, and so cold; then again some kind promise of Jesus to his church is, by the Spirit, set home to my heart, then in the language of your valued correspondent, Barton, "I feel armed with such confidence in a covenant keeping God, and such love to the faith as it is in Jesus, that in its defence I could face death in all its most aggravated forms," yea, the combined armies of the earth could not shake my confidence in the doctrine of Jesus' love for his blood bought church.

At times when in the dark, a little glimmering star of faith is poured into my soul, which lights me to joy, hope and peace.

Let me and mine still share an interest in your prayers, I have that consolation at our separation, we can meet at the throne of grace, may we be found often there and from thence receive grace and strength for days to come; may we be enabled to bear patiently and meekly all the trials of the way, and at last be enabled to come off conquerors and more than conquerors through him who has loved us, and washed us in his own blood on the tree, is the desire of your sister,

In a precious Redeemer,
E. C. ROBERTS.

DIED,

At his late residence, New Baltimore, Green Co. N. Y. on the evening of the 9th ult. after a painful and protracted illness, Elder Ebenezer Wickes, aged about 65 years, and having been in the gospel ministry more than 30 years. Being visited on his death bed by Elder G. Westervelt, he expressed a full, clear, and triumphant hope in our Lord Jesus Christ, and exhorted the brethren present, to stand fast in the faith of the gospel, and bore his final testimony against all the new schemes of the day. On the 12th ult., by his special request, brother Westervelt preached his funeral discourse before a large and solemn assembly, from 2 Timothy iv. 7, 8. *I have fought a good fight,* &c. the text selected by our late brother, in the words of which he desired to bid farewell to the flock of his late charge, and also to express his unshaken hope of receiving the crown of righteousness, which is laid up for all who love the appearing of Christ.

[COMMUNICATED.]

Poetry.

THE SOUL MOURNING ITS WRETCHEDNESS.

Sometimes I hear and see the Lord,
And taste the streams of grace;
I feast, rejoice, and bless his word,
And feel my strength increase.

At other times I'm dark and cold,
Yea, dormant, stupid, dead;
Nor of one promise can lay hold,
My comforts all seem fled.

Sometimes I pray and wrestle hard,
And promise what I'll do;
I tell the Lord, I will regard
His word, and love him too.

But soon alas! I prove and find
My words and vows ere spoke,
Are false and wavering as the wind,
No sooner made than broke.

I try to make my promise good,
And think I'll be sincere;
Yet cannot do the thing I would,
Then cease to persevere.

I strive alas! and strive in vain,
To ease my troubled breast;
I sin, repent, and sin again,
And seldom feel at rest.

Lord send thy Spirit in my heart,
Subdue my foes within;
Nor let thy presence e'er depart,
And I shall conquer sin.

Lane's Collection.

NEW AGENTS.—John T. Brooks, Russellville, Ia.
Elder David Clark, Westfield, Hampden co., Mass.
Elder Samuel Jones, Sharpsburgh, Bath co., Ky.
John Cribfield, Mt. Morris, Green co., Pa.
Elder Andrew Hood, Marion co., Ga.
Elder Ashael Neal, Valparaisa, Porter co., Ia.
Benjamin D. Dubois, Sidney, Shelby co., O.

RECEIPTS.

Elder E. Crocker,	N. Y.	\$5 00
James Burt, Jun.,	do	5 00
John Hardy,	Va.	1 00
Elder Wm. Marven,	do	5 00
Wm. C. Boggs,	do	5 00
Keziah Hutchenson,	do	1 00
Wm. C. Lauck,	do	11 00
Elder H. Cool,	do	5 00
S. Allen, Esq.,	Ky.	5 00
N. Carr,	do	5 00
Wm. Morgan,	do	5 00
Elder T. P. Dudley,	do	5 00
Elder J. Bailey,	Me.	3 00
Moses Hubbard,	do	2 00
George Ambrose, Esq.,	O.	9 00
S. M. Martin,	do	5 00
Joseph Tapscott,	do	15 00
John T. Brooks,	Ia.	5 00
John Hartgrove,	do	5 00
Elder John Lee,	do	20 00
A. A. Cole,	do	5 00
David Clark,	Mass.	7 00
Elder C. Suydam,	N. J.	5 00
Dea. George Doland,	do	15 00
F. Ivey,	Ga.	5 00
Elder A. Hood,	do	5 00
Elder J. J. Battle,	do	15 00
John Cribfield,	Pa.	5 00
N. Greenland,	do	5 00
Elder T. Harris,	do	5 00
Wm. Thigpen,	N. C.	1 00
C. T. Cooté, Esq.,	D. C.	1 00
Elder Wm. Crow,	Ill.	5 00
C. Hinsdale, Esq.,	Ala.	1 00
Wm. N. Beebe,	Ct.	1 00

Total,

\$203 00

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.
Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel, Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charlet Woodward, James Robinson,
NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW JERSEY.
Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson.

PENNSYLVANIA.
T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmet Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery, Arnold Butch.

DELAWARE.
W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.
Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selmer, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.
TEN.—Josiah Fort, John W. Springer.
MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall,

KENTUCKY.
T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel J. Lnes, J. M. Clarkson, R. W. Ricketts, J. West, John Larew, Eld. Jordan H. Walker.

Maine.—P. Hartwell, P. C. Mason, Paris.
S. C.—Theron Earl, Spartinsburg District.
Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey.

Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell, J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.
Samuel Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallat, Samuel W. Greer, P. M.

ILLINOIS.
C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rosh, L. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, Wm. Kirkpatrick.

INDIANA.
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce
Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright.
Mr.—J. Barret.
N. H.—J. Fernal.

☐ 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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, APRIL 21, 1837.

NO. 9.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum; or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

On the Whirly-fourth Chapter of Ezekiel.

BROTHER BEEBE: In answer to brother Ellis' request, I send you the following dissertation on the said xxxiv chapter of Ezekiel. And as I have been almost constantly travelling and preaching since I saw the request, and purpose to continue to do so, my attention to the subject has necessarily been very small to what its magnitude deserves. The little, however, that I have been conversant with it, has afforded more thoughts than I can write in a long time, or if I should, would occupy much more than would be my share of room in your paper. I shall, therefore, in my blundering way, try to be as brief as I may, and exhibit my view of the leading features of the subject; with such proof of the correctness thereof as I may gather from the testimony of God by the Apostles and Prophets.

Ezekiel, the priest, was among the captives by the river Chebar when his prophesy came. It was 70 years before Christ was born of the Virgin Mary, and the time of the declaration in our text was eight years later, according to Bible dates. He consequently was informed by the spirit of God, of the state of the Jews left in the Holy Land; and with their captivity and dispersion, as a nation, was personally and painfully acquainted, and knew the wickedness of her prophets.

Verse 1, 2. And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? By the term shepherd, I understand, one that has the care of a flock; it may be his own, or he may be employed to take care of the flock of another. And as used in this chapter, and many other places in the Bible is used as a figure of speech, and denotes a leader. In this sense, I think Moses used it when he said, Let the Lord the God of the spirit of all flesh, set a man over the congregation, &c. see Num. xxvii. 16, 17. So the people of God are called a flock. He shall feed his flock like a shepherd, &c. Isa. xl. 11. Fear not little flock, Luke xii. 32. And them that have the government, oversight, care or direction of them, are called shepherds,

priests, prophets, pastors, bishops, &c. in this chapter and many other places. So the Lord is called a shepherd: David said, the Lord is my shepherd, Ps. xxiii. 1. Jesus said I am the good shepherd, John x. 11. Jesus calls himself the good shepherd in distinction from the thief and hireling mentioned, verses 10—12, 13, and gives the mark of distinction, verse 10. The thief cometh not but for to steal, to kill, and to destroy, which answers to the characters given, verse 30 of this chapter, Ye eat the fat, &c. verse 12, 13; when the hireling seeth the wolf coming, he fleeth—he fleeth because he is an hireling and careth not for the sheep; and answereth to Zach. x. 18. Woe to the idle shepherd that leaveth his flock, &c. Thus ancient Israel were God's flock in distinction from other nations. The Lord's portion is his people; Jacob is the lot of his inheritance, Deut. xxxii. 9. And the figure of the professed gospel church, as there was among some true prophets of the Lord—some of their high-priests, priests, rulers, heads of families, &c. that loved and fed the Lord's flock, as a sample of a late and present state of the professed church of God, the true prophets, who were the Lord called, and sent his ministers to the true

false prophets, with their wicked rulers, may answer to the false apostles, deceitful workers, transforming themselves into apostles of Christ. God anciently complained of the false prophets, who caused his people to err by their lies, and their lightness; for their stealing his word, every one from his neighbor, see Jer. xxiii. 30—32. Now I think some of them must have been smart men, cunning, artful men, and may represent some of the talented young men of the present time, who want to be put into one of the priest's offices, that they may eat a piece of bread, see 1 Sam. ii. 36; who being sensible that God has not qualified them, and are so much afraid that he will not qualify them, that they go to school to study what others have preached and wrote, in order to qualify themselves to preach what they thus learn. To prove that the rulers, heads of the tribes, prophets, priests, &c. became corrupt, is not necessary. To show this corruption, as a reason why the Lord directed Ezek. to prophesy against them, is now before us. According to Chronology, it was more than 160 years before Ezek. uttered the words of this chapter, that God by Micah the Morasthite said. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet they will

lean upon the Lord and say, is not the Lord among us? none evil can come upon us, Micah iii. 10, 11. From this time down, as well as some before, many complaints were uttered by different men whom God raised up, and sent to warn and to reprove them; and if I show their corruption, it will doubtless be sufficient: Ezek. said, There is a conspiracy of her prophets in the midst thereof like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are as wolves ravening the prey, to shed blood, and to devour souls, to get dishonest gain. Her rulers have daubed with untempered mortar, and have said, We will build a tower, and we will build a wall, and we will build a bulwark, and we will build a tower, and we will build a wall, and we will build a bulwark, and we will build a tower, and we will build a wall, and we will build a bulwark. Ezek. xlii. 10—13. As those who are sent for a purpose to the contrary of the Lord's will, in the country of the Jews, for the purpose of dissuading the people from the Lord's will, I think it is not surprising that they should be so

horrible thing is committed to the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people, (strange children,) love to have it so. Jer. v. 30, 31. They have dealt treacherously against the Lord, for they have begotten strange children. Hos. v. 7. And to the daughters of Zion he saith, Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment. Lam. ii. 14. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake to them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Jer. xiv. 14. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. Zeph. iii. 3, 4. 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! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. 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, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Isa. xxx. 1, 2, 3; 7, 8, 9, 10.

The same disposition made Ephraim say, I am become rich, I have found me out substance: in all my labors they shall find none iniquity in me that were sin. Num. xii. 8. And when the Lord took Ezekiel by a lock of his head, to show him the great abominations that the house of Israel committed, and had brought him to the door of the court in Jerusalem, He saw a hole in the wall, and he digged in the wall, and found a door, and went in, and saw the form of every creeping thing, and abominable beast, and all the idols of the house of Israel pourtrayed upon the wall, round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Euzanah the son of Shaphan, (which signifies nourishment or weapons of the Lord,) with every man his censor in his hand, and a thick cloud of incense went up. Here he saw what the ancients of Israel did in the dark, every man in the chamber (hid) and I suppose they were weeping because they could not be more hid. And when he was brought into the inner court of the Lord's house, Behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun towards the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit these abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the branch to their nose. Ezek. viii.

Thus saith the Lord God, Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Behold, I am against them that prophesy 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. As for my people, children are their oppressors, and women rule them. O my people, they which lead thee cause thee to err. Isa. iii. 32. But to proceed, (verse 2.) Ye eat the fat, and ye clothe you with the

wool, ye kill them that are fed; but ye feed not the flock. And I said, Hear, I pray you, O heads of Jacob, and princes of the house of Israel, is it not for you to know judgment? Who hate the good and love the evil, who pluck off their skin from off them; Who also eat the flesh of my people, and flay their skin from of them; and they break their bones and chop them in pieces, as for the pot, and as flesh within the chaldron. Micah iii. 1—3. Have the workers of iniquity no knowledge? who eat up my people as they eat bread. Ps. liii. 4. The sum of which I think is, the improper means they used to gratify their avaticious appetites and ungodly thirst for a luxurious living, in ease and idleness, on the fruits of other men's labors. A sample and manifestation of the spirit of the thing may be seen presently in the conduct of the sons of Eli, 1 Sam. ii. 12, to 17, inclusive. And for the present, I pass to verse 4, wherein is set forth the total neglect of their duties as to the proper spirit of them; and the rigorous manner of their government, which answers in part to the description given of the hireling, John x. 12, 13. But it is more explicitly expressed in the following language, His watchmen are all blind; they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber; yea, they are greedy dogs, which can never have enough; they are shepherds that cannot understand; they all look to their own way, every one for his gains from this quarter. Now seeing that I am on this part of the subject, I will notice the 18th and 19th verses, Seemeth it a small thing unto you to have eaten up the good of your pastures? and to have drunk of the deep waters, but ye must find the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. The priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But they have departed out of the way; and caused many to stumble at the law; and have corrupted the covenant of Levi. See Mal. ii. 7, 8.

For the wickedness and impudence of the sons of Eli, men abhorred the offering of the Lord; see 1 Sam. ii. 17. And there is no reason to think it was better with such characters in the days of Isaiah and Ezekiel. To be sure, Isaiah speaks of their being a little more polished; but they provoked the Lord continually to his face, sacrificing in gardens, and burning incense upon altars of brick: eating swine's flesh, and having the broth of abominable things in their vessels. They forsook the Lord, forgot his holy mountain, prepared a table for that troop, and furnished a drink offering to that number. Doubtless, those to whom killing an ox and slaying a man, sacrificing a lamb and cutting off a dog's neck, offering an oblation and swine's blood, burning in incense, and blessing an idol, were alike. The account given by Ezekiel in his viii. chapter is

no better. When Ahab would murder Nabath to obtain his vineyard, he must be religious, and proclaim a fast. And the characters mentioned by Isaiah found pleasure in fasting; yet they exacted all their labors. They fasted for strife and debate, and to smite with the fist of wickedness: but the Lord said, Ye shall not fast as ye do this day, to make your voice to be heard on high. Is not this the fast I have chosen? (saith the Lord,) to loose the bonds of wickedness, to undo the heavy burdens, and let the oppressed go free, and that thou break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh, see Isa. lviii. 4—6, 7. But it seems they kept up their old fashion of fasting down to the time the Saviour was upon the earth, and even of late there is much that to me bears quite a resemblance. We learn from Luke, that instead of loosing bonds, breaking yokes, and undoing burdens; that they did lade men with burdens grievous to be borne, and would not touch them with one of their fingers, (to help bear them.)

Query. How much is it like the same, to employ agents at, from 400 to a 1000 dollars or more, a year, to scour the country and beg for money, professedly to save the souls of men from endless woe, or for other religious purposes, and take from the needy, the widow, and the orphan; and then pocket so large a sum of it themselves, instead of applying it to the purpose for which it was given. Eating up the good pasture, signifies their luxuriant living for such characters would not live on divine food. The priests custom with the people was, that when any man offered sacrifice, the priests servant came while the flesh was in seething, with a flesh hook of three teeth in his hand, and stuck it into the pan or kettle, or caldron, or pot, all that the flesh hook brought up the priest took for himself, &c.

Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, give flesh to roast for the priest, for he will not have sodden flesh of thee, but raw. And if any man said unto him, let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay, but thou shalt give it me now, and if not, I will take it by force. 1 Sam. ii. 13 to 16, inclusive. They kicked at the offering of the Lord, and honored the young men above the Lord, and honored themselves fat with the chiefest of the sacrifices of the Lord. verse 29. Jeshurun waxed fat, and kicked; thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Deut. xxxii. 15, 16, 17. Thus with their abominable nasty feet, they draw near unto God with

their mouths, and honored him with their lips; professedly attending to his ordinances, while their hearts were far from him. But their worship was in vain, for they taught for doctrines the commandments of men; and made the commandment of God of none effect, by their tradition, see Matt. xv. 6; 8, 9. Thus the poor of the flock that waited on the Lord, were fed with outward ordinances mixed with the doctrines and commandments of men, idolatrous practices; by men whose god was their belly, "which things indeed have a shew" (and only a show) "of wisdom in will-worship, and humility not in any honor to the satisfying of the flesh."

Their having the form of knowledge and truth of the law, approving the things (in theory,) that were more excellent, being instructed out of the law, were the deep waters of which they drank, and their making their boast of God, and of knowing his will, fasting twice a week, and paying tithes of mint, rue, &c., might represent their drinking deep into the spirit of these things. But when they taught the people, they mixed all with their traditions, false visions, idolatrous practices and disregard of divine authority.

This was fouling of it with a witness. And they seem to represent some in those days, who say they believe, and sometimes seem to preach sound doctrine; then again, they will mix up so much of the abominable, filthy inventions of men, and the idolatrous, anti-christian, popular, religious systems in which they are walking, that the good doctrine they have seemed to preach is so fouled with it that it makes many sickly and their skin is black like an oven because of the terrible famine. Sound doctrine in parts and parcels mixed up with the institutions and inventions of men, whenever it is communicated for clear gospel is always fouled. In short, whatever is communicated for gospel, that in substance originates with the speaker, or is studied or learned of men, that is not gospel, whether it be law, or a mixture of law and gospel, and the traditions or inventions of men, it fouls the discourse, and if indeed there be any gospel mixed with it, it is fouled thereby. And by these means the diseased are not strengthened. Licentiousness in doctrine and practice generally go together. It was so with Eli's sons—it was so with the church at Corinth, as Paul said for this cause many are weak and sickly among you, and many sleep. 1 Cor. xi. 30. Neither did, does or will the law, mixed with the doctrines and commandments of men, nor a mixed or perverted gospel administered by idle shepherds, hirelings or any of the prophets of Baal, or the Judaizing teachers, or false apostles, ever heal the sick or bind up the wounded, or bring again that which was driven away, or seek after and find, and bring to the fold of Christ that which was lost. But it subverts the souls of the disciples, bewitches the foolish that they should not obey the truth, leads into captivity, scatters the flock, and seduces many to commit spiritual whoredom.

Of this sort are they which creep into houses,

and lead captive silly women laden with sins, led away with divers lusts. 2 Tim. viii. 6. And so we read my sheep wandered through all the mountains, and upon every high hill, yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Being ruled with rigor, and being scattered because there was no (true) shepherd, for the shepherds complained of, were idle shepherds, and left the flock. Zech. xi. 17. And they were cut off, "the Lord loathed them, and their soul abhorred him. Zech. xi. 8. Thus they become meat to all the beasts of the field, that is, they were annoyed by them. Among the means that contributed to the dispersion of the nation of Israel, were the introduction of the idolatrous practices of the surrounding nations, by their kings, princes, rulers, heads, priests, Levites, and false prophets, and their maintaining their oral traditions, upon a level with the written law; and in their hearts turning away from the Lord—stopping their ears against hearing the instruction the Lord gave by his prophets, whom he raised up, qualified, and sent to reprove and warn them, to show them that they should walk in the law of the Lord with all their hearts, and since they would not hear, nor turn again to the Lord, wrath has come upon them to the uttermost. And they are scattered among all nations, as a lively witness of the truth of our Bible.

The elect of God among the gentiles, also doubtless were scattered, in their local circumstances, among all nations, as the Lord said, "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." John x. 16. (verse 16) "Behold I, even I, will both search my sheep and seek them out.

If you, my brother think it will do to publish the foregoing and are not afraid of your paper being called an infidel paper, it may encourage me to take up the subject again when I can get time and write further upon it.

I am in principle, not afraid to be seen openly endeavoring to support in my weak way, the paper styled by some of the popular religionists of the day, an infidel paper.

HEZEKIAH WEST.

Orwell, Bradford Co. Pa. March 3d, 1837.

For the Signs of the Times.

Princeton, Butler Co., O., Feb. 27th, 1837.

BROTHER BEEBE:—Agreeably to the wish of the church of which I am a member, I transmit to you for publication in the Signs of the Times, the following preamble and resolution. I believe that as a church we are united in the grand and cheering sentiment of the New Testament, that the scriptures do amply and thoroughly furnish the man of God to every good work; were this not the case, we would be in a truly deplorable condition, especially as the Apostle has cautioned us to beware of the doctrines of men, and we can find no name more appropriate, by which to

express the entire mass of Societies and humanly invented Institutions amongst us, than to call them the doctrines or traditions of men.

LINUS PARKHURST.

"We, the members of the Fairfield Regular Baptist Church, Butler Co., Ohio, having formerly been placed in a situation similar to that of many of our sister Churches, holding in Church relation some who adhere to those who teach for doctrine the commandments of men, and who have thereby departed from the faith and order of the Regular Baptists; and in consequence of our standing in such relation with such persons, we have had to experience a final disunion, and ultimately a division in the church.

Wishing therefore, in future to avoid all occasion of discord, and to maintain the order of the Primitive Baptists, both in faith and practice, and being desirous that our brethren in general should know our views and standing, therefore,

Resolved unanimously; That as a church, we declare our disapprobation of all religious societies whatever, as such, except the Church of Christ, which we believe to be the only religious combination authorised by the word of God. We therefore disclaim all fellowship as regular baptists with any who may assume that name, while they advocate, or support in any way, what are termed by many, benevolent institutions; and the Clerk of the church is hereby directed to forward a copy of the foregoing preamble, with this resolution, to Eld. Gilbert Beebe, Alexandria, D. C., for publication in the Signs of the Times."

Done at our meeting of business on Saturday before the fourth Lord's-day in Feb. 1837.

Signed in behalf of the Church.

L. PARKHURST, Moderator.

N. B. We invite Ministering Brethren who are friendly to our views of gospel faith and practice, to call on us as they are travelling through our section of country, and as far as the Lord may enable them, preach amongst us the unsearchable riches of Christ.

For the Signs of the Times.

Russellville, Ia., Feb. 18th, 1837.

BROTHER BEEBE: I again take up my pen to send you a few lines, and to transmit to you the money for the six copies I received, they came to hand two weeks ago. I have been acting under the character of agent, unsolicited and without authority, being only a lay member, yet if I can get your paper circulated in the neighborhood, I shall feel myself repaid.

I will herewith give you the platform, or articles of faith, of Little Rackoon Church, to which I belong; and of all the churches composing the Eel River District Association, and which with but little alteration is the same in substance, of all our correspondence, viz:

ARTICLE 1. We believe in one only living and true God in whom are all things, whose existence is in and of himself, most pure, most holy,

and most wise—working all things after the counsel of his own will; and there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

ART. 2. We believe the Scriptures of the Old and New Testaments to be of Divine authority, and the only rule of faith and practice.

ART. 3. We believe in the total depravity of human nature, and that a recovery from that situation is wholly and entirely of the sovereign free and eternal grace of God in Christ Jesus.

ART. 4. We believe that God purposed in himself for his own glory, to make a display of his wisdom, power, justice, goodness, and truth, which he hath made in the dispensation of his providence.

ART. 5. We believe that God from eternity purposed to save his people from their sins for his holy name sake, and that in infinite wisdom he revealed the plan and appointed every means necessary to accomplish the great end, their redemption, which he effects in his own time by the operation of his holy spirit.

ART. 6. We believe that sinners are justified before God by the imputed righteousness of Jesus Christ.

ART. 7. We believe all such as are born of the Spirit of God, are kept by the power of God through faith unto eternal salvation.

ART. 8. We believe that good works are the effects of the faith of God's elect, and follow after being born of the Spirit of God, and in this point of view are evidences of a gracious state.

ART. 9. We believe that immersion according to the scriptures and the Apostle's practice, to be the only proper mode of baptism.

ART. 10. We believe Baptism, and the Lord's Supper, are ordinances of the gospel instituted by Jesus Christ, and that none but those who possess faith in Christ Jesus, and obedience to his will are fit subjects for either.

ART. 11. We believe that the first day of the week or Lord's day ought to be observed, and spent in public or private worship of God, and that we should abstain from all our worldly concerns, except in cases of necessity and mercy.

ART. 12. We believe in the resurrection of the body both of the just and the unjust, and that God will judge the world in righteousness, by that man whom he hath appointed; and that the righteous will for ever abide in the presence of God their Redeemer, and his pardoning grace, and forgiving love, will be the theme of our song, while the wicked will remain in everlasting torment."

Being a poor despised few, despised by ourselves for our lack of duty, and our sinfulness in every part; despised by the world, because we will not partake with them the vanities and new fashions of the day, and despised by Satan for the hope and interest we feel in the Gospel of Christ, and in trying to put off the old man with his deeds; and we sometimes conclude, that if forsaken of our God, we are quite gone, to all intents and purposes; but knowing that our God

cannot change, what consolation to think and to feel at times, though all forsake us, yet will He not; He has done all for us, and has the balance to do, for we can do nothing. We have many lo here's and there's around us of all denominations of the day, and mostly of quite all support the new institutions, to assist the Lord in the conversion of men and women, aided and headed mostly by some of those *man-made* preachers, made at those machines for making preachers, to send into the great Valley of the Mississippi to instruct the poor ignorant heathen, as they choose to call us, in the way of truth, and when they come, their language is, If you will give me some large amount of money, I will preach for you, and if not, I will not. This being settled, they begin to form their temperance societies and get some to join them that never drank to excess, and some small children, and then return their account back to the East, that they have reclaimed so many drunkards from the evil of their ways; but scarcely a word about Christ and him crucified, and the necessity of the new birth, and that it requires the same power to change the heart of man as it did to raise Lazarus from the grave; these things it is to be feared they know nothing about: I suppose these things were not taught where they received their knowledge of divinity. One thing at least, I wish they would not come so far, and put themselves to so much trouble, as we want preachers who are made at a higher school than a modern university. We are glad, and always will be glad, when our brethren can visit us and our country; those who feel it their duty to preach, (money or no money,) looking for their pay from their Master who has sent them to the work. We are poor and ignorant, yet there are both riches and wisdom for us, if we are what we profess to be, without the aid of earthly wisdom. It once was the case that christians could be found out by their name, when the Bulls of Popes were driving them from corner to corner, and they knew one another; but now, one has to use expressions and talk of their feeling and trials, aims, and views, before they can find out each other, and then at times mistaken. What a day of darkness! The fashions of the Beast are much beloved: may the great Lord work all things after the counsel of his own will. If you think any of this letter profitable, you are at liberty to do with it as you please. I subscribe myself your brother in christian love,

JOHN T. CROOKS.

BROTHER BEEBE: As the out-cast is yet alive and thinks it meet to continue a correspondent, should you deem it worthy, you can give the following a place in the *Signs*; and as there is a family likeness in all those that are born of God, that is in spirit; for here dwells the union: yes, blessed be our adorable Jesus, God with us, who of twain hath made us one; one I mean in spirit, one in desires, one in hopes, one in fears, one in doubts, one in unbelief, one in afflictions,

as well as consolation; one in the mighty struggles which we feel within, between holy grace and indwelling sin, in a word, one in a precious Christ, a strange paradoxical in and out mystery which has often perplexed me, and does still strangely annoy me at times, as well as the Psalmist of old, see xxxii. 3, "When I kept silence, my bones waxed old through my roaring all the day long;" so that the Psalmist's disease was of an internal character not arising from a pain in his bones physically. *My soul is full of troubles, &c.* Psa. lxxxviii. 3. Some men have great and wonderful light in the head theoretically: but divine life implanted in the soul is altogether another thing, both in its nature and effects; while the former puffs up man with windy pride, self-conceit, and frothy notions, the latter gives a humbling and abasing sensibility of ourselves, before that God before whom we have sinned—it is being quickened, or divine life infused into the soul that makes us feel the nature and exceeding fullness of sin, so as to make us grieve, mourn and hate it with a holy hatred.—Hence, here lies the difference between our getting religion, and religion getting us, or our reading the law, and the law reading us, and what we learn from its reading is, that we are in reality sinners, and sinners too of the deepest dye; and as it reads, it makes us feel, and that painfully; it also makes us believe the above as a fact, and here I would observe, is the beginning of positives. Credit is now given to the scriptural delineation of man. Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked: who can know it?* Now credit arises from a feeling sense of the nature and importance of sin, and not from a speculative assent or theoretical notion, which is so prevalent at this time both with ministers and people, as their duty works, pomp and parade testify. It is the spirit that begets and continues every motion, and longing, hungering, and thirsting, and panting after righteousness, all through this state of sin and sorrow—this same spirit continues more or less a consciousness, that if left to ourselves, we could not stand or resist the least temptation; hence we are constrained from an inward necessity which we feel within, to cry out with David of old, *Hold thou me up, and I shall be safe.* Psa. cxix. 117. Thus it is from a feeling sense (and not from duty) which makes us cry to the Lord for grace and strength, to strengthen, and support us. This same spirit makes every fresh revelation, manifestation, and application of the love of Jesus, by which the soul breaks forth and sings with grace in his heart, and melody in his soul. *Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee? Thou, which hast shewed me great and sore troubles, shall quicken me again, and shalt bring me up again from the depths of the earth.* Psa. lxxi. 19, 20. Ye heirs of immortal bliss, who have been brought and inwardly taught to rejoice in God's discriminating grace, read and sing the whole Psalm through-

out; for in facts, the soul is lost in wonder and astonishment, at the matchless goodness, and condescending love of Jesus to his soul. What am I, and why me, that I should be thus blest? O, the height and depth of the love of God, His grace is unspeakable: O what consoling beauties the soul now discovers in his adorable Emmanuel. It is by God the Holy Ghost that makes us mortify the deeds of the body; hence we know that all the mortification of the body or flesh, avails nothing, if not done through the spirit; this same spirit teaches and constrains us not to live after the flesh, (though we carry about with us a body of sin and death,) but after the spirit; and we do know in a small measure, what it is to mind the things of the spirit. O how glorious are these truths—take notice, the things of the spirit—mark well the plurality here, in the word things: first, we notice briefly the love of the Father in the gift of the Son, that He should so love the world as to give his only begotten Son, &c. Secondly, that the Son should possess the same mind in the fullest import of the word of the Father, condescend to come down into this lower world, and take upon himself our sinful flesh, and for sin, condemned sin in the flesh. Rom. viii. 3. And in every jot and tittle fulfilled that law which we had broken, and finally gave his life a ransom for many. O! says the poor soul, these are blessings indeed. Truly it is the spirit that quickeneth, and that the poor conscious soul can testify, when he is brought to derive no supposed assistance from his former good or duty works; it is when, and then only, in a true and experimental sense we can say, in the Lord have I righteousness and strength: but O, my fellow travellers Zion-wards, how many tossing to and fro, backwards and imaginary forwards in one's-self, before we can adopt the full import of the Psalmist, *He only is my rock and my salvation; he is my defence; I shall not be greatly moved.* Ps. lxvii. 2. O how wildly do the lessons of a life in Christ Jesus, differ from the mere frothy, speculative, descanting, taught now by the mere pretending teachers. May the good Lord keep us by his divine goodness in the truth as we have received and learned of him, and may his word abide and abound in us,—may we be kept from that awful gulf of insensibility and carnal security, which is now so prominent in the church militant at this time. Mark my friends, no cross attends their lessons, it is what we may truly say, herein the cross of Christ ceaseth, therefore, what obligations we, as depraved mortals, are under to a covenant God. Not the least sense of guilt, not the least ray of hope, not the least taste of forgiveness, not the least sip of grace by the way, but by the Spirit's power, to our conscience, however professed ministers may urge duty-faith and duty-works. For example: say they, it is our duty to resist the devil, in the strength of the Redeemer, and that it is our duty to pray, and that this sort of duty prayer is all that is necessary to constitute real prayer, and I will say, that if these general preachers were honest

enough, they would carry their theory out at once, and preach up *duty-faith, duty-hope, and duty-repentance*, and so fritter all the grand, fundamental, discriminating truths of salvation by grace, down to duty works, carnal will worship, an entire living by carnal sense, and not by divine faith, and serving God in the oldness of the letter. They appear to know nothing of being brought into a new relationship, and serving God in newness of the Spirit. But says an apostle, *Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life.* 2 Cor. iii. 6. Yes Brethren, the letter killeth, and it is a ministration of condemnation to every believer; darkness, bondage, slavery and death, are the inevitable consequences of such preaching; and well may the apostle call it a yoke of bondage to the heaven born, and heaven bound soul; poor souls, they have received the Spirit by the hearing of faith, and not by the works of the law, they know what it is to be brought to Sinia, and have a tribunal erected in the court of conscience, and there feelingly acquiesce in the justness of the sentence by the triune Jehovah. It is a minister of the Spirit that can minister grace to his bearers, and comfort them with the same comfort wherewith he himself hath been comforted of God.

These entanglers have also found out that the wise and foolish virgins are both the children of God, and that the only difference between them is, that the foolish, are a sort of foolish christians that are undutiful and silly in mixing with the world, &c. And, as a proof of this position, they say that to keep up the likeness it must be so, seeing that the Kingdom of Heaven is likened to ten virgins, they must all be virgins indeed.

Agreeable to the above, they tell us that the same consistency is kept up in John xv. 2, "Every branch in me that beareth not fruit he taketh away," &c. Mark, say they, the branch is in Christ vitally united by a living faith, but they are foolish and bear little or no fruit. As a proof of the absurdity of such sentiments, we will refer the reader to Rom. viii. 3. "God sending his own son in the likeness of sinful flesh," now in order to keep up the likeness, Christ must have broken and transgressed the law instead of fulfilling it, and bringing in an everlasting righteousness. These erroneous sentiments are no proof that such men know any thing of being planted together in the likeness of his death. Rom. v. 5. Nor of being made willingly to partake of the fellowship of his sufferings. What if God the Father hath elected or chosen in his Son some to everlasting happiness, and the Son replies in conjunction, "Lo! I come to do thy will, O God," and has made an end of sin, and brought in an everlasting righteousness. What would it avail us, as individuals, if the work of the third person in the God-head was deficient in his application of the blood and righteousness of Christ, to the souls of his elect family, and to impart and unfold to them the wonders of redemption.

Unless we are made measurably acquainted with, and partakers of the above things, alas! all our knowledge will leave us but religious infidels, or pagan idolaters, (virtually though not formally,) for all true gospel knowledge is accompanied with salvation consistent with the

oracles of God, for no true peace can exist without gospel pardon, and no special pardon without an application by God the Spirit to our guilty conscience, and when we are inwardly taught and experience these things, which are emphatically the things of Christ, our souls leap for joy, and we can but exclaim with the Psalmist, lxxviii. 20, "He that is our God, is the God of salvation, and unto God the Lord, belong the issues from death."

I will conclude with a short extract from the life of that God fearing man, Elder James Osbourn, page 218, "My soul, God might have raised a revenue of glory out of thy eternal ruin, instead of glorifying the riches of his grace and mercy, in thy everlasting salvation. And now that he should bless thee, comfort thee, and raise thee from the borders of distress, to a well grounded hope in the gospel of his Son, what was it, what is it, and what will it forever be, but grace, distinguishing grace?"

JOHN SHAW.

Wilmington, Del. March 25th, 1837.

SIGNS OF THE TIMES.

Alexandria, April 21, 1837.

Lawrenceburg, Ky., March 3d, 1837.

MR. BRER—DEAR SIR: Permit me to ask the solution of the following questions, viz:

'If all men, before regeneration, are natural men, as is the generally received opinion, and are unable to receive the things of the spirit, when and how are they to receive them? Is there any medium between a natural and a spiritual state? and if so, do they receive them in the medium or spiritual state? And if in the spiritual state they receive them, how are they made spiritual? seeing that the natural man cannot receive the things of the Spirit.

I earnestly solicit an answer to the above, not thro' any ill designed motive, but merely for the truth's sake; and thinking, perhaps, your readers would be pleased to see it themselves, I have thought proper to propound the question to you, and more particularly for my own satisfaction. I wish a fair and scriptural solution upon logical principles.

I am, Sir, yours in search of truth,

I. ENQUIRE.

REPLY.—We take pleasure in assisting, to the utmost of our ability, all such as are searching for the truth, we will therefore most cheerfully give I. Enquire our views on the questions submitted.

By the term *natural man*, as used by the Apostle, 1 Cor. ii. 14. We understand all unregenerate men, or all such as have not been born of the spirit of God; hence our Lord said to Nicodemus, John iii. 6, "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit." As Adam in his first estate was but a natural man, see 1 Cor. xv. 46, so all who by ordinary generation have descended from him, being born of the flesh, possess his nature; and are, of course, natural men; and although this fleshy nature has become, by transgression, contaminated and depraved; yet it is not thereby changed from a natural to a spiritual state. In his allegory, Gal. iv. 22—31, the Apostle shows that Ishmael, who was born after the flesh, was a natural [not spiritual] man. Hence we understand that all mankind are natural men while in their unregenerate state, and that all are included in the declaration of the Apostle, "The natural man, receiveth not the things of the spirit," &c. That all natural men are unable to receive the things of the spirit of God, is settled forever, by the above declaration of the inspired Apostle. What remains therefore is to show

when, and how, any of them are made partakers of the things of the spirit. And first, we say negatively, there is no medium between a natural and a spiritual state; consequently they cannot receive them in such a state; and it follows, that in order to be able to receive spiritual things, a man must undergo a radical change, become a new creature, a spiritual man; and this is effected by regeneration, *that which is born of the Spirit, is Spirit.* Here let it be observed that regeneration does not effect the natural body, or the flesh; these are left as full of enmity to God, and as incapable of receiving the things of the Spirit, or of serving the Law of Christ, as they ever were, while that which is born of God cannot commit sin, because the seed remaineth. The new creation wrought in the children of God, by which they are made spiritual, is variously expressed by the figurative language, "Being born again," or "You hath he quickened, who were dead in trespasses and sins," and the idea to us is clear, that although an unregenerate man knows nothing of, nor is able to receive the things of the Spirit, yet the quickened or regenerate soul becomes, by the quickening operation of the Holy Ghost on his heart, a spiritual man, and is able, in this spiritual state, to receive spiritual things, hold communion with God, lay hold of the promises, understand the doctrine of the gospel, and be fed and comforted with that meat which the unregenerate know not of. Our friend will do well to consider the analogy of the figures employed in this subject; for instance, before we were born, or existed naturally, we could perform no natural action; and so the man that is dead cannot receive things which the living can, or exercise the functions of the living; yet, although in an unborn, or defunct state, he is unable to do these things, God is able to give a natural existence, or if dead, He who is the Resurrection and the Life, is able to quicken and make him alive, and to bestow upon him all those abilities, which, otherwise he could neither possess nor exercise.

But the question is submitted "When and how are they made spiritual?" We reply, "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. The work has been progressing throughout all ages, is still going on, and he who holds the keys of death and hell, who openeth and no man shutteth, and with whom alone are the issues from death, in his own time calls his sheep with a holy calling, *causes his glorious voice to be heard,* [Isa. xxx. 30.] and gives unto them eternal life, with the assurance that they shall never perish; neither shall any pluck them out of his hand.

SECOND BAPTIST CHURCH, WASHINGTON, D. C.—This church, more generally known as the Navy Yard church, proposes to hold a protracted meeting on the 23rd inst. with the expectation of obtaining the services of some of the ministering brethren from the South and West, on their way to the Philadelphia Convention. This church is now, and has for some time past been without a pastor, and stands much in need of ministerial aid. Those of our brethren who can make it convenient to pay them a visit, will be rendering the church and the cause of the Redeemer an acceptable service.

There are but two regular Baptist churches in the city of Washington; in Georgetown there is no Baptist church. There is a third church in Washington—a small body—anti-missionary, and a member of the Black Rock portion of the Baltimore Association.

The Navy Yard church is ready to every good word and work—able we believe and willing to support a pastor. They have been anxious for some time to secure the services of a faithful, active, and zealous minister, and it would give us sincere pleasure to hear that this important field of labor had been well supplied. An efficient minister in this church, might essentially aid our cause in the District, and in the adjoining state of Maryland, where we so greatly need help.—*Religious Herald,*

REMARKS.—We were not aware of the existence of two Regular Baptist Churches in the city of Washington, and were it not for the eulogism bestowed upon what is called the 2d. or Navy Yard Church, we might still remain under the impression that Mr. Sands had over-rated the Baptist influence in that city, as we know of but one gospel church in Washington. But when Mr. Sands explains himself, we perceive his *regulars* are those who make void the law of Christ by their traditions, and who teach and practice for doctrines the commandments of men. Those are regular in his estimation who appoint protracted meetings, get up revivals in Methodist-camp-meeting style, who maintain a deadly opposition to the *Black Rock portion of the Baltimore Association*, and who, when destitute of a pastor, will raise the requisite *lucre*, and instead of troubling the Lord of the harvest, will advertise for one, for should they call on the Lord for a pastor, peradventure he might send them one who would preach the truth, and very possibly might be unwilling to join their crusade against the Black Rock party, while all these evils may be avoided by making up a purse, and advertising for a man after their own heart.

With the above modifications of the term *regular*, we doubt not there may be found as many as two churches of the same description in that city. But what will the *doll-babies* of the Columbian College, who have been for a long time serving the Navy Yard regulars, think of Mr. Sand's compliment in representing that the Navy Yard church is, and has for a long time been in so much need of ministerial aid, notwithstanding their constant supply from the machine?—but that is for them, not us to settle.

We doubt not the Shiloh Baptist church at Washington will feel obliged to Mr. Sands for the honor he has unintentionally conferred on them in letting his readers know that we are not of his sort of *regulars*, and that the Shiloh church is not ashamed to be called small, neither does she wish to be reckoned among the nations, it is her joy that her heavenly Father has given her the Kingdom; and while our neighbors at the Navy Yard, are preparing their dishes for a rich repast, from those who may be going to the Convention, and while they may trim their way to seek lovers, our expectation is from the Lord, we have long since, been taught to cease from man, whose breath is in his nostrils, for well we know that vain is the help of man.

"Let others trust what names they please.

"Their saints and idols boast."

We've no dependences like these,

We trust the Lord of hosts.

Old School Meetings.

It will be remembered that at our Old School Meeting at Welch Tract, Del., last year, another meeting was appointed to be held with the North Seventh Street Baptist Church in Philadelphia, on the 12th day of the ensuing May. Upon a more mature reflection we find that the time and place above named for the said meeting will seriously interfere with the times and places of the meetings of several Old School Baptist Associations, which was not duly considered at the time the appointment was made; and we, having heard from several of our Old School ministering brethren, of the impracticability of their attending on the 12th of May at Philadelphia. We have written to Bro. Harris,* pastor of North Seventh Street Church, Philadelphia, suggesting our opinion, that taking all things into consideration, we should waive the appointment with his church for this

* We have received Bro. Harris' reply, and we have his full assent to the arrangements proposed above. We will publish his letter in our next.

year, and invite those of our Old School Brethren who can meet with us, to meet with us at the Baltimore Association, at Harford, Harford Co. Md., May 18th, and such Brethren from the North, as cannot meet us at Harford, to meet us at the Meeting of the Delaware River Association on the fourth Friday in May, with the first Hopewell Church, Hunterdon Co., N. J.

Biography.

For the Signs of the Times.

DEAR BROTHER BEEBE.—I have thought that a short Biographical sketch of the late Elder William Warren, (deceased,) would not be uninteresting to many of your readers, and if you think the following will be acceptable, please to give it an early place in the Signs of the Times.

Elder William Warren, was born in Glasgow, in Scotland, and came to Nova Scotia with his uncle, at the age of nine years, and remained with him until about the beginning of the revolutionary war; when his uncle was about to send him back to Scotland, he run away from him and come to Connecticut, where he was bound out by the civil authority; but receiving cruel treatment, at the age of 14 years, he enlisted in the Massachusetts line in the American army for 3 years, or during the war; he was in the battle at White Plain, at the retaking of Stony Point, and when General Burgoyne was taken, he was there; he was in thirteen regular engagements, and a number of skirmishes with the British and Indians, exposed to innumerable hardships, subject to camps in general, more particularly so, in the American revolution. In the course of the struggle for liberty he was taken prisoner by the British, and made his escape from them, was persued, taken again, and taken to New York, and was confined in the English Church, from thence removed to the Sugar House, where he, with others, suffered almost every thing but death; and when exchanged, he was so weak, (chiefly by starvation,) that he could only crawl short distances on his hands and knees, at the same time, vowing revenge upon the British and Hessians, as soon as he got his liberty; his courage and resolution was unbounded, and he was a stranger (experimentally,) to the definition of fear. He embraced the opinion that all who died fighting in the cause of liberty would certainly go to heaven; and from this belief he went on, daring and courageous, not fearing the consequences, until peace was proclaimed between the United States and Great Britain, and he was regularly discharged from the army and entered upon a regular course of industry for a support as a good citizen, enjoying that liberty which he had so greatly hazarded his life to obtain. The reader must readily perceive that he was brought up in a state of ignorance, without education, or an opportunity of getting it;—an orphan child—at the age of 9 years, brought to America by an uncle who was a British officer; then bound to a hard task master—at the age of fourteen enlisted in the army, and remained there until manhood. His patriotic resolution knowing no bounds, he pressed through all discouragements and opposition which presented themselves, with a becoming fortitude, that he might maintain a respectable standing in society.

Soon after the war he married, and commenced a domestic life. About this time it pleased the Lord to call him by his grace. Being quickened and made alive by the Spirit of God, and taught by the gospel, he was made deeply sensible of the sinful depravity of the human heart, of the righteous requirements of God's holy law, that he had a heart that would sin, and that God's law did, and would condemn, that the Lord found him

in a waste howling wilderness, and being a chosen vessel, he led him about, he instructed him by scenes of trouble and distress, for about the space of nine months, when agreeable to his purpose given him in Christ Jesus before the world began. He revealed himself to him, the hope of glory; and he united with the Baptist Church of Christ in Carmel, Dutchess Co., N. Y., under the pastoral care of Elder Nathan Cole. Soon after uniting with this church, his mind was seriously and deeply impressed with the necessity of preaching the gospel of salvation to his fellow, dying men. Although very diffident of his own abilities, he entered on the work with fear and trembling, and the Lord was with him, the word spoken was blessed to the hearers, saints were edified, the sheep and lambs of Christ were fed, while sinners were alarmed, the mouths of gainsayers were stopped, and all were constrained to own the work was of God. The church called for his ordination, which accordingly took place with unanimity of council. Being regularly set apart to the work of the ministry, he requested of the Lord, to direct his mind to the place which he designed him to occupy in his ministerial functions; and in answer to his request, his mind was led to the wilderness, in Roxbury, Delaware Co., N. Y., where, there was but a few scattered settlers for a number of miles around. Here he commenced his labors of preaching the gospel—the country a wilderness—the inhabitants very poor and scattering—the farm which he occupied, entirely new. Here he labored hard, like Paul, with his own hands, in clearing off his land for the support of his family, and as in the army fighting for the liberty of his country, so as a soldier of the cross of Christ, he was indefatigable, laboring day and night, with a scanty allowance of homely fare, amidst the howling of wolves and other wild beasts, travelling on foot through all the inclemency of weather, to preach the gospel to a very few of the scattered sheep of Christ, and the inhabitants at large. By a scanty allowance of homely fare, we do not wish to be understood as our modern missionaries, that when they are deprived of the luxuries, but have all the necessaries of life, with money in their pockets, and sufficient clothing to keep them warm, and friends all around them; but we mean, the fare so homely that it was of the coarsest kind, and so scanty, that many times not sufficient to satisfy the cravings of nature.

Here let us pause, reflect, and contrast the difference between this missionary of the cross of Christ, and the modern missionary of our day. This man called of God as was Aaron, qualified by the Spirit, and the field of his labor made known by the impression of his own mind, and the openings of God's providence, in answer to prayer. That man called by the love of filthy lucre, qualified in a Theological Seminary, and the field of his labor prescribed by the Baptist Convention. The first sent forth without purse or scrip, or any dependence, but his hands with the promise for support. The last sent with a splendid outfit, with purse and scrip, and sufficient clothing, with a full dependence on the Board for a constant supply. One preaches from a sense of duty and the love of souls, the other for the sake of gain and the love of popularity. The first commends himself to every man's conscience in the sight of God; the last perverts the truth to please men, that he may live by his trade, and if we examine the effects, we shall discover a greater disproportion. The first zealously engaged in the cause and kingdom of the Redeemer, and in his travels over mountains and through vallies, in the distance of about twenty five or thirty miles, he found seven brethren, himself making the eighth with a few sisters. These scattered brethren agreed to constitute into a church, and for this purpose, sent upwards of 100 miles

to get assistance—help was obtained, and the church constituted, and the Lord set his seal of approbation on their endeavors, and added to their numbers, we trust, of such as should be saved.

Elder Warren was a preacher of righteousness, of the old stamp; preaching the discriminating doctrine of the gospel, in the power and demonstration of the spirit; and reformation succeeded reformation, until the little number increased to a host, and no less than four churches has been constituted from this, viz; the church in Colchester, the church in Pine-hill Clove, the 2d church in Roxbury, and the Roxbury and Middletown church: the Pinehill church has disbanded; the Colchester church has a majority of old school brethren; the two last mentioned, with the first church in Roxbury, are substantially to a member old school, and have been and still are united in faith and practice. Here we have a remarkable instance in Elder Warren, of the Lord's fulfilling of his promise, that he would take the weak things of this world to confound the mighty and things that are not, to bring to naught things that are. When Elder Warren commenced preaching, he had but an imperfect knowledge of letters and none of figures, so that he was obliged to commence counting of the chapters in the book where his text was, and then the verses to find the chapter and verse, so as to inform his hearers where his text was: yet, perhaps, there has been but few men, if any in this day, that has been more abundantly useful in the kingdom of the Redeemer. But by the modern missionary another gospel is preached—the inventions and traditions of men are substituted for the commandments of God; and instead of gospel Churches, Sunday School, Tract Society, Temperance Societies, Missionary Society, with all their train of consequences, jars, discord, disunion, with every evil work, until churches are racked to their centre, separating between very friends, making the hearts of God's people sad, whom the Lord has not made sad, and Zion mourns in sack-cloth, and her gates are black unto the ground. Such are the effects, and such ever has, and ever will be, the effects produced by a departure from the gospel of Christ.

At the constitution of the second church in Roxbury, Elder Warren left the first church and united with the second, and remained with them a few years, and then removed to Hurly in Ulster county, and preached to the Olive Church until he was disabled by sickness. For the last three or four years of his life, his sufferings were extremely distressing, and he visibly failed in his mental powers as well as in his bodily strength, until he was confined to his bed, which was about three months before his death. His sufferings were great beyond description, but not a murmur or groan escaped his lips, except when he was moved from one bed to another, which took five men to accomplish, when at times he would groan and say, you hurt me. As he lived and preached so he died: strong in the faith of the gospel he continued until the 6th of December, 1836, between the hours of five and six in the morning, he fell asleep in arms of Jesus, without a sigh or a groan. He had made previous arrangements for his funeral, his coffin was made and kept in the house a year before his death; he made choice of Elder James Mead to preach his funeral sermon, and his attachment was so great to the first church in Roxbury, that he could not feel reconciled to have his body lay in any other place; and some years before his death, requested of the Roxbury brethren to convey his remains to the burying ground belonging to that church; this promise was solemnly performed in the month of February, 1837, where he sleeps until the resurrection of the just. Elder

James Mead preached on the occasion from the Second Book of Kings, chapter ii. and part of the 12th verse, "My Father, my Father, the chariot of Israel and the horsemen thereof, and he saw him no more."

I lived with Elder Warren as his companion in life, (in his second marriage) twenty-seven years and one month; and my lonesome situation in this advanced period of life, none can know but those who have learned by experience; but I have an all-sufficient arm to rely upon, who is the widow's God, and a Father to the fatherless.

"With heavenly weapons he has fought
The battles of the Lord,
Finished his work, and kept the faith,
And seized the bless'd reward.

Nor has the King of Grace decreed
This prize for him alone,
But all who love, and long to see
The appearing of the Lord.

Not all the pains that e'er he bore
Shall spoil his future peace,
For death and hell can do no more
Than what his father please."

ELIZABETH WARREN.

Hurley, March 25th, 1837.

P. S. Brother Beebe, I would just add, that I feel quite attached to the Signs, I believe it the most scriptural periodical now extant, and wish you to continue them to me. When I united with the Baptist denomination in my younger days, I felt in soul united with them both in faith and practice—I have never seen cause to alter my belief or change my purpose; and I think, as long as God and his word remains unalterably the same, my soul is firmly fixed on the rock of eternal ages, where my hope, like the anchor, is cast within the veil, and I rejoice to find, in reading of the Signs, so many able correspondents holding forth those precious truths which has ever proved the marrow and fatness of the gospel to the elect of God in all ages of the world, so that the Lord has not left himself without witness in this day of benevolence and popularity.

ELIZABETH WARREN,

Aged 74 years and 5 months.

—:o:—

UNION.—A FABLE.

We give the following pithy fable from the Hartford Watchman, preceded by a short editorial article from the same paper of the same week.

A new Association has been formed in the city of New York, styled the Christian Union Association. It appears that the object of this association is to effect a union of those who differ radically in sentiment. They propose to attain the object by public meetings and speeches. Their first meeting has been recently held in the Chatham street Chapel. The principal speakers were Dr. Skinner, Professor Mahan of the Oberlin Institute, and Mr. Dowling of the Baptist connexion.—The speeches, if we have a correct report of them, did not, in the conclusion, argue well for the cause of Union. Further developments will doubtless declare either success or defeat.

A wolf, who had been prowling about a long time in quest of food, at length was nearly famished. Sitting down, he behought himself what a bad thing it was for animals to shun each other so much, and especially that the sheep must needs keep so close to the fold. Just then a hungry fox came along, to whom the wolf communicated his grief. The fox said he was rejoiced at his very heart to sympathise with his good friend, the wolf. He had always looked upon the distance there was among animals, and especially the enclosures which some of them had, as very wicked things. "Why," said he, "I have just been out to call upon neighbor chanticleer; but I found him so puffed up with pride, he would not even come down for a friendly chat with

me." Thereupon they had quite an affecting time; they both shed a tear or two, and agreed it was very intolerable, and they would get up a better spirit among the other animals. They thought the best way would be to call a great meeting and have a good many speeches and to persuade all to fellowship with one another without any reserve. They were confident brothers leopard, bruin, and catamountain would co-operate efficiently. Upon this their stomachs felt a good deal comforted.

Now the sheep and poultry lived in the same neighborhood, and close by were the rabbits and hares, while a little farther off dwelt the roe. They never had any quarrels among themselves, though the wolf would sometimes put on sheep's clothing to get among them and make a difficulty; and when the missives came inviting them to a great union convention, they could not see the necessity of it, and concluded not to go. But it was rumoured about that they were enemies of peace, and the cause of all the noise and trouble in the neighborhood, because they did sometimes speak out when bitter; and so a few of the more timid and fickle thought it better to attend. In this way they could promote a good object, and get the reputation of peace-makers above their fellows.

The animals all met. The lion seated himself on the highest mound as moderator. The wildcat and panther looked out for advantageous seats in a large oak overhead, and drew in their claws as much as possible. The tiger, wild boar, and other animals were round about in the bushes. The wolf, who occupied the top of a rock, felt it incumbent on him to open the meeting. Said he, 'Long, long have we suffered from the horrors of a disunion. Distrust of our friendly intentions has sprung up in certain quarters, and produced the most distressing inconveniences. Notwithstanding our manifold and unequivocal professions of friendship, notwithstanding we have demonstrated in every possible manner our strong desire for an intimate and harmonious intercourse with our disaffected brethren, they have invariably exhibited a determined hostility. But the sight of this auditory cheers me. Although I have myself, with the whole lupine family, suffered most excruciating from this cause, still in the survey of such an assembly, I feel amply repaid for all my perils among false brethren. I am prepared to welcome all—said he, grinning most expressively at the sheep, who returned the compliment with an excellent good grace.

Reynard (who is a very polished speaker) next addressed the meeting. "I cannot but admire," said he, "the energy and pathos with which brother W. has alluded to the evils of alienation. Most cordially, too, do I acquiesce in his expression of kind feeling, and his congratulations upon our brightening prospects. That appeal did equal honor to his head and heart. Surely we are one great brotherhood, possessed alike of mouths and feet, animated by common hopes, and subsisting by common means. But I am anxious to have the principles and conditions of our future union thoroughly understood. They are simply this: a relinquishment of minor differences; we ought to exhibit a noble magnanimity, and be willing to give up those little non-essentials which have occasioned so much difficulty. For instance, our good friends, the sheep, must lay aside their pertinacious attachment to the fold; my brother chancier must meet us on the level of one broad and common platform. In return, we shall no longer maintain an exclusive residence in the woods, but mingle freely with all our brethren in the new connections. No denominational barriers will then oppose the most perfect and disinterested friendship. For my own part, I would now express what is the universal sentiment of this meeting; and what has always been the honest feeling of my heart—that I love these brethren as I love my own soul." A sympathetic growl of approbation burst from the whole assembly. The wildcat said he accorded fully with those views, and leaping from his limb he embraced the rabbit with a most uncomfortable fondness. The sheep became alarmed, and very mildly inquired if the minor differences of claws and teeth might not be relinquished?

Upon that they all growled and roared union! union! The wolf sprang at the sheep, and devoured him in a moment. The animals then fell to fighting one another and growled terribly.

When the sheep and fowls at the farm house heard the noise, they concluded that the time for 'the lion and the lamb to lie down together' had not come.

NEW AGENT.—Elder B. Keith, P. M., Lawsonville, Hardin county, Ky.

Poetry.

THOU ART, OH GOD.

"The day is thine; the night also is thine; thou hast prepared the light and the sun. Thou hast set all the borders of the earth; thou hast made summer and winter."—Psalm lxxiv. 16, 17.

Thou art, Oh God! the life and light
Of all this wondrous world we see;

Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;

Those hues that make the sun's decline
So soft, so radiant, Lord! are thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume

Is sparkling with unnumbered dyes;—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sigh;

And every flower the summer wreathes
Is born beneath that kindling eye.

Where'er we turn, thy glories shine,
And all things fair and bright are thine.—MOORE.

OHI! THOU WHODRY'ST THE MOURNER'S TEAR.

"He healeth the broken in heart, and bindeth up their wounds."—Psalms cxlvii. 3.

Oh! thou, who dryest the mourners tear,
How dark this world would be,

If when deceiv'd and wounded here,
We could not fly to thee.

The friends, who in our sunshine live,
When winter comes are flown;

And he, who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which, like the plants that throw

Their fragrance from the wounded part,
Breathes sweetness out of wo.

When joy no longer soothes or cheers,
And e'en the hope, that threw

A moment's sparkle o'er our tears,
Is dimm'd and vanquish'd too!

Oh! could we bear life's stormy doom,
Did not thy wing of love

Come brightly wafting through the gloom
Our peace-branch from above?

Then, sorrow, touch'd by thee, grows bright,
With more than raptures ray;

As darkness shows us worlds of light,
We never saw by day.—MOORE.

RECEIPTS.

Richard Boring,	Md.	\$5 00
Elder S. Trout,	Va.	4 00
W. W. West,	do	1 00
M. Iden,	do	1 00
Elder A. Hood,	Ga.	5 00
Tho. Brown,	N. Y.	5 00
B. Keith, Esq.,	Ky.	5 00
Wm. Quint,	Me.	1 00
Elder J. Wintermoot,	O.	5 00
Wm. Kirkpatrick,	do	5 00
Total,		\$37 00

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.
Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell, J. B. Howel, Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Barritt, D. Sabins, D. V. Owen, Samuel C. Lindsay, Dea. P. N. Rhodes, Chaffet Woodward, James Robinson,
New York City.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW JERSEY.
Christopher Snyder, Peter Hoyt Jr. George Doland, Col. Wm. Patterson.

PENNSYLVANIA.
T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmet Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Butch, John Cribfield.

DELAWARE.
W. K. Roberson, P. Meredith, Wm. Alman

MARYLAND.
Eli Scott, Thomas Potcutt, Edward Cheat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.

TENNESSEE.—Josiah Fort, John W. Springer.
MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.
Alabama.—Eaker Roberts, Richard May, Jeremiah Pearsall,

KENTUCKY.
T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Lawre, Eld. Jordan H. Walker, Elder Samuel Jones.

Maine.—P. Hartwell, P. C. Mason, Paris, S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, Elder A. Hood.

Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.

N. C.—B. Temple, E. Brunet, P. Pucket, J. Swinden, J. Westfield, John Lamb, Elder Mark Bennett.

VIRGINIA.
Samuel Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Daniel James P. M. David vid Harbour, Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Gonde, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallant, Samuel W. Greer, P. M.

ILLINOIS.
C. S. Morton, S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.
S. Gard, J. Flint, J. Tapscoot, C. Hill, Lewis Seitz, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, J. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, Wm. Kirkpatrick, Benjamin D. Dubois,

INDIANA.
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltzman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder Ashael Neal,

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright.

Mr.—J. Barret.
N. H.—J. Fernal.

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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, MAY 5, 1837.

NO. 10.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BREE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. III.

Having in the two preceding letters on verses 3 & 4, spoken of the *filth of the daughters of Zion*, and the *blood of Jerusalem*, as found among the Baptist Churches at large,—I cannot say, *having fully described them*—I now come to speak of the means by which this *filth* is to be *washed away*, and this *blood*, *purged*. The *spirit of judgment* and the *spirit of burning*, are the means which the Lord will employ for this object. The expressions are rather singular. Peter speaks of *judgment beginning at the house of God*. 1 Pet. iv. 17. And Paul speaks of the *fire trying every man's work*, in reference, as I understand him, to the materials which *gospel ministers* build into the churches. 1 Cor. iii. 13. But here we have the *spirit of judgment* and *spirit of burning*. The term *spirit of judgment*, is used, Isa. xxviii. 6, but it is there used to denote the special gift imparted, as for instance in the case of the *seventy elders*; on whom the spirit which was on Moses was put. Num. xi. 16, 25, 26. And this prophecy is, that the Lord shall be unto those whose province it is to *sit in judgment*, in the gospel church, *for*, or in the place of this spirit of judgment. The churches will, no doubt, in a more eminent degree, at the period when this cleansing takes place, experience the verification of this promise, than in seasons past. And the Lord's being unto them for a spirit of judgment, will enable them to judge more correctly between truth and error. But still I think the expression in the passage under consideration, has a different reference. It may denote the peculiar energy and effect of the *judgment and burning* with which the churches shall be visited, as well as signify that the afflictions shall be mental, not a material burning, as of the Israelites at Taberah. Num. xi. 3. Nor external judgments like those with which God often visited national Israel. It may also denote the special agency of the Holy Spirit in the thing. That the churches in consequence of their disobedience must experience severe chastisements, is manifest from many passages of Scripture. The text, 1 Pet. iv. 17, which I have already more than once quoted, goes to prove this fact. The Apostle in this passage seems to refer to the prophecy in Ezek. ix. in which the men with *slaughter weapons* in their

hands, were directed to *slay utterly old and young, both maids and little children, and women*, but were forbidden, *to come near any man upon whom was the mark*, and were ordered to *begin at God's sanctuary*, verse 6. The men reserved, were those who had been marked for having *sighed and cried for the abominations done in the midst of Jerusalem*. And Peter's declaration as I understand it, is, that now, under the gospel dispensation, is the time that judgment must begin at God's sanctuary, or as he calls it, the *house of God*. In this prophecy of Ezekiel, those were to be preserved, who mourned over the abominations practised in Jerusalem. Another text corresponding with this, and which seems to harmonize the two ideas of judgment, and the spirit of judgment, being visited upon the church of God is found in Zech. x. 3. "Mine anger was kindled against the shepherds, and I punished the goats." The Lord's anger is kindled against the shepherds, the *leaders which cause his people to err*. But the punishment will fall upon the goats which they have brought in and mingled with the sheep of their flocks: or according to Paul, 1 Cor. iii. 11, 16, *The wood, hay, and stubble* which any pastor has built into the church, shall be burned up, but he himself *shall be saved, yet so as by fire*.

Another important enquiry relative to the *spirit of judgment*, and *spirit of burning* is, when and how are they to be made manifest? I am strongly of the opinion that the Lord is at this very time making them manifest. If I am not mistaken in this thing, the spirit of burning is showing itself as the effect of the word of truth. For wherever this word is now preached in faithfulness as the divine standard, both of doctrine and order, it is acting as a refiner's fire, in separating between the precious and the vile. It is burning out from the churches where the truth is maintained, those whom the Scriptures denominate the wicked; that is, those who are connecting themselves with *That Wicked which is revealed*, and are *wickedly departing from God, not keeping his ways*, contrary to the Psalmist xviii. 21. Not only is the word thus burning them out of the churches, but it is, in the estimation of the wise, *who understand* burning them up, as *stubble, root, and branch*, according to Mal. iv. 1. That is, it is burning up their standing as disciples of Christ, showing them connected with another interest than the church of Christ, and burning up the works which they are *branching out* on the right and left, making them as *ashes under the feet of those who fear the name of the Lord*. It also burns in the hearts of those subjects of grace, who are placed under a corrupted ministry, or in corrupted churches, compelling many of them to

separate themselves from such connexions as it burned in Jeremiah when he held his peace. Jer. xx. 8, 9. God calls his *word a fire*, Jer. xxiii. 29. And the effect of burning is repeatedly ascribed to it. See Jer. v. 14. Psalms xcvii. 3. Isa. lxvi. 16. And in reference to the *spirit of judgment*; truly the rents and divisions in the churches, the distress of mind occasioned by these things, together with the coldness, and other evils connected therewith, constitute a severer judgment upon the churches and saints of God, than any external persecution would be, which the church has ever passed through. Further, this spirit of judgment and of burning, which we are experiencing, is purging the saints and churches from many things, which a while back they looked upon as proper, and even necessary. From the effects already produced, this spirit appears likely to cleanse the churches which remain as *daughters of Zion*, from every polluting scheme they have adopted; and to burn up every vestige of the traditionary ornaments which they have borrowed from the *Queens and Concubines*; and to bring them to a strict conformity to the word. For the truth is this fire which is kindled, I trust, by the Spirit of the Almighty, must burn so long as any combustibles remain in the churches. Hence, seeing the *spirit of judgment and of burning* is abroad in the churches, it is not to be wondered at, that Old School Baptists cannot settle down upon the practice of those esteemed Regular Baptists thirty years, or even two hundred years back, when as I have before noticed, *constitutional associations*, and the idea of an educated ministry began to be introduced. If I am mistaken as to this being the period intended, and something different is to be experienced to cleanse the churches, we must wait the development thereof, before we can understand what is properly intended.

One remark more upon this head. Although, as I have before remarked, I understand the term *daughters of Zion*, to embrace all the churches constituted upon gospel principles, yet I have no idea that all such, nor more than a third of them, will be left standing on the *foundation of the Apostles and Prophets*, when the spirit of judgment and spirit of burning, shall have accomplished their work. The few saints which may have remained in the apostate churches, will ultimately be burned out of them, and have to seek a home elsewhere, among their own kindred; as the corrupt professors will be burned out of the purified churches. Thus it was, as before remarked, when the Beast was manifested. There was a general connexion among all the churches after much corruption had been brought in, and all continued to be recognized as churches

of Christ, until those corruptions had got to such an extent, that the saints could no longer submit to them, nor fellowship, as disciples of Christ, those who approved them. They had then, to separate themselves from the mass of professors, and their corruptions, and to retire, a small remnant, to the wilderness. Thus it is like to be, and thus we might expect it to be, in the setting up of the *Image of the Beast*, with the exception of not having to retire anew to the wilderness.

I now pass to notice the result of this trying season, as described verse 3. "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." That is, every one who is not driven away by the fire of gospel truth, nor drawn away by the *strong delusions* which God shall send among them that believe not the truth, shall be called holy, &c. The explicative added, viz. *Even every one that is written among the living in Jerusalem*, may be understood to mean the same as having their names written in the book of life of the Lamb, &c. If this be the sense, the idea conveyed will be, that the elect will all then be manifested as holy. Or the expression may mean, as I think it does, *numbered or accounted, among the living, &c.* In this sense the term *written* appears to be used in Psa. lxxxviii. 28. Ezek. xliii. 9, and in several other texts. If this be the true meaning here, then the expression implies that all who profess to have been quickened, will be called holy—no unholy professors left among them. This accords with the declaration of our Lord, "He that shall endure unto the end, the same shall be saved." *Unto the end, that is "through the days of tribulation."* Matt. xxiv. 13.

Again, the expression *written among the living in Jerusalem*, shows that the persons composing the Jerusalem or true gospel church, are living persons, in a sense in which others are not; consequently they must, in this peculiar sense, have been made alive by a life-giving power. "It is the Spirit that quickeneth." "And you hath he quickened," that is, God. John vi. 63. Eph. ii. 1. Hence the Campbellite churches, which know nothing about the special operations of the Spirit, are not *Jerusalem churches*; they are unacquainted with the *visions of peace*. The same must be the case with the New School churches of this day, as their leaders say, they have no notion of these *miraculous conversions*. An Apostle hath said, "If any man be in Christ, he is a new creature," 2 Cor. v. 17. And every child of grace knows from his own experience, that the power of nature never made him acquainted with what it is to be in Christ. Those who can believe that nature can produce a *new creature*, may as well come out atheists at once, and ascribe creation to nature. Brethren if we are of the *living in Jerusalem*, we have nothing to glory of, over others; but at the same time, whilst it becometh us to be humble under an abiding sense that grace alone has made us to differ from the most self-confident,

and from the vilest, we, on the other hand, from a due regard to the glory of God, should not for a moment, in any way, countenance the idea that creaturely exertions ever has changed, or can change a natural heir of hell, or the child of wrath, into an heir of heaven.

In addition to the pleasing idea that when the *daughters of Zion*, are of God washed from their filthiness, &c. they will then be composed altogether of saints, or persons made holy. This passage also, I think, gives us to expect that all who are written among the living in Jerusalem, will, in that happy day, be, in a peculiar sense, *holy*. The expression *called holy*, being the same with *declared or pronounced holy*, properly implies that they will be then manifested as holy beyond what they had been before that time. But the question arises, how will they then be holy beyond what the saints now are? Not in reference to their eternal salvation. For in this sense all the children of grace, in every age, are alike sanctified or holy;—all alike sanctified by God the Father, or chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. Jude 1, and Eph. i. 4. "Christ is of God made (to all alike) sanctification." 1 Cor. i. 30. And all alike "From the beginning chosen unto salvation, through sanctification of the Spirit, and belief of the truth." 2 Thess. ii. 13, & 1 Pet. i. 2. But it is in reference to their lives, and in the sense in which Paul prays God to sanctify the Thessolonian brethren *wholly*, 1 Thess. v. 23, and in which he exhorts the brethren at home to "present their bodies a living sacrifice, holy and acceptable." &c. Rom. xii. 1, that we may expect the saints to be more manifestly holy. This is no other than living under the influence of the internal sanctification of the Spirit, or *working out*, or rather acting out their salvation, which is through the sanctification of the Spirit and belief of the truth—"with fear and trembling," Phil. ii. 12, compared with 2 Thess. ii. 12. As this holiness is an acting out of our salvation, and the salvation is a being saved from sin or from all iniquity, it necessarily implies an abstaining from all iniquity, and as the whole world lieth in wickedness, an abstaining from a conformity to the world. On the other hand, as our salvation is not a being delivered, whilst we live in the world, from our natural lives, nor from the relations, connexions, infirmities, &c. of this life, this holiness does not imply a withdrawal from the world, nor from the several duties or relations of life.

Again, as this holiness is *holiness to the Lord*, it will lead us "whether we eat or drink or whatever we do, to do all to the glory of God," That is, our meat and drink will be received with contentment and thanksgiving, and used for our health and bodily activity; and all our acts will be in the fear and love of God, and in the faithful discharge of the duties of the respective relations, stations and callings in which God has placed us, both in the church and in the world.

But further, *holiness to the Lord*, under the

Mosaic dispensation, implied a strict and exclusive regard to the commands of God in all their religious performance; a conformity to the nations around them, or a borrowing of their rites being strictly forbidden. It can imply no less under the gospel. The Apostle says, (Heb. ii. 1.)

"We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip;" and this he says, from the considerations brought to view in the preceding chapter, viz. that God, instead of speaking to us by the prophets, as under the former dispensation, hath spoken to us by his Son, and the superior dignity which the Scriptures ascribe to the Son, over the angels. Hence the inference which he draws in the two verses following the one above quoted. And if the Jews, on even to the close of the Old Testament's prophecy by Malachi, were directed to remember the law of Moses, the servant of the Lord, with the statutes and judgments which God commanded to him in Horeb. Mal. iv. 4. Will not holiness to the Lord under this vastly superior dispensation, this *so great salvation*, as the Apostle calls it, lead those on whose hearts it is inscribed, to continue to remember the statutes and judgments and the *law of faith*, which he has appointed by the infinitely superior personage—not a servant, but his well beloved Son, whom he has given as a leader and commander of his people? And will not the voice sounding in their ears, *hear ye him*, forbid their looking elsewhere for direction, or going about to devise *ways and means* for themselves as though they had no leader? Judge ye. The views which I have here given of the holiness intended in the passage before us, is sustained by the description which Zechariah gives of the state of the church when the *man of sin* is destroyed, and for entering upon which, the churches are to be prepared, as pointed out in this passage. The description referred to is this, "In that day shall there be upon the bells of the horses, Holiness to the Lord, and the pots in the Lord's house, shall be like the bowls before the altar, yea, every pot in Jerusalem and in Judah, shall be Holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seeth therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zech. xiv. 20, & 21. I will notice a few of the expressions. 1st. *Upon the bells of the horses, holiness to the Lord*. As the horses and their bells belong not to religious, but to secular concerns, this shows that in that day the very trappings of our worldly concerns, will be holiness to the Lord; and this whether it relates to war or peace. 2d. *The pots in the Lord's house, shall be like the bowls before the altar; yea; every pot in Jerusalem, &c.* The bowls of the temple were of gold, pots were some of brass, but mostly of earth; they were evidently an inferior vessel. If we understand those vessels according to the use of the term, in 2 Tim. ii. 20, & 21, to signify persons; then, at that day, there will be no distinction between *clergy and laity* in the church, no set of men who, on account

of their scholastic learning, will set themselves up as superior to their brethren, and as having a right to *lord it over God's heritage*. And every member in the church will consider himself according to his gifts and station, alike bound to live to the glory of God. Yea, the *watchmen shall see eye to eye, and there shall be no more thence an infant of days, nor an old man that hath not filled his days, &c.* None to say, *Ah! Lord God, I cannot speak, for I am a child.* Isa. lii. 8, & lxx. 20, Jer. i. 6. Or if we take these vessels to typify rites or institutions in the gospel church, as perhaps what is said verse 21, would require, then this passage denotes that every institution, down to the most common ceremony in the church, will be alike sacredly observed according to the command or pattern given in the word. Yea, that nothing will be admitted in Jerusalem, or the church, but what is holiness to the Lord, as being set apart by divine appointment to its special use. *In that day there shall be no more the Canaanite in the house of the Lord of hosts.* There shall be no more in the church, those who are doomed to destruction, or under the curse. Of course no unregenerated professors, much less those who have submitted to the *mark of the beast*. How different will that state of the church be from what it is now. Now, the purest churches, it is to be feared, have their *Canaanites*, and have their pots that are not *holiness to the Lord*, religious customs that have no command or example laid down in the word. But the Lord is now evidently *bringing many of them through the fire*, and we have reason to believe, is *refining them as silver is refined, &c.* The process of separating the silver from the dross, it is true, is to us painful, and our unbelief sometimes leads us to think the fire is too hot, and that it will burn up the silver. But it becomes us to remember that the Lord himself *sits as the refiner*, tempering the heat with infinite skill. Besides to keep down our impatience it becomes us to keep in view the result; for when the Lord shall have accomplished the purifying of his churches, their prayers will then be in faith, for the Lord will hear them, and *He will say they are his people, and they will say the Lord is my God*, see Zach. xiii. 8, 9, and Matt. iii. 3.

Have we not reason, my brethren, to rejoice in the fiery trials which are beginning to come upon us, seeing they are appointed to accomplish such a glorious event, and are so necessary on account of our defilements and the pollution of the churches. Wo to the churches which are, or shall be, left without these trials, and to be like Ephraim, *A cake not turned*, Hosea vii. 8.

S. TROTT.

Fairfax C. H., Va., April 4th, 1837.

For the Signs of the Times.

Philadelphia, April 11th, 1837.

DEAR BROTHER: Yours of the 8th inst. I have just received, in answer to which I can only observe, that I am perfectly willnig you should alter the place of holding the Old School Meeting as you may think proper. If agreeable

to the brethren at Hopewell, I should think that place very suitable: brother Kitts and myself are neither of us members of the Delaware River Association, and therefore, cannot with propriety, assume the responsibility of fixing the meeting at the time of the meeting of the association. Perhaps you had better write to brother Boggs upon the subject: it would have been desirable had the brethren made their objections at the time you suggested meeting in Philadelphia, or a little sooner, since as I have generally found changing previous arrangements have a bad effect. In the present instance, the different meetings coming so near each other, will materially interfere, and doubtless prevent some of the brethren from visiting them all; and as the Old School Meeting has not as yet assumed a permanency, its meetings may either be altered or dispensed with, perhaps with the least bad effect. In my opinion, the arrangements respecting the annual meeting of the Old School Brethren, require new modelling and permanent time of meeting fixed upon, so that all the brethren in different parts of our country may be fully informed upon the subject, and make their arrangements accordingly: I cannot help thinking but that a general annual or other period of the friends of truth meeting together, and consulting about the best interests of religion, would have a highly beneficial tendency, and materially strengthen the churches and revive the spirits of many of our dear brethren, who may from a variety of causes, be cast down and dejected, and many times grievously oppressed by the cruel persecutions and misrepresentations of erroneous and designing men. I have thought that if there was a committee of judicious brethren appointed at our annual meeting, to digest the most eligible plan of a periodical meeting of Old School Baptists, and report at a succeeding meeting, it might prove advantageous. In union there is strength—this is a time that requires this union—the common enemies of truth are concentrating their energies and combining all their forces to forward their aggrandizing schemes, and to nullify the exertions of the friends of truth, we need unity of action to resist them; they do all in their power to destroy the usefulness of the true and faithful heralds of the cross, as to the means made use of, it is to be feared, that their maxim is, the end sanctifies the means: it will not do for us to sit down quietly and let them destroy one brother after another, in order to weaken, if they can, the good old cause of truth and righteousness; we must be willing to bear each other's burdens, and consult in what manner we can most effectually withstand the flood of error that seems to threaten to pollute some of our purest streams. There is one disadvantage attending our Old School friends it naturally arises from the independence of their mind, and their extreme jealousy of the least squinting at error, and unyielding tenaciousness in favor of their own particular views or maxims; if any benefit is to be expected from a com-

bined effort, in favor of the common cause, it must be by a disposition to yield something of minor importance for the sake of a greater good, not by doing evil that good may come, but by a disposition to allow and to pay some deference to the opinion of others. I think the times call for all the energies of the friends of truth, and in order to bring these to action, let us be willing to sacrifice every thing but a good conscience in order to combine our labors in the most efficient manner; whatever can be done to promote this great object, it will be my delight to lend my feeble aid, for whilst I rejoice that the Lord reigneth and will do all things according to the counsel of his own will, yet I am assured, that that unerring will is generally to work by means and through second causes; the command is, *occupy till I come*, O may we all be found faithful, watching and waiting for the coming of the Lord.

I have received through the medium of the Post Office, a printed communication, signed Lawrence Greatrake, its vulgar and abusive style and personal attack upon character, is enough to condemn it; and my opinion is, that the best course is to treat it in entire silence with the contempt it deserves; I have no doubt it would be gratifying to the writer to be publicly noticed, and from his manner I should suppose he would prefer the *tempest* to the *calm*. He has called here both on brother Kitts and myself, but was treated as a stranger; brother Peckworth also took no notice of him. Brother Peckworth when here, expressed a strong desire to get the Signs of the Times, I told him I would inform you of it. Before I close, I repeat to you my full assent to your proposal, respecting the meeting of the 12th of May, and most cordially coincide with your views on the subject.

Believe me to be yours sincerely,

THEOPHILUS HARRIS.

—:o:o:—

For the Signs of the Times.

Mount Pleasant, Md., March, 20th 1837.

BROTHER BEEBE: There are some that profess to be Old School Baptist, that seem to be opposed to ministers speaking against false professors, their erroneous doctrines and practices that they have and are introducing into the churches; they as preachers will not do it themselves, neither appear willing that others should; the arguments that they offer in favor of their opinion appears to me to be without weight; they are neither reasonable nor scriptural; they say that it does no good, and we shall only get ill will in consequence of it, and that we should not render railing for railing, but that we should do good for evil: now if these things be correct, in the sense that those brethren mean, why did the Lord direct his servants under the former dispensation, as well as under the present, to prophesy against false prophets and those doctrines, as he did Ezekiel and others, when the false prophets were flattering the Jews, and telling them that the Lord would defend Jerusalem, and that no evil should come upon them, but all should be well.

Now the Lord directed Ezekiel to prophesy against these prophets that were prophesying lies in his name, and with their lies they cause my people to err; hence then, the necessity of preaching against their lies, lest the children of God should be led astray. The true ministers are called watchmen, part of their business is to keep watch over the flock over which the Holy Ghost hath made them overseers, and when they see wolves coming in among the flock in sheep's clothing, they are to warn the sheep to beware of them, and not receive them into their houses, nor bid them God-speed. What! say some, not receive them into our meeting houses? Why, they cannot hurt the walls, say they; that is the truth, but not all the truth, the minds of the children of God may be hurt, and some of the babes in Christ may be bewitched and led astray by them; for their object is by good words, and fair speeches, to deceive the hearts of the simple. The Apostle saith, mark them that cause divisions and offences contrary to the doctrine that you have learned, and avoid them. If this injunction had been attended to twenty or thirty years ago, and ever since, it would have been happy for us. What has caused all the divisions and offences in the particular baptist churches and associations? The answer is at hand, mission societies and all other kindred unscriptural institutions of the day, and their Arminian abettors. Now the only method to restore peace and harmony, is to get clear of the cause that produced the disorder in every shape and form, and then the effects will cease. Cast out the bond woman and her son, where we have the power, and where we have not, to come out from among them, and have no fellowship with the unfruitful works of darkness, but rather reprove them and rebuke them sharply. Oh! says the above objector, that loves the praise of men more than the praise of God, I shall get ill-will, and the Ishmaelites will mock me, and investigate my character, and reproach me; therefore, I think it the best way to get along as smooth as I can, and seek to save my life and good name. Now, if the good old prophets Jeremiah and Micaiah had taken the above smooth path, Jeremiah would not have been let down with cords in the dungeon, where he sank in the mire; or Micaiah been put in prison and fed on the bread of affliction; yes, but says another objector, we ought to do good for evil, and not railing for railing; so say I, but this does not apply to the subject in hand. I am speaking of the doctrine and practices of anti-christ, that they ought to be spoken against both, from the pulpit and press, with disdain and contempt, and the churches warned against them, and their evil tendency plainly set forth, and the abettors of them carefully shunned; these things we should do for the glory of God, and the benefit of his people; and if we suffer for this well doing, happy are we, says an Apostle. But if we, as individuals, are evil treated and railed upon by the world concerning the affairs of this life, we as christians are not to re-

taliate or seek revenge; but when the truth of God is at stake, and the order of his house, we are to contend earnestly for it, both in word and deed, and give up our lives rather than give up Christ and his truth; he that will lose his life says Christ, for my sake, the same shall save it. Now, dear brethren, who is sufficient for these things? Of ourselves we can do nothing, our strength is perfect weakness, our sufficiency must be of God, to him we must look for wisdom and for strength, and for grace to help in time of need; and he hath promised that the munition of rocks shall be the place of our defence, and that bread shall be given us, and our water shall be sure; this, with the approbation of God, and a sense of the Divine presence, should satisfy.

Yours in gospel bonds,

THOS. POTEET.

For the Signs of the Times.

Willon, N. Y. April 8th, 1837.

DEAR BROTHER BEEBE: Having many things to write to you, and not being used to putting my thoughts in writing, I hardly know where to begin. I feel sometimes as though I was alone in this barren land. It is very seldom I can meet with any Old School Baptist Preachers to take counsel with; I have been trying to defend that faith which was once delivered to the saints, that faith which justifies the soul, without the deeds of the law; even the faith of God's elect, who were chosen in Christ Jesus before the foundation of the world, that they should be holy, and without blame before him in love. This is the foundation of my hope, and therefore, I both labor and suffer reproach, because I trust in the living God, and not in the inventions of men. I am at present trying to preach to two churches; I have met with some opposition, and a pretty good share of reproach, like this, "He is an excluded member; the church to which he belongs is excluded, and the ministers who ordained him were excluded, and although he preaches truth, yet he opposes the benevolent institutions," and if the members of churches are allowed to go to hear him, our craft is in danger; therefore let us pass such a resolution as this: What? If any man confess that Jesus is the Christ, he shall be put out of the synagogue? No, but this, No member of this church shall invite, encourage, or go to hear that man, Carr, who preaches in the south part of this town."

Brother Beebe, this looks to me like the fulfilment of scripture, "If any man will live godly in Christ Jesus, he shall suffer persecution:" and again, "wicked men and seducers shall wax worse, and worse; deceiving and being deceived, nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." We have peace within our own borders, for which we have reason to be thankful; we have also received a small addition to our number since you was here. I want to see you again, do, if you can come here this summer, and let us know by your paper, that we may make an appointment; we wish you to give an invitation

to old school baptist ministers and brethren in general to call on us, while passing through the country; for we are weak and a feeble band, and need encouragement and instruction. I pray that the Lord may prosper you in your undertakings for the good of his cause: may he keep you humble, and prepare you by his grace, to defend his truth both by your pen and voice. When I heard you was about to remove, it filled my heart with sorrow, lest I should never see your face in the flesh again, nor hear you declare a finished salvation; but I feel to say, God's will be done: be strong in the Lord, and in the power of his might. Remember the admonition of the Apostle, "Feed the flock of God, which he has purchased with his own blood, taking the oversight thereof, not of constraint but willingly, not for filthy lucre but of a ready mind, not as lord-ing it over God's heritage but as an ensample unto the flock; and when the chief shepherd shall appear, you shall receive a crown of glory that fadeth not away." Farewell.

STUTELY CARR.

For the Signs of the Times.

Highland County, O. March 23d, 1837.

BROTHER BEEBE: I again take my pen and would inform you that your papers meet a favorable reception from the friends of gospel truth in this section of country, though they are few in number, as has always been the case, when compared with the multitude of professors. Few indeed, and much contemned are the friends of truth, for nothing seems to suit in this day of boasted light, but the wisdom of men. But we have cause to rejoice that the Lord has not entirely forsaken the earth, but still preserves a people for his praise, a people whose trust is in his name, who look to Jesus as their Prophet, Priest and King, are willing to be taught by him, to receive remission of sins and justification by his obedience and sufferings, and to suffer reproach for his sake, of this sort I say there is a few. About three years ago there was a motion for the constitution of a church in our neighborhood, but we are not without enemies who strove to hinder it, nor were they very particular about the justness of the means, so the end could be accomplished; but having obtained help of the Lord we succeeded, and their projects failed much to their grief and mortification, for which reason we named the church Ebenezer. For the race is not to the swift, nor the battle to the strong, but salvation is of the Lord. Our number is small but the promise of God is immutable, He has said, fear not little flock, it is your Father's good pleasure to give you the kingdom. The archers have shot at us, but they have not wounded any of us unto death, nor have they been able to kindle their fires among us. They call us Antinomians, and say we are enemies to good works, and have threatened from the pulpit that we should be destroyed by the judgments of God unless we would come under moral influence, but we think scripture influence to be better; and that while we obey God we shall not be con-

demned for refusing to obey the commandments of men. The charge of Antinomianism I think might easily be fixed on themselves, for however much they may boast, there might be many improprieties pointed out in their conduct, both toward God and man. I have seen mention made twice of the blood of an Old School Baptist being shed by one of the New School party in the District of Columbia, I would be glad if you would publish an account of the affair if any such thing has happened.

Yours in the truth,

WM. KIRKPATRICK.

For the Signs of the Times.

Westville, Cham. Co., O., April 5th, 1837.

BROTHER BEEBE: I herewith send you a copy of the proceedings of a Meeting of Regular Baptists, held with the Nettle Creek Church, April 1st, 1837, with a request that you publish them in the Signs of the Times, as soon as convenient, and you will by so doing, oblige many of your brethren in this part of the world.

I remain your unworthy brother,

S. WILLIAMS.

A number of Regular Baptists met with the Nettle Creek Church, according to previous appointment, for the purpose of comparing several of the acts of Mad River Association, with her original constitution, and proceeded to business as follows:

1st. Elder Joseph Morris, was chosen Moderator, and S. D. Northcutt, Clerk.

2d. A copy of the constitution of the Association was called for and read, and after comparing the proceedings of the majority of the Association, relative to the mission system therewith, it was on motion

3d. Resolved, That there has been a departure on the part of a majority of the Association from the ground occupied by the Association in her original constitution,

4th. The following declaration of views, presented by S. Williams, were on motion, adopted as the views of this meeting:

We, the Regular Baptists of the Mad River Baptist Association, who are grieved with the course pursued by the majority of those who profess to be members of the said Association, do hereby make a declaration of our views, concerning the condition of the Mad River Baptist Association. We find among the articles of faith which were adopted at the constituting of this Association, one in words to the following import: "We believe the scriptures of the Old and New Testaments, to be the word of God, and the only rule of faith and obedience." And that article has undergone no alteration from that time until the present; and the present situation of the Association, is that which we intend more especially to notice and compare with the above article of her faith; and in so doing, we shall endeavor to make it appear, by irresistible truths, and conclusions drawn therefrom, that there has been a departure on the part of the majority of

the Association, (if their messengers truly represented them) from the ground occupied by the Association in her original constitution.

In the first place, we will make some enquiries respecting the faith and practice of the apostles and other saints as recorded in the scriptures; did the faith of the apostles and others of that day, induce them to form societies for the express purpose of raising money to send the gospel to the heathens? We answer no; they knew of no religious society, but the church of the living God: the same might be said in regard to Bible, Tract, Sunday School, and Temperance Societies; but did the apostles understand the duties enjoined upon them by their Saviour? We answer, they did; because they were taught by his holy spirit. If there had arose in those days a set of teachers informing the churches, that "Sunday Schools are the germe of immortality and eternal life," and that "some, yea, many precious souls might have been redeemed from the quenchless fires of hell, where they must now suffer to all eternity, had you not been afraid of being thought unfashionable and not like other folks," would the apostles have received them as teachers sent of God? We answer they would not; for "if any man preach any other gospel, &c. let him be accursed;" but if there had been a set of men in the churches at that day, who contended for "liberty of conscience in giving their money to those teachers to enable them to propogate their heresies, or what they called gospel," would the apostles have exhorted the churches to "bear and forbear" with them in so doing? Again we answer they would not, "for he that biddeth him God speed, is partaker of his evil deeds," and after the first and second admonition should be rejected. But again, when false teachers arose in the days of the apostles, teaching a system which caused divisions amongst those who had received the apostle's doctrine, did the apostles advise the churches "to bear and forbear" with those characters, or did they inform the churches, "that the PRINCIPLE OF FREE TOLERATION," relative to the system of religion, taught by those false teachers, was scriptural, and that they could not declare a non-fellowship with them, "without a violation of their constitution?" Not exactly so, but their advice was, "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;" but the advice of the majority of those calling themselves the Mad River Baptist Association, is quite the reverse, and therefore unscriptural, consequently a departure from the scripture. It is an undeniable fact, that the missionary system has, and does continue, to cause divisions and offences contrary to the doctrine which the apostles taught; and if so, the constitution of the Mad River Association binds us to 'avoid' those characters who uphold the system; therefore, those that tell us to "bear and forbear" with such characters, have departed from the constitution of the Mad River Association. Those falsely called the Mad River Association, at their last session, passed the following resolution, viz:

"That it be earnestly recommended to the churches composing this body, that they grant to their respective members entire freedom of opinion and action on this

subject;" meaning the subject of missions, but this advice is exactly the reverse of the Apostle's, quoted above, and also to his advice to his brethren, to withdraw from disorderly walkers, consequently a departure from that article (among others,) which the Association was constituted upon, which says "we take the Scriptures of the Old and New Testaments as the only rule of our faith and obedience." Again by the same characters we find the following resolution adopted, viz. "as the judgment of this body, that Bible and Missionary Societies when managed prudently, have been, and may yet be, a means of disseminating the word of God and the pure gospel of Christ, and as such may be regarded as good works, and worthy of the patronage of all Regular Baptists," &c. But this resolution also comes in collision with the above article of the faith of the Association, for the scriptures of neither the Old or New Testaments give us any account of any such societies, and such societies we are certain was not in vogue among the apostles or primitive saints, for they had all things common, money or no money; but a member of either of these societies no person can be, unless he has MONEY!! And as the Scriptures do not furnish the man of God, with an account of any such works being performed by the New Testament saints, we may conclude they are unscriptural; and as for the Missionary Societies, if we examine their fruits among us, we shall be constrained to call them bad works, and not worthy of the patronage of our churches; and no marvel, for we cannot expect a corrupt tree to bring forth good fruit; hence, from a retrospective view of the foregoing, we arrive at the following conclusion, viz. That the falsely called, 'Benevolent enterprise,' or missionary system of the present day is unscriptural; and moreover, that is of such a nature, that the children of God cannot hold fellowship with those engaged in the system, without a violation of that which is apostolic; consequently, those that esteem the mission system with its kindred institutions, good works, and can, and do, advise the brethren to bear and forbear with those who cause divisions, or who support a system that does cause divisions, contrary to the apostles doctrine, are not the Mad River Baptist Association; and if they ever did belong to that body, they have apostatized from the same: and that those churches, and parts of churches, in the Mad River Association, who stand opposed to the unscriptural mission system, with all its kindred institutions, and still continue to adhere to the scriptures as their only rule in all matters of a religious nature, are, and of right, ought to be, the Mad River Association.

5th. Resolved, that a copy of the above declaration be presented to each and every church, within the bounds of this Association, with a request, that all those churches and parts of churches, that agree with us in our views, as stated in the said declaration, forward delegates to meet with the Nettle Creek Church, on the Saturday immediately preceding the first Lord's day in August next, for the purpose of taking into consideration the propriety of appointing Corresponding Messengers to the several Associations, with whom the Mad River Association corresponds.

6th. Resolved, that the above declaration, together with the minutes of this meeting, be forwarded to the Editor of the Signs of the Times, with a request, that he publish them in the Signs of the Times.

JOSEPH MORRIS, Moderator.

S. D. NORTH CUTT, Clerk.

For the Signs of the Times.

Mount Pleasant, Va. April 17th, 1837.

DEAR BROTHER BEEBE: I have been a member of the Regular or Old School Baptist Church, more than

thirty three years, and near twenty five years I have been trying, *in my feeble way*, to testify of the grace of God, according to the ability which God hath given me; for I received it not of man, neither was I taught it by man; but of God, who *I hope*, quickened me by his spirit when dead in trespasses and sins, and caused me to feel my guilt and sin an intolerable load, and for more than two years I strove in the law, to work a righteousness that would justify me before God; but instead of obtaining the peace I longed for, and *mourned because I found it not*, I was made to see and feel that my heart was deceitful above all things, and desperately wicked, and that all my works of righteousness were as filthy rags, and I was justly condemned, although I had been trying to do good so long; for in truth that, that I thought to be unto life I found to be unto death; and sin taking occasion by the commandment and by it slew me; so I fell under the condemnatory sentence of God's just and holy commandment, and was made to cry out, *in the anguish of my soul*, God be merciful to me a sinner: nor could I see how, consistent with his holy and unchangeable character, he could save such a very wretch—

O Brother Beebe, I believe you have felt and tasted the indispensible joys of pardoning love made known to the soul, therefore I speak to you more freely—O how then did my soul rejoice when the eyes of my understanding were opened to see the suitable, the glorious, and the only way that God in his wisdom and mercy had devised for the salvation of his chosen; and with delight, admiration, and wonder to behold all the attributes of God harmonizing in the great work of Redemption wrought by the Lord Jesus Christ, and he was to my sight and to my affections the chiefest among ten thousands, and altogether lovely. I thought I should never mourn again, *but how sadly have I been disappointed*; I felt my soul drawn out in love to Jesus, to his people, and to his commandments, and when I compared my experience with the word of God, and examined the tenets of the Religious denominations that I was acquainted with I believed the Regular Baptists to be more in accordance with the revelation of God in his precious word, both in their faith and practice, than any other. I therefore, offered myself to the church at Waterlick, and was baptized by the eminent and able minister of the gospel, Elder James Ireland, in July, 1803. The Waterlick Church was then, and is still a member of the Ketaeton Association, which has always been famous for the supporting of gospel truth; called Regular Baptists,—the same truths that are now designated as Old School, The old fathers in the gospel, Fristoe, Ireland, J. Moore Monroe, Dawson, F. Moore, and others that are gone to inherit their inheritance, all belonged to this Association and decidedly defended the doctrine of the Regular Baptists, aloof from Arminianism and the new inventions of the day. And the first time I ever heard the term *Old School* applied to the Regular Baptists, was from a letter written some years ago by Mr. Wm. F. Broaddus to a lady in Upperville, Va. in which he 'thanks God that the dogmas of the Old School are fast giving way, and the truth is beginning to be preached.' What are we to understand by this expression but that the old preachers of the Regular Baptists are dying off, and we shall be freed from their dogmas, and we, the New School, are preaching the truth? And yet, strange as it may appear, the new school preachers are trying to make the people believe that they are preaching the same doctrine the old fathers preached; and that the Ketaeton Association has changed from the old order. But I am compelled to doubt their sincerity, and to believe they do know better, for they seem to conclude if these old school preachers were out of the way, the field would belong to them, as though the faith of God's

children was dependant on man. They have forgotten that the faith of the saints does not stand in the wisdom of men, but in the power of God: and they exultingly say (since the old preachers are gone) there is not a man among them of talent or education,—they are all poor, ignorant, illiterate creatures. Certainly the New School do not consider how much they are favoring the cause of the Old School, or else they are ignorant of the Scriptures that say, *God hath chosen the foolish things of the world to confound the wise*. And a few illiterate are contending, and will eventually overcome the whole host of the literate by Christ helping them, for the little few receive help from Christ; and one or two little semi-monthly papers withstanding all the weight of numbers, and boasted talent of all the Religious periodicals of the day, and *money* besides! inviting them to an open, scriptural, and fair investigation; and show if they can, a *thus saith the Lord*, for their doings. Have they come forward? No, no, nor they never will, because they know they never can. Well, what have they done in return for the invitation? Why, they have degraded and scandalized the Old School, and say they are not worth their notice, too far beneath their attention. But as insignificant as are the Old School, when they find they cannot put them down by argument, they resort to defamation and slander. All that is wanting is for some wicked, worthless character to start some slanderous report against the members of the Old School, and the New will join with the wicked world to give it currency, and destroy if possible the reputation of every Old School member, but particularly the preachers. I will here state a case of the most wicked and malicious slander.

Some time last fall my son had a fat beef which choked himself licking of gravel under an old house after the salt, and when the beef was nearly dead he cut its throat and butchered it,—he rode to three or four persons living in the neighborhood, told them that the beef had come to its death by choking, and if they would come and see the beef, and thought proper to take any part of it they could have it. Accordingly they came, pronounced it good beef, and four persons took of it. And one of the persons, a son of Beliel, immediately started a report that I had sold beef that had died in the field, and laid all night before it was butchered! And that slander has run from house to house until I suppose you have heard it in Alexandria,—a malicious falsehood for I have not sold one pound of beef for two years, nor do I own one hoof of cow kind, nor did I ever own the beef in question. But says the world, Ah! if that had been Mr. Broaddus.—And says the New School, Ah! that is predestination, that is Black Rockism, and so they go. Is it not lamentable that they will not only lie but slander also: but it has been said by some of the New School, "that these ultra's must be put down," and this is the way they are trying to do it. But my brother, none of these things move me, for this is only the beginning of troubles: you see how the world joins with the religionists of the day, to destroy the Old School Baptists, and we have full evidence that if they only had the power, what they would do further. May the good Lord keep his little flock in the faith and patience of the saints, though fag-gots and death may await them.

Let me know, if you can spare as much time to write me by mail to Fortsmouth, when and where I can meet you in Baltimore on your way to the Baltimore Association, as I wish to meet with some person to pilot me from Baltimore to the Association.

Yours in a blessed Redeemer,

THOS. BUCK, Jr.

SIGNS OF THE TIMES.

Alexandria, May 5, 1837.

Old School Meetings.

The Baltimore Baptist Association will hold their next meeting with the Harford Church, Harford Co. Md., commencing on Thursday, May 18th, 1837, at which time and place we hope to meet our Old School Brethren from various parts of the country.

The Delaware River Baptist Association will hold their next meeting, by appointment, with the 1st Hopewell Church, Hunterdon County, N. J. commencing on Friday, 26th day of May; at which time and place, we have taken the liberty of requesting our Old School Brethren at the North, to meet those of the same faith who may attend from the South and elsewhere. Our apology to the brethren of Delaware River Association, for the liberty we have taken is, that having recently learned, that on account of the interference of the appointment of our General Old School Meeting at Philadelphia, with the stated time of holding the annual meeting of several Associations, several of our brethren could not attend at Philadelphia; we thought it advisable to correspond with Elder Harris, the Pastor of the Church in Philadelphia, where our Old School Meeting was, according to appointment, to have been held, and in our letter, suggested the expediency of waving that appointment for the present, to which suggestion, brother Harris' response will be found on another page of this number; and knowing as we do, that the brethren of that Association are Old School in their doctrine and practice, and not having time to correspond with them on the subject, and receive their answer in time for publication, we have ventured, (we hope not against the mind of our brethren,) to invite our Old School Brethren to meet us at that time and place—brother Trott, and as we hope, others will accompany us to that meeting from this quarter.

The Warwick Association will hold her next meeting, commencing on Wednesday, 14th day of June, at Warwick, Orange county, N. Y., about thirty miles from Newburgh landing; and a regular line of stages from Newburgh, on the Hudson River, to the place of the Meeting; and we know that all our Old fashioned Baptists will be much more than welcome, at that Meeting.

TO CORRESPONDENTS—We have to beg the indulgence of several of our correspondents, the publication of whose communications have been unavoidably delayed for some time. Among many others we have now on hand, communications from brethren Scott, Poteet, Blomington, Wilson, Chrisman, and others, besides a lengthy communication from the committee of the churches in Kanawha county, Va. putting a veto upon the statements of William C. Ligon, which were published in the Herald, in December last. Our correspondents must have patience, and we will do the best we can.

On account of our anticipated journey to the North, we shall publish two three numbers in advance of our regular dates, as we intend to leave home on the 16th inst.; attend Baltimore Ass'n on the 18th, the Delaware Ass'n, at Hopewell, N. J. on the 26th, and arrive at New Vernon, N. Y. on the 30th or 31st.

We assure our subscribers in Georgia, that we have carefully mailed all their papers; and we regret to learn through brother Cleaveland, that some have failed to receive them regularly. Those who have thus failed, will please inform us, through their Post Masters, or through our agents, what numbers they lack, and we will endeavor, if possible, to supply them.

THE ENGLISH BISHOPS IN TROUBLE.—By late accounts from England, we learn that the *first born* of the Old Mother of Harlots, is placed in an awkward situation by the introduction of a motion for the extinction of church rates; and while Lord Melbourne, with great ability, goes for the abolition of the rates for the support of the ecclesiastical dignitaries; the clerical opposition to the measure is led on by the Arch Bishop of Canterbury, who having anticipated the subject in the House of Lords, has given way to the most violent passions on the subject. It is stated that this *pious* overflow of feelings on the part of *his reverence*, was on account of some two millions of souls who are perishing for want of religious instruction, and that the contemplated measure would not only cause a *howling among the shepherds*, but prevent the Bishops and Clergy of England from extending to them the means of salvation.

In a future number we will, perhaps give a more full account. In the mean time, may it be the prayer of every child of God, that the hour of the dissolution of every tie which binds church and state together in England, as well as those which unite church and world in America, may speedily come.

CAUTION TO MODERN RELIGIOUS MENDICANTS AND MISSIONARIES.—In a late number of his *Banner*, Mr. Waller has published that the Old School Baptists are practically in favor with missions, especially Home Missions, that they *send* missionaries, and *PAY* them too. And moreover, that brother John Hargrove, of Salem Association, Ia., has published through the Signs of the Times, a call for missionaries!! But take care! all ye lovers of filthy lucre, and be not deceived by this false representation of your editor—make due allowance for his irony, or you may be led into trouble. Be not too much enamored about the pay, for we can assure you, that all the pay you will get among the Old School Baptists for your services, will be of a kind which will be very mortifying to your lofty imaginations—Old School Baptists will treat you (as the creatures of God) with hospitality and kindness; but in your professional characters, they will *spue* you out of their mouths.

Mr. Waller loves to shoot with *long guns*; a close engagement does not suit his fancy. He has more than once exposed himself to the artillery of the Old School, by challenging them to a discussion of the relative merits of the question on which we are at issue; and has as often retreated from the field, whenever any stripling has accepted his challenge. He may, however, console himself with the sentiments of the following beautiful and expressive couplet, viz:

"He that from battle runs away,
May live to fight another day."

The strength of Mr. Waller's claim to the character of a man of truth, may be tested by the following brief extract. But perhaps his honesty may be better expressed by the article he published in justification of Mr. Joiner of Alabama.

"It appears that our good brethren, yclept of themselves 'Old School Baptists,' are, after all, not so much opposed to missions, and especially Home Missions, as one might suppose. They have a way of their own to accomplish this matter. While they oppose the name, they adopt the thing—they fight the shadow and embrace the substance. They write and circulate tracts to prove that tracts ought not to be written and circulated. They send out missionaries and pay them too, to preach every where that missionaries ought not to be sent and that preachers ought not to be paid!"

REPLY TO BROTHER WILLIAM KIRKPATRICK.—On another page of this number, our brother enquires concerning the allusion of some of our correspondents to

the *blood of Old School Baptists* having been shed in this city. We have hitherto deemed it prudent to avoid, if possible, a full, public development of the unhappy circumstances connected with the difficulties in the Baptist Church of this place, which resulted in an assault and battery, in which blood was shed, lest we prematurely irritate our disaffected members, and so retard the due exercise of that gospel discipline, which is now in progress, in hope of reclaiming those who have wavered from the order of the gospel.

Upon reflection, however, we find it necessary to reply to the enquiry of brother Kirkpatrick, (not intending to excite bitterness from such as are implicated, but to remove any unjust implications from the citizens of this place, which might have grown out of the allusions of our correspondents.) It is natural to suppose, that those of our readers who have not seen the statement of brother Trott, Vol. IV. No. 16, on this subject, when reading that the blood of an *Old School Baptist* had been shed in Alexandria, to conclude that the citizens of this place were violently hostile to the Old School Baptists, and that they had persecuted some of them, even unto blood, if not to death: while the circumstances in the case, we are happy to say, will by no means justify any such conclusion. Since our removal to this place, we take great pleasure in saying, the treatment which we have received from the citizens of Alexandria, both in our editorial and pastoral capacity, has been uninterrupted kindness and respect; hence we would be judged guilty of ingratitude, should we suffer an impression so prejudicial to the general reputation of our city to rest uncorrected.

The difficulty in our church which caused the unhappy division, originated between the former pastor and a visiting preacher, neither of whom professedly stood identified with the Old School Baptists. The nature of their difficulty, we think it inexpedient at this moment to explain. It will suffice for us to say, that some of the members of the church took exceptions to the conduct of their pastor towards the [as they believed] unoffending stranger; and being grieved, after the prerequisite steps of gospel labor with him, they preferred against him a catalogue of charges; and to the investigation of these charges the accused objected, and instead of recognizing the authority of the church, called to his aid the Ministers from Columbian College in this District, and from various parts of Virginia, of the New School order, [of course,] who came forward, officiously without being called, or authorised by the church, and claimed the right over the heads of the church, (which had peremptorily refused to recognise them as a council, or as having any right to meddle with the case;) and without even hearing a statement of the charges, or the testimony by which the charges were to be sustained, proceeded to acquit the accused, of all censure in the case; and did actually set up the plea, that as pastor, he was not amenable to his church for his conduct, and upon that novel [among the baptists] principle they acted, and published through the *Herald*, that they had acquitted him, &c.

This non-descript clan of officious, self-important, and self-empowered, New School Divines, succeeded in obtaining for their unscriptural *modus* of proceeding, the countenance of a faction of the white, with a majority of the colored members of the church; [the colored members having never before been allowed a vote in the transaction of church business,] leaving a majority of about two to one of all the white members in the church, protesting against the right of those *clerical busy bodies in other men's matters*, to meddle with their church business, without the consent of the church, which had never been given.

Thus stood the case: when the accused with his faction claimed the exclusive right to use the meeting house, and having the keys in their possession, did use it without being interrupted by the church, as the church had discharged their pastor from his pastoral office, were left without a preacher, except when they received an occasional visit from ministering brethren, from abroad: on such occasions, they having, as will be seen by the following extract from a former publication, provided themselves with keys to their meeting house, opened it, notwithstanding the exclusive claims set up by the implicated preacher, and those disaffected members who were led off with him. It was on such an occasion that the assault and battery was committed, as the subjoined extract will more fully show:—

"This case grew out of the majority's claiming the right to open and use the meeting house for preaching, when they had occasion for it, and the others were not occupying, notwithstanding the others having the proper keys in possession. The majority having in several instances applied for the privilege of having the house opened on the occasion of different preachers visiting them and been refused, they continued to hold their meetings in private houses for several months, until finding that course was excluding from them nearly all the congregation; persons not members being unwilling to attend meetings in private houses. They then made a formal application to the other party in writing, for a mutual understanding, that each should be entitled to use the house an equal part of the time, or as each had occasion, and this on the ground that they were a majority of the members, and constituted a majority in numbers and funds of those who had assisted in building the house, and that if there was any such thing as a church being designated by an adherence to the articles of faith and order specified in the church constitution or covenant, they had this claim, the matter of difficulty being the others having departed from the uniformly established order of discipline in that church and in the baptist churches generally. But the other party refused to comply with this proposition also; and the laws of Virginia being such that no religious society or church can sue for, or establish a legal right to property; they had no alternative, but to abandon the house and leave the congregation to be scattered off, or to occupy the house when they wanted it, independent of the leave of the others. In order to do this in as peaceable a manner as possible, they procured keys to suit the locks and opened for themselves. The first instance of their opening the house thus, was on a Lord's-day, for brethren Avery and Sawyer when travelling through this part in May. As I had an appointment to preach in Alexandria the week following, and the Cornelius party probably apprehending that the brethren would open the house for me; Mr. Simpson, who has been elected a deacon by that party, and who also attempts to preach occasionally, gave out notice publicly that he had provided a gun and a brace of pistols, and loaded them with the intention of shooting any person who should attempt to open the house. However no attempt was made to open the house on that occasion. Since that the brethren, when they wished to occupy the house, have had the precaution not to publish the meeting until a short time before the hour of meeting, and not till they had opened the house, and some of the brethren had gone in to keep possession until time of meeting; in this way they had had several meetings in peace, as in the case of brother Davis' visit. I having sent on an appointment to preach for the brethren on Wednesday night of this week, the brethren concluded on opening the meeting house for me, and to open it early in the day, to give them an opportunity of circulating the appointment more generally. The intention was for two brethren to have staid in the house, but after opening the house, one of them was there alone for a while, waiting the coming of the other; in the mean time, Simpson having in some way got wind of the thing, came round with another of his brethren; finding the house open he went in, and finding this brother sitting in a pew with a book in his hand singing, he stepped up to him and collared him, apparently with the intention of drawing him over the back of the seat; not succeeding in that, he either hit him several times with his fist or shook him against the seat, and next grabbed him by the throat and choked him till he was nearly strangled, leaving the

prints of his fingers and nails very visible through the remainder of the day; Simpson next made a move at the brother's eye, as he thought, with the intention of gouging him, and thinking that unless he made some exertion to relieve himself he must be killed there, crowded down as he was in the seat; for he had told Simpson once or twice if he would let him go, he would go out of the house, and when Simpson made the attempt to gouge him, he seized his hand with his, and drew it to his mouth so as to enable him to get a gripe upon his thumb with his teeth. Keeping his grip, he got the advantage of Simpson so as to get up and to lead him towards the door by his thumb, when Simpson called upon his companion who had staid out of doors, probably so as not to be a witness, to come to his relief. The brother not willing to fall into the hands of two such characters for blood, as they had been, let go his gripe, and made for the door, but did not succeed in getting out, without Simpson giving him a blow in the eye which nearly knocked it out; it bled considerably from the blow.

Poetry.

HOPES OF HEAVEN.—Heb. xiii. 14.

"We've no abiding city here;"
 This may distress the worlding's mind;
 But should not cost the saint a tear,
 Who hopes a better rest to find.

"We've no abiding city here;"
 Sad truth, were this to be our home;
 But let this thought our spirits cheer,
 "We seek a city yet to come."

"We've no abiding city here,"—
 Then let us live as pilgrims do;
 Let not the world our rest appear,
 But let us haste from all below.

"We've no abiding city here;"
 We seek a city out of sight:
 Zion it's name,—we'll soon be there—
 It shines with everlasting light.

Zion!—Jehovah is her strength!
 Secure she smiles at all her foes;
 And weary travellers at length,
 Within her sacred walls repose.

O sweet abode of peace and love!
 Where pilgrims, freed from toil are blest;
 Had I the pinions of a dove,
 I'd fly to thee and be at rest.

But hush, my soul, nor dare repine:
 The time my God appoints is best:
 While here to do his will be mine;
 And his to fix my time of rest.

[Parkinson's Col.]

RECEIPTS.

John Wright,	Ky.	\$5 00
Elder A. Cleaveland,	Ga.	5 00
George Guice,	do	5 00
N. Hart,	O.	5 00
Elder Charles B. Smith,	do	5 00
J. M. Price,*	do	0 50
John Taylor,	do	10 00
Elder S. Carr,	N. Y.	5 00
A. Calvert,	do	5 00
Wm. T. Read,	D. C.	1 00
Geo. Davis,	do	1 00
Elder P. Saltsman,	Ia.	10 00
Elder T. F. Webb,	Va.	5 00
Total,		\$62 50

* Exclusive of postage.

NEW AGENTS.—Edmund D. Roberts, Pocotaligo, Kanawha county, Va.
 Elder Charles B. Smith, New Market, Highland county, Ohio.

OBITUARY.

Died very suddenly at Mount Hope, Orange county, N. Y., on the 13th ult., Mr. Joseph Chatile, Esq., aged 56 years and 2 months.

Seldom has it fallen to our lot, to announce the exit to the world of spirits, of one so universally respected and beloved by all his numerous acquaintance, as in the present instance. Our personal and familiar acquaintance, and uninterrupted friendship, with the lamented deceased and his interesting family, for a term of many years, urges at this moment upon our mind, recollections which produce in our heart, emotions not easily communicated.

His character as a citizen was equalled but by few, and surpassed by none. In his profession, as a member of the bar, he stood pre-eminent, not in carrying points without due regard to equity and righteousness, dashing forward after fame and victory; but his professional character was embellished by a brighter gem—his voice was raised in asserting the claim of the oppressed, and in sustaining the cause of the widow and the orphan—his counsels were candid, and fraught with wisdom—he was emphatically, what cannot in truth be said in many instances, an honest lawyer. He enjoyed, and well deserved the confidence of an extensive community. As a husband, he was constant, affectionate and beloved; as a father, indulgent, faithful and kind; and in every relation, in his private life, and in his public capacity, he arose to as high a degree of human excellence, as any man with whom we have had the happiness to be acquainted.

But what is still more consoling to the hearts of his dear, bereaved family, is that he entertained a hope in our Lord Jesus Christ, of a glorious resurrection and a bright immortality beyond the grave. Although he had never united with the church, by making a public profession of his faith in Christ, yet he was in sentiment a Baptist, and an advocate of the primitive faith and order of the gospel. From our personal conversation with him at different times, he has given us good and satisfactory evidence, of his being a regenerated subject of the sovereign grace of God. And when it was our happy privilege to lead his only daughter, (Mrs. E. C. Roberts,) into the baptismal stream, at New Vernon, he acknowledged, that previous to his emigration from Massachusetts to that state, he once saw his way clear, to follow Christ in the same ordinance, and that if he should ever make a public profession of religion, it would be in the same order. He also expressed great satisfaction and joy, that the Lord had been graciously pleased to direct her footsteps in righteousness, and lead her, with singing to Zion, and with joy upon her head. With the afflicted widow, who also knows by happy experience, that "God is a refuge in distress, and a present help in trouble"—with our sister, the daughter of the deceased, and her dear companion and children—we can, we do, most sincerely sympathise; and we are well assured, that their affliction, and their loss, is also felt and deeply mourned by all who knew the real worth, and solid virtues, of the invaluable husband and father, which by this stroke of divine providence they have been called to yield. May this bereaving stroke of divine providence be abundantly sanctified, not only to the family and immediate relatives of the deceased, but also the citizens of Mount Hope in general. And may the good and all-wise God, who has seen cause thus to afflict them, kindly sustain the dear family in this hour of peculiar sorrow, and enable them to realize, that their loss is the everlasting gain of our departed friend.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

- NEW YORK.
 Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell, J. B. Howel, Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charlet Woodward, James Robinson,
 NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.
- NEW-JERSEY.
 Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson.
- PENNSYLVANIA.
 T. Barton, H. West, J. B. Bowen, B. Whitlatch, C. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Butch, John Cribfield.
- DELAWARE.
 W. K. Roberson, P. Meredith, Wm. Alman
- MARYLAND.
 Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.
- TEX.—Josiah Fort, John W. Springer.
- MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.
- Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall,
- KENTUCKY.
 T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Robertson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Larew, Eld. Jordan H. Walker, S. Jones, B. Keith.
- Maine.—P. Hartwell, P. C. Mason, Paris.
- S. C.—Theron Earl, Spartansburg District.
- Georgia.—Elder J. Henderson, R. Reese, J. Greer W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furns Ivey, Elder A. Hood.
- MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.
- N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.
- VIRGINIA.
 Samuel Trott, H. Cool, W. Marvin, M. Menros Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, Samuel W. Greer, P. M.
- ILLINOIS.
 C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wrea, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.
- OHIO.
 S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, J. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, Wm. Kirkpatrick, Benjamin D. Dubois,
- INDIANA.
 J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder Ashael Neal,
 Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright.
 MI.—J. Barret.
 N. H.—J. Fernal.
- ☞ 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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, MAY 19, 1837.

NO. 11.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly.

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

Pocotaligo, Kan. Co. Va. March 28, 1837.

BROTHER BEEBE: When I addressed you last fall, although the cause lay near my heart, I verily thought I would never again attempt to write for publication, feeling sensible of my inability; nor do I now write with the expectation of escaping persecution. No, my brother, I consider reproaches and persecution, when for righteousness sake, a part of my legacy, knowing that he who has called us is almighty to deliver his afflicted children, and will avenge him of his adversaries. God's people are ever present with him; and he spake into existence all that appertains to time and eternity, and with a glance comprehends all things—his purpose shall stand, and he will do all his pleasure.

We live in hope of the glory of God that shall be revealed in us, after the days of our lamentation and mourning are ended; and we thank our God that the savor of his divine truth is to us, as the delightful odor of that precious ointment which shall fill his whole house, (the church of God.) True, there are many who say, sell it, and give it to the poor, not because they care for the poor, but because they are thieves and carry the bag. Such designing hypocrites are, under the mighty hand of God, becoming more and more apparent; these come not for Jesus' sake only, but to see Lazarus whom he has raised from the dead. Oh, brother, pray for us, that we may be preserved from a desire to occupy ground which God has forbidden. I thank God, that he has enabled me to believe that it is as improbable that a child of God should desire such an element, as it is impossible that the unrenewed should love and understand the things of the spirit of God.

I send you for publication, the inclosed Report of a Committee, which were jointly appointed by four of our churches, to examine and reply to the unmanly and unchristian-like attack, made by Elder Ligon, upon brother Martin and the Old School, as published in the Herald of December 23d, 1836. Our committee have only taken a cursory view of the subject, and left many things which deserve severe animadversion; hence, many things maliciously uttered by him, equally untrue, both against our churches and Elder Martin, are left without notice. I am

happy to say that Elder Martin is highly esteemed by the saints who know him, for the truth's sake, and is faithful in the discharge of his ministerial duties, and in communicating the truth to the edification and comfort of the people of God. May the Lord sustain him with all the heralds of his cross, to the glory of his great name, and make him a shining light in this day of peculiar darkness, is the prayer of your unworthy brother,

EDWARD R. FIFE, Clerk.

Kanawha County, March, 9th, 1837.

The Hopewell Baptist Church met according to appointment, on Saturday, before the second Lord's day in March, 1837; and after divine service proceeded to business; and after other business, appointed our beloved brother, E. D. Roberts, to co-operate with brethren who were previously appointed by sister churches, for the purpose of taking into consideration the ignominious harangue of William C. Ligon, published in the Herald, the 23d of December; also the Report of the Committee, appointed by the Teyes Valley Association, in August, 1836, and appended to their Minutes instead of their Circular Letter, published in the Kanawha Banner, January, 7th, 1837. The Committee was composed of the following brethren, James Guthrie, from Liberty Church; Jesse Kidd, from Zoar Church; Henry E. Smith, from Aimwell Church; and E. D. Roberts, from Hopewell Church.

Report of the Committee.

We, the Committee, proceed to answer the letter of abuse written by Elder Ligon. He writes to his dear brother Sands, and in his outset expresses a great deal of dissatisfaction, to ask public attention to remarks made in defence of himself; and we think it ought to be a direful reflection to Elder Ligon, in consequence of his knowing the course that he calculated to take, in order to blind the eyes of some few individuals, who are unacquainted with the churches which compose the Pocotaligo Association. If Elder Ligon was a man of discrimination, he might foresee that his erroneous charges would be corrected, and likewise exposed to public view. In defending himself, he uses the language of a plebeian: he says, "but in these days of vituperation, when calumny, misconstruction, and right down falsehoods, are the weapons most relied on by some of the opposers of benevolent efforts, it frequently becomes a duty to ask public attention." We would ask the public to listen also, to observe the abuse of this vaunting bigot. If Elder Ligon had said, that vituperation, misconstruction, and falsehoods, were the weapons he most relied on, we could

give his production a little more credit. In viewing his letter, we without any hesitancy say, his writings are filled with inconsistent and false accusations, which we will presently show: listen to his expressions; 'On my way to the Ohio Association in August last, at the house of a friend, between sixty and seventy miles from my residence,' he remarked that he had seen in the vicinity, a publication in a newspaper which questioned the truth of a statement that he had made in the Herald last winter; on more particular enquiry, he found that the paper through which his veracity had been questioned, was the "Signs of the Times." He also says, that this writing appears to have been made by William Martin, who associated with Biddle, the bigamist and impostor, formed the Pocotaligo Association; he remarks again, that this paper had been clandestinely circulated: (clandestinely circulated for nearly four months before it was providentially brought to his notice;) it appears that Elder Ligon has here knowingly, and wickedly uttered a deliberate untruth, but suffice to say, that Elder Ligon carries with him the spirit of a tiger. The Signs of the Times is a paper that is patronised and read probably by hundreds in the county of Kanawha; also throughout the union, it is circulated to a considerable extent, yet Mr. Ligon says, that it has been concealed from him. Is this not strange and inconsistent language? If Elder Ligon has been in the habit of perusing the Signs of the Times, and that paper miraculously concealed from his observation, we would like if he would inform us how it was performed, and by whom? We also feel well assured from every circumstance that Elder Ligon has made lies his refuge, in order to carry his licentious designs into effect. If Elder Ligon had wished to peruse the Signs of the Times, he might have called on Elder Harmon, a craftsman of his, who has been in the habit of reading that paper for several years, and he would favor him with a number of the same without any doubt. It appears that Elder Ligon wishes to convey to the public mind, that Biddle was the primary cause of the Pocotaligo Association being formed: in as much as he places Biddle in front, and Elder Martin in his train—this assertion we will also contradict. In reference to the impostor Biddle, we will give every information to the churches, and also to the public, that has happened under our immediate observation: the first thing we know of Biddle, he landed in the Flatwoods and put up for the night, representing himself as a Baptist Preacher, travelling for his health, also stating his brethren recommended him so to do; the uncommon and disagreeable manner of his

travelling created suspicion; and his being an entire stranger, they kept him at a distance, until they were thoroughly satisfied: after a few days, (still remaining in the Flatwoods,) he appointed preaching—accordingly he preached a very sound, good sermon; there was several of the brethren present, they all expressed themselves highly gratified to hear the truth. Elder Martin, on his way to Teyses Valley, on a preaching expedition, hearing of a stranger, a Baptist, to preach in the Flatwoods, came by to hear him, and was also pleased with the doctrine he advanced; he without any doubt, bore the externals of faith. After the conclusion of his sermon, he drew from his pocket his credentials, (they seemingly were genuine,) stating that he was an Elder, orthodox in principle; his credentials and the doctrine he advanced, was so closely connected, that the churches received him. Though we were deceived in Biddle, yet we are not the only persons that were disappointed in him—the Kanawha Court granted him license to solemnize the rights of matrimony. While we look with pity and sorrow at the course pursued by these inconsistent teachers, we would wish never to forget them at a throne of grace, praying God to forgive them, for they know not what they do. In regard to the formation of the Pocotaligo Association we have never denied that Bidale assisted in the formation of the same; but we do most positively assert, that there was several churches who sent their representatives to the Twenty-Second Annual Meeting of the Teyses Valley Baptist Association, and were so disgusted at the proceeding of that body, that they returned with a determination not to countenance the works of idolatry, but to take the word of God for the man of their counsel, which explicitly tells us, “to come out from among them, and be ye separate saith the Lord Almighty.” If Elder Ligon will insist that Biddle was the cause of the separation, we will be compelled again to contradict him, and will say, that it is downright falsehood, that Biddle was not the cause of the separation, but it was in consequence of the churches believing that those who are engaged in the benevolent institutions, such as Missionary, Abstinence, Tract, and all other Auxiliary Societies, have departed from the gospel rule—this is the cause of our separating from those workers of iniquity. Elder Ligon again remarks, he will first repel a false charge brought against the Teyses Valley Association; and instead of sticking to his integrity, he has both contradicted and acknowledged the statement made by Elder Martin. He again says, it has been the uniform practice of the Association to permit all persons invited to seats, as well as corresponding messengers, to exercise the right of suffrage: this statement we can also contradict with the greatest propriety, inasmuch as we have been informed by many persons who sat in counsel with that body for many years, and they speak positive as to this matter, and say it never was practiced until 1835, when a correspondence

was opened through intrigue. We will now glance at that portion of his communication which appears to have been personally addressed to Elder Martin; he says, he has suffered loss in public estimation; this charge we can also repel: Elder Martin is a man that stands fair in public estimation, and especially among the churches; has always been an anti-missionary and opposed to the works of darkness. Elder Martin's appointments are generally attended by a large concourse of people, listening with the greatest attention to his discussions; he without any doubt, speaks with power and demonstration of the spirit. It appears that Elder Ligon fosters the most evil passions of pride, self-exaltation, ambition, love of power, and the like; he may seek to be a great divine, rather than a sincere christian: when a man begins to be in repute for wisdom, learning, or the like, he is spoken of much to that effect—his heart is tickled to hear it, and his pride and ambition affected with it; so it was with Jehu who perceived that his repute for zeal began to grow abroad, and he got honor by it—Jonadab comes in his way, a good and holy man, now thinks Jehu, I have an opportunity to grow in the honor of my zeal; so he calls Jonadab to him, and to work he goes most seriously, the things he did were good in themselves, but he entered into temptation and served his lust in all he did; so it is with many scholars, they find themselves esteemed and favored for their learning, this takes hold of the pride and ambition of their hearts; hence they set themselves to study with all diligence, day and night, a thing good in itself, but they do it that they may satisfy the thoughts and words of men wherein they delight, and so in all they do, they make provision for the flesh to fulfil the lusts thereof. It is true God oftentimes brings light out of this darkness, and turns things to a better issue: it may be that a man who has studied sundry years with an eye upon his lusts, his ambition, pride, and vain glory; rising early, and going to bed late, to give them satisfaction, God comes in with his grace, turns the soul to himself, robs those Egyptian lusts, and so consecrates that to the use of the tabernacle which was provided for idols. 2 Kings x.

Before we conclude, we must take notice of a report which we find connected with the minutes of the Teyses Valley Association, and appended thereto instead of a circular letter, and to be found in the Kanawha Banner, of the 7th of January last, which we believe (from the spirit and general tenor) to be the sensual duplicity of the said Elder Ligon; but if we are wrong in our conjecture, we humbly ask the pardon of the committee in that case; and if right or wrong, we ask that reverend body, composed of all Elders except one, what is meant to be conveyed by the joint deleterious influence of the impostor Biddle and Elder Martin? Biddle has proven to be an impostor, but to avoid error we cannot say he is a bigamist, for that we know not; and if he did impose himself on us

for a while, it was by a well written letter of dismission from a regular Baptist Church in Georgia, called Mount Nebo, accompanied with apparent good credentials and specification, recommending him as an orthodox Baptist Preacher, who had set out to travel for his health—for proof, we refer you as before, to the honorable court of our county. But to return to the subject: Can either of you say Balaam was not a false prophet, yet he did not calumniate Israel as you have done us, for you can scarcely speak of us without speaking first of Biddle as a bigamist and impostor, and Elder Martin in his train—see the appointment of our convention acknowledged in your report—we did not set them so, but you have done it once and again; and why hast thou done so but to stigmatize us with infamy: the Lord forgive you in this. The committee again remarks, that Biddle and Martin were actively engaged in sowing the seeds of discord, also impressing the minds of their members with many false ideas, amongst which are the following: that a correspondence with the general association, would eventually compel them either to contribute to the funds of that body or suffer excommunication in case of default. It is evident that Elder Martin returned from the Greenbrier Association with a copy of the following resolutions, as adopted by the same in the year 1834:

1st *Resolved*, That in the opinion of this convention, it is the duty of every member of a church to contribute something towards the support of the preaching of the gospel, unless it be such person or persons as the church may exempt.

2d. *Resolved*, That any member thus refusing or neglecting to comply with a known duty, is guilty of an offence against the church, and ought to be dealt with by the same.

3d. *Resolved*, That each church ought to appoint two or more collectors, whose duty it shall be to collect quarterly, and to keep a just account of all they collect, together with all delinquents and the reasons for said delinquency.

We deem it expedient to copy the above resolutions for you meditation, inasmuch as you have said in your report, how could it possibly accomplish the exclusion of a member from any one of our churches? if it were to make so foolish and unwise an experiment; what church would pay any deference to its decisions? not one, we venture to say in Virginia. Also that the missionaries laboring under the patronage of the general association, receive fifty cents for all persons baptized by them, or who through their influence become members of a temperance society. We will be compelled to contradict this statement, and will say, without any hesitancy, that it is first and last a lie. We will now inform you what Biddle said, in regard to this question; he stated that a missionary preacher offered him seven hundred dollars a year for preaching, and fifty cents for every one that he baptized, or through his influence became a member of the

temperance society, and not as above stated. So much for the joint deleterious influence of the impostor *Biddle* and Elder Martin, in which we hope that reverend body will never again expose their credulity to the world of mankind. We ask, is it bad or wicked to be taught to trust in the Lord? If so, Elder Martin has done wrong, and also the patriarch David, who says, blessed is he whose trust is in the Lord. Is it evil to say salvation is of the Lord, by the operation of his divine spirit upon the heart, the sprinkling of his blood, and the washing of water, in which is sanctification, justification, and redemption? If so, John the divine's three witnesses are extinct and of non-effect, which he says agree in one, and to all such persons, the first John in his 3d chapter, says, Whatsoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. Again in his 4th chapter he saith, 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. Therefore let us pass in peace, for our trust, our refuge, and our all, is in the Lord who is above all for ever, and not in the beggarly elements of this world, nor the many hundreds of beggardly institutions, falsely called benevolence, of which our Heavenly Father, in all his holy revealed will, both to the church and to the world, has not spoken one solitary word; and for proof we refer you and all, to whom this may come, to that portion of his holy will recorded by St. John, commencing at chapter xiv., and reading entire to the close of chapter xvii., which contains his last holy injunctions and prayer to his Holy Father.

1st. Let not your hearts be troubled: you believe in God, believe also in me. Peace I leave with you, my peace I give unto you: let not your heart be troubled, neither let it be afraid. I am the true vine, and my Father is the husbandman. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servants knoweth not what his Lord doeth; but I have called you friends; for all things that I hear of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you.

2d. I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. Father I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me. for thou lovest me before the foundation of the world.— Therefore wonder and murmur not at the grace the Lord has been pleased to bestow upon us, whereby we pray you be reconciled unto God. We conclude with this interrogatory, why was the Jewish Temple scourged, and why destroyed? why are we taught to lay up our treasures not on earth, where moth and rust doth corrupt, and thieves break through and steal, but lay them up in Heaven, &c. Thou who teacheth another do not steal, doest thou steal? What ground was that God forbid any man to occupy again, for-

ever? Speaking of Judas Iscariot, can the same fountain send forth waters at the same time, both bitter and sweet? Think of your approaching a throne of grace, for us with calumny in your hearts. Oh, fie, Pharisee, turn your eyes within and look no more abroad for sin; and let the shipwrecked sinner, whom the wave of fate has transported in safety to the bright and peaceful shore of everlasting rest, express his gratitude towards the invisible hand that has rescued—let him sing aloud a hymn of deliverance, and exult in his security; but let not those who are still struggling with the billows in their own strength, deride the happiness and say, that the shore which he rejoices so to have attained, is a situation of equal danger with the raging ocean.

H. E. SMITH,
JESSE KIDD,
JAMES GUTHRIE,
E. D. ROBERTS.

For the Signs of the Times.

BROTHER BEEBE: The scribble you published last summer, of my writing, come well nigh bringing me into notice. The benevolent folks in this country appeared to be somewhat disturbed by it, and some from whom we looked for better things, felt themselves also reproached. I understand that it was copied from the paper with the pen and peddled, where I suppose they were not willing that the productions of abler men should come, lest they should come to the light, and their deeds be reproved. Some of the more zealous among them have declared that I wrote a lie by saying, teetotal temperance is laid aside. This they have done by whispering; none of them have said any thing to me on the subject. Well, this is not so grievous a charge as might be, for even David in his haste, said all men are liars; and Paul said, let God be true, but every man a liar. But if the truth more abounded through my lie unto the glory of God, why yet I am judged as a sinner, and not rather (as we be slanderously reported and as some affirm we say) let us do evil that good may come. When I wrote, I wrote as unto wise men, and supposed a word was sufficient; but perhaps a little explanation on the subject is necessary.— The word *teetotal* I do not pretend to understand, it is not in the Bible, nor in my dictionary, but I conclude by the use made of it, it is intended to mean, when added to temperance, a total abstinence from all kinds of spiritous liquors whatever. *Laid aside*, they seem to think, means to abandon or reject; now to admit this definition, I wonder if they do not know that it has been laid aside in any instance; if they do not, I do of a number. Some who are great advocates for it at home, lay it aside as soon as they are out of their own neighborhood; others after signing half a dozen pledges, quit it for the love of wine and strong drink; and many who gave their names in support of it, with a motive to do good, have withdrawn their patronage from a conviction that it is a kind of religious cheat.

But Mr. Berry thinks the word *lay*, means to place along, and *aside*, means on one side, which when put together makes to place along on one side, say for instance, on one side of their moral reform. However, to come to the sense in which these words were intended to be used, it is evident, and I presume it will not be denied, that the inventions of men have come up one after another like the beasts in Daniel's vision, and that each has had its turn in taking the lead, and then have gone rather on to the back ground to give place for another: first, the missionary enterprise was going to save the world, or do the most towards it; then the Bible Society, then Sunday Schools must be attended to, even if preaching be neglected; then Tracts was going to save them that any thing else could not reach, &c. &c. But when the saints began to think and judge for themselves, to fling off their yoke, a new manœuvre was practised, and so much of their operations were suspended, or revised, or ceased, as would retain their members who had become dissatisfied, although they had been considered of so much importance in evangelizing the world, and their united effort appeared to centre on those who separated from them; and hardly any thing has been spared, true or false, that was calculated to reproach those that would not bow down to their image. If their reports are denied, or refuted, or proved groundless, they are still reported as truth, and to make it out that we are as bad as themselves, they put a misconstruction on what we do, or say, or believe, draw unfair inferences, and then raise their cry. I acknowledge they have a right to expect better things from us than we have of them, but I would advise them that while they are preaching to others, that they would preach to themselves a little.

The working class have done wonders among us this last winter, and have almost caused fire to come down from heaven in the sight of men, and would if it were possible have deceived the very elect. Protracted meetings have been revived up in all their force, all their machinery set in ample order, all their prophets have been mustered, and have cried aloud from the morning until the time of evening sacrifice. The results, I have been informed, have been flattering, revivals have been got up, and more than a hundred, they say, have been added to their interest in two or three adjoining towns. Some things, however, are rather mortifying, their converts will not, all of them, stay made, and their revival I am informed, and believe it died on their hands, and one intended meeting has been given up, after experimenting evenings for a week, for want of excitement. While engaged in the work, the interest of several denominations appear to be the same, but when they set down, to gather the fish into vessels, I do not see but that they are as selfish and sectarian as ever, but few of the fish are flung away.

Now if these things are hastening in the latter day glory, how soon the millenium will come.

And the few straggling Old School Baptists will probably be that great innumerable host, gathered from the four corners of the earth, Gog and Magog, &c. But then, who that retains his senses could desire such a kingdom as would be produced, which would be glory to money and men, not to God and the Lamb.

All the new lights of this boasting age may be traced back more than half a century to John Wesley, which they have revised, new modelled over, and called by new names; I candidly think they ought to be honest enough to acknowledge him as their founder, although they may claim praise for some considerable improvements.

A. CALVERT.

Reading, Steu. Co. N. Y. April 10th, 1837.

—:o:—

For the Signs of the Times.

DEAR BROTHER BEEBE.—Believing that the Lord has some names in Sardis, that have not defiled their garments with the anti-christian inventions of the day; and that the Lord is about calling his people out of Babylon; that his gospel church may be more like her ancient type, *dwelling alone in the midst of the earth*, and not be numbered with the nations; and also believing that it is the wish and desire of every true Israelite indeed, that it should be so; and that they will be gratified to hear that the Lord is accomplishing this, his work, I send you for publication, if you please, James Osbourn's letter to me, which contains his application to be united with the Warren *Old School* Baptist Church; which I try to serve as pastor, into which church he will be formally received when he is with us at our next church meeting, as there was a unanimous voice for his reception, when this application was read at our last church meeting, as we are all perfectly satisfied with his christian character, and Old School doctrine and principles, and he is decidedly with us in the stand which we have taken

Yours as ever,

THOMAS POTEET.

MY DEAR BROTHER:—*Grace and peace be with thee.*

It will be quite safe for me to say that I never write to you but under feelings of a superior kind, even such as are known to none but just those who are heirs of immortal glory, and partakers of the heavenly inheritance: and under a state of things so auspicious, a correspondence is rather a luxury than a task. So, at least, I find it to be.

It is now a little more than twenty one years ago that our acquaintance commenced, and our attachment to each other was first formed; and the attachment was of such a nature, and formed in such a way, and under such circumstances, that it continues unto this day. But although our attachment is of the best kind, and reaches to the very heart, and has continued so long, yet there has never been any prospect of our being united together in a visible church capacity till

of late; and the present prospect of such a union has grown out of many disagreeable circumstances, which have recently crept into most of the churches of our order. Three years ago this spring, as is related in my life, page 359, the third Baptist Church in Baltimore, of which I had been Pastor, and was then a member, was, by the joint consent of its members, formally dissolved, and I then proposed to the pastor of the Second Church, to join with them; and this proposition I made under the impression that the person to whom I made it was wholly with us in our Old School views. But between the time that I made the proposition to Elder J. Healey, and that of my being formally inducted into the Second Church, it was publicly made known through the medium of the "Signs," that Elder Healey was no longer a member with the Old School Brethren: but as I had made known my intention of joining the Second Church, and being unwilling to act in a shuffling way, and at the same time being just about to start off on one of my long journeys, even before the controversy between Elders Healey and Beebe had terminated, I became a member of that church. But inasmuch as the difficulties between the old and new school parties are getting no better, but worse, I have made known to the Second Church my intention of leaving them, and joining the Warren Church of which you are pastor; but as I shall not be able to be with you at your next church meeting for business, this letter is to certify you all that it is my wish to be united to you in church fellowship; and the Lord grant that this, our new relationship, may be for the honor of God, and for our mutual good. But that you, as a church, may not be deceived in reference to me and my moral character, I would just inform you, that mere graceless professors and letter preachers, charge me with holding the truth in unrighteousness; which reproach however, from a quarter so insignificant and low sunk, is my honor.

My brother, should the Warren Church see fit to receive me, I hope our love and attachment to each other may not only be unfeigned, but abound yet more and more, for the Church of Christ you know is his body, and all real christians are denities of this body; and hence, of course the love and attachment of the members composing this church, ought to continue and abound. But dear sir, bear with me when I say from thorough conviction, and also from heartfelt experience, that if we would possess true gospel peace and comfort, we must look beyond names and parties, which things in themselves, like a soldier's regimentals, may do very well for an empty professor to strut about in, but they yield no sustenance for the heaven born soul. It is not on the surface, but in the bowels of the earth, where rich ore is found; and long ago the Lord taught me that my real wealth was concealed in his dear cross; and having been taught this, and also being enabled to draw divine consolation and strength from a source so pure and dignified, I

am not afraid of what men can say and do unto me. A humble reliance on a crucified Saviour, and a boldness of access at a throne of grace, form an excellent guard against ills which otherwise would be very detrimental to the soul. So I have found it in times past, and so I find it now; and a blessing so signal as this, I must in conscience place under the head of grace; nor can I think that you will blame me much for so doing. By the will of God I shall be with you next May. Adieu,

JAMES OSBOURN.

March, 1837.

—:o:—

For the Signs of the Times.

Piney Ridge, N. C., April 2d., 1837.

DEAR BROTHER:—I believe the Lord is with you, "ye are the light of the world,—ye are the salt of the earth;" (I mean not you, but your doctrine.) I see you have your troubles, like all editors, like all the children of God: but if he loved not his children, he would not chasten them. *Ye shall be a reproach for my name's sake,—Ye shall be hated, &c.* Was it not for his sacred word what would be our stay? Would we not loose our anchor, (faith?) Could we see through darkness? If so, why do so many stumble now? I can but pray God to strengthen, guide, support, uphold and direct us through the wayward scenes of dull mortality. When he who is our life appears, we shall appear also; but divested of the old man, (sin.) Then shall we see him, not through the dark veil of mortality, but face to face. Then shall we know him in the fulness of glory.

I am truly glad to glean a crumb now and then, and also to learn a precious lesson in looking at, and over the "Signs of the Times." The horizon seems full of portentous events, and clouds seem to thicken, and darken, as though they would e'er long, ignite and burst upon our very heads. Then again I fancy that they are quite dispelled.

But I do think that the Catholics are taking the most cunning, and deep laid plans, to mature, instil and diffuse their principles among the rising generations; that they possibly can do. I was last summer in several of the western states, where they seemed to be making rapid strides in the most secret and tenacious manner. I there learned that they had established by their wealth, (for they have a great art in drawing money from the people,) several large institutions for the education of youth, and with the dissembling promise not to bias their religious inclinations: but who in all common sense cannot see, and do not know that innocent unsuspecting youth, cannot inhale the same atmosphere, associate with their monitors, hear their ideas, read their arguments, and not imbibe their sentiments? It is impossible. To escape is to touch not, taste not, handle not the unclean thing.

Yours in the bonds of affection,

H. MONTAGUE

For the Signs of the Times.

N. T. Stephensburg, F. Co. Va. March 26, 1837.

DEAR BROTHER BEEBE: My unprofitable life is yet spared, and I continue to read the much hated "Signs of the Times," wherein I find many good things, both pleasing and profitable; and others that expose the workings and movements of anti-christ among the people called Baptists. Not long since, one who had been considered of the Old School, observed, he would decline taking the Signs, as they ridiculed other denominations, (and said there were christians amongst them,) and the Old School Preachers done the same. I conclude the dear old brother has become disaffected by the slight of one of the religious middle ground preachers, who assumes to himself the name of Old School Baptist, and has always been more officious than his gifts and qualifications would justify, in the church of Christ. Ought not the Old School brethren to be more on the reserve towards those who have *went out* from amongst us, and not be carried away by their dissimulation and cunning craftiness, whereby they lie in wait to deceive? Those would be Old School Baptists give evident signs that an implacable hatred to the principles of the Old School Baptists are predominant in their hearts. But bible truths as experienced by the new man is at war, manifest open war, with their plans of benevolent enterprise. I have long since come to the full conclusion of mind, that universal charity is an abiding resident with Arminians and Fullerites, which are both the same in essence, but does and will visit the children of God, and the more he is entertained by them, the longer and oftener will be his visits; and nothing short of a divine light, shining into the minds of God's chosen ones in Christ Jesus, can ever dispel the worse than Egyptian darkness, that envelopes the mind whenever universal charity is either a resident or visitor.

In the first number of the present volume of the Signs, I noticed a meeting held with the Occoquan Church, by the messengers from several churches that had withdrawn from the Columbia Association. I read their Minutes and explanation as there stated, with satisfactory approbation, and conclude that meeting is more in accordance with the divine rule than the plan of associations in practice amongst the baptists. I apprehend there is no lording it over God's heritage in such meetings, no legislating for Christ's church, no advisory counsel, no contention and striving for the mastery, no pompous elaborate harangue to make converts and proselytes to some favorite dogmas, or to carry some prominent point (by a strong majority) of benevolent effort for the salvation of the world, and the aggrandizement of the projectors and understrappers, necessarily appended to the anti-christian mendicant establishment, now in successful operation, commixed with the word, the flesh, and the devil. No poor old war-worn brother or sister, who is hungry and thirsting for the bread and water of life, have their faith in Christ assailed, and thereby

being compelled to call in question the experience God has given them of his faithfulness, and of their heirship, and of his everlasting love to them in Christ Jesus before the world began. No poor condemned awakened sinner is left bound like the ass' colt where two ways meet, that is God's way of justice, in condemning sinners by a just, holy, righteous, and good law; and his way of saving them by an act of his sovereign free distinguishing grace, for what Jesus Christ has done and suffered for his people, who were given him by the Father in the covenant of grace before the foundation of the world. But so it is, God in the dispensation of his providence and grace, has given some of his people light and understanding of his will contained in his word, together with strength of faith, and warmth of zeal, and love for the truth, as it is in Christ: they have manfully protested against the workers of iniquity, have asserted their privileges, and with godly simplicity and fear; the brethren who had given themselves to the Lord, and to each other by the will of God, convened for the express purpose of mutual edification and comfort in the truth of the gospel. The servants of the church dispensing the word of life to the poor despised people of God that are purchased with his blood, giving to each their portion in due season. The church and the brethren assembled with them, feeding deliciously with them on the precious words of the blessed Jesus, as given by him to his ministers for their edification, and building up in the truth in which he has made them free. Behold how good and how pleasant it is for brethren to dwell together in unity. The lines are fallen to them in pleasant places; yea, they have a goodly heritage. I would say, let me live the life of the righteous, and let my last end be like his.

It is not impossible but I may come to your place of residence and call on you; in the meantime, give my christian regard to sister Beebe, and also to brother Trott; tell him I often think of you and him, and if I do call on you, he may rely on my not making a bridge of his house, but will, if the Lord will, call and see him and sister Trott, who I am told is a preacher's wife indeed.

I have written you a medly of a letter; if any part of it is fit for the Signs of the Times, it is at your service, and those interested in the subject matter therein contained. I am not ashamed nor afraid of the doctrinal nor practical part of it—whatever is erroneous is mine—that which is true I received of God by his word and spirit.

Your brother in a blessed Redeemer,

I. CHRISMAN.

For the Signs of the Times.

DEAR BROTHER BEEBE: I have lately become a constant reader of the Signs of the Times, edited by yourself, and am gratified by the decided stand taken against the incursions of anti-christ upon the gospel church, and I am glad when brethren are taught of God to wield the sword of the spirit, in putting down all that exalted itself against the truth as it is in Jesus. I said lately, because I some two years ago saw a num-

ber of your paper at the house of a brother, and have since seen a considerable number of them in possession of brother A. G. Webster, with all of which I have been pleased, yet my situation in life (being often removing,) has hitherto precluded my taking it, and being a constant reader: but now being in some measure settled, and altogether alone in this country as it respects brethren in Christ, I am anxious to see how the vine flourishes, and therefore take your paper, and I acknowledge the ointment sends forth a pleasant smell. The day in which we live is one of rebuke and blasphemy, and anti-christ is exalted even to the throne of God or higher; and those that are called, chosen and faithful, are called to mourn, because few come to the solemn feast. But even in this house of mourning there is joy and gladness of heart, in seeing the fulfilment of prophecy, and knowing that all things work together for good to them that love God, who are the called according to his purpose. Your paper is called the *Signs of the Times*, and is therefore the publisher not only of anti-christ's movements with his myrmidons, but also of the progress of the Way, the Truth, and the Life, in the holding forth the doctrine of God our Saviour. I like well to hear how the battle moves, but I like better to hear "that they overcome them by the blood of the Lamb." Let us then not forget, while we witness the fight, to bring forth our strong reasons for our dissent from them, but ever to place the pure and unadulterated doctrine of the gospel of the kingdom in a conspicuous place, that glory may be given to him to whom glory is due.

Let us not forget to feed the flock of God which he has purchased. The flock is to feed as well as fight. The food of the flock is the sincere milk of the word, and the sincere milk of the word is the doctrine of truth. I have often thought that in our zeal in contending for the faith, once delivered to the saints, this point is apt to be too much neglected, but whether so or not things of that sort are almost always in place in the family of God our Saviour. False views of the doctrine of atonement lies at the bottom of all or nearly all the false views adopted by a carnal and misjudging world in matters of theology, and the world and the church are separated alone by this dividing line. All the world wondered after the Beast, who says the atonement is universal, while the church says, "He laid down his life for the sheep."

Now if we fairly prove that the atonement is particular, or for the church only, we put to flight the army of the aliens. If they fairly prove it universal, then, thereby they prove the salvation of all men, and us Old School Baptists among the rest. Let us glance then at the subject. So great a work as the making atonement, or a covering for sin, or as some express it, a reconciliation between God and men, was not undertaken by him who is infinitely wise, without counting the cost. It was a great work, but originated from an exceedingly great and pressing necessity. In the day thou eatest thereof, thou shalt surely die, said the Divine Creator to his upright creature in the garden. Man did eat, and the truth of God bound him, in that day, to take away his life. In that day, yea, in that moment, he became dead, for none will suppose God could forfeit his truth. But man yet lived an animal life: animal life then was not the life spoken of, but spiritual or divine life. Thus by transgression, man became dead in trespasses and sin, and alienated from the life of God, and in this state he begat a son in his own likeness, i. e. possessed of animal life, but not of spiritual: thus was the world peopled by a race of creatures, defacto, dead while they lived. Early intimation was given of a change that should afterwards take place, but it was manifestly left

with God, whether he would ever give eternal life to any or not. In the mean time Cain rose up against Abel and slew him, proving himself destitute of eternal life, for no murderer hath eternal life abiding in him; and John says Cain was of that wicked one, and slew his brother, because Abel was righteous and Cain was wicked, plainly showing that the carnal mind is enmity against God. Eve said at the birth of Seth, "God hath appointed me another seed instead of Abel whom Cain slew. If another seed, it was not the same. Here then is evidently two races of men brought to view possessing different minds, viz. the children of Seth, and of Cain. The children of Seth are figuratively called the Sons of God, and of Cain, the children of men. John the Baptist says to them, "Ye serpents, ye generation of vipers, &c., and Christ says "Ye are of your father the devil." Of the race of Seth came Abraham of whom the Apostle writes, "If ye are Christ's then are ye Abraham's seed, and heirs according to the promise," plainly giving to Christ the pre-eminence as the first, or head of the seed of Abraham, in the humanity, and to this humanity was the promise made, as saith the Apostle, "He saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ." Gal. iii. 16. Christ then is the seed to whom the promise of blessing was made, and to none others. The church is the Lamb's wife, being bone of his bone, and flesh of his flesh, and to her as his body and humanity was the promise made, of the Father in the covenant of grace, in the grand covenant ordered in all things, and sure.

Christ then is the head of his body, the church; and the church is identified with him, and known with him in counsel, and thus is she chosen in him before the foundation of the world, but in the fall, she transgressed in the humanity, and in that state is dead in trespasses and sins, and to all intents and purposes disunited from God, and destitute of the spirit of holiness or purity. The justice of God requires that the soul that sinneth shall die. The father shall not die for the son, nor the son for the father. If I am a sinner, or a transgressor against the law of man, and an innocent man, either from love, pity, duty, or any other motive finite or infinite, offers to become my substitute, he could not be accepted; for justice would say God forbid—the soul that sinneth shall die. Neither can the justice of God, that infinite, eternal principle by which his throne stands, admit of a substitute in that case; for instead of justice, it would be manifest injustice. Thus in spite of the tears of pitying spectators, angels, men, brethren, sisters or congregated worlds, down they must go. Repentance, and even horror and despair, infinite in kind, eternal in duration, can make no abatement—the soul that sinneth shall die. Christ when he shed his blood on Calvary, was actually the the humanity of the church (or seed of Abraham,) blood, bone and sinew, and therefore his death was that required by the law or justice of God, and as such he laid down his life, or else his death would not have fulfilled the law, nor have made it honorable. Thus it is rendered sure and certain that all the members of the body of Christ are saved with an everlasting salvation, and have, or will receive the gifts (grace) of God, faith, hope, and love. No law can operate against them, no weapon formed against them can prosper. *None can lay any thing to the charge of God's elect.* It is evident then the atonement is not universal, and never was so intended; neither could it be and be consistent with the word of eternal truth. If this one falsehood could be established as truth, and it plenteously received as such, then adieu to the whole system of grace, and if and perhaps and isms ascend the throne, and man, more mighty than his maker, take the kingdom of heav-

en by violence. But so it cannot be. If you see any thing in this epistle worth your notice, it is at your disposal, and perhaps you may hear from me again.

Yours in the love of truth,

JOSEPH PASKO.

Rascine, Mich., April 11, 1837.

SIGNS OF THE TIMES.

Alexandria, May 19, 1837.

OLD SCHOOL NOTICE.

We have just received a letter from our esteemed brother, Elder Gabriel Conklin, inviting the brethren of the Old School, particularly Ministers, to attend an Old School Meeting with the church at Hardeston, Sussex County, New Jersey, on Saturday and Sunday, the 1st and 2d days of June, which is nearly one week later than the Meeting of the Delaware River Association at Hopewell, N. J.; and will afford a sufficient opportunity for brethren from the South to visit several of the churches of our faith in that region.

Brother Conklin is particularly desirous that brethren Trott, Barton, Wilson, Scott, Poteet, and all other Old fashioned Baptists with whom he has acquaintance should attend this meeting.

—:o:—

NOTICE TO OUR SUBSCRIBERS—Owing to our preparatory arrangements for travelling to the North—we have agreeably to a former intimation, struck off this number in advance of our date; and expect to issue our 12th No. before we leave home. Our subscribers will then be supplied three weeks in advance, and will suffer the inconvenience of waiting—until we return, about the 20th of June for our 13th No. To facilitate business, we shall mail the 10th and 11th numbers in the same envelop.

—:o:—

A HOUSE DIVIDED!—What is the matter with our neighbors of the American Baptist and the Banner? There seems to be *war in the wigwag!* Cannot two of a trade agree? Or have these editors forgotten their motto, "*Union is strength!*" And, sirs, ye are brethren—for shame then to quarrel so.

—:o:—

Where is Wilson Thompson?—Under this head, E. S. W. Lynd, of Cincinnati, Ohio, pretends to be anxious to meet brother Thompson in the polemic field. For information sake, we would enquire, Has not Elder Lynd already refused to meet Elder Thompson? If he has not, and is now ready to meet him in a fair discussion of the subject on which they have entered the lists: we have no doubt brother Thompson will attend to him in due order, both as respects time and treatment.

The New School seem anxious to impress the public mind with an idea that they are ready and willing to meet the Old School in open debate; but let their vaunting challenges be once accepted, and they are gone like the dew—they evaporate like the smoke.

—:o:—

The wife of one of the Missionaries in Burmah, writes—"In Tavoy, there were baptized the last dry season, about a hundred Karens." What say our anti-missionary brethren, is this work of heaven or of men? Judge ye, if this work be not of the Lord, why has he not ere this, brought it to nought? Does not these indications declare to you that heathens are becoming the inheritance of the Lord, and the uttermost parts of the earth his possession.—*Banner.*

REPLY.—What shall we say to such potent arguments—such convicting testimonials as these?—One hundred Karens baptized the last *dry season!* and this intelligence established on the assertion of the wife of a Missionary at Burmah! And yet the anti-missionaries are required to give an opinion, *whether this be the work*

of God or man? We doubt not that our querist, intended to strike the poor *anties* dumb, when he made this *knock down* appeal. We have also been informed (not by the wife of a Missionary,) that the Roman Catholics are receiving great accessions to their faith in the Western Valley, and have probably received more than one hundred during the *dry times* in our country. Say, Mr. Waller, does this not prove that the Roman Catholics are from heaven? We are informed by the "American Baptist," that infidelity and crime are gaining ground in the city of New York. Is *Infidelity* and *crime* from heaven? What say you Mr. W. "If this work be not of the Lord, why has he not ere this brought it to nought?" Pray tell us, Mr. W. as you are learned, which has been of the longest standing, the Burmah Mission, or the Catholic faith? And if the long standing of the one, will prove its heavenly origin, why will not the same set of arguments prove the same in regard to the other? Surely these questions are in point, and those who are denominated *anti-missionary brethren*, are called on to answer them; therefore let the answer be given in truth and soberness, and let our answer be handed over, through the columns of the *Banner*, for the consideration of the patrons of that paper, who have witnessed the demand.

First. Does the number of converts embracing any religious profession, prove the religion which they embrace, to be of God? If this question can be answered affirmatively by authority of the word of God, we admit its bearings will be exceedingly disastrous to the *Little flock*, known in our day as Old School Baptists. But the doctrines of the Pope, and the dream of the false prophet, will be established, on this kind of testimony, in preference to those of the New School Baptists.

Secondly. If antiquity be the point on which the argument is to rest, while popery and Mahomet's delusions, stand far, very far, in advance of new schoolism, yet the Old School excel them all in these respects, for their origin in visible gospel order, bears even date with the preaching of John the Baptist.

Thirdly. The main question seems to be whether this work, which has resulted in the baptism of a hundred Karens *in a dry season* is from heaven or of men? We answer, in our candid opinion, deliberately made up on the force of testimony, this work is of MEN.

In evidence that we are not mistaken, we will refer our readers to the records of the Missionary Institutions, and to their own numerous publications, in which they have given abundant demonstration that the Burmah Mission is the work of men, from first to last, as witness the following *Shorter Catechism.*

Question. Who commenced the Burmah Baptist Mission?

Answer. L. Rice, and A. Judson.

Q. By whom were they sent as Baptist Missionaries?

A. By the American Baptist Board of Foreign Missions.

Q. Was this board composed of men?

A. It was.

Q. On whom did Rice and Judson call for patronage in this work?

A. On men.

Q. For what kind of support did they call?

A. Money.

Q. Have the agents of the Foreign Mission Board ever hinted, or said that unless men would contribute liberally to the funds of the Society, this mission would fail?

A. They have once and again.

Q. Have these Missionaries ever represented that the bestowment of gold and silver, ear-rings, and ladies'

jewelry might save some, yea, many precious souls from the quenchless fires of hell, where without them they must suffer to all eternity?

A. They have.

Q. Has the Pope of Rome ever published a more anti-scriptural or abominable sentiment, or one that more fully proves his opposition to the cause and truth of God, to be the work of men?

A. He has not to our knowledge.

On the whole, let Mr. Waller, or any other advocate, prove to us that the Lord has authorised these institutions, or that he has by his word or spirit sustained or aided them, and we will yield the argument. But why says our champion, are they not ere this brought to nought? Does the writer thus intend to dare the thunderbolts of divine vengeance—we say to him, beware! "What if God, willing to show his wrath, and to make his power known, endureth with much long suffering the vessels of wrath fitted to destruction." Rom. ix. 22.

From Mr. Waller's "Banner."

INTOLERANCE.—A Mr. Samuel Williams of Ohio, writes to the editor of the Signs of the Times, condemning in unmeasured terms, a resolution of the Mad River Association, which states "that the principle of free toleration relative to the mission system, is scriptural!" What is toleration, but to allow a man to think and act, "to worship Almighty God according to the dictates of conscience?" And yet friend Williams will have it that such a thing is "out of the question and far from being scriptural!" Comment upon such sentiments is unnecessary. They must shock every freeman and every Christian. They are utterly unworthy of the age, and incompatible with the benevolence that adorns every page of the Bible. No knight errant of papacy ever avowed a more anti-scriptural sentiment. It was just such a spirit of intolerance that brought into being the inquisition, and deluged the world with the blood of martyrs!

REMARKS.—The communications of brother S. Williams on the subject alluded to, will show for themselves with what spirit they were written. But we conclude that it will require the eagle eye of the sapient editor of the Banner, to discern a spirit of intolerance in brother Williams' communications, even according to Waller's own definition of the term; "Toleration," he says, "is to allow a man to think and act, to worship Almighty God according to the dictates of conscience." And yet, he says, "friend Williams will have it that such a thing is out of the question, and far from being scriptural."

Does Mr. Waller really believe that all liars will have their part in the lake which burneth with fire and brimstone? Or did he imagine that the communications of Elder Williams, in the Signs, were inaccessible to the readers of his Banner. We most positively deny, that brother Williams, or any other writer, has ever, through our columns, refused to others the liberty of conscience in matters of religion, or disputed their right as citizens, to worship God agreeably to the dictates of conscience. Why then, should Mr. W. so utterly disregard the divine statute in the Law of God, which says, "Thou shalt not bear false witness against thy neighbor"?

No, no, while brother Williams allows to all men the privilege of worshipping stocks or stones, if they choose his offence against those of Waller's Banner is, that he will not wear their collar, nor fellowship them in their idolatry, he will not admit that those who have left the faith and practice of the Mad River Baptist Association are still remaining on the primitive platform of that body, and that those who have departed from the standard which the Spirit of God has set up against the enemies of divine truth who are coming in like a flood, and have enlisted under the banner of Waller, Parrott, & Co,

are still to be countenanced as good soldiers of the cross Christ, or loyal subjects of the King of Zion but should be treated as deserters, traitors, and enemies to the cause of our Redeemer.

If to refuse fellowship to disorderly walkers be intolerant, or the same spirit which set up the inquisition, and drenched the world with blood, why does not this liber-tine extend his hand of fellowship to the Roman Catholics, and all his brethren, Deists, Atheists, Campbellites, Universalists, &c. Or why does he maintain his warfare against the truth and all who love the truth? Does Mr. W. intend to set up the inquisition and deluge the earth with human gore?

The fact is but too apparent (for Mr. Waller's use) Brother Williams' arguments against the innovations made by designing men, upon the Mad River Association; and the introduction of false doctrines, and New School measures, are too forcible and weighty to be met in any way of fair dealing; he therefore resorts to his long guns.

ANOTHER SPECIMEN OF WALLER'S HONESTY FROM THE SAME PAPER.—"We learn from I. T. Saunders, that W. Thompson, who in the last Miami Association offered to prove through the press, or in an oral debate that the mission system had no other object than to make money, is now ready to meet brother Lynd of Cincinnati, in debate upon that subject! This is sheer pretext. He once commenced writing, but was vanquished by brother Lynd, the first reply! Was brother Lynd after this shameful retreat of Mr. Thompson, to condescend to meet him, no doubt but the latter would have some excuse to back out again. No, it is the policy of such men as Thompson, S. Williams, &c. not to reason, not to meet and discuss the mission question, but to denounce its advocates, to heap abuse and slander upon them, and then declare them unworthy of their toleration, and, without trial and without crime, exclude them from associations and churches."

REMARKS.—A more dastardly display of sheer hypocrisy we have seldom met with, than the above. A mere trick, to give the false impression that the Old School are backward in meeting the champions of the new order; when Mr. Waller himself knows that he has been reduced to the necessity of retreating in a most cowardly manner from entering into a discussion to which he had challenged the Old School Baptists.

"The churches in this section are generally small but active and ready to do every good work, for the most part, they are in a prosperous condition, and there is a pleasing state of feeling existing amongst them. (The revival is still progressing in Christian Ky. and the Lord continues to add to the Church such as we trust, shall be saved.) There are those however not far from us, who violently oppose every effort that is now making for the spread of the gospel of peace, They oppose religious newspapers, tracts &c. as of the wicked one, and at the same time take the 'Signs of the Times,' and read the abuse that is there heaped upon the missionaries of the cross, and those who are sustaining of them, with as much delight as if it was wholesome instruction and well pleasing in the sight of God. When will this course come to an end? When will the time come that love shall be the governing principle amongst the professed followers of the Lamb? When shall bickerings and jealousy, strife and contentions cease in the church? May the time speedily come, when that charity which covereth a multitude of sins, shall be exercised by all."

REMARK.—"When will this course come to an end? When will the time come that love shall be the governing principle amongst the professed followers of the Lamb?"

These are truly grave questions. As we appear to be the subject of the first enquiry, we would just say, for the edification of Robert Williams, that it is exceedingly difficult to determine precisely, how long the Signs of the Times may continue to annoy and disturb the workers of iniquity. When we first published our prospec-

tus, "T. C. T." in the Index, predicted our speedy downfall, and exulted in the thought, that the utter failure, for fail, said he, it must, would do for the anti-mission Baptists, what the prayers of the mission advocates had failed to accomplish. But alas! for Tommy C. Tisdale, his predictions, thus far, have proved as inefficient as his prayers had formerly done; and at this late hour, it remains for the despairing Robert (not Roger) Williams, to vent his impatience in the language above quoted. But although the Signs of the Times may fail, and its feeble editor, go the way of all the earth, yet the course of things complained of by Robert, will assuredly continue, until all the faithful soldiers of Immanuel shall ground their arms at the feet of the Great Captain of their salvation, and sing the song of Moses, the servant of the Lord; while horsemen and chariots, princes and nobles of anti christ, like the Egyptian host, shall sink to rise no more.

But in regard to the second question, "When will the time come that love will be the governing principle amongst the professed followers of the Lamb?" This time will come when the Lord shall have thoroughly purged away all the filth of the daughters of Zion, and when there remaineth none in that profession but the living in Jerusalem. But he who looks for this pleasing change in Zion, while the Canaanites are within our walls, and while modern missionaries and revivalists, together with their troops, are engaged in their zeal, to amalgamate the church and world in so many religious combinations, will assuredly be disappointed.

That the Old School Baptists are opposed to all religious societies, except the church of Christ, is true; but that they are opposed to the publication of truth in newspapers, or even tracts, whenever these do not assume unwarranted ground, is not so true.

GOOD OUT OF EVIL.—An extract from a correspondent of the Cross and Journal.

"I feel quite encouraged at the increase of subscribers to the Cross and Journal in this section. It not only indicates an increasing support of the paper, but an increasing interest among the people in good things, and an actual improvement in Christian character. The circulation of the 'Signs of the Times,' in this region, I think, is having a very good effect. True, it has led some astray, but it has awakened a spirit of examination, a disposition to read and understand the real nature and results of the Mission enterprise. Hence we may expect hereafter that those who are favorable, will be so from principle. My doctrine is, encourage brethren to examine the whole subject, and test, in the light of Scripture and Christian experience, the spirit and measures of the friends of missions, and the spirit and measures of the opposers of missions, and then take their ground. If they have the spirit of Christ, they will take the ground Christ takes. If not, they will appear what they are, and we shall not be deceived in them."

REMARKS.—Friend Stevens of the Cross & Journal, seems to chuckle somewhat that the Signs of the Times has been the means of increasing his subscription list. We assure Mr Stevens that he is welcome to all our kind offices, and we shall not fail to do him all the good we can by publishing such expositions of New School duplicity as may still continue to excite investigation, and if a fair development of the principles involved in the matters of difference between the Old and the New School Baptists, will result advantageously to him, or them, so be it. It is a common maxim with men, that one good turn deserves another, and sure we are that the violent opposition which we experienced from the Arminian papers has been turned to our decided advantage. Indeed we very much doubt, whether we should have succeeded in our publication, had not the earth helped the woman.

OLD SCHOOL MEETINGS.

The Delaware River Baptist Association will hold their next meeting, by appointment, with the First Hopewell Church, Hunterdon County, N. J. commencing on Friday, 26th day of May; at which time and place, we have taken the liberty of requesting our Old School Brethren at the North, to meet those of the same faith who may attend from the South and elsewhere. Our apology to the brethren of Delaware River Association, for the liberty we have taken is, that having recently learned that on account of the interference of the appointment of our General Old School Meeting at Philadelphia, with the stated time of holding the annual meeting of several Associations, several of our brethren could not attend at Philadelphia; we thought it advisable to correspond with Elder Harris, the Pastor of the Church in Philadelphia, where our Old School Meeting was, according to appointment, to have been held, and in our letter, suggested the expediency of waving that appointment for the present, to which suggestion, brother Harris' reponse was published in our last number; and knowing as we do, that the brethren of that Association, are Old School in their doctrine and practice, and not having time to correspond with them on the subject, and receive their answer in time for publication, we have ventured, (we hope not against the minds of our brethren,) to invite our Old School Brethren to meet us at that time and place—brother Trott, and as we hope, others will accompany us to that meeting from this quarter.

Since the above was in type, we have received the following letter from Brother John Boggs, Pastor of the First Hopewell Church, expressing his entire approbation of our course; in inviting our brethren to meet us at that place, instead of Philadelphia.—Ed.

Hopewell, April 27th., 1837.

DEAR BROTHER BEEBE:—Last evening I received your letter; and now comply with your request. I am happy to inform you that the notice in the Signs, met with my entire approbation; and I have no doubt but that the Brethren in Hopewell will all be pleased to see Brethren from every section of the country, whether North, South, East or West, with whom we can unite in sentiment on the all important subject of Religion. We hope and pray that our brethren may come to us in the fulness of the blessing of the gospel of Christ.

We are surrounded with those who differ from us in opinion; not only respecting the popular Institutions of the day, but also concerning the fundamental doctrines of the gospel. It would therefore be highly pleasing to us to have workmen employed on the occasion, who can rightly divide, and ably vindicate the word of Truth.

With sincere christian affection, I remain yours in the faith and fellowship of the gospel of Christ Jesus, our Lord. JOHN BOGGS.

The Warwick Association will hold her next meeting, commencing on Wednesday, 14th day of June, at Warwick, Orange Co., N. Y., about 30 miles from Newburgh landing; and a regular line of stages from Newburgh, on the Hudson River, to the place of the Meeting; and we know that all our Old Fashioned Baptists will be much more than welcome at that Meeting.

RECEIPTS.

J. Barrett,	Mi.	\$5 00
Chas. Kitchens,	Il.	5 00
Dr. L. Hall,	Del.	3 00
Isaac M. David,	Ga.	10 00
Wm. Sellman,	Md.	2 00
Elder W. Thompson,	la.	10 00
Elder D. Shirk,	do	5 00
Elder B. Temple,	N. C.	5 00
Miss Mary Davis,	Va.	1 00
Chas. Gallatt,	do	1 00
B. Saunders,	do	1 00
Tho. Curtis,	do	1 00
Total,		\$49 00

Poetry.

SOUL THIRSTINGS FROM HEAVEN.

Still out of the deepest abyss
Of trouble I mournfully cry;
And pine to recover my peace,
And see my Redeemer and die:
I cannot, I cannot forbear
These passionate longings for home;
O! when shall my spirit be there;
O! when will the messenger come.

Thy nature I long to put on,
Thine image on earth to regain;
And then in the grave to lay down,
This burden of body and pain.
O! Jesus in pity draw near,
Permit me to sleep on thy breast,
Appear to my rescue, appear
And gather me into thy rest.

To take a poor fugitive in,
The arms of thy mercy display;
And give me to rest from all sin,
And bear me triumphant away;
Away from a world of distress,
Away to the mansions above;
A heaven of seeing thy face—
A heaven of feeling thy love.

[Smith's Selections.]

—:o::o:—

ON MOVING INTO A NEW HOUSE.

Almighty God, to thee we owe
Our gratitude and praise,
While undeserved blessings flow,
And goodness crowns our days,
With bounty Lord, from thy kind hand,
Thou hast supplied us well,—
Our lot, cast in this favoured land,
Where peace and plenty dwell.

Thy providence hath now prepared
For us, this new abode,
Our health and reason thou hast spar'd,
While these rich blessings flow'd.

Oh! may thy goodness enter here,
And dwell,—around my board,
May ev'ry soul live in thy fear,—
Learn wisdom of the Lord.

For riches Lord, let us not crave
Proud nature's feeble god,—
From poverty, our lot O save,
But grant the middle road.

Now to thy care, we all commit
Our souls, and bodies too;
May we not murmur, or forget
The duties bound to do.

Thou canst do better far, than we
Can think, or ask aright;
And as we need, O let us be
Accepted in thy sight. B. Burr.

—:o::o:—
Lord from this world call off my love,
Set my affections right:
Bid me aspire to joys above,
And walk no more by sight.

O let the glories of thy face
Upon my bosom shine:
Assured of thy forgiving grace,
My joys will be divine.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Stawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burr, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobbell, J. B. Howel. Clement West, E. J. Williams, D. B. Andros, U. H. Moore, R. Stawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charlet Woodward, James Robinson.

New York City.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson.

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilnot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery, Arnold Butch, John Cribfield,

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Aliman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.

TEN.—Josiah Fort, John W. Springer.

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall,

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Larew, Eld. Jordan H. Walker, S. Jones, B. Keith,

Maine.—P. Hartwell, P. C. Mason, Paris.

S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, Elder A. Hood.

MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Menroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Fernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, Samuel W. Greer, P. M., E. D. Roberts.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmuntson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith.

INDIANA.

J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder Ashael Neal,

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright.

Nl.—J. Barret.

N.H.—J. Fernal.

¶ 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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, JUNE 2, 1837.

NO. 12.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. IV.

Verse 5: "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence."

I have already remarked that the cleansing which the churches are to pass through, as described in verses 3 and 4, is preparing of them for entering upon that happy state, which is to succeed the destruction of the *man of sin*. In this, and the following verse, some things relative to that purified state of the church, are brought to view. In the intervening time, when the churches, by the *spirit of judgment* and the *spirit of burning*, are prepared for it, and before the *man of sin* is destroyed the *Witnesses* must be killed. The affliction consequent upon this event will be short—but three years and a half. Hence says the prophet, "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with the rod, and shall lift up his staff against thee after the manner of Egypt. For yet a little while and the indignation shall cease, and my anger in their destruction. Isa. x. 24 and 25. It would seem from this that the Assyrian is to smite the people of Zion, with the *rod*, the sign of civil authority, and to lift up the *staff* against them; the *crozier*, the sign of ecclesiastical authority, with the attempt to bring them into bondage to his ceremonies, as the Egyptian attempted to keep Israel in bondage.

The descriptive expressions used in the verse under consideration are, as I understand them, applicable to the church in all periods; the promise being that of an increased blessing at the period in view.

I will notice the expressions having this general application. First, the *dwelling places of Mount Zion*. This has evidently a reference to the distinct branches of Zion. The expression *dwelling places* answers well to another figurative expression found in Jeremiah, xxxi. 1: "At the same time saith the Lord, will I be the God of all the families of Israel," &c. As spiritual Israel, or the Church of Christ is divided into these families, so each has its home or *dwelling-place*. Thus the church is called a house, and is said to be *builded*, &c. in Jer. xxx. 18,—the *dwelling places* are called *tents*.

As these figurative expressions are calculated to cast some light upon the relation of gospel churches, one to the other, I will offer a few reflections upon the term *families of Israel*, as well as that of *dwelling places*.

First. *The families of Israel*. This expression, whilst it shows the church divided into families or distinct branches, shows also a peculiar relation as existing between them. Though national Israel was divided into families, these families were not independent of each other. They were bound together by the ties of brotherhood, were one people, had one father, Abraham; lived under one covenant; under one set of laws and bound to see that each other observed those laws. See for instance the law concerning idolatry, Deut. xiii. 12, 18: "If thou shalt hear say in one of thy cities which the Lord thy God hath given thee to dwell there, saying, certain men the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, let us go and serve other gods which ye have not known; then shalt thou enquire and make search and ask diligently, and behold if it be truth, and the thing certain that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city, with the edge of the sword, destroying it utterly, and all that is therein," &c.

The spiritual relation among the families of Zion, can be no less close than was the natural relation of the families of national Israel. These are members of the same one Body, profess the same salvation, faith, order, &c., own the same Lord, have the same father, (not as Abraham was the father of the nation of Israel,) but Christ the *Everlasting Father* of his people, being the Husband of his bride in all her branches, is the Head of each gospel family, and the immediate Father of all their *true born* children. The ties therefore of fellowship among these: ought to be considered no less binding than were the ties of nature among the other. If when one of the families of Israel were reported to have gone into the idolatry of that dispensation, the other families to clear themselves from being accessories to the same crime and to vindicate the honor of God and his religion, were required to enquire diligently, &c. and finding the thing so, to destroy the idolatrous family, or city, with the edge of the sword, that is, to cut them off from their land of promise, and to cut off the natural relation that existed: can it be any less obligatory on the families of spiritual Israel, when one of the families, or churches shall be reported to have gone into the idolatry of this dispensation, to enquire concerning it, and if found true, to cut off such family from the claims of relationship to them,

by severing publicly the ties of church fellowship, and thus to wipe the stain of such crime from the religion of Christ, which they profess, and to clear themselves from the charge of holding fellowship with those who thus basely depart from the God of salvation. What has been said of idolatry, is no less applicable to any gross sin, as in the case of Gibeah, and the whole tribe of Benjamin, Judges, xix. & xx.

Second. *The dwelling places of Mount Zion*. These, as already said, are the homes of spiritual Israel. This therefore brings to view the separate interest of each family. Here each family apart meets in its family circle, attends to its own affairs, partakes of the family repasts, if the Master is present, they are truly *feasts of fat things*. Here they retire from the storms that are abroad, and if the Father of the family is with them, feeling composed under his protecting wing, the raging without is like the *storm against the wall*; they hear the sound of the blast, but it only makes them feel the preciousness of their shelter. Here they talk over the incidents of the way, which each has met with, whether of joy, or of grief; where proper affection, or fellowship reigns in a family, with what heartfelt confidence do they unburden their minds one to the other, and listen to the advice of the older members of the family, especially to the words of their Father. Whilst their friends, who may be occasionally with them, participate in the repasts, the joys, sorrows, &c. of the family circle, there are certain circumstances connected with the family circle, and dwelling place, which it would be intrusion, in these friends, to intermeddle with, unless requested. I have here drawn, probably in too high colors, the happiness of these *dwelling places* to suit the experience of most of our churches at this day, but some of our brethren have in recollection pleasant scenes like these, in their church relations in times past, and such scenes will again be realized, when the Lord shall have *washed away the filth of the daughters of Zion*.

As a brother has recently, by letter, requested me to give my views, through the "Signs," relative to the propriety of our Old School Brethren uniting with a mixed church, where the original constitution was sound; and it seems with some degree of propriety to come in, in this connexion I will offer some additional thoughts relative to that point.

First. When a person is received as an inmate into a family, it is usually under the impression that he comes in for peace, and with a disposition to submit to the order and regulations of the family. If however, disorderly members have been received, the order of the family is

attempted to be subverted, and confusion is in the house, it appears to me not consistent with the gospel of peace, to become an inmate in this confusion. As I have already remarked, there is a common interest among the families of spiritual Israel, or ought to be, if therefore wickedness or disorder prevails in one family, others will feel the wound, and for the honor of the cause seek to correct the abuse, but if the disorder so prevails as not to be corrected by the counsel and admonition of brethren, and if the members of the church professedly adhering to the original constitution will not clear the church from the disorder by exercising gospel discipline, or themselves from it, by separation, they themselves become implicated in the disorder, and hence orderly churches should disown them, until they see their error and correct it.

Perhaps the typical law concerning *leprosy in a house*, may cast some light upon this subject, as being strictly applicable to it. For I think a little reflection will convince any one that the house in the type, built up of stones, &c. can only represent the *spiritual house built up of lively stones*, or those professedly so. This law is found in Lev. xiv. 33—53. Verse 35, and he that owneth the house shall come to the priest and say, &c. The owner of the house is the Lord Jesus, the chief shepherd; but the elders of the church are pastors and shepherds, and they should not be hirelings, or take the oversight of the flock for filthy lucre, but being *ensamples to the flock*, and as having an interest in their welfare; and being watchmen, it is their duty to watch and give warning at the approach of any evil or error. The owner was not to decide himself on the leprosy, but must go to the priest. The Lord Jesus is the high priest of our profession, but his people are made *kings and priests unto God and the Lamb*. We have in the New Testament the decision of our High Priest, through his apostles, upon all things belonging to his church; and it is the duty of the *priests*, the members of the church, to bring every difficulty to the test of the word. Verse 36. The house was first to be emptied of every thing, &c. Does this not teach that the church cannot travel while she is in difficulty, owing to corruptions, errors, &c.; and therefore ought to suspend the ordinances, and every thing else religious, to attend to the removing of the plague. Must not the communion and worship of the church, if attended to whilst the minds of the brethren are fretted with the confusion and disorder among them, partake of the uncleanness of the plague? Verse 37. The signs of the leprosy. *If the plague be in the walls of the house with hollow strikes, greenish or reddish, &c.* All error, whether in doctrine, in order, or in discipline, is of an eating nature; it takes away from the foundation, the truth of the gospel, or from the liberty, the privileges, the consolation, &c. of the people of God, and leaves a hollow an unevenness in the walls, in the harmony and fellowship of the church, and a something wanting to form a consistency. These errors when introduced

appear *greenish*, young, something new, which attract, by their novelty, are *new gods that have come newly up*. They also assume a reddish hue, in a little while they burn, in their votaries with anger against the truth and those who advocate it. It must be in the wall to occasion this attention, in those who are built into the church, and effect the plastering, the fellowship. Verse 38. The priest, after looking upon the plague, *shuts up the house seven days* for further observation. So the church, having taken this difficulty under investigation, it is proper she should not proceed too hastily, but give time for cool reflection to those who have imbibed the error, or are under the influence of the corruption. *Seven days*, that is from one regular meeting to the next, whether it be weekly or longer. Verses 39, 40, and 41. If on the priest's further examination, *the plague be spread, &c.* If these persons, instead of seeing the evil of their error and repenting, become more confirmed, and are trying to disseminate it, &c. as the stones of the wall in which the plague was, were to be *taken out and thrown into an unclean place*, so these members, being *heretics*, and having received the first and second admonition, should be rejected, cast out into the world. The walls of the house were to be scraped inside. What heart searchings do these difficulties in the church, produce in the people of God? How careful to clear themselves in this matter, should they be? And to cast away all the dust they find in themselves, and all the coldness and formality which had taken the place of true fellowship in the church, whilst this error or corruption was tolerated? See 2 Cor. vii. 11. Verse 42. They were to take other stones and put in the places of those removed, so the stations in the church of those removed, if officers, are to be filled with other members, and the church again to move on, and receive into fellowship such as the Lord may add unto them. They were also to take fresh mortar and *plaster the house*. Not *untempered mortar*, nor are they to *daub the wall*. And is it not the genuine effect of a church of Christ's having passed through such heart searching difficulties, that the members which have stood fast, get fresh evidences of their own, and of each other's gracious state, feel a fresh and increased fellowship for each other, and now move on with affection and harmony? Verse 43—45. The type goes on to say that if *the plague come again after the stones have been removed, &c.* the house is to be *broken down, &c.* In this, and all other simple types, there must be a deficiency to shadow forth the substance clearly. The one figure could not illustrate the course of procedure, where but a few members of a church are affected with a plague of error, &c., and at the same time, show the proper course, where the majority, or body of the church is effected with it, but by this supposition and regulation. But this addition I think sufficiently clear to be understood, shadows forth the case in distinction from the preceding, of an error or corruption prevailing in the church, so

that in regular order, the sound part being the minority cannot deal with, and exclude the errorists. In this case the house is to be broken down; or in other words, the true, orderly members are to come out of the disordered body, which will in effect be pulling it down as a Church of Christ, however firm it may continue to stand as an unclean anti-christian interest. Or there being none to come out, other orderly churches should disown it. Verses 46, & 47. Which speak of persons contracting uncleanness by going into the house, eating or sleeping in it during its being shut up, teaches that those who extend tokens of fellowship to a church while in its manifested unclean, disordered state, participate in the sin of the corruption by countenancing it. In reference to the form of cleansing the house, Dr. Watt's brief application of the type, though not properly an explanation must suffice at this time:

"No outward forms can make me clean:
The leprosy lies deep within.
No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.
Jesus my God, thy blood alone
Hath power sufficient to atone."

So feels the child of grace under a sense of his various wanderings.

To return to my subject. The term *assemblies* as connected with the dwelling places, is I think used to show what I have tried to keep in view, that by the dwelling places are not to be understood any of those *material places* which the fashionable world call churches, but the assembly or the gathering together of the disciples, in one place.

I will now defer the remainder of this subject to another letter; and here meet with a few remarks, an objection which I am aware will be made to my quoting so much from the Levitical law, to illustrate gospel order. 1st. An inspired apostle has authorised us to consider this law as *having a shadow of good things to come*. Heb. x. 1. Being then shadows or types given by divine revelation, they must have been designed by infinite wisdom to teach the knowledge of the substance. And thus the apostle employs many of them in the epistle just quoted. See for instance, chapter ix. 2; We are told that *All Scripture is given by the inspiration of God, and is profitable, &c.* 2 Tim. 3, 16. 3d. Paul says thus relative to his preaching, "Saying none other things than those which the prophets and Moses did say should come. Acts, xxvi. 22. With such an example, and such authority, I think I shall be sustained in these references to the Old Testament, providing always that I do not *darken counsel with words without knowledge*.

Yours as ever.

S. TROTT.

Fairfax C. H., Va., April 26, 1837.

To be continued.

For the Signs of the Times.

The Predestinarian Old School Regular Baptist Church, called Elk Creek, at Trenton, Butler County, Ohio, To I. Robords and F. Whitney, of the city of New-York:

GENTLEMEN: Having received your circular and prospectus, for publishing a periodical, entitled "Gospel Light and Revival Messenger," by not returning it with subscribers, we virtually say we cannot patronise it. Yet some other reason, or further explanation is due from us, which we will cheerfully give. We were constituted into a church, in the year 1800, and since that period, we have had several heavenly revivals, in which there have been several hundreds, we hope, made the subjects of divine grace, and brought into the light and liberty of the gospel. We are very much in favor of revivals, when the gracious God is the author and sustainer of them, and we now feel the want of another shower of divine grace to revive us, but we wish for no other than that which comes from Heaven. Your circular says, the object of your association is to promote and sustain revivals, to forward or advance revivals, or to bear and hold them up, to keep them from sinking or declining; if we understand the terms properly, or in other words, shorter and plainer to be understood, to *make and keep up revivals*. Your enterprise, gentlemen, is forestalled, others have taken the field before you; since our constitution, there have been many at this work of revival making, though they have never revived us, neither do we wish them to do so. There has been the *New-light revival*, the *Shaker revival*, the *Universalian revival*, the *Hicksite revival*, the *Roman Catholic revival*, the *Deistical revival*, and many others; and the worst of all, the old destroyer of christian peace, through his agents has made a Baptist revival in several churches, and those churches are now reaping a luxuriant crop from such revivals, more bitter than wormwood and gall: those several revivals have produced their several *isms* too tedious to mention. The Baptist revival has produced its *isms* also, such as *Fullerism*, *Campbelism*, *Societyism*, *Arminianism*, in all its various shapes and windings, and Elk Creek Church has to endure buffeting from all these various *isms*, because she will not take the intoxicating draught of revival-making from their golden cup, and receive from them the filthiness and abominations of "Mystery, Babylon the great, the mother of harlots, and the abominations of the earth." Therefore, from past and present experience, we cannot entertain your Revival Messenger; perhaps you will say that *your* revivals will have a better effect. We would ask, is the object to regenerate the hearts of men? or only to proselyte them to your faith? If the former, we answer you have neither power or abilities to perform your enterprise. God alone is the author of this work, and he claims it exclusively, and the glory of it, he says, he will not give to another; and is it not a daring and presumptuous encroach-

ment on the prerogative of the Holy Spirit, is it not approximating to the character spoken of by Paul, respecting the man of sin, sitting in the temple of God, showing himself to be God? Did the Catholic Church ever depart further from the truth, at any one stride throughout all their history? But perhaps you will say, you do not claim the power to regenerate men; then we suppose it is to proselyte them to your faith. Is it possible that the Baptists are taking sides with the Roman Catholics which they so much dread, and who have in all ages been proselyting mankind to their faith, without regard to regeneration or the good of the proselyte? If you had as powerful means in your hands as they have had, you could make a revival, and convert or proselyte whole nations at the point of the bayonet as they have done. Alas! for the Church of Christ, in this day of darkness and flood of error: what would the bride do if Jesus did not reign? Your circular says those men employed in protracted meetings have brought more men and means into the churches, than all the missionary and state conventions put together; this we understand more men and money, and if numbers and money is a paramount consideration with your association to the purity of the churches and gospel truth, and the exaltation of the Saviour of sinners in the great work of salvation: we say that Christ and his cause has been sold for money before, and in this you may succeed; but permit us to enquire, what better is the condition of a poor empty nominal Baptist professor, than those Catholics and Infidels you so much dread? The only difference we can see is, you may and will have access to their purses, and if that be your object, it may be accomplished. The reason why we cannot receive your Gospel Light is, we are blessed with the volume of God's revealed will, which detects all false lights, and by it with the gracious influence of his holy spirit to understand it, we can discover the *straight and narrow way*; and it also warns us to *beware* of men, and it says *evil men and seducers shall wax worse and worse*, deceiving and being deceived; besides that **CHART**, we have a periodical which reflects the light of Revelation to our understandings, which we believe accords with the written word; this periodical is called, the "Signs of the Times," so in this dark day of error and false-lights, we may not follow every *ignis fatuus*, but looking close to our *chart* we thank God for the light it affords us, and thereby we often take courage; we conclude your luminous periodical with all its revolving satellites, or numerous societies, (falsely called *benevolent*) are all dark bodies, or if they reflect any kind of light, they are so much like *Jude's wandering stars*, it is unsafe to follow them; none of all the train of societies therein mentioned are to be found on our *chart*, and as religious societies they are without foundation or support in the word of God, and we believe they are the production of human brains and corrupt hearts—for these reasons

we stand aloof from them all, and let those feed on them that are fond of husks; but we prefer the pure bread of life. We are at a loss to express our grief and astonishment, to see what rapid strides the Baptists are making from the word of God, like Israel of old, following after their idols, should they not fear lest God should say, let them alone, they are joined to their idols? The Lamentation of Jeremiah is applicable in this dark day, the day of Zion's captivity, "How is the gold become dim, and the most fine gold changed?" "Oh, that our heads were waters and our eyes a fountain of tears, that we might weep day and night for Zion that is captivated." We much prefer mourning in dust and ashes for the wicked perversion of the gospel of Christ, and suffering reproaches with the people of God than to share in the dazzling applause of this world for a season.

We have thus frankly stated our sentiments, and rendered our reasons for withholding our patronage from your periodical. If we fall under your censure, we have only to say, trouble us no more with such communications: we wish only to show you one thing laid down in our *chart*, and close for the time. Turn to Isaiah l. 11, *Behold all ye that kindle a fire (or revival) compass yourselves about with sparks: Walk in the light of your fire (or revival) and in the sparks that you have kindled. This shall you have of my hand; ye shall lie down in sorrow.* We remain as before, &c. &c.

Done at our meeting for business, read, approved and signed by order, and in behalf of the church, February 4th, 1837.

STEPHEN GARD, Moderator.
SAMUEL M. POTTER, Clerk.

N. B. If you should publish this to expose us to the world, we only ask you to publish it entire, and not extracts from it that we may be fairly exposed; if you decline doing so, you are at liberty to send it to the editor of the Signs of the Times, Alexandria, D. C.

For the Signs of the Times.

New Harmony, Posey Co. Ia. April 25, 1837.

DEAR BROTHER: I shall endeavor to obtain subscribers for your paper, as opportunity may offer. The reason why I wish it to have a circulation among the disciples of the Lord, is this, If I know any thing of the truth as it is in Jesus, your paper does hold it forth; and as there are, in this day, great (pretended) lights and wisdom among men, many who are lovers of the commandments and traditions of men, more than the commands of God; who also are compassing sea and land to make proselytes; having devised many plans to affect this work of proselyting, that they may give the heathen unto the Lord, Christ, and that he may have the uttermost part of the earth for his possession. Now it does seem to me, that the new school party are in effect saying this, they say, How can sinners be saved without the preaching of the gospel, and how can the gospel be preached if we do not

make and send preachers into all the world to preach it to every creature? But I understand that the heathen were given to Christ, not by the Missionary Society—not by the present Benevolent Institutions, (as they are falsely called by some,) but were given him in the covenant of redemption: yea, and they had grace given to them in Christ, before time began.

"Ask of me," said the Father by the mouth of the Psalmist, "and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." It does not, therefore, appear as though the Saviour was at all dependent on the present *effort system* of works for the execution of the glorious decree. But we are abundantly informed that his people were chosen in him before the world began, that he loved them, and (as the Apostle says,) "We love him, because he first loved us;" He hath taken us out of a state of death by the quickening influence of the Holy Spirit, and as it respects the means that Jehovah makes use of, they are his to use, and not man's; the means to bring sinners to Christ are not under the control of mortals. You may say that it is the gospel; well I grant it, the gospel is the power of God unto salvation unto every one that believes. But how shall a sinner believe in Christ, and what is necessary for him to believe? Some say, believe the record God has given of his Son, that is, the New Testament; submit to baptism and that is all that is wanting. But do not thousands in the world believe the Bible, and who know nothing of true religion? It is a manifest truth, that no man can believe any fact, either religious or political, without testimony. But you will perhaps say, the scripture is sufficient testimony: but I ask, how shall a person know by reading the scripture that he is a child of God, if there is no internal testimony? I know not how; but give the christian the testimony of the Holy Spirit's life giving power in the regeneration of his soul to God, and give him an evidence by the same spirit, that God, for Christ's sake, has forgiven him his sins, and he then can believe although he may not be able to read a word, and rejoice in the salvation of Jacob's God. But can missionary preachers add to the number of God's elect? Or can they make void the purposes of Jehovah according to election? One would suppose from the great cry for money to be employed in the work of converting the heathen, and us poor ignorant creatures in the Mississippi Valley, that God could not save us without their helping hand. We have one of those eastern manufactured priests now in our town, he has been preaching here some time, and has raised a small collection for the society, &c. and all things continue as they were. I find that sinners continue sinners, unless God's grace quickens them and makes them alive from the dead; I am convinced that money cannot influence Jehovah, neither is he under the control of men made preachers. I must close by requesting you either to publish this letter, or in some way give notice

to Elder J. Osbourne, of Baltimore, that the brethren of the Salem Association greatly desire if he visits Indiana, that he may give us a call and preach among us, or any other Old School brethren from any quarter of the world; we should be glad to receive a visit from any of them that we may be strengthened, for we are feeble, having many enemies. May the Lord bless you and direct your way, is the prayer of your unworthy brother in the Lord,

PETER SALTZMAN.

For the Signs of the Times.
Lexington, Ky., Jan. 22, 1837.

BROTHER BEEBE:—I have in due time received the first number of the fifth volume of your excellent paper. I was also so fortunate as to get all the No's. of the fourth volume. I am pleased to learn that your removal to the District of Columbia, is like to render your now most excellent paper more so. The doctrine set forth in them, and the expose of the great abominations practiced and published by the false teachers of the day, are such as I believe to be the truth. First. The doctrine is such as gives God all the glory in the salvation of fallen man. And the expose is of those abominations inculcated by false teachers, which the Lord will not own or bless. Therefore I believe it to be the duty of all Old School Baptists to renounce them as such. May you and your able correspondents continue to sound the alarm in the holy mountains, until all the children of grace in our happy land, may come up to the help of the Lord against the mighty: so that they may escape the woes pronounced against the inhabitants of Meroz, for not obeying the Lord when commanded by Him to do so: *Come out from among them my people, and partake not of their sins, &c.* As Moses said to the children of Israel, *O that they were wise, that they understood this, that they would consider their latter end; and it Moses so forcibly enjoined the obedience of the law to the children of Israel, why not urge the obedience of the law of Christ, given to his people under the gospel dispensation.*

For there is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say destroy them. Israel then shall dwell in safety alone, &c. Deut. xxxiii. 26, 27, 28.

Happy indeed for Israel that the Lord is their Saviour, for in vain may we look to the hills for salvation. If it was not for the imputation of Christ's righteousness to his people, all would be gone: but for the comfort of his people, he has told them that *he loved them with an everlasting love; therefore with loving kindness have I drawn thee.* Although tribulation is their legacy in this world of sin and sorrow, yet in the Redeemer is peace, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "I am the Lord, I change not, therefore ye sons

of Jacob are not consumed, moreover the Lord knoweth them that are his."

When Joseph's brethren went down to Egypt to buy corn, because of the famine. They knew not Joseph, yet Joseph knew his brethren; and he enquired of them if his father was yet alive, after he made himself known to them. So the Saviour knows, and did know from before the foundation of the world, all his people in the covenant of grace, and will bring them to see their poverty and starving condition, as did Joseph's brethren when they gave up all as lost, and that they as poor sinners must starve, or perish. This Joseph, or the Saviour, grants them corn, or pours the oil of consolation into their desponding hearts, and enables them to rely upon him for life and salvation,—yes, all the little Benjamins will be brought in, and all feed upon him, as the fountain from whence all righteousness flows.

I see by your remarks in the present volume, that you still rally to the same standard in the defence of truth: may you still go on in the strength of the Lord in defending the everlasting truth, and bring to public view the abominations of those who are contending for, and promoting many false ways to deceive the people, spare them not, for they are no doubt wolves in sheep's clothing, which are destroying the peace of Zion, and worrying the sheep and lambs of Christ. Your paper, I think, has been the cause of some deserting the ranks of the Alien. May the word of the Lord still be your charter or constitution, and your watch word, Salvation is of the Lord. Dent give up the ship, Brother Beebe.

Since last fall, a few in Lexington, have been highly delighted with the frequent preaching of Brother Reis, which we deem almost an inestimable blessing, for previous to that time we were very destitute of good preaching. Brother Reis is well received by the Old Fashioned Baptists in this region; he is located near Lexington, and I trust we may still continue to be favored with his faithful preaching.

Brother Beebe I wrote you, as I intended, a private letter, which you saw proper to give a place in the 9th No. of the 4th Vol. of the Signs. The admission of this into your paper, might exclude more important matter; but do as you think proper with it.

I remain yours indulging a little hope,
MOSES HEADINGTON.

For the Signs of the Times.

Towaliga, Mon. Co., Ga., April 29, 1837.

DEAR BROTHER BEEBE:—Although I have never seen your face, although I have never heard your voice, although brooks and rivers roll between us, and although many miles distant from each other, yet I feel in heart that though the discriminating, distinguishing, efficacious, sovereign, free, unmerited grace of God, that we are not strangers. Not long since, a friend of mine handed me two copies of your valuable paper, the Signs of the Times, they were the first

and last of your works that have ever fell into my hands. I read them thoroughly, and diligently compared the contents of the several pages thereof, with the golden standard of eternal truth, and have found them richly fraught with good old apostolic bible doctrine—an earnest contender for the faith that was once delivered to the saints; and like old Paul, determined to know nothing (among baptists) save Jesus Christ, and him crucified, and therefore have not shunned to declare the whole counsel of God.—O that all who bear the sacred title of baptist ministers, would pursue a similar course; if in deed, and in truth they did, there would not be so much winter, so much strife, and so much confusion amongst us,—all is not well. David on a certain occasion, said *Is there not a cause?* Let us examine for a moment, the cause, and enquire what it originated from,—but stop; to whom shall we go to make this all important enquiry? Shall we go to the rich man? No. Shall we go to the mighty man of honor? No. To the learned and eloquent orator? No. But we will turn to the book of books, and there enquire of holy men of God, who wrote as they were inspired by the Holy Ghost. 1 Tim. iv. 1. Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 2 Pet. ii. 1. "But there were false prophets also amongst the people, even as there shall be false teachers among you." (You, the gospel church is here intended.) From this text is fully proven, that there are false teachers amongst us, who will turn away much people from the truth. Verses 2d, and 3d. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandize of you," (You, the gospel church.) Jude, part of the 11th verse. "and ran greedily after the error of Balaam for reward." And pray, what was the error of Balaam? The love of MONEY, which is the root of all evil,—silver and honor was his object, he would have cursed Israel for money, had not God's divine interposition prevented. Even so with those *new light* schemers; or, in other words, the *speculating party*, money is their object; they hire themselves out and preach for money; and are running for the fleece, not caring for the flock. With *feigned words make merchandize of you*, (the church.) Hence the apostle teaches us to beware of such. Col. ii. 8. Beware, lest any man spoil you, (You, the gospel church is intended again,) through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. 2 Tim iv. 3, 4. "For the time will come, (yea, it already hath come) when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." But enough, to bring all the proof on this point that we are able, would be to

almost transcribe the whole scriptures, but we consider the above quotations are sufficient to satisfy every honest mind, that the cause of the great confusion amongst us, has originated from the traditions, inventions, and institutions of men, unscriptural as they are, unsupported by divine truth, and of course unauthorised by the word of God. Brother Beebe, one remark with regard your paper, When taking every thing into consideration, your paper is a well spring of consolation to the poor drooping spirit of the weary pilgrim, tending to edify and strengthen the soul of the humble, and revive the hearts of the contrite ones, and is truly a discerner of times and seasons.

Dear brother, I am desirous to become a subscriber to, and a reader of your paper, and could you reconcile it to your feelings to enter my name among your subscribers, and send me the paper, you would confer on me a lasting favour. If I knew that it would meet your approbation, I would volunteer my feeble services, to act as agent to your paper, and use my influence to obtain subscribers, and to give your paper an extensive circulation; there are a goodly number of *Old School Baptists* in this country, who would like to read your paper, but I must close.

If you think these remarks worthy a place in the Signs of the Times, give them an insertion; if otherwise, cast them by, you will not infringe on my feelings in the least, by so doing. May the Lord bless you in every good word and work, keep and preserve you safe through the flood and storm of time, is the sincere prayer of,

Your suffering companion,

For Jesus' sake,

VACHAL D. WHATLEY.

—:—:—

For the Signs of the Times.

Columbus, Ohio, March 15, 1837.

BROTHER BEEBE: In perusing the columns of a copy of the 3th Vol. and 26th No. of the "American Baptist, and Home Mission Record," my attention was accidentally arrested by the appearance of a letter addressed to the Rev. Dr. Goring, on the subject of the state of the Baptist cause in this city, signed, "T. R. Cressy," whose pastoral care extends over the "New School" Baptist Church in this place, bearing the date of January 10, 1837.

It seems that the writer of the letter referred to above, from some cause or causes which are not known to us, and perhaps but *mystically known* to the sacerdotal personage himself, rather sarcastically assumes the *dogmatic* responsibility of calling us "New School" Baptists, by way (for aught we know) of ecclesiastical transportation, especially when he says, (in speaking with reference to the Old School Baptists of this place,) "still it is a melancholy fact, that there are at least eight or ten in the place who call themselves Baptists, and some of them possessing extensive property, that feel no sympathy for our welfare, and for some cause many of them are 'New School' Baptists, i. e. such as are opposed

to missions, ministerial education, &c. But we shall try to pray, 'Father forgive them, they know not what they do.'"

Alas! alas! Is it possible that a professed minister of the sanctuary of God our Redeemer, can recognise the poor, humble, meek, and unsuspecting saints, as being the *literal* betrayers and and murderers of the Lamb of God, who was crucified upwards of seventeen hundred years before we were introduced into this world? We know that we have been guilty of the sufferings and death of Jesus, in a spiritual point of view: but we humbly believe that the Saviour and Mediator of the New Covenant, has redeemed us from under the penal code of that law which was given to Moses by, the balmy virtue, and hallowed efficacy of his atoning blood, which he freely shed upon the fatal summit of Mount Calvary amidst agonies and groans, whilst the sun was darkened, the vail of the temple rent in the midst ambient darkness enveloped the entire globe, ever from the sixth to the ninth hour. I say is it possible, that a professed minister of the gospel can recognize us, as possessing the very same wicked principle, by which the relentless Jews were actuated, in scourging, crowning with thorns, and literally nailing to the cross, the incarnate body of the Son of God, and thrusting into his side the pungent spear? And I ask the rev. gentleman why he has quoted from the sacred volume of God's inspiration, that prayer which the Lord our Redeemer offered up to his Father, for the Jews, who were absolutely guilty of the literal crucifixion of the Saviour, and applied it to us? Is it because that our pecuniary means are too limited to meet the imperious demands of the insatiable desire of the leading characters of the New School Church, for gold and silver, and that we will not adopt and carry out these erroneous principles of involving the poor saints, in a pecuniary point of view, in regard to building costly edifices, and the buying, selling, and renting in the house of God, in order that it may be said to those who wear the "gay clothing and gold rings, Sit thou here in a good place, and to the poor, stand thou here, or sit here under my footstool," &c.? Notwithstanding the assertion of the reverend gentleman, that we are "New School Baptists;" and that we are opposed to missions, ministerial education, &c. I would simply suggest that I believe we can prove to a scriptural demonstration, that we do belong to what is generally termed the "Old School," which appellation, I apprehend is always applied to those who, by the mercy, and grace of Christ, and the efficacy of his sacrificial atonement, and the special influences of his Holy Spirit, have been made the humble recipients of the salvation of Jesus, which is all of grace, and not of works; and who have been, and we believe are now, led by the enlightening influences of the spirit of Christ, to adopt and exhibit to the world, all those divine principles and means which God, through his Son, has effected and ordained, for the spiritual salvation of all his ransomed church, entirely separate from the visionary computations of those who might seek to change times and laws?

As to our being opposed to missions in the estimation of our rev. Brother, I say, that so far as our knowledge

extends, in regard to the subject, we boldly assert, and without the least fear of a successful contradiction, that we are entirely in favor of the universal adoption, and application of those *divine and fundamental principles*, which Christ, who is the great Head of his Church, very evidently laid down to his apostles, on the subject of their mission, when he said unto them, "Go ye into all the world, and preach the gospel to every creature," &c. "Provide neither gold nor silver, nor brass in your purses; nor yet scrip for your journey, neither two coats, neither shoes, nor staffs, for the *workman is worthy of his meat.*" But do our modern missionaries generally go forth in the manner that the primitive apostles did, in diffusing the sacred unction among the idolatrous nations of the earth? We simply submit the answering of this important question, to the enlightened christian community at large; but we are diametrically opposed to all *lucrative* missions, and to those ministers who might manifest a disposition to distrust the power and providential goodness of God, in regard to their temporal support, and in consequence thereof, try to fleece the flock of "God's heritage," in a pecuniary point of view?

As it regards the subject of "ministerial education," we say that we are not opposed to a theological course of learning at all, and that the *rev. gentleman* cannot prove to the contrary, by any other than his own testimony.

S. M. MARTIN.

SIGNS OF THE TIMES.

Alexandria, June 2, 1837.

MR. WALLER'S BANNER OF THE 18TH. APRIL LAST; is unusually prolific in the production of *squibery*, designed, as we presume, for our special benefit. In addition to those windy vapors which we noticed in our last number, we copy the following from the same paper, viz.

"Mr. Waller of the Banner, after challenging a discussion on the subject with us, says, he will not respond to our arguments."—*Signs of the Times.*

"Reader, what think you of the above? Did we ever say in relation to our challenge to the Old School Baptists, that we would not respond to the editor of the Signs? On the contrary, did we not answer him, state our positions and open the discussion, full four months ago? Have we not several times, told Mr. Beebe to contradict a statement of his similar to the above? What does this mean? Has he forgotten the commandment, "thou shalt not bear false witness?" We call on him to recall this assertion. It is notoriously untrue as we are prepared to prove by more than a thousand witnesses.

REMARKS.—We should have noticed this article in our last number had not the number of the Banner, in which Mr. Waller refused to respond to our arguments, been mislaid, and we regret to say that although diligent search has been subsequently made, as yet we are unable to lay our hand on the number required. Our impression is that the article alluded to is in the number of the 29th Nov. last. Will Mr. W. have the goodness to furnish us another copy of that date, or a copy of what he did say on the subject of our acceptance of his challenge? If we have mistaken the application which he designed, when he said that he would not respond to our arguments, or if we have given a wrong version of his words, it has been without any such design; and on due conviction of the fact, we will make suitable acknowledgements. Our strife if we know our own heart, is not for mastery, but for truth; and since our veracity is questioned on this point, we feel exceedingly anxious to see the paper in question, and we shall esteem it a favor if Mr. W. or any friend who may have the paper, will direct it to us at an early opportu-

nity. But whether we have erred or not, it must be obvious to all who have, or may compare the late numbers of the Banner with those of the Signs, that Mr. W. has given a very different coloring to the manner of his treatment toward us, from what the real circumstances of the case will justify.

Has Mr. Waller come forward frankly and stated his positions, and opened the debate with us *full four months ago*? If so we have been dull indeed in comprehending his design. We are aware of his having thrown out some squibs at us in almost every number of his paper which we have received since he gave the challenge; but nothing which looks like stating his position, unless it be what he has said in a late number in justification of Mr. Joiner of Alabama; in that case he throws the gauntlet, and has taken good heed in laying down his position in such a manner, so unfair, and so foreign to the subject on which he pretended to court discussion, that no one would be likely to enter the lists with him upon such premises.

He says that he will pledge himself to prove to the "most giant opposer of benevolent institutions, that if it be wrong to pay money for the circulation of the scriptures, tracts, on, in a word, for any of the benevolent purposes of the day, that it would have been equally wrong and anti-scriptural for Isaac N. Joiner to pay for the numbers of the Signs of the Times, which he received." But who does Mr. W. mean by *giant* opposers of benevolent institutions? The Old School Baptists are not giants. Giants are creatures of means which are produced by an amalgamation of the sons of God, with the daughters of men—the offspring of that stolen embrace which the professed church has given to the world, by the getting up of such institutions, and bringing into religious use, such measures as are forbidden by the great Head and Husband of the Bride the Lamb's wife. Neither are the Old School Baptists opposed to the circulation of the scriptures: they are as ready to circulate them, and to make pecuniary sacrifices for the circulation of the Bible, and of Bible truth, in any scriptural manner, by preaching it, or by publishing it in tracts or periodicals, as any other class. Nor are they opposed to any benevolent institution whatever. But the Old School Baptists are opposed to all and *singular* of the popular, *modern*, religious institutions of the day, which are, by the New School, *falsely* called benevolent, including Bible Societies, Tract Societies, and all other religious societies except the church of God, which he has purchased with his own blood. Now then, if the editor of the Banner will undertake the task of showing that it is as anti-scriptural for us to publish the Signs of the Times and receive payment for them of our subscribers, as it is to patronize the above named religious institutions, &c. We will enter the discussion with him, and we will either meet his arguments (if he brings any,) fairly, and refute them, or if they be unanswerable, we will yield the point.

Or if Mr. Waller will meet us upon the ground of his first challenge, and go into a full and fair discussion of all points on which the Old and New School Baptists are at issue, we will meet him, upon the terms proposed by himself in his original challenge. In the mean time we shall repeat our request that he will forward us the number of his Banner in which he noticed our acceptance of his challenge.

FROM WHENCE CAME TRACT SOCIETIES?—Are they from heaven, or of men? We have arrived at that period in the history of the world, in which it is thought to be little short of sacrilege, if not downright infidelity, to doubt the divinity and heavenly origin of the various popular modern religious institutions which

have been brought into requisition for the ostensible object of promoting the salvation of the children of men. One would be led almost to suppose the earth would sink under the weight of the iniquity of any of the Old School Baptists, who would in answer to the above interrogatives, say these institutions were of men; we mean if he should judge by the clamour which the New School are wont to raise on such occasions. And when the agents of these modern inventions, appear before their popular congregations to present what they call *claims*, of each of their several institutions, none can suppose them insincere when they affirm that they stand as God's messengers to the people, and boldly assert that the cause they advocate is the cause of God, a stranger would be led to conclude that it were better for a man that a mill-stone were hanged about his neck and that he were cast into the sea, than that he should say that these institutions were of men, or that their advocates were base impostors, deceiving the people to enrich themselves. But yet how frequently we find among them some, who through honesty or ignorance will leak out the truth.

At a great convention of Western New School Baptists, held a few years since in the Valley of Mississippi, their committee on this subject reported that there was no authority in the scriptures for these institutions, and that we might search the scriptures *in vain* for any such authority; but yet they considered the duty to patronize them as binding on christians, as though such examples or precepts could be found in that holy book! Will not the astonished reader enquire, may demand, where authority can be found of equal importance in the estimation of the New School, to the divine commands of God, or where these modern teachers will find examples of paramount importance, *with them* to those laid down by the great Head of the Church? Be patient reader, and you shall presently hear, from their own mouth, where the *hint* was derived from; not from holy men who wrote as they were inspired by the Holy Ghost, nor from primitive, or even modern christians, but they will tell you (in the following extract, which we copy from a communication in Mr. Waller's Banner,) without a blush, that they have borrowed this machinery from merciless, blood-thirsty infidels, who used the same weapons, employed the same, the very same means, successfully in the overturning of the altars and closing the temples of Jehovah, and in the overthrowing of religion.

How glowing, how excellent the description given by the writer in the subjoined extract, of the efficiency of tracts, we are led to exclaim, O Tracts! what hast thou done? Thou hast overthrown the altars of Jehovah once—thou hast overthrown the religion of the Son of God—thou hast been a mighty engine in the hands of Infidels, in the establishment of some of the abominations which make desolate,—thou hast been sauce for goose, thou shalt now be sauce for gander; and in the hands of the modern speculators in divinity, thou shalt be esteemed the "ONLY SCRIPTURAL MEANS of carrying the gospel to the heathens." But we forbear. Read the extract.

"When infidelity stalked through France, like a monster begrimed with blood, overturning the altars, and closing the temples of Jehovah, one of the measures adopted for the overthrow of religion, was the printing and circulation of tracts. "Upon this hint," Christians have since acted, and religious tracts have become a most efficient means of defending and enforcing truth. Christians should not be discouraged in their benevolent efforts, for the spread of the gospel, by the hostile measures of opponents, for God will so overrule events, that the "wrath of man shall praise him." The opposition of some professed ministers and followers of Jesus Christ, to the only scriptural means of car-

rying the gospel to the heathen, will, as sure as "the Lord reigneth," be overruled for the advancement of these benevolent measures. They are by their opposition awaking the attention of men to this subject; and truth has nothing to fear, from a contact of error. They will not suffer men to remain listless and uninterested. Thus their opposition to the cause of God, is beneficial, in arousing men to activity, who would otherwise be indolent; and in 'provoking' those who are already friends to more abundant good works—to more fervent and frequent prayers and to greater liberality. Although good will thus, undoubtedly, result from opposition to benevolent enterprise, yet God will not, therefore, hold those guiltless who array themselves against his institutions, and if they are saved, it will be 'so as by fire.'

Elizabethtown, Ky., April, 1837.

UNION OF EFFORT, OR A HOUSE NOT DIVIDED AGAINST ITSELF!—Mr. Waller's Banner of the 2d ult. has just come to hand, and contains more than a column of L. Greatrake's slang, copied from a late Circular, written by the last named gentleman, in abuse of the editor of the "Signs of the Times," and of the Old School Baptists who patronize this paper. The low, vulgar, billingsgate effusions of the Circular, appears to be fully endorsed by the editor of the Banner. How much this amalgamation of power, learning, talents, and popular influence against the Signs, may favor the cause and credibility of the New School, we will not presume to say: we will only remark that we are by no means discomposed at this movement of the enemy, as it has always been our opinion that when the various branches of antichrist shall have concentrated their forces, the artillery of truth will play upon them with the more effectual execution.

In regard to L. Greatrake's *Old Schoolism*, we have only to say, whatever may have been his standing at the west, which must be better known to our western brethren than to us: we are happy to say, as far as our knowledge extends, the Old School Baptists of these parts, have never been disgraced by suffering L. Greatrake's name to be enrolled among them. We are glad that Waller, Lynd, and Stevens, have taken him into the partnership, as the legitimate Old School Baptists have no use for him or them.

We feel quite obliged to the editor of the Banner, no less for republishing an extract from our *temperance lecture*, than for taking the said Lawrence Greatrake, off our hands, where he would fain have placed himself and for initiating him among those of his own kidney.

In your union of effort gentlemen, we fear you not. Our trust is in the Lord, our place of defence is the munition of rocks, and we have the blessed promise that our enemies shall be found liars unto us, and we shall tread upon their high places, therefore "Go ahead, and proclaim to the world the invincibility of Zion's bulwarks, and the omnipotence of divine truth, by demonstrating to them the utter impossibility of all your united powers prevailing, even to the overthrowing of the little, despised, and persecuted "Signs of the Times."

"A HOUSE DIVIDED AGAINST ITSELF."—We cannot persuade the editors of the New School Baptist periodicals to be at peace among themselves: they will bicker and quarrel; our friendly admonitions to the contrary notwithstanding. The editor of the Banner has blundered so far upon correct sentiment, as to assert an opinion that an involuntary observance of the first day of the week, forced by legislative power, would not amount to an observance of the day to the Lord; he is therefore opposed to measures resorted to by some, to induce our government to interfere in this matter. The editor of the Cross however, is of a different sentiment, and

probably goes with Dr. Ely, in saying, that "it will be better for our country, when all who are not truly religious, are COMPELLED to SEEM to be. Dr. Going also has been throwing squibs at Mr. Waller, and the latter gentleman says in his last number, which we have received, "A house divided against itself, cannot stand!"

Nor could even the august assemblage of *black coats and powdered wigs, D. D's., and A. M's.*, who took part in the christening ceremonies of their young Lommi whom Gomer bear them, Hosea i. 9, complete their business without sharp contentions. In their case however there was cause for contentions; they had *loaves and fishes* to divide, high sounding and flattering titles to be distributed, and every man was looking for gain from this quarter. But it is our impression, that we could suggest to these learned gentlemen a subject on which they would perfectly agree. Should they express their feelings and sentiments concerning the Old School Baptists, and resolve on the destruction of the Signs of the Times, their proceedings would be marked with far greater unanimity. Then would Waller, Stephens, Going, and Greatrake, with all their kindred spirits, unite their energies, and like Pilate and Herod, lay aside their bickerings.

A protracted meeting we are informed has recently been held with the Navy Yard Bapt. Church, (so called) and attended by several distinguished champions of New School notoriety, who were on their way to the great Convention at Philadelphia, called for the christening of another *illegitimate* production of New Schoolism, which we believe they have named "American and Foreign Bible Society." The protracted meeting, we are informed, has resulted after the manner described, Psalms vii. 14.

SMALL BANK NOTES.—Those of our agents and subscribers, located in Ohio, Mich., N. C. and in other states, where bills of a less denomination than \$5, are in circulation, are requested to make their remittances in as large notes as possible. In many instances they may hand small balances over to other agents, which added to what they have, or soon may have, will soon amount to at least \$5. Although hard run for current money to sustain our publication, we would prefer waiting a short time for our payments, to receiving it in small notes, which, with us, at this time, are little better than blank paper.

Our next number will not be issued before the latter part of June, owing to our contemplated journey to the north. Our readers will be required to exercise a little patience, and when we return, we hope to give them some interesting account of the Old School meetings and associations which we expect to have the pleasure of attending.

We have just been entertained for an hour or two, by a visit from Mr. Failingwater, a chief of the Cherokee nation of Indians. He comes to us recommended as a regular member of the Baptist Church. He has business to transact with our general government, and contemplates remaining in the District until the next session of Congress. We understand from Mr. Failingwater, that it is the wish of his nation to become citizens of the United States, and subject, like other citizens, to our laws. We hope he may succeed in making the desired arrangements with our government; and in the meantime, we commend him to the friendly attention of our brethren.

Extract of a letter from brother E. J. Williams, dated New Vernon, April 5th, 1837.

DEAR BROTHER BEBBE: I am still on the ground where doubtless you have enjoyed much satisfaction and christian fellowship with the saints of God. My situation is at present as it was with those who in the days of King Saul, fled unto David; you know they were in debt and in trouble; my real state and condition is much the same, yet I have a little hope in David's God, that he will direct me and give me a stone, and a sling to carry it. Many of your readers will know this when they read it.

We had a blessed church meeting (at New Vernon,) last week—no discord in the camp—all spake the same things, and I think there is an evident *waiting* for the sound of the *golden bells*, which hang at the bottom of the robe of our Great High Priest. How sweetly it will ring in the ear of every child of grace.

The churches at the north wish me to return, and what shall I do? The enemies will give no quarters, neither do I want their favors. If God's people will not *bind me*, I shall fare very well. I assure you I am poor, wanting every thing—no faith, no hope, no love, nor any thing good in my flesh to rely upon for relief, yet I think I can see a fullness in Jesus, who of God is made unto us *Wisdom, Righteousness, sanctification and redemption*, I sometimes long to depart and be with him. But is not this from old nature which is always weary of the cross of our Lord Jesus Christ? I rejoice to hear God has blessed your labors in your new location to the ingathering of some souls.

Multitudes to swell our number and excite our pride, is not what we desire. We also received one last week by baptism, at Greenville.

Yours in tribulation,
E. J. WILLIAMS.

"God does a part and the Sinner a part."—We often hear this sentiment from a class of professors, who, if they give sufficient evidence of a work of grace on the heart, also evince rather a muddy head. The sentiment is happily illustrated in the following anecdote:

Some years since, in the county of C— and state of New York, a man deficient in good sense, offered himself as a candidate for baptism and church fellowship, professing to have been recently converted. He was permitted to relate his views and feelings to the church, but the brethren knowing his unfortunate situation, felt some hesitation, doubting whether he understood what he stated. After some pause, one of the deacons said, 'Well Sammy, who did this work of which you have told us?' 'Why,' said Samuel, 'I did a part and God did a part.' 'Ah, and what part did you do Sammy?' 'Oh, God convinced me that I was a great sinner; I fought against him with all my might, and he did all the rest.'—*Am. Baptist.*

PUNCTUALITY.—A punctual man is rarely a very poor man, and never a man of doubtful credit. His small accounts are frequently settled, and he never meets with difficulty in raising money to pay large demands. Small debts neglected, ruin credit; and when a man has lost that he will find himself at the bottom of a hill, up which he cannot ascend.

NEW AGENT.—Vachal D. Whatley, Barnesville, Pike County, Ga.

RECEIPTS.		
Elder Joel Colley,	Ga.	\$5 00
Gibson F. Hill,	do	5 00
Elder Thomas Turner,	Mo.	5 00
Col. Wm. Patterson,	N. J.	9 00
Jubel Carpenter,	Ala.	5 00
Elder Joseph H. Flint,	O.	3 00
Dea. I. T. Saunders,	do	5 00
David Jackson,	N. Y.	10 00
Total,		\$47 00

Old School Meetings.

We have just received a letter from our esteemed brother, Elder Gabriel Conklin, inviting the brethren of the Old School, particularly Ministers, to attend an Old School Meeting with the church at Hardeston, Sussex County, New Jersey, on Saturday and Sunday, the 3d and 4th days of June, [and not on the 1st and 2d, as incorrectly stated in our last number,] which is nearly one week later than the Meeting of the Delaware River Association at Hopewell, N. J., and will afford a sufficient opportunity for brethren from the South to visit several of the churches of our faith in that region.

Brother Conklin is particularly desirous that brethren Trott, Barton, Wilson, Scott, Poteet, and all other Old Fashioned Baptists with whom he has acquaintance, should attend this meeting.

The Warwick Association will hold her next meeting commencing on Wednesday, 14th day of June, at Warwick, Orange Co., N. Y., about 30 miles from Newburgh landing; and a regular line of stages from Newburgh, on the Hudson River, to the place of the Meeting, and we know that all our Old Fashioned Baptists will be much more than welcome at that Meeting.

From the Primitive Baptist,

Muscogee, Co. Ga. January 6th, 1837.

DEAR BROTHER: I have to apologize for my silence by sickness and absence from home. I herewith enclose our resolutions, not having at this time opportunity to write as I could wish. Hoping that you will give our resolutions publicity through your very useful paper, we transmit them to you as they were agreed to by us, which is as follows:

Georgia, Talbot County.

We, who were appointed (by the churches of the Primitive Baptist faith and order, convened at Upatoi Meeting House, for the purpose of being constituted into an Association,) as a committee to form rules and regulations by which said Association agree to be governed, met agreeably to appointment, at Horeb Meeting House, on Friday, 23d December, 1836.

1st. On motion, agreed and proceeded to appoint brother William Bowden, Moderator; and brother David Lockhart, Clerk.

2d. Proceeded to adopt the following resolutions, to wit: The churches to be constituted into an Association, on Saturday before the second Lord's day in May next, shall be known and distinguished by the name of Association.

And knowing from long and painful experience, the strife, contention, and evils, caused in all the churches with which we are acquainted, by missionary societies and their proceedings and doctrine; and being fully convinced that begging money under pretence of preaching the gospel, and aiding the kingdom of Christ, is without any warrant in the New Testament or Bible, or any example in the purest ages of the church; and that these modern schemes and missionary societies are only the inventions of men, and like all other such inventions, will only prove, as they have in many instances already done, a curse to the churches of God—we therefore declare, that no person who is a member of any missionary society, shall have membership in any church belonging to this association while he continues in such society; or if any who are already members of our churches shall join such societies, they shall no longer be entitled to membership with us. And we furthermore declare, that no missionary preacher or beggar, being known to be such, shall be invited or permitted to enter our pulpits, or come among us, for the purpose of begging or cheating the people, contrary, as we conceive, to the precepts of the gospel, and the long standing and ancient practice of the Baptists in these United States, when they kept the unity of the spirit in bonds of peace, and enjoyed tranquility, peace and harmony among themselves. And moreover, believing that tract and temperance societies, theological seminaries, and all their connexion, are without any authority in the gospel, and only the inventions of men the more readily to enable them to lie in wait to deceive; and the doctrine consequent thereon being nothing more than the commandments of men, &c. we therefore hereby declare non-fellowship with all such institutions and their votaries. In witness whereof we hereunto set our hands by subscribing our names.

WILLIAM BOWDEN,
DAVID LOCKHART,
GEORGE JAMERSON,
JOHN TURNER,
JOHN G. WILLINGHAM,

Committee

Poetry.

For the Signs of the Times.

SALVATION IS OF THE LORD.

The Saviour died upon the cross,
To raise from condemnation;
Sinners of God's eternal choice,
And bless them with salvation.

For them his precious blood was shed,
For them its streams are healing;
For them he bowed his gracious head,
His righteousness revealing.

Up from the darksome tomb he rose,
Sin, death, and hell destroying;
Victorious over all his foes,
Established by his rising.

The conquering Saviour rode on high,
Where songs of adoration
Hail him, as Lord of earth and sky,
And God of this salvation.

And now in Heaven at God's right hand,
Their cause He's ever pleading;
That they may reach the happy land,
His power has them in keeping.

From Heaven He will return again,
With all his mighty angels;
And then will bless with life divine,
All whom his Father gave him.

Rejoice ye saints, his coming's nigh,
All things are now preparing;
Hark! the last trumpet sounds on high,
His ransomed ones He's raising.

The dead are raised, the living changed,
Their bodies vile, now shining;
Like to their glorious head who deigned
His honors with them sharing.

With Him their life, they'll ever live,
New heavens and earth enjoying;
The praise to him, they'll ever give,
Who saved them by his dying.

Then may we sing our Father's name,
His love from everlasting;
His wisdom great, that plann'd the scheme,
Of Jesus, sinners saving. W. E.

PASS ON, RELENTLESS WORLD.

Swifter and swifter day by day,
Down Time's unquiet current hurled,
Thou passest on thy restless way,
Tumultuous and unstable world!
Thou passest on! Time hath not seen
Delay upon thy hurried path;
But prayers and tears alike have been
In vain to stay thy course of wrath!

Thou passest on, and at thy side,
Even as a shade, Oblivion treads,
And o'er the dreams of human pride,
His misty shroud forever spreads,
Where all thy iron hand has traced
Upon that gloomy scroll to-day,
With records ages since effaced—
Like them shall live—like them decay.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell, J. B. Howel, Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindisly, Dea. P. N. Rhodes, Charlet Woodward, James Robinson,

New York City.—Samuel Allen, 19, Wall street, J. B. Preston, Brooklyn.

NEW JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson.

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Butch, John Cribfield.

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Cheat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe, TEN.—Josiah Fort, John W. Springer.

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall,

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jnes, J. M. Clarkson, R. W. Ricketts, J. West, John Larew, Eld. Jordan H. Walker, S. Jones, B. Keith.

Maine.—P. Hartwell, P. C. Mason, Paris, S. C.—Theron Earl, Spartinsburg District.

Georgia.—Elder J. Henderson, R. Reese, J. Greer W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, Elder A. Hood.

Mas.—N. Y. Bushnell, D. Hart, D. Cole, J. Thather, Elder David Clark.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour, Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, Samuel W. Greer, P. M., E. D. Roberts.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith.

INDIANA.

J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder Ashael Neal.

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright.

Mr.—J. Barret.

N. H.—J. Fernal.

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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, JUNE 16, 1837.

NO. 13.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: GILBERT BATES, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

Communications.

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. IV.

[Continued.]

Verse 5. "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence."

I come now to notice the expression, *A cloud and smoke by day, and the shining of a flaming fire by night.* The figure is a little varied, but the spiritual idea is, no doubt the same as that represented by the *pillar of cloud and pillar of fire*, in which the Lord went before Israel by day to lead them the way, and by night to give them light, to go by day and night. Exod. xiii. 21; Neh. ix. 19. This I have uniformly understood as typifying the gospel ministry, which is given for a guide and light to the Israel of God, by day and night. As this cloud, when the angel removed between Israel and the Egyptians, was a cloud and darkness to the latter, whilst it was light to the former, (Exod. xiv. 20,) so is the gospel ministry; it is a light to the people of God, but darkness to the legalists or bondmen of our day: and a faithful gospel ministry will in a great measure keep a separation between the two. As the cloud produced a refreshing shadow to Israel in that parched desert during the day, so is the preached gospel to the people of God, when scorched with persecution, or legality, &c. Again there are other instances in which clouds are made to represent the ministry of the word as in God's covenant with Noah, He says, *I do set my bow in the cloud; again, And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.* (Gen. ix. 13, 14.) So in the ministry of God's raising up, the bow of the everlasting covenant is always to be seen. Again, Zechariah says, (x. 1.) *Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, &c.* So the gospel clouds or ministry, which the Lord maketh are *bright clouds*,—not *towering*,—and they give refreshing rain. Hence false teachers are compared by Jude to *clouds without water, carried about of winds*, of course only calculated to deceive and bewilder those who would follow them.

But I will notice the other expression, that is, *the smoke by day and the shining of a flaming*

fire by night. It is a well known fact, that when the fire burns sufficiently clear, that which appears as smoke by day, is a shining flame by night. Hence, the smoke here spoken of, which is as the shining of a flaming torch by night, must proceed from a burning fire. I had occasion in the preceding number to show, that truth or doctrine of the gospel is comparable to fire, and is so repeatedly denominated in the scriptures. It is equally true, that pure gospel preaching proceeds from the fire of divine truth burning in the heart of the preacher. Thus Jeremiah, when he would refrain from speaking any more in the name of the Lord, says, "His word was in his heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. xx. 9. Thus Paul says a *Necessity was laid upon him; yea, says he, woe is unto me if I preach not the gospel.* 1 Cor. ix. 16. So when Isaiah was to have his mind prepared to offer himself willingly, to go and publish the message of the Lord, and was depressed under a sense of his entire uncleanness, *one of the seraphims flew unto him, having a live coal in his hand which he had taken with the tongs from off the altar, and laid it upon his mouth.* Isa. vi. 9. Thus the true gospel minister often feels his entire unfitness to preach the gospel, on account of the awful corruptions of his heart; but when the gospel in its cleansing nature is applied by the Holy Spirit, to his case, he goes forth willingly, and with delight preaches that gospel which he so sensibly feels the power of in his own heart. Every gospel minister also knows how much of a task it is to attempt to preach when he has to go to the people with a cold, stale, relation of what he knows to be sure, is truth; and how pleasant it is to preach when *his lips are touched with a live coal from off the altar*, when there is given to him a fresh view, by faith, of the doctrine of the cross. When the fire thus burns in the heart of the preacher, the people of God will see and feel the effects of the preaching. If it is a time of darkness with them, they will see the *shining of the flaming fire*, and know that the *gospel cloud* is still near as their *guide*. If it is a time of light to their soul, they will feel the evidence that the true fire is burning in the preacher, and as Israel by marking their course by the cloud, knew that they were travelling in the right way, so these by comparing their experience with this gospel smoke, know that they and the preacher are taught by the same Spirit, and that their teaching is in accordance with the word. If true gospel preaching is like the smoke which rises hot from the fire, then that preaching which is so fashionable at this day, and which is no

other than a flowery composition made up in the coolness of the study, of parts, of gospel doctrine, of human reason, of the science of the schools, and of quotations from the scriptures and from the poets, or consist of recitations of what the preacher has stored his mind with, of dead men's brains; through it may reflect the colors of the rainbow from being opposite to Christ, the believer's sun, and with its beauties, please the fancy of the hearers, still, not being sent forth by the fire of gospel truth, being not the effect of heat, but of cold, it is nothing but fog. So the people of God have ever found it, by its producing *chills and fevers* upon them.

Another kind of preaching, very popular, is more like a *cloud of dust than smoke*. It consists of exhortations to creaturely duties, and of legal threatenings for failures to perform. And as dust beclouds the eyes and obstructs the breathings, so this kind of preaching beclouds the faith of the believer, when exposed to its influence, leading his views off from Christ, and directing them to his own doings for comfort and acceptance, and by obscuring his views of Christ, it hinders his prayers, or obstructs the breathings of his soul.

In reference to *smoke*, properly so called, it is sometimes unpleasant, and to weak eyes and weak nerves it is painful; but this is only when the fire does not burn clear, or there is some obstruction in the atmosphere or otherwise to its ascending up. So when the gospel preacher is left to himself, and his mind becomes confused, his preaching is often unpleasant to gospel hearers. And when the faith of believers has become weakened by their being overcome by the world or other temptations, or when they have been exposed to the blasts of the *winds of doctrine*, the declaration of clear gospel truth becomes painful to them. But still the preaching of the gospel will be of use in such cases; for as smoke expels noxious vapors, frost, &c., and drives away moschetoes, so faithful gospel preaching, though at first painful to the believer in a backsliden state, will be likely to produce a reaction, reclaim him from his wanderings, and expel those vapors and frosts which had preyed upon his soul. It will drive from him also those swarms of modern mendicants, which had been sucking—not his blood—but an eleven-penny bit here, and an eleven-penny bit there, whilst he was exposed to their ravages, in the darkness of new schoolism, or in the swamps of middle-groundism. It is not the sucking of blood, but the poison infused, by the moschetoes that causes the swelling and pain; so it is not the extracting by these travelling agents of the money from the pockets of those on whom they prey, that

does the mischief, but the infusing into their minds the vain idea that they are thus doing something to *help on God's work*, and the leading them to bid God-speed to this iniquitous course. Some reasons why the gospel ministry is pre-figured by smoke, I shall have occasion to notice before I close this.

I will now notice the special promise contained in this passage, viz: that *The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke, &c.*—The import of this evidently is, that in that day the Lord will provide all his churches with the stated ministry of the word—with *pastors after his own heart, who shall feed his people with knowledge and understanding*; for they shall be of the Lord's creating, such as the Lord shall qualify and call to the work. What then will become of the various machinery for manufacturing ministers, and the multitude which they have produced? They will all fall: no place any longer to be found for them among the churches of Christ.

As this happy day has not yet arrived, and I have no idea of men's hastening it, I will here notice an enquiry which naturally arises from this subject, relative to the present time, viz: whether it is now the duty of each church to have its own pastor, and preaching every Lord's day? That in the apostolic age, elders were ordained in every church, and the churches met regularly for worship on the first day of the week is to me clear. The Romish Church appears to have continued this as a uniform practice. Those denominations which have reformed from that church, have also generally followed the same practice; perhaps not so much in reference to apostolic example, as from their bondage to the notion of a legal Sabbath. The Baptists in England, when they began to aim at being on an equality with the other dissenting denominations, as noticed in a former number, seem also to have copied after them in this thing. As the Baptist emigrants from England to this country, have formerly, more generally settled in the Northern and Middle States, and thither their educated preachers have principally been imported; there we find a general conformity to the English Baptists. There a Baptist College was early established; and there, were early established the notions of a legal Sabbath, and of having a pastor to each church, and he somewhat educated for the work, if it was only to go to a common school, or to some supposed *gamaliel* for a time, after his first impressions to preach.

But the early start of the Baptists in the Southern States, appears to have been in a great measure independent of this foreign influence. Take Virginia for a specimen; a few plain preachers came on here from the Middle States, and a few others the Lord soon raised under their ministry of the same uneducated stamp. The motive which these had to preach, appears to have been their love to Christ and his cause, their pay mostly persecution, and their guide, as

to their field of labors, the openings of Providence; and their calls here and there, where there was an anxiety manifested to hear. Thus following the leadings of Providence, they preached one Lord's-day in this place, another in that; and as the Lord raised up churches under their ministry at different places, instead of confining their pastoral care to one church, and leaving the others destitute, they preached each, to several churches exercising a pastoral care over them. Hence the difference in the customs of the Southern Baptists from those in the more Northern States and in England. The question is, which order is most correct? But say some of my Northern brethren, can there be any question upon this point, when in the apostolic age, elders were ordained in every church? Do you not hold that apostolic example is binding upon the churches in every age? I do:—But there is no example, remember, for a legal Sabbath to be observed by the churches, nor for the churches to provide themselves with gifts for the ministry, or to make themselves preachers, or to establish schools to make preachers for them; that is in the scriptures; in the practices of the two Beasts there are examples enough of this sort. The case before us is similar to that of adding members. There was an instance in the church at Jerusalem of three thousand being added in one day. The number then added depended altogether on the sovereign act of the Holy Ghost in regenerating them; the number therefore can be no example for churches in after ages to imitate. The order of their being added, was then established by apostolic example, as the order in all after ages; such as being first baptized after receiving the word with joy and then being added to the churches, &c. So in the case of pastors or elders. The Master gives but one direction upon the point of providing for this office. It is this; *Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest.* Matt. ix. 37. This amounts to a prohibition of the churches attempting to provide themselves. In accordance with this is the Apostle's testimony, viz: that the Lord "Jesus when he ascended up on high, gave gifts unto men; and this, not according to the notions of men, but according to the purpose of the Father, for he received these gifts. (Psa. lxxiii.) According to this purpose *He gave some Apostles, &c, and some pastors and teachers.* Eph. iv. 8—11. Consequently it is not the work of men or money to provide these. But then the ordaining to the work, those which the Lord gives for it, even to a plurality of elders in every church, is Apostolic example. The pattern for ordaining elders is given, as I think, in the case of Barnabas and Saul, Acts xiii. 2, 3. As several worthy brethren differ from me on this point, I will beg the indulgence here to say—not to provoke disputation, but to explain my own views—that it was in defence of a cardinal point in our Old School principles, that on a former occasion, well collected by some, I thought it important to write

on this subject. I still attach more importance to the subject than some others do—not to the form, as a form simply considered—but on account of that point in our principles above referred to, viz: *the perfection of the scriptures as a Rule both of Faith and practice.* Throw away Acts xiii. 2, 3, as a pattern for ordaining to the ministry, and we find it appointed to ordain elders, without any direction or example by which to inform us in what this ordaining consists. And throw away Acts vi. as a pattern for appointing and setting apart to the office of deacons, and we shall have certain officers named in the apostolic churches, as in Phil. i. 1, and 1 Tim. iii. 8, and no intimation given how they were introduced into the churches, what is their office, or how they are to be appointed to it. If the scriptures are thus deficient in those points, their perfection, as a Rule, is destroyed; we are at sea without compass or stars. Such a view of the revelation which God has made of the religion of his own appointing I cannot admit. To return to my subject, admit Acts xiii. 2, 3 to be a pattern in the case, and we shall find the order for setting apart to the ministry, harmonizing with the testimony that the gifts are imparted by Christ according to the purpose of the Father, for they must first be designated to the office by the Holy Ghost, that is, in their special call to the work, before being ordained. Thus as is salvation, so is the gospel minister, the work of the *Three that bear record in heaven.*

Here then is the grand error, upon this point, of the English and our Northern Baptists, they appear to have taken the example of ordaining those gifts which the Lord gave and manifested to the primitive churches as a pattern for providing themselves with a supply of preachers. And they not only have absorbed all the gifts for exhortation in furnishing their supply of preachers, but in many instances, where those have offered who did not possess the requisite gifts, they have concluded that by sending them to some famed Gamaliel, or school, or college, an image of the gift might be carved out of the candidate's mind, or be stamped upon it by communicated ideas. Thus have they presumed to usurp that prerogative which the Lord has reserved in his own hands. And this awful presumption with its accompanying *filikiness* and *idolatry*, has, lamentable to say, not been staid at the North, but all its evil consequences has overspread the South and West.

If it should be asked, Why are not the churches now as fully supplied with gifts as were those in the early ages of the gospel? I answer, because the Lord hath so purposed, hence the churches were left to corrupt their ways, and were *allured and brought into the wilderness*, (Hosea ii. 14,) which is of course a state of considerable privations. See also Psa. lxxx. 13—16. Hence when the Lord shall have performed his whole work upon Mount Zion and upon Jerusalem, he not only *will give her, her vineyards from thence*, (from the wilderness,) Hosea

ii. 15, but he will again create upon every dwelling place of Mount Zion, &c. a cloud and smoke by day, &c., will furnish every church with a full supply of gifts of his own providing, and which he, himself will call into active exercise. And this promise fully sustains the position I have taken; for it clearly presupposes that such was not the state of the churches previous to the period intended.

One more enquiry I must anticipate, viz: whether during the continuance of the wilderness state of the church, those gifts which the Lord does impart to the churches for the ministry, should be confined, each, to one particular church? or whether those endowed with them, should labor to feed the sheep and lambs of Christ, wherever they find them bleating for food, within the reasonable range of the locations respectively assigned to each by Providence? To me it appears clear, that the scriptural direction and example is in favor of a pastor or teachers extending the sphere of his labors beyond the limits of his one church. We read, it is true, of the elders of the church at Ephesus, and of elders being ordained in every church.—These scriptures show that they are to take the oversight of the churches where their lot is cast, but cannot, I conceive, be justly construed to imply that their labors were to be confined each to one church. Hence, Paul's address to the Ephesian elders: he says, *Take heed to all the flock over which the Holy Ghost had made you overseers.* What are we to understand by *all the flock* in this case? the Apostle himself explains it in the next clause. *To feed the church of God which he hath purchased with his own blood.* Will any Old School Baptist say, that the church of God which he has purchased with his own blood, and which of course Christ loved and gave himself for, was no other than that particular branch or church planted at Ephesus? I think not. The direction then must be general, to feed the church of God over which the Holy Ghost had made them overseers, that is to labor where he specially calls them, according to Acts xiii. 2, or in other words, wherever the Holy Ghost gives them to see it is their duty to go, there do the work of an overseer in taking heed of all the flock, to feed, not the goats, but the church of God, &c. Peter's direction to the elders which were among those to whom he wrote, is equally general—not to feed their respective flocks—that appears to be a more modern idea—but to feed the flock of God, not every where; that those elders could not do—but which is among you, &c. That is, the flock of God is to be fed, and wherever the elders find it, among them or themselves among it, let their attention be turned to this work.

I now leave this, which may be considered a long digression, and come to the last clause of the verse under consideration, viz: *For upon all the glory shall be a defence.* This evidently has reference to the preceding part of the verse. The glory may be the glory of that purified state of the church, when the glory of the Lord shall have

arisen upon her, and the Gentiles (the nations) shall come to her light, and kings to the brightness of her rising. Isa. lx. 1—3. The defence, the Lord having set watchmen upon the walls of Jerusalem that will never hold their peace—that will see eye to eye, (Isa. lxii. 6; liii.,) and the light of the gospel being so clear.—The enemy will no more be able to make inroads with his other gospels, or to set up in the churches his ministers transformed into the apostles of Christ. Or the glory may be, the peculiar glory and light of the gospel in that day; and the defence, the dispensation of the gospel being still committed to men of like passions with others; this treasure will still be in earthen vessels. And herein is the reason I was to give, why the gospel ministry is compared to smoke. The smoke is not the pure fire, but the heat and light of the fire ascending through the evaporation it causes from the fuel. So the preached gospel is not the pure revelation of God which he makes of himself in Christ; but it is that revelation and truth irradiating the human mind, and through that denser medium shining forth for the instruction and comfort of the people of God with a tempered brightness, so that the word of life as thus declared and manifested unto us, we mortals, can look upon, and handle, can examine it deliberately and composedly. See 1 John i. 1—3. Hence by this defence upon the glorious brightness of the divine truth of the gospel of the Son of God, it is tempered to suit mortal vision.

S. TROTT.

Fairfax C. H., Va., April 27, 1837.

For the Signs of the Times.

Hamilton, Ohio, April 26th, 1837.

DEAR BROTHER BEEBE: For the enclosed \$5 note, you will please send the Signs of the Times to the brethren whose names are given on the back of the note; and if it meets your approbation, you will please publish the following whatever it may be, especially if it will in any wise benefit any of the lost sheep of the house of Israel by showing who is, and who is not the Miami Association, as well as establish her acts and character; and as I am noted for being long winded, I dare not promise to be short. For say they, his letters are powerfully lengthy, his bodily presence small, and his speech contemptible; however be that as it may, it is seldom I get time to write, and when I get at it, I don't know when to quit. I have concluded however that if you can get the following into the Signs without imposing on your more worthy correspondents, that perhaps it would be interesting to such of your readers as would like to know who we are, what we have been, and what the blessed Lord has done for us, as well as what he has enabled us as a people to do; to the praise of the glory of his grace. I therefore propose that you insert the following history and acts of the Miami Regular Baptist Association: from the time she was first organized, up to the date of her last session in 1836. Bring a statement or extract of such facts as I think proper to collect

from her record of minutes now in my possession, some of which I find in Circulars, Corresponding Letters, resolutions, &c. together with such accompanying remarks as may suggest to my mind while writing. I shall commence said history by giving a large portion of the circular of 1829 which is greatly to my purposes, and read as follows:

'This associate body has been moving onward since the year 1798, and is the oldest association north of the Ohio River in the western country, and may be considered as a parent society, to the many daughters with which she is now surrounded. We think it cannot be uninteresting to our brethren to see in a condensed form the progress she has made, and to this we now invite your attention.

'The first council which met for the purpose of deliberating on the expediency of forming an association north of the Ohio River, was convened in Columbia, September 23d, 1797, and after passing some resolutions for the prosecution of their plan, they adjourned to meet at the baptist meeting house in Columbia, on the 4th of November, 1797. They met pursuant to adjournment, and resolved to make the proper arrangements for an association, and to meet as such at Columbia, June 3d, 1798. At this meeting the association may date its origin. It was composed of four small churches, viz: Columbia, Miami Island, Carpenters Run, and Clear Creek. From these four churches there was 13 messengers present. This little band of brethren was thus formed in the midst of a fruitful and widely extended territory, but thinly inhabited, and ranged by wild beasts and savage men, and shaded by the thick foliage of the forest, where agriculture was but beginning to show its first traces, civilized man his habits of life, and the trumpet of the gospel here and there heard instead of the yell of the savage. Being thus formed, the association met and adjourned from time to time without any apparent difficulty through the year. At the meeting of September 6th, 1799, at Columbia two more churches, viz: Middle Run and Straight Creek was added to them. These six churches contained 185 members, and sent 19 delegates.—Their next meeting was at Turtle Creek (now Lebanon) on the 13th of September, 1800. At this meeting four new churches were added, viz: Fairfield, Sugar Creek, Beaver Creek and Elk Creek. These ten churches contained at that time 291 members. 28 had been baptised since their last meeting, and 14 received by letter. The next anniversary was held at Carpenter's Run Church, September 12th, 1801, at which three new churches were added to this body, viz: Bethlehem, Prairie and Poplar Fork; 131 were baptised, and 61 received by letter, and the whole number this year was 13 churches and 467 members. The meeting of this association on the 10th of September, 1803, at Sugar Creek Church, is the next on record, (from which it appears that the minutes for one year have been lost,) at which eight new churches were received, viz: Pleasant Run, Nine Mile, Old Chillicothe, Clough Creek, Mill Run, Turtle Creek, Caesar's Creek, Dry Fork of Whitewater: 50 were baptised this year, and the whole number was 21 churches containing 656 members. The convention of the association on the 8th of September, 1804, was at Duck Creek (formerly Columbia) Church, at which two new churches were received, viz: Muddy Creek and Mill Creek, the increase nor whole number of this year is to be found in the minutes of 1805, when the convention was at Pleasant Run, September 7th, it appears that two churches, viz: Stony Run and Staunton were added in these two years, and their whole number was swelled to 743—31 of these were baptised this last year. On the 13th of September, 1806, the association met at Turtle Creek and received five new churches into union, viz: Union on Indian Creek, East Fork of Elkhorn, Cedar Grove, King's Creek and Union. Baptised this year 18, whole number 25 churches, 813 members. On the 12th of September, 1807, the association met at Beaver Creek, and received two new churches, Mad River and Mount Happy into union, the whole number this year was 830. The next meeting was at Fairfield on the 9th of September, 1808, when five new churches were added to them, viz: Lawrenceburgh, New Hope, Mount Bethel, Twin Creek and Salem. The increase this year was 143—of these 39 were baptised, and the whole number was 973: Old Chillicothe having been dismissed

from this body and united with other brethren, had been formed into what is called the Scioto Association, and was in correspondence with this body. The next meeting was held at Elk Creek, September 8th, 1809—Little Beaver church was received which made their number thirty churches, 1123 members, 134 of which were baptised during the last year. At this meeting eight churches were dismissed at their request, to form the White-water Association, viz: Dry Fork, of White-water, East Fork, Elkhorn, Cedar Grove, Mount Happy, Lawrenceburgh, New Hope, Mount Bethel and Twin Creek. These churches with others formed the White-water Association, and have ever since corresponded with us. On September 8th, 1810, we met at Clough, and received Bethel church into union, and found our number reduced to 844 members, 63 of which had been baptised during the last year, in the 21 churches yet remaining in our body. The association for 1811 was held at Lebanon, formerly Turtle Creek church, and received Todd's Fork and Mill Creek churches into union, making the number 1012 members. At this meeting six churches, viz: Big Beaver, Little Beaver, King's Creek, Mad River, Union and Bethel, were dismissed at their own request, to form the Mad River Association, which has ever since corresponded with us. September 12th, 1812, we met at Carpenter's Run, and Bethlehem church was received into union. This year 152 were baptised in the 18 churches which now composed our body, and our whole number was 839. The next association was held at Dutch Creek on the 11th of September, 1813. This year 27 were baptised, and the total number was 904. Our next meeting was at Sugar Creek on the 10th of September, 1814, when the following churches were received, viz: Tapscoot, First Cincinnati and Stone Lick; 42 were baptised this year, and the whole number 1008. Our next meeting was at Elk Creek church September 9th, 1815, when Wolf Creek, East Fork, Little Miami, and West Mill Creek churches were received into union—33 were baptised this year. Our next meeting was at Pleasant Run, September 7th, 1816; Springfield church was received this year and 100 were baptised, and our total number was 1025; but we were again reduced in number, for the following eight churches were dismissed by request to form the East Fort Little Miami Association, viz: Duck Creek Little Miami, Clover fork, Clough, Nine mile, Union on Indian, Straight Creek, Stone Lick and East fork. These churches formed the F. F. M. Association and have ever since corresponded with us. The next meeting was at West Mill Creek, Sept. 13th 1817, when we found our number reduced to seventeen churches, 694 members, 27 of which had been baptised since our last meeting. Sept. 12th 1818 we met at Lebanon and found our number increased to 817—and 59 baptised this year. Our next anniversary was held at Springfield church September 11, 1819 when Mount Pleasant church was received, into union, 61 were baptised and the whole number was 714. The year 1820 we met at Sugar-creek September the 9th and received Providence church into union, 71 were baptised and our whole number this year was 677. Our meeting of Sept. the 8th 1821 was at Elk Creek when Middle Run and Mercers Run churches were received into union, 70 were baptised and our whole number 791. Our next Association was held at Bethel church Sept. 7th 1822; Lytle Creek and Bulah were received, 26 were baptised during this year, and our total number was 812. On the 13th Sept. 1823 we met at West fork Mill Creek and found our whole number 676, and 18 baptised. On the 11th Sept. 1824 we met at Lebanon, received Dayton church into union, 24 were baptised this year and our whole number was 739. We met at Clear-creek Sept. the 9th 1825 and our whole number was 825, and 50 were baptised this year. The next meeting was at Elk creek Sept. 8th 1826—50 were baptised this year and the whole number was 700 members and 23 churches. The 7th Sept. 1827 we met at Pleasant Run and found many of our churches were blessed with the refreshing from the presence of the Lord. The Dry Fork of White-water church by letter from Whitewater Association was received into our body again, and Salem, now Middletown which had laid dormant for many years, being again revived, took her seat in the Association—228 were baptised this year and our whole number was 933. Middle Run and Mercers Run churches were dropped out of our union at this session on account of some disorders which had been among them and had driven them into great inconsistencies. Our next meeting was at Lebanon Sept. 12, 1828 when Mount Bethel church

being dismissed from Whitewater Association for that purpose, was received again into our body—192 were baptised this year, and our whole number was 1121 members, and 24 churches in union.

From this review it appears that, the Miami Association has been moving on as a body for about 31 years, in which time she has witnessed the baptism of about 1200 persons, within her borders, and from her has arisen the now flourishing Associations of Scioto, White-water, Straight Creek, Mad River, and E. F. Little Miami which have sent out their daughters into the different parts of this western country. While this mother Association has thus been blessed to see her daughters circulating round her and the forest in which she first began her march changed into fruitful fields, and the yell of the savage succeeded by the voice of praise; the sound of the war whoop has given way for the glad tidings of salvation. Towns and villages have sprung up under the diligent hand of industry, and the fostering care of the God of Providence; and instead of the fort or blockhouse, she sees temples erected for the worship of the King Eternal, and with gratitude may truly say *hitherto the Lord hath helped me*. The wilderness has blossomed as the rose, and the desert has been made glad; for instead of the sword and spear, we see the plough-shear and pruning hook. Although we have been so much blessed, yet we have often seen great cause for mourning; for many errors have showed their deformed faces within our borders, and have sorely afflicted some of our churches, so that they have met with us on some occasions in a mangled and bruised condition. A few of our churches are now almost extinct from this cause, but generally the churches in our body are moving on in peace and union. We are sorry to see that during the last year, a number of philosophers have taken a stand against the religion of our Lord and Saviour, and have been successful in breaking the peace of a few of our churches, and we lament to see some of our brethren in the ministry leading in this awful delusion. Dear brethren, remember the exhortation of the apostle: Mark such as cause division and have no company with them, for be assured their word will eat as doth a canker, and will lead to more ungodliness, for we may expect like the elders at Ephesus, that even among ourselves men of corrupt minds will rise up to draw off disciples after them. The apostle in characterizing the bishops, says, Not a novice, lest being young he be puffed up with pride and fall into the snares of the Devil; and while we would wish the churches to encourage young men to stir up the gifts that are in them, yet we would urge the apostle's exhortation, lay hands suddenly on no man, and let the preacher be proved to be established in the faith, able to defend the truth against gainsayers, and feed the church of God, with the sincere milk of the word before he is called a bishop or pastor.

In the foregoing circular, we not only discover a history of our body up to that date, and that the Miami Association claims to be the mother association—that the five associations sent out from her, were her daughters; that she had witnessed the baptism of about 1800 persons, even at that date, as well as recorded upon her minutes the names of about sixty churches: but we also find in the closing remarks of that circular, some most pointed and parental warning and exhortations to the churches to be on their guard as though the wolf had already made his appearance in the flock, stating that even among ourselves, men of corrupt minds will rise up to draw off disciples after them: and here I would observe, brother Beebe, that many of my brethren will recollect, that at this session of 1829, at Centreville, the imps of the arch enemy appeared in our association, busily engaged in circulating his religious tracts; and also at said session there was presented two letters, each purporting to be from the Dayton Church, the one being from the then little despised few, (who retained their standing,) and the other from a Mr. Bur-

net's party, commonly called Campbellites: and do you think we gave them place? no, not for an hour: and my present impression is, that about here we may date our proclamation of the late war in the Miami Association, the beginning of that struggle in which Michael and his angels, and the Devil and his angels have been engaged, which at our last session of 1836 was so completely crowned with victory on the part of the former, to the final disgrace, discomfiture, and eternal overthrow of the latter. And not only so, but according to the statements made to me in person by Elder Wilson Thompson, and Dan. Bryant, and others, as well as what I saw and heard for myself, it was at this said session of 1829, that elders and brethren began to mistrust, suspect, and challenge Daniel with finching, wavering, departing, shunning to declare the whole truth, refusing to meet manfully, resist, and fight the enemy and error, then within our borders; when Elders Thomas, Thompson, Gard, Childers, and a host of hoary headed saints, valiant for the truth, stood with sword in hand; yea, more—fired upon the enemy at every point. And if I am correctly informed, the elders were not wanting in their faithfulness towards the young ministers—they warned, re-proved and exhorted the young cubs, of their duty and dangers; again and again, like a Paul to Timothy; and yet time has proved that they were but labors in vain, and that instead of being able to reclaim them, they have had to contend with them to their sorrow and anguish.

To further show that the Miami Association as a body, have stood opposed to new schoolism, the popular measures of the day, commonly called religious effort, I shall here give an extract from the circular of 1833, which reads as follows:

‘ Shall we not profit, brethren, from what has already passed before us in the history of the church? Let us not attempt to veil the glory of our fair habitation, by uniting it to the worldly institutions of the day known by the name of benevolent institutions; they have their origin, support and government from the world, and let the world have them with all the benefits they can derive from them; but let them not serve to unite the church and world, for together they cannot live. And the church needs them not, neither for helps or ornaments; no such appendages can add to her native comeliness; we think them unauthorized by the Scriptures, and we wish them not mentioned in future in our solemn assemblies. One thing more brethren we would mention for your consideration. However desirable it may be to see a revival of pure religion amongst us, and to see the Redeemed of the Lord brought home to Zion, yet even on this subject it becomes us not to give the ark of the Lord an unwarrantable touch, by mingling human means and devices with Gospel institutions, be not ever anxious to multiply your numbers; be not impatient for the Lord's promised favor; resort not to unwarrantable and worldly means to obtain them, or you will meet with old Sarah's reward, when she became impatient to see the promise of God fulfilled towards her; instead of accomplishing her design by her means, she obtained an Ishmael to mock and persecute her promised Isaac. All unscriptural means resorted to, to gather into the church, will serve only to fill the church with Ishmaels, who will turn upon the legitimate promised children of Zion, to mock or persecute them, saying the doctrine of the Gospel is unprofitable. They are hard sayings. Who can hear them? They fail not to scoff, reproach, and speak contemptibly of those that preach it.

‘ Brethren, is it not hereby manifest that there are too many of Hagar's bond children in the church already?

Therefore what we say unto one we say unto all—
Watch.'

The foregoing extract caused quite a buzz in the association, when the propriety of retaining it in a circular, and sending it out as the views of the association relative to the popular societies was duly considered: and in fact the principles and propriety of the societies, (called benevolent,) was warmly debated for some hours, between Elder W. Thompson and Mr. Lynd, at said session of 1833, at Pleasant Run Church; but here the saints (the old school) carried the day, and ordered the circular to be printed entire: and at the close of this session, I would observe, that an attempt was made to raise money for missionary purposes; but the association vetoed it by refusing to act in taking such a collection—another victory, as well as a strong expression of our disapprobation to all the whims and inventions of false teachers, money beggars, &c.

Again. In the circular of 1834, I find the following expression of the association, relative to the difference between God's plan of sending out gospel preachers, and that of the present plan of work-mongers, missionary societies, &c.

'The success of this plan also, goes to recommend it far above all others yet tried. One Missionary was sent to the Gentile world on this plan, and in the short space of his life, he preached the Gospel at Damascus, then among the Gentiles to the ends of the earth, in Jerusalem, in Asia minor, in Corinth, in Rome, to France and Spain; this herald of the cross was going, no society, no board, no agents were hired to compass sea and land to raise funds for his support. No, he trusted on the promises and faithfulness of his Lord, and found that his King who had all power, was with him by land and by sea. From the Acts of the Apostles and Paul's epistles, we may learn something of the success of this Missionary to the heathens, and we are very sure that any one who will examine it, will see, that all other plans which men's wisdom has ever devised with all their united exertions have fell so far behind this in point of success, both in the conversion, of the heathen, and in maintaining of the purity of the doctrine and ordinances of the gospel, as to stand in the pride of man, defend the honors of our King, and recommend the superlative excellencies of this plan of operation for the advancement of his Kingdom. Let the Missionary go as Paul went, if no door is opened in one place, let him go to another: if his King has sent him, he will be with him, and make away for him at the proper time and place; but if an imposter goes, our King will not supply him, and he must starve, or men must adopt some other plan to support him.'

And in the corresponding letter of the same year, I find the following sentiments:

'In hearing from the several churches composing our body, we find that our additions within the past year, have been comparatively but few, we cannot therefore at this time, salute your ears with the pleasing tidings of a great ingathering, neither do we feel warranted in mingling human means and devices, with Gospel institutions, with a view of aiding the Most High, in the great work of conversion, but with christian resignation to the will of Him who rules and overrules all things to his own matchless Glory, "we stand still to see His Great Salvation." Believing also, that the predictions of the Saviour and His Apostles, are now fulfilling; that those perilous times, which will be trying upon Zion, is near at hand, yea, in a time when many are willing to eat their own bread, and wear their own apparel, only desiring to be called by our name, while we now view with much concern, the abounding of iniquity and error, and the conflicting doctrines of the (professedly religious) community, together with the diversity of plans and exertions now used in getting money, fostering pride, and helping the Lord in the great work of

Salvation—yea brethren this is a trying time on the saints,—a dark age of christianity—when the stars are falling, and the world a wondering after the beast—a day big with expectation to the Millennium Harbingers—while it is pregnant with much mischief, to the church of Jesus Christ.—It therefore behoves us to be steadfast and unmovable, while we gird the Gospel armour on, to contend for the faith once delivered to the saints, endeavoring to walk in the narrow path, with the "OLD SCHOOL REGULARS," the "OLD FASHIONED BAPTISTS," who are strictly observing "the signs of the times," and mark such as cause divisions among us; seeing you know these things brethren, we warn you against the tempting, flattering, schemes of the day, they are not only popular and bewitching in their various features, but God-dishonouring, and hurtful to the church of Christ.—Therefore touch not, taste not, handle not, give not, nor bid God speed to any ordinance for which you have not a "TRUS SAITH THE LORD." And now we close this address, hoping that Israel's God is both yours and ours, and that He will save you from every imposition, and present you faultless before his throne with exceeding joy, is our prayer for Christ Sake. Amen.

Again. In pursuance of the plan on which I set out, viz: Miami Association history, I shall now make some extracts from her acts on September 11th and 12th, 1835, as further evidence that the association, as a body, had taken up the subject of the societies, gave them a thorough investigation, and had declared her decided disapprobation of them, and that she, at the same time and place, was careful to do nothing that could possibly be viewed as illegal, uncalled for, or unjust, or that could in any wise affect fellowship either towards brethren or churches, (proving that the churches from whom she derived her delegate authority, had not required any such measure at her hand,) which is manifest by the soothing amendment added to the third resolution on Saturday; and not only so, but the fourth resolution which was offered by the mission party themselves, is so accommodating to those who were fearful of justice and exclusion, that it even granted to churches the liberty of withdrawing, (a liberty of which they always were in possession of, by the bye,) which was as much as to say to the troubles, pervertors, and constant opposers, of the so often expressed views of the association. If you cannot take a friendly hint, why next year the churches individually and en masse, will take your case in hand, when the Amen, the faithful and true witness, will through them, spue you out of his mouth, Rev. iii. 14 & 16. Here comes the extract, being the 6th and 7th acts of Friday, and 3d, 4th and 19th acts of Saturday, 1835:

6th. "Opened a door for the reception of churches, when a newly constituted church called Mount Zion presented herself for reception, by her Letter and Messengers, when after motion and second to receive, said church having declared a non-fellowship with the Societies and Institutions of the day, commonly called Benevolent Institutions; and after some discussion the Association agreed to the following Resolution:

7th. *Resolved*, That we lay it over until tomorrow at 10 o'clock, and before deciding with regard to the admission of said church, the Association shall proceed to investigate the subject, and declare her sentiments with regard to the Benevolent Institutions of the day (so called.)"

3d. "Took up the subject relative to the Benevolent Societies as laid over from yesterday, which was introduced this day by the presentation of the following preamble and resolution, to wit: WHEREAS there is a great excitement and division of sentiment in the Baptist denomination relative to the subject of the benevolent

institutions of the day (so called) such as Sunday schools, bible, missionary, tract, and temperance societies.

Therefore, Resolved—That this Association regards those societies and institutions as having no authority, foundation or support in the SACRED SCRIPTURES; but we regard them as having had their origin in, and as belonging exclusively to the world, and as such we have no FELLOWSHIP for them, as being of a religious character. Amendment—But do not hereby declare nonfellowship with those brethren, and churches, who now advocate them.—Votes for the resolution—yeas 40 nays 21.

The foregoing Resolution without the Amendment, was warmly debated from about 10 o'clock, A. M. until near sunset, during which time, the propriety of a split, or separation, was strongly urged by the Anti-mission party, as being essential to the peace and happiness of the churches, now engaged in general controversy, through their Elders and messengers present, when the opposite party, through Elder Lynd consented to the same thing, and said they would now, go in for a split, providing it could be accomplished in a manner satisfactorily without such a resolution as would seem to exclude, or force out such churches as might otherwise withdraw [or words to this amount] whereupon the Clerk proposed the amendment now added to the above resolution, on condition that Elder Bryant would present to the Association, the Resolution then held in his hands, which was complied with, and the Association passed it as follows—

4th. *Whereas*, It is believed that there is, relative to Bible, missionary, Sunday school, Tract and Temperance Societies a difference of opinion among the churches of this Association, it is therefore *Resolved*, that this Association grant to the churches, friendly or opposed, the entire liberty of withdrawing and forming a new Association according to their own views."

19th. "Adjourned to the time and place above mentioned. Lords day was agreeably spent, when the Ministers appointed, preached at the stand to a large and attentive assembly, while the advocates of the societies, repaired to the Presbyterian meeting house in Lebanon. Thus they divided off from the Association, an other evidence of a split, and of their desire to separate from us, having gone out from among us."

[To be Continued.]

For the Signs of the Times.

Lawrence County, Tenn. May 6th. 1837.

BROTHER BEEBE:—If one in a foreign land may be permitted to claim such relation with one he never saw, or, until very lately heard of; I will inform you, that a few numbers of the "Signs of the Times," has providentially fallen into the bounds of the church of which I am a member, and, as far as we have read them, we receive them as the herald of glad tidings from a far country, especially as they come to us in this day of darkness and leanness in Israel.

Dear Brother, we had never before heard the old fashioned Baptists, designated by the appellation, "Old School" Baptists, but if by the term you mean only to designate those who have been taught by the Spirit of God, and are trying to live up to the precepts and examples taught by Christ and his Apostles, we are fully with you. Some of us have been desirous for a long time, to get rid of the name "United Baptists," on account of the circumstances under which it was introduced among us; for indeed and in truth some are trying very hard to unite the Church and the State together, hence we are quite willing to drop the name, even if we had no other reason for so doing. As a specimen of our views in regard to the popular institutions of the day, we have said in our articles, and recorded the same in our

church book.—“We believe *money* is *not* the means which God in infinite wisdom has appointed for the spread of his gospel, or the accomplishment of his purpose of grace.

Dear Brother:—If you are still progressing in the publication of the *Signs*, you will please forward a copy to each of the five subscribers named below, please to direct them to Lexington Landerdale County, (Ala.) Yours with esteem,
ROBERT NEWTON.

SIGNS OF THE TIMES.

Alexandria, June 26, 1837.

OUR VISIT AT THE NORTH.—Having been preserved throughout our journey, by our indulgent Father, we have at length returned in peace, and find our family and friends in good health, and in the ample enjoyment of every needful blessing, in providence and in grace, for which we desire to ascribe thanksgiving to God through our Lord Jesus Christ.

During our absence we have had the pleasure of attending three Old School Baptist Associations and one Old School Meeting, at each of which the greatest harmony and unanimity of sentiment, faith, and christian love abounded, without a jarring sentiment or discordant note; at each of these happy interviews, we have been constrained to dwell delightfully upon the expression of the Psalmist, “Behold, how good and how pleasant it is for brethren to dwell together in unity.” When we contrast the present condition of these harmonious bands of brethren and associations of christians, with the history of a few years past, and up to the time when the line of demarkation was drawn between the children of the free woman and those of the bond, by which the distance is effectually marked between the humble followers of the Lamb of God and the patrons of the modern worldly religious institutions of anti-christ, we are constrained to exclaim, “What hath God wrought?” May the Lord enable his dear children to “stand fast in the liberty wherewith Christ has made them free, and not be again entangled with the yoke of bondage.” Truly the saints who have escaped the dreadful delusions of the present times, have, of all men on earth, the greatest cause for humility and self-abasement before the Lord, for his preserving goodness and abounding grace to themward—for that he has not suffered them to be carried down the tide of popularity into the gulf of Arminianism.

The Baltimore Association held her annual meeting according to appointment with the Harford Church, Harford County, Md., commencing on Thursday, May 18th. The introductory sermon was preached by our aged brother, Elder Edward Choat, from 2d Peter i. 10. During the meeting there, about twelve discourses preached by Old School Brethren, from various parts of the States—the preaching throughout was of the old fashioned kind, and the business of the Association was accomplished without any jarring or contentions—there were no disputations, no

petty-fogging or any thing of the kind—the season was refreshing, and the unity of the spirit seemed to be in the bonds of peace. The next meeting of this Association is to be held with the Warren Church, a few miles only from the city of Baltimore, and near the Baltimore and Susquehannah Rail Road, to commence on Thursday before third Sunday in May, 1838. The circular and corresponding letters of the Association, and also the proceedings and address of the Old School Meeting, held at the same place, on Saturday, 20th of May, will probably appear in our next number.

Delaware River Association.—We also had the pleasure of attending the meeting of this Association. Brother Miller, from Canton, N. J., preached the introductory sermon, owing, as we presume, to the late heavy rains, there were not so many corresponding messengers from other Old School Associations, as we had expected to meet on that occasion; yet the meeting was well attended, and we enjoyed a precious season with dear brethren. We expect shortly to publish the circular of this Association, with which we will give due notice of the arrangement entered into by them with the Delaware Association, in relation to the time of holding their respective annual meetings.

Warwick Association.—This union of Old School Churches enjoyed a delightful season at their late session with the Warwick Church, on the 14th and 15th inst. This meeting was well attended by corresponding messengers from the South. Their next annual meeting is to be held with the church at Hardiston, Sussex County, N. J., on the second Wednesday and Thursday in June 1838, at 10 o'clock, A. M.

New York, and Heally & Jones' Associations.—While upon the subject of Associations, it may not be amiss to give the above named institutions at least, a passing notice.

Messrs. Heally & Jones' Association convened with the 2d Baptist church in Baltimore, on Thursday, the 18th of May, i. e. Elder Jones met Elder Heally at that time, at the Meeting-house of the latter, and we suppose from Dr. Going's notice of them in the American Baptist, for the purpose of putting the saddle upon the right horse. Owing however, to the pressure of the times, or to some other cause, Elder Jones, and Heally were, we have been told, the only preachers present.

Query. Why don't they publish their Minutes?

The New York Association held their late meeting, we understand, with the church in McDougal St., New York, with all their usual parliamentary formality, and their full quantum of *wherefores* and *therefores*. Among a variety of other interesting matters for discussion, in that august body, the old school baptists, especially the Baltimore Ass'n., the “Signs of the Times,” the Black Rock, &c, received special attention. For three successive years that body has labored to bring us into public notice, and our silence

during that time, not noticing their kindness may appear to sensorious individuals, as a species of ingratitude on our part, but we will endeavor to make some amends for the past by noticing them now.

At the late meeting a letter from one church, informed the Association that the “*Signs of the Times*” had *mildewed* some of their churches, and had slain many of her first born sons!! Elder Parkinson repeated the warning which he had given his *new light* brethren at the two preceding sessions—to beware of what manner of language they indulged in when speaking on this subject—“for instance” said he, “when such language as the above is used, will they not say, we believe in the doctrine of falling from grace?”—[A very just apprehension, truly.]—Yet Elder P. would not be understood to identify himself with us, he assured his *new light* brethren he had no fellowship for us.

When the subject of correspondence was under consideration, Baltimore Association was named among others, and Elder D. Dodge, or perhaps we should say President D. Dadge, entreated that body to send a large delegation to Baltimore (Healey and Jones) Association, and he recommended that they should arm themselves with “*HICKORY POLES*,” with which he would have them fight *Beebe-ism*, in the bounds of Baltimore Association!!! How mild! How beneficent, and how spiritual are the weapons of their warfare! We have never disputed that Elder D. was a man of war, but we wist not that he was a hickory-man before. May we not say to this *Anickite*. Against whom has the President of New Jersey State Convention come out? Is all this waste of hickory timber made to pursue a *dead dog*, or a *flea*? a mere man of straw—*Beebe-ism*. Such an *ism* exists only in the bewildered and feverish imagination of the New School. But is it not more than probable, that this hero, intends to stigmatize the doctrine of salvation by Grace alone, as vindicated in the Signs of the Times, together with the firm stand taken by the editor of that paper in unison with our numerous Old School correspondents, by applying the pitiful epithet, *Beebe-ism*, to that doctrine; and those arguments which he cannot, he dare not, meet on any fair and honorable grounds? Would it not be cruel, unfeeling, and savoring of a bad spirit, should we call those pious effusions of rev. D. Dodge, *Bulley-ism*? We will not—we will only ask our readers, what would be their reflections, were they to see the meek and lowly Lamb of God marching toward Baltimore, with Elder Daniel Dodge, and a host of dauntless Israelites from New-York Association, armed with hickory poles, to fight the *little*, feeble, defenceless, trembling Old School Baptists, for daring to express greater confidence in God than in themselves, or all the men and means ever employed, without divine authority, for religious purposes? But, be not alarmed ye trembling saints—the followers of Jesus carry no hickory poles, to dash to death the dear lambs

of Jesus, nor does our blessed Lord head the army of such bloody men. To our brethren of Baltimore and vicinity, who stand on apostolic ground, we say, fear not, for the Lord is your refuge—your place of defence is the munition of rocks—yea, such fortifications as God has employed for thy defence, are not to be battered down by Daniel's hickory poles. The bulwarks of your safety have for ages past, resisted, repelled, and defied the utmost rage of wicked men and devils; God has made the smith that bloweth the coals, &c., and he assures his blood bought Zion, that "no weapon" (hickory poles not excepted) "formed against thee shall prosper, and every tongue" (Daniel's not excepted) "that riseth against thee in judgment, thou shalt condemn."

Then let our enemies advance; let the New-York Association boil over, and let her hickory sons commence their work of blood. We will not meet them with hickory clubs or poles; we have no confidence in their weapons of war; we will only ask of our Captain, that we may be clad in the panoply of the soldiers of the cross, and with the drawn sword of his word in hand, we will maintain the ground of truth—we will not contend for Beebe-ism, or any other *ism*, but for the truth as it is in Jesus.

For shame Daniel—call for a reinforcement to fight Beebe! Whysir, if *one* has chased your whole association—mill-dewed many of your churches, and slain so many of the first-born sons of your churches—what can you expect when you come in contact with the whole Baltimore Association—will not two, put ten thousand to flight?

—:o::o:—
A Correspondent at Baltimore desires that the correspondence between Brethren Trott and West, on the subject of "Eternal Justification," may be carried on through the 'Signs of the Times,' for the edification of our brethren and friends at large.—We hope if any discussion of that important subject is about to be engaged in by these brethren, they will have no objection to gratify our correspondent, and we assure them, we shall be happy to publish the same.

—:o::o:—
REFUTATION OF MR. WALLER'S SLANDER.—In our last number we copied from the Banner, a short editorial article in which the editor denies our statement, viz: that he had challenged the Old School Baptists to a discussion, and after we had accepted the challenge, he refused to respond to what we might write. Being unable, at the time our last paper went to press, to lay our hand on the number of the Banner, containing his refusal to meet us, we published a request that the editor or some other person should furnish us with the number required—some friend has kindly complied with our request. The following are the words of the editor, on which authority we stated that he had refused to respond to any thing we might write, which statement he says he can prove to be false by more than a thousand witnesses, viz:

"Mr. Beebe of the Signs of the Times.—We had made up our mind to pass in silence the remarks of the redoubtable editor of the Signs of the Times, touching our answer to the query from Elk Creek: but the following communication so exactly meets the direction of Solomon—'answer a fool according to his folly,' that

we cannot forbear its insertion, and we take occasion to make a remark or two. Should Mr. Beebe consent to our proposition made a few weeks ago, we will do as we promised and publish his replies in order to have an opportunity to preach a little to his readers, but we do not expect to respond to what he may write; for we have yet to see any thing from his pen worthy to be termed an argument, or even an ingenious sophism. Of him and his paper it may be aptly said:

'Than whom, glossography itself that spoke
Huge folios of nonsense every hour,
And left, surrounding every page, its marks
Of prodigal stupidity, scarce more
Of folly raved.'

—:o::o:—
SOFT WORDS FROM ONE WHO DISLIKES HARD NAMES.

"We receive that vehicle of irreligion, yclept the 'Signs of the Times,' very irregularly. We wonder if its editor has taken up our challenge respecting the case of his delinquent subscriber. Recollect, we stand pledged to prove that if it is wrong for a person to give money to circulate the Bible, that it is likewise wrong to pay a subscription to the Signs of the Times. We hope our friend Beebe will not overlook this matter.—Waller's Banner.

In the above squib Mr. Waller again resumes the attitude of a warrior, and so long as he can fortify himself with bullworks of such superlative meanness he is quite secure, as no respectable antagonist will either dread his artillery or feel disposed to return his fire, for him to call our paper a *vehicle of irreligion*, is a complement, not an insult, we would be greatly mortified should he speak well of us. It is much easier for him to stigmatize the doctrine of Christ, as stated and defended in our paper, by calling it hard names, than to meet us honorably and prove that his base insinuations are founded in truth. We are willing to hear from Mr. W. his arguments, by which he stands pledged to prove, that if it be wrong to give money for circulating the Bible, it follows, that it is also wrong for a man to pay a just debt, fulfil a contract, or even pay his subscription to the Signs of the Times. Mr. W. betrays a base design, in the above article, to represent us as denying the right of our fellow citizens to give their money for the circulation of copies of the scriptures among the poor, this is a false representation, all who have been in the habit of reading our paper will bear us record, that while we have contended against the corruptions of Bible Societies, and of all other humanly invented, religious institutions of the kind, we have not ceased to recommend the Bible as containing the infallible testimony of God against all the religious inventions of men. So far have we been from denying the right of others to give their money (in any lawful, and scriptural manner) for the circulation of copies of the Bible among the poor and needy, we have repeatedly offered to supply all the poor in the county where we dwell, with a copy of the Bible at our own expense; and we are still ready, [according to our limited ability] to supply the poor who want the Bible and are unable to procure a copy for themselves. We cannot however patronize Bible societies, because we believe them, yea we know them to be corrupt, and unscriptural institutions, and although by them copies of the Bible have been greatly multiplied and in some instances the poor have been supplied gratuitously [such instances, however, have been very few, and far between,] yet we cannot, we dare not sin that good may result from our sinning. What little the Old School Baptists can do, [for they are generally a poor and an afflicted people, who trust in the name of the Lord,] they find it convenient to do without that ostentatious parade of Anti-christian Societies, so characteristic of the New School professors of our day.

We trust the Old School Baptists will be found as ready to circulate the bible among the poor, to disseminate bible truth, and oppose heresy, as any of those who sound a trumpet before them when they do their alms.

"COME OUT OF HER MY PEOPLE."—We rejoice to witness the disposition so generally manifested by our brethren throughout the United States, to obey the summons of their divine Lord, as expressed in the words inserted at the head of this article. There appears to be a simultaneous movement at this moment among all our churches from Maine to Georgia, and from the Atlantic to the remote west, there is certainly an unusual movement in the churches and Associations, and God is evidently separating the precious from the vile. The intolerant measures entered into by the New School, are beginning to produce powerful re-action in their churches; they have already turned their screws so intolerably tight upon their people as to cause them, like the Hebrews in distress, to cry out because of their bondage and their task-masters. Those members of new school churches, who will not subscribe to the new inventions, falsely called benevolence, are very frequently excluded, for no other charge than that of refusing to wear the new school collar, they are readily admitted on profession of their faith, into the churches and communion of the Old School Regulars. On the other hand, those who are put away from our regular churches for departing from the primitive faith and practice of the gospel of Christ, and in no small number of instances when persons have been excluded from our regular churches, for gross immorality, drunkenness, lying, and even perjury not excepted, they are, and have been admitted among the New School—as witness the organization of a new school church recently, at Narvesink Bridge, Sullivan co., N. Y., as well as many other cases nearly, if not quite similar.

We would not be understood to complain of this course, by any means, for while we lament that there exists among those who have stolen our name [Baptists] so much corruption; since it is so, and since we are divinely assured that *evil men and seducers shall wax worse and worse*, we are perfectly satisfied that the *new lights* should exhibit enough of their corruptions to bait away from us as many of their kindred spirits as have formerly infested our regular churches; for sure we are, when the Armigians are called home from our churches, and all the sons and daughters of Zion are delivered by grace from their Babylonish captivity, the ranks of our King's army will be full, strong, united, complete, and terrible as an army with Banners. Our churches have nothing to fear from this general movement none will go out from us, but those which are not of us, that they may be made manifest, that they are not of us; and these, certainly, while we retain them as nominal members, can only swell our numbers, and disorder our ranks while they cannot add to our beauty, tranquility or peace; for the word of God assures us they are *cursed children*, that *cannot cease from sin*.—See 2 Peter, ii. 14.

—:o::o:—
A FAST.—At the Tabernacle in New York, a short time since, we are told the *new lights* of several denominations, met to hold a Fast on account of the pressure of the times in relation to money matters. The question whether the present scarcity of specie and the deranged state of the Banks would not retard the approach of the Millenium? One of the sages present however, was of opinion that the effect would operate quite differently, men would now be compelled to live more moderately, and when once learned to live cheap, they would be prepared, when the times change again, to cast more money into the Lord's treasury, and, in his opinion the Millenium would commence, at least one century sooner for the present hard times. Such predictions must be very consoling to the disciples of Mammon,

P o e t r y.

IN-DWELLING SIN.—Rom. viii. 28.

The Canaanite still in the land,
To harass, perplex, and dismay,
Brought Isr'el of old at a stand,
For Anak was stronger than they;
What God had design'd they possess'd
Supported and kept by his hand,
Yet, lest on their lees they should rest,
The Canaanite dwelt in the land,

'Tis thus with thine Isr'el on earth,
Who grieve with a body of sin,
Partake of a spiritual birth,
The work of God's Spirit within;
To-day with a taste of his love
Jehovah their souls shall expand,
To-morrow he'll give them to prove
The Canaanite still in the land.

Corruptions, like vapors, shall rise,
Light, love, and delight shall be gone,
The sun shall be dark in the skies,
And hell with its legions come on;
Yet all things shall work for their good,
Afflictions, temptations, or pain;
And still thro' the Lamb and His blood,
Their cause they shall ever maintain.

Like Gad by a troop overcame,
They fall thro' the workings of sin,
Yet glory they not in their shame,
But mourn their defilement within:
On Zion's bright summit above,
Victorious at last they shall stand,
Tho' now for a season they prove
The Canaanite still in the land.

A thorn in the flesh they shall have,
Their roving affections to win,
To teach them how Jesus can save,
And shew them the depth of their sin;
Yea, down to the Jordan of death,
His foes shall the christian withstand,
And feel, when resinging his breath,
The Canaanite still in the land.

To them be his oath shall fulfil,
A poor little faint-hearted band,
For 'tis of their Father's good-will
The Canaanite dwells in the land;
Their place of repose is on high,
No Canaanite enters therein,
To drink of the rivers of joy,
Remote from the regions of sin,

Lane's Col.

EVERLASTING LOVE.

'Twas with an everlasting love
That God His own elect embrac'd,
Before he made the worlds above,
Or earth on her huge columns plac'd.

Long ere the sun's refulgent ray
Primeval shades of darkness drove,
They on his sacred bosom lay,
Lov'd with an everlasting love.

Then, in the glass of his decrees,
Christ and his bride appear'd as one;
Her sin, by imputation, His,
Whilst she in spotless splendor shone,

O love, how high thy glorious swell,
How great, immutable, and free!

Ten thousand sins, as black as hell,
Are swallowed up, O love, in thee.

Lov'd when a wretch defiled with sin,
At war with heaven, in league with hell,
A slave to every lust obscene,
Who, living, liv'd but to rebel.

Believer, here thy comfort stands,
From first to last salvation's free;
And everlasting love demands
An everlasting song from thee.

Lane's Col.

—:o:—

NEW AGENTS.—Richard Gray, Columbus, Ga.
James Moorman, Planter's Hall, Breckenridge co.,
Ky.

Gabriel T. Barbee, Luray's-creek, Hardy co. Va.
James P. Bennett, Palestine, [c. h.] Ill.
Jameson Hawkins, Indianapolis, Ia.
Thomas P. Moore, Big Spring, Wilson county, Ten.
James Harrison, Rome, Smith county, Ten.
Robert Newton, Lexington, Lauderdale co. Ala.
Green Wood, Bonville, Cooper county, Mo.
Henry Moore, Natchitoches, Natchitoches P., La.
James Mason, Russelville, Clairborne P., La.
John Owen, Market-street, Louisville, Ky.
Elder Z. Pasco, Pa.
Wm. Drake, Lambertsville, N. J.

RECEIPTS.

Elder A. B. Goldsmith,	Ct.	\$2 00
Jonathan Vaughan,	N. Y.	\$5; A. Ivory, 1;
Deacon S. Read,	1;	L. Edwards, 1;
Jeremiah Cox,	1;	S. B. Godfrey, 1;
Joel Hoyt,	2;	H. P. Roberts, 1;
G. F. Seybolt,	2;	Joshua Colman,
1;	Hiram Horton,	1;
Mrs. Howell,	1;	Robert Comfort,
1;	M. L. Corwin,	1;
H. Corwin,	Esq.,	1;
B. Horton,	1;	B. Carpenter,
1;	J. Carpenter,	1;
C. Taylor,	1;	N. Knapp,
16;	Wm. Springsteen,	8;
Titus Bishop,	6;	M. Horton,
1;	Deacon M. Benedict,	1;
Deacon E. Carey,	2;	Dea. J. Morehouse,
1;	Wm. Herrick,	1;
J. Abbey,	1;	R. Dunn,
1;	M. Johnson,	1;
Elder E. J. Williams,	6,	
Theron Earle,	N. C.	
Peter Culp,	Ten.	
G. T. Barbee,	Va.	
James P. Bennett,	Il.	
Nicholas Wren,	do	
Elder R. Reese,	Ga.	
Moses Tyson,	do	
Andrew Nichols,	Ky.	
Jameson Hawkins,	Ia.	
Abram Sperry,	O.	
Adna Richards,	do	
B. D. Du Bouis,	do	
B. Willet, Jr.,	do	
Israel Hulse,	do	
Miss C. Cronwell,	Md.	
Elder James Osbourne	do	
Elder Wm. Wilson,	do	
Dea. A. Alderson,	do	
Rosette Candler,	do	
Elder Hezekiah West,	Pa.	
Elder Thomas Barton,	do	
Robert Phillips,	do	
A. Kimble,	do	
Elder Z. Pasco, for	do	
H. Maddon and others,	} do	
J. G. Dance,	do	
Elder Wm. K. Robertson,	Del.	
Benjamin Rettenhouse,	N. J.	\$1;
John Rettenhouse,	1;	D. Howell,
3;	Jacob Drake,	1;
Joseph Halcomb,	1;	Amos Horn,
1;	John Weart,	1;
Joseph Lawrence,	John R. Hagerman,	1;
H. Hunt, Esq.,	1;	Lambert Ent,
2;	Albert Leigh,	1;
P. Hoyt, Jr.,	5;	Deacon G. Doland,
2;	Deacon N. Northorp,	2;
Elder S. Nightingale,	1;	Gen. J. S. Manners,
1;	Josiah Cook,	1.

Total,

\$209 66

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.
Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shohs, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel, Clement West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charles Woodward James Robinson,
NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.
Christopher Suydam, Peter Hoyt Jr. George Doland, Col. Wm. Patterson,

PENNSYLVANIA.
T. Barton, H. West, J. B. Bowen, E. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmet Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery, Arnold Bateh, John Critchfield.

DELAWARE.
W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.
Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe. TEN.—Josiah Fort, John W. Springer.

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.
Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall,

KENTUCKY.
T. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Robertson, C. Calvert, J. Gonterman, J. M. Higgins, Samuel Jones, J. M. Clarkson, R. W. Ricketts, J. West, John Lawe, Eld. Jordan H. Walker, S. Jones, B. Keith.

Maine.—P. Hartwell, P. C. Mason, Paris. S. C.—Theron Earl, Spartansburg District. Georgia.—Elder J. Henderson, R. Reese, J. Greer W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, Elder A. Hood, V. D. Whatley.

MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark. N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.
Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Fernell T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phineas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleave, C. Gallat, Samuel W. Greer, P. M., E. D. Roberts.

ILLINOIS.
C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, J. Ticknor.

OHIO.
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith.

INDIANA.
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Sautsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder Ashael Neal, Mo.—J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens, Thomas T. Wright. MI.—J. Barret. N.H.—J. Fernal.

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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, JUNE 30, 1837.

NO. 14.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.**

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00 A current \$5 note will be received in advance for six copies.

Circular Letter.

The Baltimore Baptist Association Convened in the meeting house of the Harford Church, on the 18th, 19th and 20th days of May, 1837. To the several Churches composing the same, sendeth Christian salutation.

BELOVED BRETHREN:—By the favour of a kind Providence, we have had another Associational Meeting, and trust, that the Master of Assemblies was present, to aid us in our deliberations—the business which came before us, you will learn by the accompanying Minutes. In accordance with a long established custom of addressing you with an annual epistle, on some subject of faith, or matter of duty in our most holy religion, we shall in the present Circular call your attention to the subject of Efficacious Grace in regeneration; we call it efficacious, because when God begins the work, a divine efficiency attends it, so that all obstacles and resistances are overcome every hindrance is removed, until the work itself began in grace shall be finally consummated in glory. We do not intend to discuss the subject of regeneration as that would lead us into too large a field, and we indulge the fond belief, that our letter is addressed to those who have been taught of God, and know what it is by happy experience. But our object is to shew, that this work is wholly of grace, without the concurrence or co operation of any creature agency whatever, as being casual or influential thereunto.

The first argument we shall offer in proof, arises from the terms in which the work of grace is expressed in the scriptures of truth—it is called a creation. An inspired Apostle has informed us that, "if any man be in Christ Jesus he is a new creature,"—"that neither circumcision nor uncircumcision availeth any thing but a new creature," the new man is created after God in righteousness and true holiness, and we are said to be the workmanship of God. Another term by which it is expressed, is that of quickening, or imparting life to the dead in trespasses and in sins. The hour cometh and now is when the dead shall hear the voice of the Son of God and shall live. "Whosoever believeth in the Son of God hath everlasting life and shall not come into condemnation, but is passed from death unto life." Another term is that of being born again, born of God, and born, not of blood, nor of the will of the flesh, nor of the will of men, but of God.

Surely these metaphors carry irresistible evidence, that the work is performed by an Almighty agency, and that the subject is entirely passive in it; for to suppose otherwise, would be to charge the inspired penmen of the holy scriptures, with that which is considered a great blemish in all writers' of using words in a sense remote from their natural and common acceptance, or of figures that have no proportion or analogy to the subject they were intended to illustrate.

A second argument in support of the doctrine of efficacious grace may be raised, from the impotent, and inimical condition of man in his ungenerate state, his impotency is set forth under the image of death, so unable is he to deliver himself that our Lord has said that 'no man can come unto me except the Father which hath sent me, draw him.' He is not only helpless but exceedingly degraed; "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be," every imagination of the thoughts of his heart is only evil continually. When we consider the blindness of the mind, the enmity of the heart and the reluctance of the will, we may as soon expect an Ethiopian to change his skin, or a Leopard his spots as a sinner, prone by nature, and inclined by custom, to do evil, to learn to do well.

A third argument grows out of the experience of all the saints, which attests, that the work of regeneration is wholly of the Lord, for not only have they not helped in the work; but did all they could to hinder it—their carnal reason and their senses, their lusts, and passions, were all up in arms against it, they were every way averse to it, and indeed when they saw the necessity of salvation, they sought it, by the works of the law until at last stript of all legal hope they were bought as humble suppliants to the foot of sovereign mercy, were led to renounce righteous as well as sinful self, so almighty was that arm of the Lord that was revealed, that every opposing power was subdued, the strongest prejudices vanquished, the most corrupt habits mortified, so that of reluctant sinners, God has made them by his grace, the willing subjects of the Redeemer's kingdom, and therefore, their language is, "Not unto us not unto us but to thy name." blessed Lord "be all the glory."

A fourth argument in confirmation of efficacious grace and which carries with it the force of demonstration is, that God challenges this work for his own, hence it is written "I will give them one heart, and I will put a new spirit within you and I will take away the stony heart out of their flesh and give them a heart of flesh, see Ezekel, chap. xxxvi verse 26, in this passage there are no less than three *I wills*, all declarative that God will do the whole work again as it is written "this

is the covenant that I will make with the house of Israel after those days saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people," these words are not spoken potentially; as only a possible thing, that may or can take place, nor subjunctively, as a doubtful thing, dependent upon a condition, but indicatively, I WILL, and they SHALL. We read in the Acts of the Apostles, that the Lord opened the heart of Lydia, as he certainly does the hearts of all his people, for the reception of his word, that the work is of grace will further appear when we reflect that all the christian graces which are of the Spirit's operation, are represented in the sacred volume, as the special gifts of God, particularly faith and repentance. Faith is expressly said not to be of ourselves; "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." And of the Phillippians, Saint Paul affirms, that it was given to them in the behalf of Christ not only to believe on his name, but also to suffer for his sake. Repentance is likewise a gift of God's grace. "If God peradventure may give them repentance unto life," "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins. We are aware that we have now approached a subject of much disputation, and perhaps none has more divided the American Baptists than this, for while some in their ministry are constantly urging the unbelieving and impenitent to the exercise of faith and repentance, as bounden duties, and the want of these as constituting, the matter of their condemnation. There are others who more correctly and more consistently, preach the necessity of these christian graces, not indeed as required duties, but as pure covenant blessings, freely bestowed by a gracious God upon all the heirs of salvation. In this latter sentiment we entirely concur, and will briefly assign our reasons for so doing. We take it for granted, that it is divine faith and repentance, which is the subject at issue, in contradistinction from all other kinds of faith and repentance, which are merely the natural acts of the human mind, Theologians have distinguished between several kinds of faith such as miraculous, historical, theoretical, evangelical, &c., and several kinds of repentance, such as national, legal, evangelical, &c., the scriptures warranted a distinction; but perhaps the better distinction as well as the more simple, is that of natural and divine, the former being produced by the natural powers of the human mind, the latter by the alone power of the Holy Spirit. There is a natural faith and repentance, which we acknowledge to be natural duties, the obligation to perform them grows out

of the law of nature, here man is bound to believe all that God reveals to him, both in a way of precept and prohibition, and whatever God required of man in a state of innocence he still requires of him in his lapsed state without abating one jot. The whole foundation of man's duty has its foundation in the law of nature, or in other words, in that relation which as a reasonable creature he stands to the great Creator, for whatever positive law may at any time be given the obligation to obedience grows primevally out of the law of nature; thus the prohibited tree of knowledge, of good and evil was to Adam a positive law, but in breaking that he did at the same time violate the law of nature which was instinctively written upon his heart, which law was the same in substance, with that which was afterward written with the finger of God upon the two tables of stone. Thus by this eternal rule man is bound to the full extent of all the capacities with which he was originally endowed by his creator, but no more; hence it is man's duty to believe there is a God, for to deny his existence, would be a violation of the law of nature, for which he would be justly condemned. The devils have this faith for they believe and tremble—it is further the duty of all who have the bible to believe that Christ is God's Messiah, the devils believe this too, for they said "we know thee who thou art, the holy One of God. The Jewish nation were condemned for not believing this, because it was a matter contained in their scriptures, and to have given credit to it, would have required no special operation of the Spirit, it was only necessary for them to exercise the natural powers of their minds, by comparing the indications of their prophets, with their fulfilment, by which they might have arrived at the conclusion that Jesus of Nazareth was indeed the very Christ, hence it was that they were so frequently called upon in the ministry of John the baptist and of Christ to believe, that is with this natural faith. But what has all this to do with divine faith, which is said to be, not of the operation of the human mind but of the operation of God; it is a power which Adam had not in his first estate, and had God required of him to believe with this divine supernatural faith he would have required of him an act of omnipotence; for no power other than that which is almighty could ever bring it into operation, which appears from that remarkable scripture in the first chapter, and 19th verse, to the Ephesians. "And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power," here; in the production of his faith, there is the power, the greatness of the power, *yea* the exceeding greatness of the power of God; the working of the same mighty power, which raised Christ from the dead, and were God to require the exercise of such a power (which is an incommunicable attribute) as a matter of duty from any of his creatures, then would he appear as he is represented by the slothful servant in the parable, to be indeed like an austere man, reaping where he

never sowed and gathering where he never sowed. That this divine faith is not a duty required but a blessing bestowed, will further appear from the words of the Apostle to Hebrews xii. chapter, verse 2, "Looking unto Jesus the author and finisher of our faith;" can it then be a required duty, to rob Christ of his authorship of this divine faith, and invade his prerogative by being the author of our own faith, a work which he claims, from first to last as exclusively his own. This faith in distinction from all other kinds, is called the faith of God's elect, because it is bestowed upon, and effectually wrought, in the elect; but surely it never could be a duty required of the non-elect to exercise a faith which is bestowed upon, and belongs to another and a different class of men, nor will the non-elect ever be condemned for the want of this faith, nor indeed for any thing other than a violation of the divine law; it is true that the want of this faith will be one evidence of their condemnation but will not establish the matter of it for the term condemnation is taken in a forensic sense, and always supposes a law violated.

As the divine faith is distinguished from a natural faith as being the gift of God and the operation of the Spirit, so also is divine repentance, which always accompanies it, as the former is looking unto him who is pierced, so the latter is a mourning and a bitterness which invariably attends it; but there is a natural repentance distinct from this. There are two words,* and two senses, in which this term is used in the New Testament—the one more commonly used, signifies, an after-thought, or change of opinion; and the other is expressive of sorrow or regret: the former may arise from the exercise of the judgment, the latter from the dictates of the natural conscience, and both the one and the other may concur jointly or separately, to produce the natural acts of repentance in those that are destitute of the spirit and grace of God. From this view of the subject, it is easy to understand what is intended by John the Baptist, and by Christ and his apostles, when they called upon their hearers to repent and believe the gospel; not that they were required to perform any spiritual acts, such as divine faith and repentance, but those natural acts of faith and repentance of which they were capable: the Jews had imbibed many erroneous opinions, both in relation to the promised Messiah and his kingdom, which led them to reject Jesus on account of his humble condition in the world; therefore nothing could be more natural than that the first ministers of the gospel in addressing them, should call upon them to repent—to change their opinions, and relinquish their false notions, and to give full credit to the mass of evidence, by which the divine mission of Jesus was attested: that this is the true meaning, appears from the argument by which their exhortation is enforced "for the kingdom of heaven is at hand." Now, if it were

divine faith or repentance that was intended, we cannot see, that because the kingdom of heaven was at hand, would have been any reason why they should either repent or believe; but if it were the natural acts of faith and repentance that were intended, and which the coming of the kingdom had a tendency to throw light upon the subject on which they had so egregiously erred, then there was a force and a propriety in the argument. That it was natural repentance which had been so frequently enforced in the ministry of Christ, will appear with additional evidence from what our Lord affirms, of the inhabitants of Tyre, Sidon, and Sodom: when he upbraided the cities of Galilee, in which were wrought the most of his miracles—as this passage is so apposite to our subject, we will transcribe it: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin; woe unto thee, Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which were done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." Matt. xi. 20 to 24. The repentance here spoken of, cannot be that which is wrought by the Spirit of God, unless we suppose that the Spirit's operations are effectual to produce repentance in some, while they are ineffectual to produce it in others. But it was a natural repentance which would result from beholding the miracles of our Lord, which were quite sufficient to convince the judgment, and effect the consciences of men who would yield their prejudices, and calmly examine them; and as this was a natural and required duty, so men will be condemned and punished in a degree greater or less for their delinquences in it, as there was that among the Jews, of which they ought to have repented or changed their minds so was there also among the Gentiles: their idol worship was a scandal to human reason; and that remarkable address of St. Paul to the men of Athens, in which he declares, that God now commands all men every where to repent, cannot be fairly construed to mean any thing more than that God enjoins it in the public ministry of the word, that the Gentiles should change their minds, and turn away from their senseless idols unto the living God. Upon the whole it appears that both faith and repentance, as natural acts, are required by the law of nature, and as such, are natural duties. But divine faith and repentance, which are spiritual acts,* are required

* The spiritual acts of faith are described in the sacred volume, by seeing, coming, fleeing, resting, trusting, receiving, &c.; of repentance, by mourning, bit-

* Metanoes and Metamelomia.

by no law, nor has a capacity ever been given to man to perform them in his own strength; but they are the gifts of God, and the blessed privileges of the christian, which confirms this fourth argument, that the grace of God in regeneration is efficacious.

A fifth and last argument which we shall adduce, to prove that God works efficaciously in the saints, is that he has arranged the whole of their salvation in a way that does secure the glory of it to himself, and which shall forever exclude boasting in the creature, which would not be the case if our works had any hand in the business, for if our salvation depended on any thing to be done by us, then the doing of that very thing would lay a foundation for boasting—it would be that which would make us to differ from others, and of which we might justly glory.— But when we take into consideration the terms by which the work of grace is expressed, as a creation, a quickening, and a new birth, the impotence and enmity of man in a state of nature; the experience of all the saints; the solemn declaration of God, that he will do the work; that all evangelical graces are the gifts of God; and that he has arranged the whole plan of salvation to exclude boasting: we may confidently affirm that the whole of salvation, from first to last, is of efficacious irresistible and unfrustrable grace; grace laid the foundation—grace rears the superstructure, and when the top stone shall be laid, it will be with triumphant shoutings. Grace. Grace unto it. To conclude our letter, dear brethren, we cannot wish you a greater blessing than that you may be the subjects of this grace; and we pray that grace, mercy, and peace from God our father, and from the Lord Jesus, and from the Holy Spirit, may be with you all, Amen.

CORRESPONDING LETTER.

The Baltimore Baptist Association, maintaining inviolately the primitive doctrine and order of the gospel of Christ as laid down in the Holy Scriptures, and as received, expressed and practiced by this Association in our first organization, and as contended for by all regular Old School Baptists.

To all Associations holding the same faith, and walking in the same order, with whom we correspond, send love in the Lord.

Beloved in the Lord.—Through the loving kindness of our faithful covenant God we have

terness, godly sorrow, brokenness of heart, contrition of spirit, &c. As those graces are implanted in the soul in regeneration, and are brought into exercise by the alone power of the Spirit, we conceive it to be as impertinent to exhort sinners to the performance of them, as to call upon them to regenerate themselves; that loose manner in which faith and repentance are now preached, without any kind of distinction, is quite a latitudinarian principle, and has brought thousands of graceless professors into Baptist Churches; there are few educated in Christendom who do not believe all contained in the Nicene Creed; but a bare natural belief in that, is far, very far, from constituting divine faith.

been preserved through another year, and now enjoy the privilege of meeting in our Associate capacity. We have been greatly refreshed by your letters and with the presence of your Messengers, who have come unto us in the spirit, and with the testimony of the gospel of peace. Our present session has been marked with that unanimity and fellowship which can never fail to render such seasons pleasant and profitable to the dear children of God. Our churches, as our minutes will show, are not enjoying any special ingathering of souls, but we rejoice to say that our expectation is not from men, or humanly invented means, the churches of our union having disclaimed all confidence in, and dependence on, any of them. We solicit a continuance of your friendly correspondence both by Messengers and Minutes. Our next meeting will be held, if the Lord will, with the Warren Church, Baltimore County, about 14 miles from the City of Baltimore, and within about 2 miles of the Baltimore and Susquehannah Rail Road, commencing on Thursday preceeding the third Sunday of May, 1838.

THOMAS POTEET, Moderator.

G. BEEBE, Clerk.

Communications.

For the Signs of the Times.

Shelby Co., Mo., May 20, 1837.

DEAR BROTHER BEEBE: By the unanimous request of the Providence Church, I send you for publication in the Signs, a copy of their letter in answer to a Circular of the Biblical Association addressed to them. I also send you \$10 for new subscribers; we are much at a loss here on account of there being no authorised agent in this place to receive and send on our money to you. I think if you had one in this section it would be an advantage, as I am persuaded that no real lover of truth, who has had an opportunity of reading the excellent matter found in the communications of most of your correspondents, would be without it for the small sum of one dollar. I have seen less satisfaction among brethren since I left Virginia, than I could have wished in a hundred years. I am still trying to preach Jesus as the way, the truth, and the life, with the ability that God has given me. I add no more at present, but praying that truth may have free course and prosper. I subscribe myself yours as ever.

H. LOUTHAN.

The Baptist Church of Christ, called Providence, in Maroin county, Missouri, to the members composing the Biblical Association:

DEAR SIR: We received your circular and prospectus for the establishing of another vehicle through which you may disseminate error, under the name of gospel light. But *If the light in you be darkness, how great is that darkness!* We do not feel willing to pass it by, entirely unnoticed, for fear you might trouble us with another, we will, therefore, notice some inconsistencies, which you, like all other New School Baptists have fallen into; and first, we think there is but

little harmony between the language of your circular and that of your prospectus: in the former you say, "the wants of our denomination demand this effort," and that "you have been led to this step in the exercise of deliberation and prayer under the guidance of the Holy Spirit." In the letter you state, "we shall need \$5,000 to meet the expenses of an outfit," and have assured us of your resolution, not to begin the work until that sum is collected. Suppose you fail to get that amount by one dollar, will you return the money to those from whom you have received it? We suppose not. As you state further, that "all money given for the benefit of the paper, shall be used by the publishers as the constitution of the Biblical Association directs." We no nothing of the provisions of that constitution, yet we have no doubt of its providing for your own pockets first, as in most cases; with all your benevolent operations you do not forget number one. But if your cause be the cause of Christ, why do you entertain fears respecting the needful? Why not commence the work, and rely on him who asked his disciples, *How much better they were than the fowls?* This would look a little more sincere; and as though you did believe your own assertions, when you state you have been led to it by the guidance of the Holy Spirit, unless your spirit be that which is so often spoken of by men of your craft, which is so frequently disappointed, when striving to bring sinners to a knowledge of the truth as it is in Jesus. If it is, we can assure you that we have not so learned Christ. But with Paul we are confident that he who hath began a good work will perform it until the day of Jesus Christ: we know that Paul once thought he was doing God service, when persecuting the Church of Christ and wasting of it; yet he did it ignorantly and in unbelief, and judging from the language of your prospectus, we think there is a want of faith on your part, in your great undertaking. But perhaps you will state, that the days of miracles are past; granted, yet the same almighty power provides for his sheep, and the days of miracles were not suffered to pass without leaving us examples of some who supposed that every thing must be purchased with money.— When Simon saw Philip baptising those of the city of Samaria who professed faith in Christ, it so affected him that he also professed faith; and when he was baptised, he continued with Philip and wondered, beholding the miracles and signs which were done, and his deception was not detected by inspired men until he showed his entire ignorance of heavenly and divine things by his offering to purchase the gift of the Holy Ghost with his money, *And when Simon saw that through the laying on of the Apostle's hands the Holy Ghost was given; he offered them money, saying, give me this power.* But why did not Peter accept? the answer is plain, because he was not of your craft—for we have yet to learn the time when money has been refused by you or any of your kindred associates,

let the intention of the giver be what it may; nay, you teach men in substance the very doctrine that Simon's example taught, that nothing can be done without money, and that it will purchase for themselves and others, seats in the mansion of bliss. Before you deny this assertion, examine the doctrine of your missionaries when collecting your's and other's outfits, who tell the people the Lord will give unto them double for all they give, and that many are perishing for the want of money, &c., &c. If you should ask for an example of trusting in God amongst Old School Baptists, for the sustaining of his own cause in a similar manner, we will refer you to the editor of the Signs of the Times, in Alexandria, who believing that a well conducted paper would comfort and edify Christ's little flock, as it would afford an opportunity, (not of converting the world,) but of communicating to each other their trials and difficulties brought on them by men who lay in wait to deceive, and of God's goodness in their preservation under the most gloomy prospects as to pecuniary considerations, knowing that although the New School, like the prophets of Baal, could boast their numbers, there was only here and there a few scattered ones who would receive and sustain the doctrine of such a paper; yet with this in view he undertook the task before there was, perhaps one hundredth part of your stipulated sum raised for his support, and we rejoice to know that he is still sustained to wield "The sword of the Lord and of Gideon."

In the second place, you state "If protracted meetings have been owned and blessed of God, why shall we not sustain them by your periodicals?" But what evidence has been given that they are blessed of him? your strong evidence is that by a comparison of the reports of the home mission and state convention, with those of the few who have employed themselves in protracted meetings, it will be seen that they have been instrumental in bringing into our churches more men and means than all the operation of the home mission and state conventions put together." But while, as evidence that your cause is of the Lord, you refer to the multitude of your converts as your strong hold, you will abuse your brethren, the Roman Catholics, for making use of the same arguments. Ask them what evidence they have of the *Mother of Harlots* being the true church, they will directly refer you to numbers: the Mormons and other heretics will refer to their prosperity as their best evidence of divine approbation. Yet you inform us that one of your chief objects in establishing your paper is to "stir up ministers and Christians to immediate reformation, that the present progress of Roman Catholic and infidel influence, demand that what you do, should be done quickly." We have never learned that infidelity, when propagated by professed Baptists, was any better than coming from Roman Catholics; you will therefore see the propriety of suffering them to rage and feel confident, upon the same grounds that you have taken.

But if we decide by this rule we have no right to believe that Elijah was a true prophet, for his opponents were many, and we have no doubt, when they leaped upon their altars, and cried aloud, and cut themselves with knives and lancets, that there was as much confused zeal and sincere devotion to their god manifested, as ever has been produced by any of you, at your protracted meetings when your benches have been set apart and sought by your devotees as places to leap upon or kneel down in order to meet with the divine favours.

Neither could Christ have proven his divine mission by such a rule, for it was asked by the Jewish Rabies, (when they were informed by those who were sent to take him, that never man spake like this man.) Are you also deceived? have any of the rulers or Pharisees believed on him? but this people who know not the law, are accursed. We have seen some of the fruits of protracted meetings in Missouri; and judging from them, we fear they are no better calculated to bring in the *promised seed* than was the plan adopted by our old Mother Sarah, in giving her handmaid to Abraham; although it was effectual in bringing about a seed, and she may for a time, judging from the effect of her effort, have believed that in that way she had helped the Lord to bring in the *promised seed*; yet, we find in due time, something like thirteen years after, God made known his power in the fulfilment of his own promises of bringing forth him in whom all the nations of the earth should be blessed. And when Isaac was weaned, at the feast, Sarah saw Ishmael mocking, which caused her to say unto Abraham, Cast out this *bond woman* and her son, for the son of this *bond woman* shall not be heir with my son, even Isaac; and the thing was very grievous in Abraham's sight, but God told him to hearken to her voice; for in Isaac shall thy seed be called. We fear that protracted meetings, as they have been conducted in most instances has only been instrumental in bringing many Ishmaels into our churches who give evidence of their spurious birth by their continual mocking whenever they hear the truths as it is in Jesus preached. Even now the voice is reiterated from the sea shore, to the western valley of the Mississippi. "Cast out the *bond woman* and her son," though some like Abraham are pleading, "Oh, that Ishmael might live before the Lord," God has commanded and the work must be done, we therefore conclude so far as we are concerned, our denomination does not demand such an effort as you propose, and as an evidence of this fact, we send you this epistle. Done by order of the church, on this 13th day of May, 1837, and signed,

H. LOUTHAN, Moderator.

F. LEE, Clerk.

For the Signs of the Times.

BROTHER BEEBE: Our church known by the name of the Eastfork of Paint Creek, a member of the Mad River Association, Ohio, think proper to send you a few lines for publication.

Elder Tuttle, the Pastor of the church, about

three years since became a member of the society called "Gospel Union," the labors of which was confined within the bounds of the association. Since then he has been a warm advocate for the self-styled benevolent institutions, would speak in the praise of them at times, in his public discourses, as well as private; but when questioned on the subject by his brethren, would say he was opposed to a division of the church into parties of Old and New School, and that he occupied middle ground.

Last summer the missionary mania began to rage in the breast of our brethren, and caused much uneasiness in the church; and at our church meeting, preceding the sitting of the association, one of our deacons expressed a desire to know the mind of the brethren on the missionary plan of preaching and spreading the gospel through these benevolent societies, as the subject was certainly to be agitated in the association through queries from some of the churches.— This move in the church seemed to fix our preacher rather off of his neutral ground. He said he was opposed to bringing the matter in the church, as it was not in at this time, and that it was best not to agitate the church with it, or words to that effect. So nothing more was said; but when we came to choose messengers to bear our letter to the association, we were minded not to send our preacher as one, but he seemed to want the place, and said he should attend the association if not sent as a messenger. Then the deacon replied, and said Elder Tuttle was a middle grounder, and he would like to send messengers that would be active in opposing the inventions and innovations of the New School party, and if he would do so, he was willing to send him as a messenger. He agreed to do so, but sorry we are to say that in the association he forfeited the confidence, that by his own promise had been reposed in him.

At our next meeting, L. Tuttle, a member, who had not met with us but once in two years, and knew nothing of our trials and difficulties but what had been told him by our pastor, came forward with a resolution, and stated in the preface as there was much excitement in the minds of the brethren upon the subject of missionary operations, for the peace and comfort of the church, he would offer the following resolution, which is, as well as we can recollect, in these words:

"Resolved, That this church as a body will not meddle with the missionary and benevolent institutions as auxiliaries to the church, either directly or indirectly, but each member to have free toleration, and not to make the supporting or opposing of these things a bar of fellowship, but to bear and forbear with each other."

This resolution at once made two parties in the church, and the contest grew very warm. It was finally agreed that each member that chose to do so, might form a resolution and present it at our next meeting, which was on Saturday before the first Lord's day in November, 1836. At

this meeting but one more resolution was presented, which is as follows:

Resolved, That this church discountenance and declare non-fellowship with the mission system and all its kindred branches, and with all associations, churches, and members, that aid and support them as religious institutions," &c.

This resolution threw off the mask and Satan came forth with all power, signs, and lying wonders, misrepresenting our resolutions, and taking every advantage to blind the eyes of the brethren.

It was concluded to make a separation, and all was summoned to attend our next meeting on Saturday, preceding the first Lord's-day in December, at which meeting, of thirty-one members, eighteen only were present. We wished the free toleration resolution to be put to vote as it was the first offered, but they refused, and insisted that ours should be put to vote; to gratify them it was done, when it appeared seven for and ten against it, and one on middle ground. The Old School party had with them the two deacons and clerk; they took the church book and retired to the house of one of the brethren to hold a council. It was concluded to send them a few lines, and the next day addressed them a short note, the substance of which is as follows: "the object of our resolution yesterday, was to ascertain who composed the church, and who had been carried off with the notions of the new school baptists, whom, we believe are not of us. We hold good our resolution, and consequently exclude from our communion all those who voted against us," &c.

These lines stirred up their kind and benevolent spirit, and it vented itself in the venom of the serpent, crying out in effect, away with such fellows they are not fit to be in the church; they have left us in a disorderly manner, we are the old regular Baptists, and they have gone contrary to our faith and practices; they have taken the New Testament alone for their guide and consequently are not of us; therefore we will exclude them from our party.

We understand they have written out a new church book; and keep up their meetings and call themselves, "East Ford of Paint Creek," to which name they have certainly no right.

They have had a small increase, one or two joined with them in their constitution; they are part Campbellite, part Fullerite and part no ite, or in other words New Schoolite, and they have the promise of two more. No doubt they will soon become a respectable Baptist Church, for their bowers are open to receive the world and all in it, except the New Testament and the Signs of the Times.

Brother Beebe:—We wish these lines published to correct the false statement, and misrepresentations the new party are circulating upon us, and also to warn the Old regular Baptists, who and what these people are that call themselves by our name, but are not of us. We warn the brethren to receive them not in their houses as regular predestinarian Baptists, for they take

sides with those who propagate error, teach for doctrines the commandments of men, and lie in wait to deceive.

We would like Brother Beebe, or some Old School Baptist to say through the "Signs," whether in their judgment we have done right or not in thus separating ourselves.

ELIJAH BEATTY, *Deacon*,
THOMAS BALDWIN, *Clerk*.

For the Signs of the Times.

Green Co., Ala., May, 1837.

DEAR BROTHER BEEBE:—As myself and the rest of the old school baptists in my immediate neighborhood, have not seen any publication on the state of religion, I have deemed it proper to pen a few thoughts on this all important subject, and as some of the baptists taught in the new school, have improperly assumed the wrong name (old school baptists.) It will be proper in the first place to show that the old, and new school baptists are two people, and do not hold the same faith. The old fashioned baptists are holding the faith that was once delivered to the saints, and are contending for the same.

First. The Old School Baptists believe that God, from eternity, set his love upon his people, marked them out by the election of his grace, and predestinated them to an inheritance of eternal life, and to secure this gracious object and purpose, he gave them in charge to his dear Son, our Lord and Saviour Jesus Christ, who received them in covenant union with himself, became their surety, and made himself surety for their conduct to law and justice, and pledged himself to present all (I mean all Israel) without spot or blemish, before his Father's throne at the last day. And in accordance with the covenant agreement between himself and his Father, he appeared in this lower world, in the fulness of time, as it is written, Lo, I come in the volume of the book, it is written of me, to do thy will. And this was and is the will of the Father, that of all that he has given him, he should lose nothing, but that he should raise them up at the last day. We also believe that our Saviour has accomplished the work the Father gave him to do, that he has saved his people (Israel) from their sins, (not in their sins.) Mat. i. 21. That he has borne their sins in his own body on the tree, has put away sin by the sacrifice of himself, has brought in everlasting righteousness for all those whom his Father gave him, so that by his wounds they (Israel) are healed; and by his one offering, he has perfected forever all them that are sanctified, or set apart to him in the covenant of peace, which was between them both; and consequently, all that the Father giveth him shall come to him, and he that cometh to him he will in no wise cast off; and also, we as firmly believe that no man can come to him, except the Father who sent him, draw him; and consequently we believe, that the pillars of heaven are no firmer than the salvation of all the redeemed of the Lord, (his elect.) and that all the arts, sciences,

machinery, thrashers, wealth, power, influence, or industry of men or angels, can no more increase or diminish that number, than they can tear him from his throne, or change the thing that has gone forth from his mouth.

The New School Baptist, generally profess to believe also, that the doctrine of the above paragraphs, is true, and they often tell us they believe it as firmly as we do, but do they acknowledge it in their acts? (actions speaks louder than words,) in actions they say that such a doctrine is not profitable, it will in their judgment, discourage sinners, hinder revivals of religion and lull the saints into a state of carnality, and stop the progress of the Holy Ghost in the conversion of sinners, hence they do not feel disposed to preach it nor to give any respect in any manner whatever to those who do. We say the New School generally hold such language, but some there are, and not a few who boldly deny the doctrine in toto, that the death intercession and sufferings of Christ serves any one; that he did not die for sinners, but for sin; and that he saves none, but has opened the way possible for all, to save themselves? But still there is not possibly so great a difference between them as one would at first imagine, for even those who in words admit that Christ is all and in all, do in works positively deny him. The new theory is, that the new economy of salvation is a system of means, and that the benevolent (called so) institutions of the day are admirably calculated to enlarge the Redeemer's kingdom, and save many, who without these would be eternally lost. Thus for example, Judson wrote to the American females, saying, Some yea many precious souls might have been saved from the quenchless fires of hell, where they must now suffer forever, had you not been afraid of being thought unfashionable, &c. (For this expression of Judson I refer the reader to his life, and to Ewels Christian Companion, page 151.)

And this sentiment of Infidelity of Judson the New School Baptist of the United States have most heartily preached from the pulpit and from the press."

Now if the most orthodox of their party can countenance the Rev. Judson and contribute to support him in his presumptuous stand against the doctrine of our God and Saviour, and revile us as they have done most shamefully for exposing the corruption of the sentiment can they believe that salvation is of the Lord? If some are now in hell, who might have been saved by the ladies dress, or Jewels, those souls either were or were not the elect of God, they were or were not redeemed by his blood; they were or were not subjects of his eternal love, and electing grace, and of the intercession of Christ; hence if those souls were the elect of Christ their being now in hell, shows that election saves no body. If they were a part of Israel, it shows that the blood of Christ has no power to save, if the blood of Christ has no power to save, it was shed in vain, and again if they were the objects of Christ's intercession, it follows that the Father does not hear Christ, or that eternal love or election, or both, or all that God has done for the salvation of his children, was inferior to the vain trapping of our American ladies, since these sinners were interested in all this and are in hell notwithstanding all.

Or if our new lights will try the other horn of the same beast, and say that those many precious souls that Judson says are in hell, and might have been saved there from by our ladies, were not eternally loved, chosen, redeemed by the precious blood of Christ, and that they had no part in the intercession, grace or righteousness of Christ; it follows then of course that our new school brethren do not believe that salvation is of the Lord, seeing they hold that souls for whom he has made no provision in the covenant of redemption through the

death of Christ, might have escaped the damnation of hell by the sovereign virtues of ladies' jewels? And again, I do not wonder at Judson having a great many followers, if he is wise enough to know that many precious souls are now feeling the torments of an endless hell. Had the trinkets that Judson speaks of been in another shape [round or cash] and he could of got in possession of it by writing back to the United States to his riding beggars to collect it [according to his doctrine] he could have saved these lost souls he speaks of by application &c. The old school brethren are persuaded that if cash merits salvation in any way; the apostles had no part or lot in the electing grace that Jesus taught while on earth, for one of them remarked to a person that was in the gall of bitterness and in the bond of iniquity "Thy money perish with thee" for he thought the gift of God could be purchased with cash?

The old school Baptists conscientiously believe that the scriptures of the old and new Testaments are the word of God and the only rule of faith and practice. The new school believe that the scriptures contain only an outline of duty for christians and they are left to fill up the blank, by their little wise institutions [as they term them.]

The old school believe that God has appointed and ordained all the means necessary to accomplish his purpose, in the salvation of his people and will bring them to the knowledge of the truth in his own time, will and place. The new school believe in devising means for the accomplishment of the work, which God says he will do.

The old school believes that partiality is not to be shown to persons who come to offer their membership to the church, but all that come and relate an experience of grace on the heart, though they are poor and moneyless, are to be received, and equal kindness shown them. The new school believe in raising a multitude of little societies, and think it will increase the elect of God, for to go on without precept or example and reject none but the poor and moneyless. Peter and John, if they were as destitute of money as when they were at the beautiful gate, would be rejected and would not be allowed to exercise their gifts publicly, and preach Christ and him crucified.

The old school believe that God has reserved in his own hands the calling, qualifying, sending and enabling his ministers to preach, and appointing to them the field of labours and time of their service.

The new school are of a quite different opinion; they believe that the commission given to the apostles by him who held all power in heaven and earth was intended for the church in general, and even unregenerate sinners [if they give enough cash] may unite in the execution of the great commission, and that the words of the commission, "Go ye," are to be understood "Send ye." Hence they feel themselves called on to form into incorporate bodies for the purpose of taking this part of the divine government out of the hands of Christ, and they hold it to be their privilege to call young men, who choose to ride about, rather than work, and after putting them through their Theological machines five or six years, they are ready to mount stands and sacred desks, and make and study flowery discourses for the occasion; and they think one of these young dunces worth three or four made by God.

The old school believe that the atonement made by Christ, was for the elect of God alone; and that all for whom Christ died will be saved with an everlasting salvation; the new school appear to differ in sentiments with respect to the atonement, some holding that it was universal; and others with Fuller and some with the Me-

thodists, yet considering the atonement, or worth of Christ in the matter of saving sinners, a subject of minor consideration and class it with their list of non-essentials, and notwithstanding their differences of opinion all unite in carrying on their works, equally to their plan of operations.

The old school believe it is very essential to withdraw from the new school, as from other disorderly persons. But the new school say, only let us alone, and call us by the name of old school Baptists to take away our reproach, for if you don't our craft is in danger of being exposed, and we will not gather so much cash if it is exposed.

Hence we see that it is but a small matter to distinguish the two professions, although both go by the name of Baptists, yet the faith or the two professions are entirely different. The old school Baptists may be called by hard names, such as, *Old fools, Iron jaws, Iron Sides and Rough mouths*, but I earnestly hope they are contending for the faith that was once delivered to the Saints and since the new school are in, or profess another faith they cannot properly and with propriety call themselves old school Baptists.

Enough of the above; and now I turn in some degree to the topics of the times, as to the state of Religion. Indeed there exists a variety of opinions among them that have means of information upon this subject, but that diversity of opinion, I conceive chiefly attributable to the want of capacity to judge of spiritual things on the one hand, and culpable credulity on the other. Whilst some seem to, and do, estimate the progress of religion and prosperity of Zion to be proportionate to the sums of cash collected by the beggars for the various institutions of the day, called benevolent; others fancy that the Redeemer's kingdom is enlarged, as men, women, and children, who publicly avow the sentiments of their leaders, and submit to the will of others, taking as it were other people's thoughts for their faith, become members of their churches and little catch penny societies, but a great many of our religionists will appeal to the christian zeal, disinterested benevolence, and ministerial devotedness of the leaders and the tame docility, apparently unbounded liberality, and co-operation of the many thousands that are going on by them to the help of the Lord in the most glorious work of spreading the gospel among the heathen and christianizing the world, as the evidence of the extraordinary light, life, and liberty enjoyed in the present day by the christian church (as many are pleased to denominate those, and those only who are laudably engaged.) If the religion of Jesus Christ and the advancement of the Redeemer's kingdom consists in this, there is much of it in America, and the Zion of the Lord may not truly be called an afflicted and poor people; but if it consists in the influence of the divine Spirit, and we are quickened and transformed into the image of Jesus, and Christ-like, love God, his works and word, and believe in, and obey his commands, according to the infalible rule he has given for the government of his church, and the christian faith and practice, I fear there is but a little flock among the number who will inherit the Redeemer's kingdom.

If the light, life and liberty of God's people are dependent upon the sense of his presence, a Revelation of his love, and the shining of his countenance, the present day must be a day of darkness, coldness and mourning; yes, the world appears to be troubled so much with these little catch-penny societies, and instead of preaching Christ and him crucified, half the sermons now a-days are begging sermons, do we not hear them saying loose my hands, contribute and fill my pockets for the spread of the gospel (I had much rather hear them say

and I would as soon believe them.) Contribute for and to me and make me rich, that I may live happy; yonder (they say) are heathen, and a vast number of them that positively will inevitably be lost, except the gospel is preached to them, and they enlightened, to which I would reply. I read in the scriptures that in every nation, kindred and tongue, God has a people [Israel,] and no doubt that in the fulness of his time he will bring them to the knowledge of the truth, and that without the aid or help of man [he only uses instruments.] It is very common now a-days for men to keep God to work, and there are some Baptists who take what I call the Big head frequently. Others or some other Baptists, if they are not put in the lead to work they won't work any where, but I think none of the old school cut such capers as these. We read further in scriptures, that when Christ reigned on the earth he asked no person for help to accomplish his designs, but he reigned and now reigns, rules, and works, and none can hinder him, his works and purposes will be accomplished without the aid of silver and gold.

Again, it is argued that the days of miracles are past, and that God works in a different manner from what he did in the time of the old Apostles, but we read of no change in the covenant of grace. God ever had, and ever will have his way and time in bringing his children to the knowledge of his grace; and every time he smites his children, and they mourn, and weep, and pray, and they see plainly they cannot themselves merit any thing relative to grace, and give themselves up for lost, and they plainly see that it is grace, and nothing else that will or can save, and all confidence in their own arm has worked out, and they are ready to say if I am saved it is by nothing else but the mercy of God through Christ the Redeemer. When he reveals himself to his children, they are ready to say, all power, glory, and honor to my God through the Lord Jesus Christ, for it is he that saves, and no one else I am persuaded: here is a miracle wrought, and a very great one, so the covenant of redemption that was planned out between the Father and Son before the foundation of the world was laid, ever was and ever will remain the same; in Hindostan, Burmah, or any of the Pacific Isles, or the United States, so God works in his own time and place, and in mysterious ways, and none can hinder.

Here I wish to make a few remarks on the purposes of God. I am convinced that no reasonable person can believe that God acts without design—if God acts without design, favors bestowed, must be by accident. The passion of the dying Saviour without design, would be awful and alarming, but that he designed to accomplish a certain event is acknowledged on all sides. If that event be uncertain, it cannot be foreknowledge of God, which would place God subject to chance and disappointment: if an event is foreknown, it is certain, to foreknow a thing will take place, renders it certain, otherwise God might get disappointed, but known unto God are all his works from the beginning, and a thousand years are as one day. If the salvation of God's people is known of God, it must apply to number as well as persons, and cannot be otherwise than what he foreknows will be. And to say, that God designed is to say he decreed: to say God intends to confer a favor on a person, is the same as to say, the person is elected: to say God has no decree or foreordination, is as much as to say, he has no intention, or to say, no person is elected, or that God never intended any to receive his gift.

So I am very much opposed to making a pedler's wagon of the gospel for lazy young men, or even old ones to ride about in, for speculating in, or making merchandize of the truth. We are told be-

ware of false teachers that come out in sheep's clothing, we have a good many wolves now-a-days, and they are very busily engaged in saying, lo here is Christ, and lo there is Christ, and they too have tolerable good appearance outside for sheep. I have thought it would not be very hard to distinguish the wolves from the sheep, the tree is to be known by its fruits, so in noticing very minutely, we discover the doctrine advanced and promulgated by the wolves, cannot be received by the sheep. For sheep and wolves do not eat the same food, or feed alike; they do not bleat alike, nor make tracks alike, nor are even their very teeth placed alike; hence we see that there are considerable difference almost every way, except the sheep skin worn by the wolf; take that off and he will appear a whole wolf out and out. I must conclude; may the Lord bless you, and enable you to contend for the good old faith, in my prayer.

HENRY HARRISON.

SIGNS OF THE TIMES.

Alexandria, June 30, 1837.

We are compelled to omit the insertion in this number, of the proceedings and address of the Old School Meeting, held at Harford, Md., in May, for want of room.

Several interesting communications, and some editorial matters, are also excluded at this time, for the same cause.

PAINT CREEK CHURCH, OHIO.—This church has communicated, as will be seen on another page of this number, a history of their late trials, together with their present order and standing, with a desire that the editor of this paper, or some other old school baptist, will say whether we approve or disapprove of their course. Painful as it certainly is to the children of God, to witness divisions and offences contrary to the doctrine they have learned of God, yet when the Lord so overrules these disorders as to draw the line of demarkation between the precious and the vile, between his sheep and the goats, between those who serve our Lord Jesus Christ, by strictly adhering to his precepts and examples as their only rule, and those who serve their own bellies by adhering to the commandments of men, and the inventions of anti-christ, we always rejoice in the final issue of Zion's tribulations.

In the case on which these remarks are made, it appears that our old school brethren have had to encounter the wiles of those pirate, *alias* middle-ground preachers, who never feel disposed to show their flag until they feel conscious of being able to capture their prize, by fair means or foul. We are of opinion there has been wrong in this case, on both sides. Our old school baptists were wrong in receiving a middle ground preacher in the first instance, if they knew him to be such: if they did not know this at first, as soon as he showed his cloven foot, they ought to have served him forthwith, as the apostle did those false brethren to whom he gave place by subjection; no, not for an hour. They were very wrong for reposing the least confidence in his promise, that as a middle grounder, he would exert an influence against the abounding abominations of new schoolism; but when they were fully convinced of the trickery of this crafty fenceman, they most undoubtedly did right, though a minority of those who voted on the question relating to popular religious inventions, to hold on to the old platform of the church, and leaving their new light members under the necessity of forming a plan of organization, or constitution more congenial with their new light notion of things. We

sincerely hope our brethren, the legitimate Paint Creek Church, will "Stand fast in the liberty wherewith Christ has (in this case) made them free, and be not again entangled with the yoke of bondage; and keep a good lookout for those middle ground men, who, by good words and fair speeches, are endeavoring to deceive the hearts of the simple.

—:o:—

A HAPPY TALENT.—The learned conductors of the new school religious periodicals, among the Baptists, are famous for throwing their gauntlets, and giving high sounding and windy challenges to the Baptists of the old order, but whenever there appears to them a prospect of being met by those who are able to do justice to the cause, they are, like Paddy's flea, not there at all. On such occasions, however, rather than suffer the mortification of acknowledging the plain truth, [that their doctrines cannot bear the light of truth,] they will, most frequently cry out against the ignorance or bad spirit of their opponents. This we have called in them: *a happy talent*; not quite so honorable, but perhaps in keeping with the general character of their unhallowed course. If these *wise-acres*, are satisfied that the Old School Baptists have not sufficient intellect or information to comprehend or appreciate their arguments, why do they challenge us? And if they consider us capable of being instructed, why do they in all cases, march to the tune of "Coward's retreat?"

It is of no special service to us, to be informed that we know but little, for of this fact we are deeply sensible; yet with all the disadvantages under which it is our lot to labor, we have the vanity to believe that men of greater talents, superior strength, or more splendid attainments to meet, combat, and vanquish such antagonists as we have to do with, are quite as uncalled for, as is the brightness of the noon-day sun, to aid the vision of the owl, or bat.

It is however, somewhat ludicrous to witness the manœuvring of those champions. When, for instance, a host of Jews laid hold of a little, slender, and contemptible looking old school baptist, [Paul,] they cried out, "Men of Israel help!" And at another time, about 40 total abstinence men, who had really taken the pledge, found themselves quite too few and feeble to kill that little old fashioned baptist. All the new lights agree that we, the Old School baptists, are weak and contemptible, ignorant, stupid, unlearned, and our numbers quite inconsiderable, yet Daniel Dodge is of opinion that a host will be required, armed with hickory poles, to compete with us. Crosby is of the sentiment that his brethren "better let the anti-mission baptists, (as he calls us) alone"! It seems almost astonishing that so small, and so weak a band of brethren, defenceless as we are, carrying no *hickory poles*, and having renounced all confidence in the flesh, should raise so great a panic in the ranks of the new school giants of our day. We can only say in bible language, The race is not to the swift, nor the battle to the strong; but our God, being our forefront, and our rear ward, is graciously pleased to give the conquest to the weak, and to cause his people to overcome the armies of the aliens by the blood of the Lamb and the word of our testimony: hence we sing,

"When we are weak, then are we strong:—
Grace is our shield, and Christ our song."

—:o:—

WHERE TO PUT IT.—We have a fact but do not know where to put it. Sometimes we have concluded to let it go unnoticed—then again to place it in some part of the paper where it would be least likely to be read: the enquiry would then come up, why hesitate, its only telling the truth, no one can be offended at that; and so you

have here the disgusting fact. At the late meeting of the General Assembly of the Presbyterian church in Philadelphia, several meeting houses were refused, and it was with great difficulty a place was obtained for the accommodation of the Assembly. The only reason of refusal was, the Ministers used so much tobacco that they injured the house by occupying it.

This circumstance brings to mind an ancient regulation made at a town meeting in Poutsmouth as early as 1632, when it was ordered that a cage be built or some other means devised, at the discretion of the Selectmen, to punish such as take tobacco on the Lord's day, in time of public service.—*N. H. Bap. Reg.*

We copy the above from the 'Cross & Journal.' It has gone the rounds of the New School Journals, who being so unaccustomed to publishing facts, have been sorely plained to find a place to put it. In the bowels of our kindness, therefore we invite them, one and all, should they ever get possession of another fact, to send it to us, we deal in facts, and shall be in no wise at a loss to know where to put it. In copying this fact, we disavow any design to mortify the black coated gormandizers of the filthy weeds, or any reflection on the uncharitable manner they were treated by their brethren in the city of brotherly love.

RECEIPTS.

Geo. Lumpkins,	Ga.	\$15 00
John W. Turner,	do	5 00
Elder Henry Louthan,	Mo.	10 00
Charles Mills,	Ky.	5 00
Elder P. S. Nance	do	5 00
" R. Barrett	N. Y.	5 00
" N. Y. Bushnell,	Ms.	2 00
Wm. C. Boggs,	Va.	5 00
James B. Shackelford,	do	5 00
Geo. King	do	1 00
G. R. Jones,	do	1 00
Thomas F. Webb,	do	3 00
Elder Thomas Buck,	do	5 00
Robert Adair,	Del.	1 00
M. Hubbard, Esq.	Me.	5 00
H. W. Patterson,	N. C.	2 00
Total,		\$75 00

APPOINTMENTS.

Having engaged, if Providence prevents not, to meet Elder Daniel James and others at the Goardvine Church, Va., for the preaching of the Gospel, and for social worship, Elder S. Trott, with the Editor of this paper have arranged the following appointments for the tour viz: On Thursday July 27th with the church at Bethlehem, at 3 o'clock P. M., on Friday 28th, at 11 o'clk. at the house of Doctor Klipstine, New Baltimore Fauquire County, Va. on Saturday and Sunday 29th and 30th, at the meeting house of Goardvine Church, at their usual hours of worship. On Tuesday 1st August with Elk Run church, and on Wednesday 2nd at Chappawamsick.

Brother Beebe, Sir: please to give the following a place in the Signs.

Notice is hereby given that a meeting of those Baptist Ministers and Brethren who adhere to, and love the ancient doctrine and practice of the Baptist denomination, and to all such (called by some Old School Baptists) as may please to attend with the Baptist church in West Turin, Lewis County, N. Y. The last Wednesday in August next, at 10 o'clock A. M., for the mutual edification and comfort of Zion. A general attendance so far as is convenient is most desirable.

CHARLES MERRITT, Jr.

N. B. This meeting has been previously agreed upon by some of the ministers and brethren. C. M.

ASSOCIATIONAL.

The yearly corresponding meeting will, Providence permitting, be held with the Bethlehem Church, Prince William county, Va., commencing on Friday, before the second Lord's-day, August 11th 1837, to continue until the Monday following.

The platform of these meetings, embracing the Principles of Faith, the object and plan of these meetings, was published in the Signs of the Times, No. I. of the present Vol. The design and plan of these meetings are very similar to our Old School Meetings, with the addition that these are designed also as a medium of correspondence among churches, sound in the faith, in order and discipline. They are thus intended to embrace all that is really useful in Associations without assuming their unscriptural form, of constituted religious bodies, and thus seeking to shun the evils which have so manifestly attended such bodies.

Aware that objections exist in the minds of some of our brethren abroad, to these meetings as taking the place of constitutional associations, we feel a delicacy in inviting brethren and churches by their messengers to meet with us. Suffice it to say, that we shall feel much gratified to receive communications, addressed in love, either written or verbal, from correct Old School churches, by their messengers, whether such churches are connected with associations, so denominated, or not; also from associations which have cast forth the household stuff, and separated from the mixed multitude of New Schoolism. We shall heartily welcome the visits of love from our ministering brethren, of the adjacent or more distant Old School Associations, who come to us in order, and bring the doctrine, taught by the Apostles of Christ. We would not neglect to say, that such brethren as sigh and cry for all the abominations that be done among the Baptist churches, the professed city of God, and as have been made willing to forsake all, for Christ, their good name, standing, &c. among the servants of Saul, and to be looked upon by them, like the company that gathered themselves to David at the cave of Adullam, will be kindly received among us.

The Katocton Association, will hold her next meeting by appointment, with the Ebenezer church, Loudon co. Va. to commence on Thursday, August 17th. This Association being strictly of the old fashioned Baptist order will, of course, most cordially welcome all old school Brethren who will attend.

There being less than one weeks difference in the time of commencing the last named two meetings, and the distance from one to the other being so inconsiderable, it is expected that such Brethren as attend either will come prepared to attend both, and we would just add that passing from Bethlehem church to Ebenezer, Brethren in the Ministry can with convenience arrange appointments with several churches which will be in their rout.

Those Brethren of the right stamp, we mean such as stand firmly in the ancient faith and practice of the gospel of Christ, and who toe the mark of apostolic order, are earnestly invited to call on us as they pass through our city on their way from the north to the above named meetings.

The Lexington Association.—Although we have not received a copy of the latest minutes of this association, we are informed by brother St. John, one of the Elders in that body, that they have changed the time of their annual meetings from the first Wednesday in October, to the first Wednesday of September. Her next meeting will be held with the Broom Church, Schoharie county, N. Y., commencing on Wednesday, September 6th, at 10 o'clock, A. M. The Regular Old School Baptists are generally invited to attend with them.

Poetry.

THE CHURCH.

Behold from the desert of sin,
The world, and the curse of the law,
A fair one, whose garments are clean,
Does with her beloved withdraw;
Retiring from thence, she appears
Dejected, and often complains,
Surrounded with sorrows and fears,
Yet on her beloved she leans.

Thus up from the desert she goes,
Sustain'd in the fire and the flood;
Victorious, to vanquish her foes,
And all thro' the Lamb and His blood:
By faith, she's enabled to view
Fair Canaan's delectable plains,
Tho' faint, yet her course shall pursue,
When on her beloved she leans.

When darkness envelops her mind,
By faith she shall hold on her way,
And in the sweet promise, shall find
Her strength shall suffice for the day;
No fiery affliction shall burn
Beyond what His wisdom ordains,
But times of refreshing return,
When on her beloved she leans.

Her sorrows proceed from her God,
Her faith and her patience to prove,
A kiss or a stroke of his rod,
Is all from immutable love:
By crosses and losses, at last
From self her affections He weans,
That on him her hopes may stand fast,
While on her beloved she leans.

When foil'd by the tempter, she goes
And makes the atonement her plea,
There pardon eternally flows,
And love wipes her sorrows away;
And when with her pardon she's bless'd
Communion with Jesus she gains,
No longer a sinner distress'd,
For on her beloved she leans.—[Lane's Col.

CHRIST THE BELIEVER'S ALL.

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

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

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

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

His legal works, and deeds the best,
Are now in disesteem;
For he must naked come to Christ,
Or, farewell heav'n to him.—*Id.*

NEW AGENTS.—Charles Mills, Elkton, Todd co. Ky.
Stephen Yeomans, Washington, Fayette co., Ohio.
H. Cox, Port William, Gallatin co. Ky.
Elder Payton S. Nance, Flat Lick, Christian co. Ky.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbens L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel. Clemen, West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samue, C. Lindsly, Dea. P. N. Rhodes, Charles Woodward James Robinson,
NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW JERSEY.

Christopher Snyder, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmet Vail, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean. B. G. Avery, Arnold Balch, J. Cribfield, Z. Pasko.

DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;
MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moorson, J. Owen.

Maine.—P. Hartwell, P. C. Mason, Paris.
S. C.—Theron Earl, Spartinsburg District.
Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleeland, Furna Ivey, A. Hood, V. D. Whatley, R. Gray.
Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, Samuel W. Greer P. M., E. D. Roberts, G. T. Barbee.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith.

INDIANA.

J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins.

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Wood.

Mi.—J. Barret.

N. H.—J. Fernal.

LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, JULY 14, 1837.

NO. 15.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.**

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies,

☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

On the Fourth Chapter of Isaiah.—No. V.

Verse 6. "And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from the storm, and from rain."

From what is said here; and in other passages of Scripture, it is evident that what is called the tabernacle of witness in the wilderness, has its anti-type under the gospel dispensation, and that this anti-type, as to its external protecting coverings, and to its glory, will be more fully displayed at a further day. In Ezekiel xxxvii. 27, having reference to the same period with the above, God says, "My tabernacle also shall be with them." In Rev. xxix. 3, it is said, "Behold the tabernacle of God is with men and he will dwell with them." This anti-typical tabernacle the Apostle describes as one which "The Lord pitched, and not man." (Heb. viii. 3,) and again as being a *greater and more perfect tabernacle, not made with hands, that is to say, not of this building*, and of which Christ is the *High Priest*. Hebrews ix. 11.

This anti-type is what we have now to show. By the tabernacle proper, that is the *curtains of fine linen* and the *boards* of the tabernacle, (Exod. xl. 18,) together with what it contained, I understand the gospel church, with its Head and under its peculiar dispensation prefigured; by the several coverings, that protection which is provided for it. The several parts of the type we will briefly notice. First, The Ark of testimony, with its enclosed tables of the Law, and covered over with the *mercy seat of pure gold* represented the Law as magnified and made honorable by the obedience of Christ, and as covered over, or divided from his people by that perfect and divine atonement which he made, *pure*, and *independent* of all the works, exercises, feelings, &c. of creatures. As the Ark with the mercy seat and cherubims upon it, the golden pot of manna, the golden censor, with Aaron's rod that budded, were all placed in the most holy place where alone the high priest had access, so Christ as the head of his church, is seated on the throne of his glory, where he remains as their *life*. as their *righteousness* to perfume their prayers, as the

fountain of gifts, sovereignly to dispense them to his church; and where he will ever remain to be seen as their *bread of life*. As the high priest entered into the holiest once every year, not without blood &c., so Christ as the High Priest of Spiritual Israel, *entered in once into Heaven itself, having obtained eternal redemption for us, and to appear in the presence of God for us*. Heb. ix. 7, 12 and 24. As the Ark was brought forth and carried in the centre of the hosts of Israel in their journeyings, so Christ walketh in the *midst of the seven golden candlesticks*, and is with his churches in all their difficulties and tribulation.

Second. In the holy place were the golden candlestick, the incense altar and the table of shew-bread; so in the gospel church and in its gifts for the ministry, we have the golden candlestick and its lamps burning, to give light to all that are in the house; and answering to the pure oil olive which the bowls of the candlestick contained to feed the light, we have the Holy Spirit, who dwells with and is in the saints, and who feeds the gifts for the ministry, making them useful. In the ministry of the word, and in the supper Christ is held forth as the Lord our righteousness, by which the people of God are encouraged to go to the throne of grace as if encompassed with a cloud of smoking incense; and is thus also held to view as the *bread of life*. The priests the sons of Aaron only might enter the holy place; to them it appertained to *order* and *trim* the lamps, to burn incense on the golden altar, and to set in order the shew-bread on the table and to eat thereof; so none but believers the sons of Christ our Spiritual Aaron, and who are *made kings and priests unto God and the Lamb*, have a right in the church or to interfere in its institutions; and it is their province being in the church to order and trim the lamps, to judge of the gifts, and to see that they give true light.—and no stranger might come nigh to meddle with these things, yea not even the Levites, lest they and the priests both die. See Numbers xviii. 3, 5 and 7. How will mission societies, mission boards, theological schools &c. compare with this ordering of the furniture, and Law of the tabernacle?

Third. The Altar for burnt offerings, was in the outer-court, before and near the door of the tabernacle, and the brazen laver between that and the door of the tabernacle.—The altar being thus without the tabernacle, taught, first that Christ and him crucified is to be preached to the world at large as the only way of salvation, second, that the atonement or offering of Christ should be applied and received by faith before a person should be admitted into the church. As the altar was near the door of the tabernacle, so

there needs not much space between a person's laying the hand of his faith on Christ as his great sacrifice, and coming to the door of the church.—As the altar and its vessels were under the charge of the priests alone, (Numbers xviii. 3 and 5,) so the preaching of Christ crucified to the world, belongs only to believers, and to be under the direction of the *royal priesthood* the church, and no stranger should be allowed to interfere in these things, even though he would give his hundred dollars, twice told, for directorship.

4th. As the laver was placed between the altar and the door of the tabernacle for the priest's to wash their hands and feet at before they entered into the tabernacle, or came near to the altar, Exodus xl. 30—32. So believers, notwithstanding their having felt an application of the blood of Christ for pardon, should have clean hands and feet, an upright walk and conduct, before they are allowed to enter and enjoy the privileges of the church, or to minister at the altar. The Master saith "He that is washed, (that is in the fountain of a Saviour's blood) needeth not, save to wash his feet," implying that if the walk of a believer is clean, he is altogether clean.

I now pass to the tabernacle proper. Here a difficulty presents itself as to which is innermost the boards, or the curtains of fine linen. The general idea is that the boards are innermost, thus it has been described, and thus Calmet, and others have given drawings of it: and so any of us, no doubt would have made and set it up, if left to our own discretion. But Moses had the *pattern shewed to him in the mount*. From all the examination I have been able to make of the descriptions given in the word concerning the tabernacle, I find nothing warranting this general idea: but by comparing Exodus xxxvi. 13, and 14, with xl. 18, and 19, I am constrained to believe that the tabernacle of fine linen was set up innermost, and the boards being put together by their tenons and bars, formed a protection to it; the tent of goat's hair, with the other coverings, being over the whole.

Hence the tabernacle of fine linen is first to be noticed. "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet; with cherubims of cunning work shalt thou make them." Exod. xxvi. 1. By this tabernacle I understand the everlasting covenant, as being the *heavenly places* in which the people of God are *blessed with all spiritual blessings*, (Eph. i. 3,) to be represented. Parkhurst, in Lexicon on the word, *shesh* here rendered *fine linen*, makes it so named to denote the cheerful, vivid whiteness which linen is susceptible of.—The *root* signifies to be *sprightly, cheerful, to rejoice*, &c.—It therefore

fully represents that peace and joy which a soul feels when by faith it views itself sheltered under the provisions of the everlasting covenant, or enabled to take hold of its better promises. It was *twined linen*, made strong; so the covenant in all its provisions is made *sure*, and all its blessings ultimately connected together, not to be separated, its *promises* are not *yea and nay*.—These curtains were also made with *blue, azure, or sky blue*. So the blessings of this covenant, are not earthly, but heavenly and spiritual.—They were also made with *scarlet and purple*. So the everlasting covenant, whilst it recognizes the inflexible demands and purity of the *fiery law*, shows also the purple fountain of a Saviour's blood as having satisfied the law's demands, removed its wrath, and changed it, from being an object of dread, to an object of delight and confidence to the believers.

These curtains were also wrought with cherubims of cunning work.—There a difficulty occurs as to what the cherubs were, and consequently as to what they represent.—The literal idea of the term, may be *as a child, or young man, to increase in knowledge, or to become great &c.* If we look for a description of them we find none in the history of the tabernacle or temple, excepting that they had wings and faces. In Ezekiel i. 5—12, compared with x. 6—9, we have a particular description of the cherubim which he saw, and which corresponds with the *four beasts* or more properly *four living creatures*, of Rev. iv. 6—8, and which are generally thought to be like the cherubims on the mercy seat.—By turning to Rev. v. 8—10, it is evident these unite with the Elders in worshipping the Lamb, and in saying *Thou hast redeemed us unto God by thy blood, cut of every kindred, tongue and people, &c.* Hence the cherubims could be designed to represent, neither the Trinity in union with the man Christ, or angels, for these were not redeemed out of the, *kindreds, people and nations*.—They must represent some chosen from among men. And from their standing upon the mercy seat which represents the atonement of Christ, one on the one end and the other, on the other, with their faces inward looking toward the mercy seat. I think the prophets, which prophesied before of the coming of Christ, and the Apostles are intended, or rather the prophetic and apostolic gifts; hence Christ is spoken of as the *foundation of the apostles and prophets*, Eph. ii. 20. The appearance and several faces of these cherubims, were designed to represent the qualifications of those for their office; but I will not now take time to particularize. As the apostolic stands at the head of the several gifts for the ministry, so through them I understand the ordinary gifts according to their measure represented.—But corresponding to the cherubims on these curtains, we find cherubims and palm-trees carved on the wall of Solomon's temple. 1 Kings vi. 29. And corresponding to these we find Ezekiel describing the cherubims and palm-trees as carved on the wall of the tem-

ple of which he had a vision. Ezekiel iv. 1, 18 and 19.—As these cherubims were so intimately connected with palm-trees so that each of the faces of a cherub described looked toward a palm tree, and as palm-trees seems intended, as from Ps. xcii. 12, and Songs vii. 7 and 8, to represent gospel churches, they seemed intended to represent ordinary gospel ministers. These cherubs had only two faces, *the face of a man*, denoting that they possessed understanding, and the *face of a lion* to denote their boldness in declaring the truth and testimony of God, and each face looked toward a palm-tree to denote their entire relation to, and dependence on the churches. Therefore they are not our modern missionaries.—Whether these cherubs had the bodily appearance of a man, to denote the ministers of the gospel being men of like passions with others; *straight feet*, and a *divided hoof*, to denote the steadfastness and correct walk which ought to belong to a minister, and wings to denote their soaring above the earth and earthly considerations in the ministry of the word, as those described, Ezekiel i. 6—12, had, is not said. But from their bearing the same name it is presumable they had the same general appearance. Now from the cherubims being wrought on these curtains we are taught that the gifts for the ministry are an important provision in the everlasting covenant.

Next to, and connected with the tabernacle were the boards of Shittim wood, overlaid with gold, and fastened together by tenons and bars, so as to form one building. These boards, being of incorruptible wood, and overlaid with gold, and thus closely connected together, represented the whole mediation of Christ in its various parts, and as embracing the union of his divine and human natures. As the tabernacle was thus encompassed with these boards, so by the mediation of Christ the church is secured and the everlasting covenant is sealed and its blessings made sure to the heirs of promise. The sides only were enclosed with the boards, the top only being left open, teaching that the mediation of Christ was not designed to secure to the people of God an earthly inheritance, nor to confine their views and expectations here but to lead them to look forward toward a heavenly and eternal inheritance; and also to raise their hopes and expectations heavenward for their salvation and defence.—The east side was not enclosed with boards, but pillars of the same wood, and overlaid in the same manner with gold were placed on that side; and on these were suspended for the door of the tabernacle, a *hanging of blue, and purple, and scarlet, and fine twined linen, wrought with needle work*: this to afford a passage in and out for the preists.

The hanging, like the curtains of the tabernacle represented the spiritual blessings with which the people of God are here blessed, as before showed. But no cherubims on it, ministerial gifts are not to be manifested but in the church; neither are they to be the door of entrance into

the church.—This hanging was wrought with needle work and suspended on the pillars—to show that the blessings thereby represented must not be merely learned but *wrought* in the experience of a person, and he brought to hang entirely on the mediation of Christ without any other standing as to his acceptance with God; in order to his being entitled to the privileges of the house of God.

I now pass to notice the coverings of the tabernacle. The first was the tents of goat's hair, that is curtains made of goat's hair spun. This formed a tent well calculated to turn the weather. As goat's hair is distinct from *sheep's clothing*, there may be some difficulty as to what is to be understood by it.—It may denote that outward protection to the church and religion of Christ derived from the world, signified by the *earth's helping the woman* Rev. xii. 16. Or rather I think, it denotes the worldly deportment of believers, that is, their intercourse with the world, and in the business thereof. This being upright and harmless as it ought to be, is well calculated to secure to them toleration of their religion and protection to their persons. This may properly be denoted by goat's hair; first, to distinguish it from their religious acts and exercise, more properly termed *sheep's clothing*, and because this intercourse is the actings of the natural life, and relating to its concerns; though it ought always to be under the influence of their religion. Second, Because when believers look at their own outward deportment they see nothing good in it, and often think it bespeaks their *being goats*. Hence the surprise of those on the *right hand*; Math. xxv. 37—38.

Over this tent was a covering of ram's skins died red. This was calculated to denote the *fiery law* of God and the influence it often has in restraining the enemies of the cross from doing violence to the people of God.

Outside of all was a covering of badger's skin.—There is a great diversity among Lexicographers and translators as to the true meaning of the word *thehashim* rendered by our translators *badgers*. That badgers were not intended is pretty evident from the fact that they are northern animals and not likely to be found in Arabia. Calmet thinks a colour resembling sky-colours was intended. The Editor of Calmet suggests that seals were the animals intended.—Pagninus gives as the meaning of the word, the *yew-tree*, hence supposes the bark of that tree used, but quotes the Targum as thinking an animal of many colours designed. Parkhurst gives *azure blue* as the meaning, but thinks it a lighter sky colour, than the colour generally called blue, and suiting the more ordinary appearance of the sky. This also was the rendering of all the ancient translators. Hence the two leading ideas on the subject have been, on the one hand, that something coarse was intended, on the other, that the colours of the heavens are designed. To us the most natural idea would be that this outside covering designed to protect the others from

the weather was something coarse. And in reference to the church, as it has existed, it is evident that its having been led to assume the coarseness incident to a wilderness and obscure state has been a great protection to it. But to me it is no less certain, that, that heavenly and divine interposition (denoted by the sky colours of this covering, which after the destruction of the Beast and the churches coming up out of the wilderness, will be so clearly seen as having been exerted in her preservation during the reign of the Beast, and now so gloriously exerted in her deliverance, the *God of Jeshurun being seen riding upon the heavens in her help and in his excellency on the skyes* will strike a dread upon all who remain unregenerated, and deter them from making any attempts to annoy the people of God; as the miraculous deliverance of Israel from Egypt, struck a dread upon the nations around. Hence I believe it was designed of God that these two ideas should be attached to that word, suiting the two states of the church, its oppressed, and its more glorious state.

The promise in the passage under consideration, contains two leading ideas. 1st. Assuaging also the promise already quoted from Ezekiel xxxvii. 27. *My tabernacle shall be with them*, it implies that as the tabernacle was, in all its parts, made according to the pattern showed in the mount, and of God's appointing, no human planning about it, so that the church, when it shall have been washed from all its defilements, and brought out of the wilderness, shall be in all things conformed to the word of God, that God shall then be worshipped and served, not according to the plans of men, but according to his own revealed order, and by his own appointed institutions. 2d. That then the protecting coverings of the church will have their full effect to preserve the people and religion of God from every annoyance, so that, according to Isa. xi. 9, "They shall not hurt nor destroy in all God's holy mountain."

We are not to understand by this that the Church of Christ has not now, all these protecting coverings for her defence. But as I have before showed in the course of my remarks upon this chapter, God has left his church and people to experience these buffetings for their good, and to reclaim them from their base wanderings from him; and that they might experience these severe rebukes from those *lovers* which they have gone after in their conformity to human religions, God, as he hardened the heart of Pharaoh, has suffered the hearts of the enemies of truth to become steeled by their false systems of religion, has *given them up to believe a lie*, and thus to become emboldened to assault the truth and people of God, in the face of those awful threatenings in his word against them. But then these false systems by which men are led to think that they are doing God service in reviling and persecuting the saints, will all have been swept away in the destruction of the *man of sin*, and the saints will be shielded by a correct walk, protec-

ted by the declarations of the divine law, and upheld by the manifest interposition of an arm almighty, so that none will dare to molest them. May this glorious period soon arrive, and may we in the mean time, have grace to take patiently all the ignomy and persecutions that may be heaped upon us by those who are rearing the Image of the Beast. S. TROTT.

Fairfax C. H., Va., July 7th. 1837.

For the Signs of the Times.

Patoka, Gibson Co., Ia. June 15th, 1837.

BROTHER BEEBE:—Observing a small article in the 10th No. of the present Vol. of the Signs of the Times, induced me to trouble you with another short epistle. I notice in that number, under the head of, "*A caution to modern religious mendicants and missionaries*," that Mr. Waller in his banner has insiduously stated that I have published a call for missionaries, in the Signs of the Times. I can therefore assure that gentleman that he need not trouble himself in the least, in regard to the *call* (as he has been pleased to term it) I made in the Signs, and it is very wrong for him so to do, for he might possibly thereby in his irony bilk and mislead some of his minions and vassals of the clerical order, to modern Missionary Societies, and other new fangled systems of the day, so far as to induce them to believe in their lofty imaginations, that it was such a call as the clergy of that order generally regards, and should such a disappointment occur, I am entirely innocent of the cause.

That Mr. Waller, and all other religious mendicants and missionaries, may not be deceived in relation to my request, and that it altogether misled them, I can inform them that it was intended for old fashioned baptist ministers, who have been called to the work by the power of the Holy Ghost, whom the Lord has been pleased to place upon the walls of Zion, to call aloud, and spare not—such as stand firm upon the old platform, being armed with the Sword of the Spirit, and taking the Word of God as the man of their counsel, the worth of immortal souls, and to do the Lord's will as their main object, and whose motto is *Ourselves your servants for Jesus*, and not for filthy lucre's sake. It was not directed to a Missionary Society, State Convention, or any of their accomplices,—the vassals of whom have a zeal of God, but not according to knowledge, being ignorant of God's righteousness, and going about to establish their own righteousness. If it had been thus directed, it must have been accompanied with an annual salary of from \$3, to \$600. in which event it might possibly have drawn forth an Evangelist from Kentucky, whose avowed purpose it is to evangelize that state: I say it might have induced one of that high order to consider the worth of never dying souls in Indiana, but such clergy, and more particularly their heterogenous doctrines, are an emetic to the Baptists of the Salem Association. I learn that it was by the power of the Holy Ghost that preachers were called to the ministry in the primitive church, and I do not find that Christ has any-

where given that power to a missionary sanhedrim, to be exercised in modern times, consequently those ecclesiastical bodies have, and do usurp power and authority, not warranted to them by the scriptures of divine truth, a prerogative which the Lord has reserved to himself; even that of calling, qualifying and sending forth his preachers to sound the alarm in his holy mountain.

Mr. Waller seems to contend that the Old School Baptists practically support missionaries, and pay them too: well, be it so, but if they do it is not to *men-made* missionaries; they hold that the workman is worthy of his meat, but he must work after the pattern of his master workmen, (Christ and his apostles.) They are not in the habit of paying a workman before he has proved himself by his works, and it must be done in the primitive style too, no modern inventions, improvements, or additions, will be received by them, but in every instance such are rejected. The materials for the building must be taken from the forest, (of nature,) the knots completely trimmed off, and made straight to the line and then touch the heart, as will be the case in the preparation of a crooked material, no filling up of crooks nor covering of knots with untempered mortar, (as is the practice of the new school order) will be approved of by the old school invincibles.

In conclusion, I will remark that it is in my opinion the indispensable duty of the children of grace, to contribute something to the necessities of God's ministers, which I believe is a given point by the old school baptists generally, whether carried out in practice or not, but they are not willing to acknowledge their emissaries, those itinerant preachers of Missionary Societies, State Conventions, or their allies, (from whom they have the fields of their labors) whose qualifications are from some Theological School of the same stamp, under the mask of religion, as being the Lord's ministers, but to the contrary, hirelings more for the fleece than the care of the flock, as antipodes to the Church of Christ, also craftsmen after their own gain.

Yours in the best of bonds,

JOHN HARGROVE.

For the Signs of the Times.

Todd Co., (Ky.) June 14th, 1837.

DEAR BROTHER BEEBE:—I have obtained the Baptist Banner, of the 29th Nov. last, from one of my neighbours, which I have just put in the office, and when you are done with it send it back to me, Elkton, (Ky.) Todd Co., as it belongs to G. W. Hollen, and I do not wish to break his file, and I hope and trust that the Lord will make it a blessing to you, and teach you to shun such foul indecent language, as Mr. Waller's Reader has stooped to, and that you will not forget the example of our divine Master, who when he was reviled, reviled not again. When he suffered he threatened not, but committed himself to him that judgeth righteously, and howev-

er little Mr. Waller and his Reader may have intended it, they have bestowed upon you the christian legacy which should be a matter of rejoicing to you, that you are counted worthy to suffer shame and reproach for the sake of our divine Master and his eternal truth, I hope the Lord will give you and me hearts to pray for Mr. Waller and his Reader, who indeed have a much greater claim upon our pity than our indignation, and when you are done with Mr. Waller and his Reader this time, take the Saviour's advice and "let them alone," and never enter the field of argument with any man, who will not confine himself to decent and chaste language. I herewith enclose you five dollars. U. S. paper, which you will dispose of, as I shall hereafter direct.

I would be glad if I could get you a few more names, but your *little despised* paper can only find here and there, one that will give it a night's lodging, but you see there are a few scattering names amongst us, who will not bow the knee to the inventions of man, who love to see the *little messenger* make *his* appearance amongst us, for he speaks of nothing but grace, Sovereign, unconditional and invincible, in the salvation of God's dear Saints, which were chosen in Christ Jesus, before the world began, I would to God, (if it might be for their good,) that those who oppose the Old School Baptist doctrine could only feel for a few days, what I have felt for weeks, and months, when it was the Lord's pleasure to let me into a view of the wickedness and blasphemy of my heart; and when scarcely a day passed over my head, for six or seven months, but I was tempted to curse and blaspheme the name of God and lest I should give assent to the wicked temptation, I would clench my teeth, sometimes cram my handkerchief in my mouth, and I was sometimes awfully afraid I had given assent to the temptation, and then I would be racked as between hope and despair. Sometimes in the temptation I would seem as if I was bereft almost of my senses; and I felt more like a devil than a human being, in these trying times, none knows but those that have felt it, how hard it is to say "Lord have mercy," "Lord save or I perish." Now my dear Brother, what profit or what good would conditional salvation do me in such a trying hour as this, when I could not have thought a good thought, if the salvation of my soul had depended on it, but thanks and praise be to my blessed God, who, when the enemy broke in like a flood, the spirit of the Lord raised up a standard against him, for in this state of deep distress and despair, when I knew not what to do; as I was musing one morning on the wretchedness of my condition, this Scripture rolled on my mind, "I have loved thee with everlasting love," and with it a peace and joy which none can tell, but those that have felt the same, it is now upwards of forty-four years since I first obtained a hope of salvation in our Lord Jesus Christ, and my blessed God has given me many better cups to drink in the course of my pilgrimage; but I

always found honey at the bottom. Some of the Brethren here think it advisable, that you should have an agent in this County, and if you think proper my name is at your service. And may the Lord bless his precious truth, comfort his dear saints, and preserve us all unto his heavenly kingdom, is the prayer of your affectionate Brother,

CHARLES MILLS.

SIGNS OF THE TIMES.

Alexandria, July 14, 1837.

THE ORIGINAL BLACK ROCK ADDRESS.—In addition to the Minutes and Address of the late Old School meeting at Harford, Md., we commence in this number, (by order of the late meeting) a republication of the original Address of the Old School Baptists, assembled at Black Rock, Md., Sept., 1832, with supplementary remarks, prepared by request, &c. It was our intention to publish the whole in this number, but find in setting up the matter, that we have not room; we are therefore compelled to divide the address, and will endeavour to give the balance in our next number.

We request our readers, especially such of them as have never read the original address, to preserve this number until they receive the next, and then candidly read and examine that document, compare it closely with the word of God, and the evident state of the professed Zion, and so decide upon its character.

The grand sum of that address was to set forth, in as concise a manner as possible, the reasons why the brethren whose signatures were affixed to it, could not follow those, who bearing their own name, had gone into what they pleased to denominate the *benevolent operations of the day*, but which might with greater propriety be called the unfruitful works of darkness, or night. In the fear of the Lord, and in the love of the truth, these brethren declared their conviction of the supremacy of the scriptures, as the rule of the christian's faith, and practice, and that any departure from that divinely authorised standard, by doing less or more in our religious course than therein required, was, in effect, not only a departure from, or violation of the divine rule, but amounted to an utter rejection of that blessed rule, and consequently of the government of our Lord Jesus Christ; for if the disciples of Christ, at their own discretion, are permitted to add to, or detract from the law of Christ, it necessarily must follow that the wisdom or discretion of the disciples, and not the law of Christ, is the rule of christian faith and practice; but if our brethren will with us admit that the law of Christ, laid down in the New Testament, is the ONLY RULE of faith and christian practice, then human sagacity and witty inventions are not to be superadded, on pain of the displeasure of our King.

When our brethren at Black Rock published their address, asserting their attachment to the law of Christ, and faithfully admonishing such of the new order as they still held to be brethren, of the corruption of those measures which they seem inclined to run into, solemnly warning them of the

consequences, and exhorting them to return to the purity of primitive order,—how was their friendly admonitions and solemn warnings received by their offending brethren? For a reply to this interrogation, read the popular journals published under their supervision, and mark with what bitterness, they uniformly referred to the Black Rock Meeting, and address: from the language by them employed in reference to our appeal, a stranger might suppose Black Rock to be some frightful place, but little if anything short of Pandemonium Hall, and that the brethren who assembled on that occasion, were a sort of *hickory, iron-sided, tight-laced, inert, anti-effort, hard-mouthed, uncharitable, anti-benevolent, peevish, fretful, snarling croaking, anti-missionary vagabonds, opposed to all that is good, and in favor of all that is evil.* These, with many like epithets, have been applied to these brethren, by those who admire the inventions of men more than they love the law of Christ. By a fair perusal of the address the public mind will be informed how well these brethren deserved to be thus branded with reproach and infamy. That which brought all this reproach, not to say persecution down upon their heads, was the same that in former years brought upon our fathers the wrath of Popes, cardinals, and infidels, with all the violence of the sword, the inquisition, flame and faggot. As in the former, so in the present case, the people of God, in the fear and love of the Lord conscientiously refused to depart from the standard of truth, even though their anti-nomian opposers promised them that by sinning Grace would the more abundantly abound. the Old School Baptists could never bring themselves to believe that sacrifice was, in the divine estimation, as good as obedience, or the fat of rams equal to a harkning to the law of the Lord, nor that the end sanctifies the means, when unrighteous means are resorted to, by the professors of Godliness, for the accomplishment of any enterprise whatever.

By the supplementary remarks, which will follow the address in the next number, will be shown, that the former connexion which existed between the Old and the New School Baptists, which has of late years only consisted in a nominal brotherhood, is now dissolved. The New School now receives, and we are perfectly willing they should, our excluded members, while we, the Old School, open our doors, and welcome to our fellowship all such as can give us satisfactory evidence of their interest in the blood and righteousness of our adorable Redeemer, and whose moral deportment, and christian faith is in accordance with the divine rule, even though they may have been excluded from the New School Baptists. Hence, it will be seen that we stand in the same relation to these churches and associations who *have gone out from us*, and have united with the world and anti-christ, in the new doctrines and practices of the present times, as we do to the world and those other worldly churches, with whom they have amalgamated. The line is now being drawn, and we anticipate a happy result. May the good shep-

herd gather to his fold all his wandering sheep, and call out from Babylon all his people who are there in captivity so that *all Israel, eventually, shall be saved with an everlasting salvation.*

—:0:0:—

SUPPORT THE GOSPEL!—How graceful, how popular, and how becoming are the words of the above exclamation, when frequently re-iterated by the professed ministers of Christ, and how common have they become in modern times, among modern preachers. And as though we, by an exposure of divine truth, were robbing them of their bread; they charge us of being opposed to every thing like benevolence. To shew with how much justice we are thus accused, we will once more assure our readers that we are fully convicted of the imperious duty of all such as receive the gospel to communicate, in a scriptural manner, of their earthly substance to support, (not the gospel, for the gospel of Christ needs no support from us, it is not only able to bear its own weight but also to support all the sheep and lambs of the fold of our Lord Jesus Christ,) those who labor in the gospel ministry, who give good and sufficient evidence of their calling and qualification of God for the work. We would by no means excuse any who profess to love the cause of the Redeemer, for withholding from the Lord's ministers, that aid and support which God has commanded them according to their abilities to render. But we do, and have and shall continue to oppose all those anti-christian devices and tricks of the modern clergy for their self aggrandizement, at the expense of the poor of the flock of Christ. Those who have the greatest claim to a support from the saints, being men who trust in the living God, are those who say the least about, temporal support. They may be and sometimes truly are grieved at the backwardness of their brethren to relieve their pressing wants, but as they have not much confidence in the flesh, they carry their case to the throne of God, and rely on the goodness of that God who fed his prophet by the ravens, and who has the hearts of all men in his power, to supply all their needs, in his own way, and according to his own pleasure.

But our modern disciples of Gamaliel seem to have but very little idea of trusting in God for a support; but according to the scriptural account of them they look for gain, every man from his quarter, those who are called of God, as was Aaron, look to that quarter, and relying on the providence, and promises of God, go forth without purse or scrip; but such as are called of men, qualified by men, and employed by men, look to that quarter for gain, as though perfectly conscious that they have no right to expect a support from the Lord, or from the people of God, in a scriptural way—lo! they turn to men, to the world, or to the Mission Society of church and world, for their hire.

Let it therefore be fully understood that we, the Old School Baptists, esteem it, not only as a bounden duty, but a sweet privilege according as the Lord has prospered us to contribute of our carnal

things, to the necessities of those who labor in word and in doctrine, not to enrich or make them lords over God's heritage, but to, so far release them from the distressing cares of the world, as to enable them to devote their time, and the talent God has given them, in preaching the gospel wherever God in his providence may open a door and we believe the heart of that christian is cold indeed, who needs to be urged to a sense of duty on this head.

—:0:0:—

Minutes of an Old School Baptist Meeting held with the Harford Church, Harford Co., (Md.) at the close of the Baltimore Baptist Association, on Saturday, May 20th, 1837.

1. Brother Thomas Poteet, was chosen Moderator and G. Beebe, Clerk.

2. Brethren, Barton, Trott, and Beebe, were requested to prepare an address, to be published with the proceedings of this meeting in the Signs of the Times.

3. A door being opened for such as are with us, in faith and practice, agreeably to the stand formally taken by the Old School Baptists, as set forth in the several addresses published over our signatures, to enroll themselves with us, as constituents of this meeting, the following Brethren, enrolled their names, viz:—

- | | |
|---------------------|-----------------|
| Elders, E. J. Reis, | Wm. Sellman, |
| " Thos. Barton, | Abel Derham, |
| " Samuel Trott, | Thomas Derham, |
| " Edward Choat, | Ab. Derham, |
| " Theo. Harris, | John Davis, |
| " Z. D. Pasko, | John Devoe, |
| " G. Beebe, | Martin Grafton, |
| " N. Eyereit, | Nath. Derham, |
| " Hezekiah West, | Thomas Amoss, |
| " Thomas Poteet, | B. Kelley, |
| " Eli Scott, | Edward Norwood, |
| " Wm. Wilson, | Stephen Rigdon. |
| " Wm. K. Robinson, | |

4. The Brethren appointed for the purpose presented the following Address, which being read, and unanimously approved, was ordered to be published with the proceedings of this meeting.

5. Voted unanimously, That Brother Trott be requested to prepare a revised copy of the original Address of the Old School Baptists adopted at Black Rock in the autum of 1832, with such additional remarks as may be thought necessary, and that the same be republished with the present address, in the Signs of the Times.

ADDRESS.

The Old School Baptist Brethren, convened for the worship of God, and for mutual edification, with the Baptist Church at Harford, Harford Co. (Md.) on the 20th day of May, 1837. To Brethren, Churches, Associations and Old School Meetings of the same faith and order, greeting.

Beloved in the Lord, Forasmuch as our kind and gracious God, by a well directed train of events, ordered in his divine providence, has brought a goodly number of us together on this occasion, who being of one accord, and in one

place, and having been greatly refreshed by the special presence of our heavenly Father, who, by his Holy Spirit, has revealed himself unto us through the rich communications of his word and the gifts of those whom he has sent among us, in the fullness of the blessing of the gospel of peace; we have thought it good to address to you this epistle of love and fellowship; hoping thereby to impart to you, not only a knowledge of our steadfastness in the faith and order of the gospel of Christ—but also of encouraging your hearts in the stand which you have taken, in this evil day, and at the expence of your good names among men, to contend for the faith once delivered to the saints, and against the entire mass of false doctrines, human inventions, and new measures introduced into the religious order of many who profess the name of Baptists, including with the old Mother arminianism, her entire brood of *professedly* religious societies. The keeping up of a general correspondence among those who remain steadfastly in the faith and order of the kingdom of our blessed Lord, both by meeting together as often as the spirit of God may direct, and opportunity present, and by our frequent interchange of sentiments by epistolary correspondence, we deem an object of great importance during the present state of Zion. Truly the faithful *tried* ones of the Lord are at this moment greatly scattered abroad throughout our wide extended country, from Georgia to Maine, and from the Atlantic to the utmost west, we hear of our brethren of the primitive, or old school platform, in little companies surrounded by a host of spiritual enemies, in many instances, one is known to chase a thousand, and two to put ten thousand to flight; by their Lord they are known to rush through troops, of the aliens, and by their God do they leap over a wall, and surmount, by grace, every obstacle thrown in their way by men and devils, to impede their progress in the way of holiness and truth.

While we as a band of brethren do most cordially approve of, and commend the frequent meetings together of the Old School Brethren, we wish ourselves to avoid coming into any organization, or parliamentary formalities which may have the appearance of existing as a standing body, or as a body, or society in any wise distinct from the churches of Christ to which we severally belong, and to whose authority we consider ourselves always amenable for our conduct. We have not been without fears, dear brethren, that unless we are especially guarded, and divinely protected we might carry even our Old School meeting into something beyond its original object or, what the word of God will sanction. We therefore recommend the frequent assembling of ourselves together for social and divine worship, and to exhort, one another, &c. and so much the more as we see the day approaching. But dear brethren, Watch and pray lest ye enter into temptation. Cautiously avoid all conformity to the world, or to anti-christ. War the good warfare, Be strong in the Lord and in the

power of his might, and depend as sure as he is God, he will shortly bruise satan under your feet. Whereas a number of our brethren expect providence permitting, to meet with Warren church in connexion with the Baltimore Association, on the Thursday before the first Lord's day, in May 1838. and as our brethren of the Warren church present, have invited an Old School meeting during the meeting of the Association, therefore we invite our Old School brethren generally to meet us at that time and place, that by meeting together we may mutually encourage and comfort each other.

T. POTEET, Mod.

G. BEEBE, Clerk.

—:o:—

To the Particular Baptist Churches of the "Old School," in the United States.*

The Old School Brethren met at the meeting house of the Harford Church, on Saturday, May 20th, 1837. After the close of the business of the Baltimore Association, advised the republication of the Address originally adopted by the Old School Meeting at Black Rock, Baltimore Co. Md., Sept. 29th, 1832; and also requested certain brethren to prepare some additional remarks to accompany the same.

THE ORIGINAL OLD SCHOOL ADDRESS.

BRETHREN:—It constitutes a new era in the history of the Baptists, when those who would follow the Lord fully, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the Pattern showed in the Mount, are by baptists charged with *anthomianism, inertness, stupidity, &c.* for refusing to go beyond the word of God. But such is the case with us.

Brethren, we would not shun reproach, nor seek an exemption from persecution, but we would affectionately entreat those baptists who revile us themselves, or who side with such as do, to pause, and consider how far they have departed from the ancient principles of the Baptists, and how that in reproaching us, they stigmatise the memory of those whom they have been used to honor as eminent and useful servants of Christ; and of those who have borne the brunt of the persecutions levelled against the Baptists in former ages. For it is a well known fact, that it was in ages past, a uniform and distinguishing trait in the character of the Baptists, that they required a *Thus saith the Lord*, that is, direct authority from the word of God, for the order and practices as well as the doctrine, they received in religion.

It is true, that many things to which we object as departures from the order established by the Great Head of the Church, through the ministry of his apostles, are by others considered to be connected with the very essence of religion, and absolutely necessary to the prosperity of Christ's kingdom. They attach great value to them, because human wisdom suggests their importance. We allow the head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ which he has not himself instituted.

We will notice severally, the claims of the principal of these modern inventions, and state some of our objections to them, for your candid consideration.

* In reference to the epithet "Old School," which we have used as a discriminating term, we beg leave to say that we were led to adopt it, from its having been applied to us by others; and that in our use of it, we have reference to the school of Christ, in distinction from all other schools which have sprung up since the Apostle's days.

We commence with Tract Societies. These claim to be extensively useful. Tracts claim their thousands converted. They claim the prerogative of carrying the news of salvation into holes and corners, where the gospel would otherwise never come; of going as on the wings of the wind, carrying salvation in their train; and they claim each to contain gospel enough, should it go where the gospel has never come, to lead a soul to the knowledge of Christ. The nature and extent of these, and the like claims, made in favor of tracts by their advocates, constitute a good reason why we should reject them. These claims represent tracts as possessing in these respects, a superiority over the bible, and over the institution of the gospel ministry, which is charging the great I AM, with a deficiency of wisdom. Yea, they charge God with folly, for why has he given us the extensive revelation contained in the bible, and given the Holy Spirit to take of the things of Christ and shew them to us, if a little tract of four pages, can lead a soul to the knowledge of Christ? But let us consider the more rational claims presented by others, in favor of tracts; as they constitute a convenient way of disseminating religious instruction among the more indigent and thoughtless classes of society. Admitting the propriety of this claim, could it be kept separated from other pretensions, still can we submit to the distribution of tracts becoming an order of our churches, or our associations; without countenancing the prevalent idea that tracts have become an instituted means approved of God, for the conversion of sinners? and hence that the distribution of them, is a religious act, and on a footing with supporting the gospel ministry?

If we were to admit that tracts may have occasionally been made instrumental by the Holy Ghost for imparting instruction and comfort to enquiring minds, it would by no means imply that tracts are an instituted means of salvation, to speak after the manner of the popular religionists, nor that they should be placed on a footing with the bible, and the preached gospel, in respect to imparting the knowledge of salvation.

Again, we readily admit the propriety of an individual's publishing and distributing, or of several individuals uniting to publish and distribute what they wish circulated, whether in the form of tracts or otherwise; but still we cannot admit the propriety of uniting with, or upon the plans of the existing Tract Societies, even laying aside the idea of their being attempted to be palmed upon us as religious institutions; because that upon the plan of these societies, those who unite with them pay their money for publishing and distributing, they know not what, under the name of religious truth; and what is worse, they submit to have sent into their families, weekly or monthly, and to circulate among their neighbors, anything and everything for religious reading, which the agent or publishing committee may see fit to publish.—They thus become accustomed to receive every thing as good, which comes under the name of religion, whether it be according to the word of God or not; and are trained to the habit of letting others judge for them in matters of religion, and are therefore fast preparing to become the dupes of priestcraft. Can any conscientious follower of the Lamb submit to such plans? If others can, we cannot.

Sunday Schools come next under consideration. These assume the same high stand as do Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation, as is the preaching of the gospel, that, of bringing adults to the same knowledge, &c. Such arrogant pretensions we feel bound to oppose. First, be-

cause these as well as the pretensions of the Tract Societies are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind, by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way, which implies his being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly; Because such schools were never established by the apostle, nor commanded by Christ. There were children in the days of the apostles. The apostles possessed as great a desire for the salvation of souls, as much love to the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do, at this day. We therefore must believe that if these schools were of God, we should find some account of them in the New Testament.

Thirdly; We have exemplified, in the case of the Pharisees, the evil consequences of instructing children, in the letter of the scripture, under the notion, that this instruction constitutes a saving acquaintance with the word of God. We see in that instance it only made hypocrites of the Jews; and as the scriptures declare that Christ's words are *spirit and life*, and that the *natural man receives not the things of the Spirit of God*, we cannot believe it will have any better effect on the children of our day.

The scriptures enjoin upon parents to bring up their children in the *nurture and admonition of the Lord*, but this instead of countenancing, forbids the idea of parents entrusting the religious educations of their children to giddy, unregenerated, young persons who know no better, than to build them up in the belief that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But whilst we thus stand opposed to the plan and use of these Sunday schools and to the S. S. Union, in every point, we wish it to be distinctly understood, that we consider Sunday schools, for the purpose of teaching poor children to read, whereby they may be enabled to read the scriptures for themselves; in neighborhoods where there is occasion for them; and when properly conducted, without that ostentation so commonly connected with them, to be useful, and benevolent institutions worthy of the patronage of all the friends of civil liberty.

We pass to the consideration of the Bible Society. We are aware, Brethren, that this institution presents itself to the mind of the christian as supported by the most plausible pretext. The idea of giving the bible without *note or comment*, to those who are unable to procure it for themselves, is in itself considered, calculated to meet the approbation of all who know the importance of the sacred scriptures. But under this auspicious guise, we see reared in the case of the American bible Society, an institution as foreign from any thing which the gospel of Christ calls for, as are the kingdoms of this world from the kingdom of Christ. We see a combination formed, in which are united the man of the world, the vaunting professor, and the humble follower of Jesus; the leading characters in politics, the dignitaries in church, and from them some of every grade, down to the poor servant girl, who can snatch from her hard earned wages, fifty cents a year for the privilege of being a member. We see united in this combination, all parties in politics, and all sects in religion; and the distinctive differences of the one, and the sectarian barriers of the other, in part thrown aside to form the union. At the head of this vast body we see placed a few leading characters, who have in their

hands the management of its enormous printing establishment, and its immense funds; and the control of its powerful influence, extended by means of agents and auxiliaries to every part of the United States. We behold its anniversary meetings converted into a great religious parade, and forming a theatre for the orator who is ambitious for preferment, either in the pulpit, in the legislative hall, or at the bar, to display his eloquence and elicit the cheers of the grave assemblage. Now Brethren, to justify our opposition to the Bible Society, it is not necessary for us to say that any of its members have manifested a disposition to employ its power for the subversion of our liberties. It is enough for us to say.

1st. That such a monstrous combination, concentrating so much power in the hands of a few individuals, could never be necessary for supplying the destitute with bibles.—Individual printing establishments, would readily be extended so as to supply bibles to any amount, and in any language that might be called for; and at as cheap a rate, as they have ever been sold by the Bible Society.

2d. That the humble followers of Jesus could accomplish their benevolent wishes, for supplying the needy with bibles, with more effect and more to their satisfaction, by managing the purchase and distribution of them for themselves. And such will never seek popular applause by having their liberality trumpeted abroad through the medium of the Bible Society.

3. That the Bible Society, whether we consider it in its monied foundation for membership, and directorship, its hoarding up of funds, in its blending together all distinctions between the church and the world, or in its concentration of power is an institution never contemplated by the Lord Jesus as connected with his kingdom; therefore not a command concerning it is given in the decree published, nor a sketch of it drawn in the pattern shewed.

4th. That its vast combination of worldly power and influence lodged in the hands of a few, renders it a dangerous engine against the liberties, both civil and religious, of our country, should it come under the control of those disposed so to employ it. The above remarks apply with equal force to the other great national institutions, as the American Tract Society, and Sunday School Union, &c. &c.

We will now call your attention to the subject of Missions. Previously to stating our objection to the mission plans, we will meet some of the false charges brought against us relative to this subject, by a simple and unequivocal declaration, that we do regard, as of the first importance the command given of Christ, primarily to his apostles and through them to his ministers in every age, to "Go into all the world and preach the gospel to every creature," and do feel an earnest desire to be found acting in obedience thereunto, as the providence of God directs our way, and opens a door of utterance for us. We also believe it to be the duty of individuals and churches, to contribute according to their abilities, for the support not only of their pastors, but also of those who go preaching the gospel of Christ among the destitute; but we at the same time contend that we have no right to depart from the order which the Master himself has seen fit to lay down, relative to the *ministration of the word*. We therefore cannot fellowship the plans for spreading the gospel, generally adopted at this day under the name of Missions, because we consider these plans throughout, a subversion of the order marked out in the New Testament.

1st. In reference to the medium by which the gospel minister is to be sent forth to labor in the field. Agreeable to the prophecy going before, that "out of Zion

shall go forth the law, and the word of the Lord from Jerusalem," the Lord has manifestly established the order, that the ministers should be sent forth by the churches: but the mission plan is to send them out by a Mission Society. The gospel society or church, is composed of baptized believers: the poor are placed on an equal footing with the rich, and money is of no consideration, with regard to membership, or church privileges. Not so with Mission Societies: they are so organized that the unregenerate, the enemies of the cross of Christ, have equal privileges as to membership, &c. with the people of God, and money is the principal consideration; a certain sum entitles to membership, a larger sum to life membership, a still larger to directorship &c., so that their constitutions, contrary to the direction of James, are partial, saying to the *rich man, sit thou here*, and to the *poor stand thou there*. In Christ's kingdom, all his subjects are *sons*, and have equal rights, and an equal voice, as well in calling persons into the ministry as other things. But the mission administration is all lodged in the hands of a few, who are distinguished from the rest, by *great swelling titles*, as Presidents, Vice Presidents, &c. Again each gospel church acts as the independent kingdom of Christ in calling and sending forth its members into the ministry. Very different from this is the *mission order*. The mission community being so arranged that from the little Mite Society, on to the State Conventions, and from them on the Triennial Convention, and General Board, there is formed a general amalgamation, and a concentration of power in the hands of a dozen dignitaries, who with some exceptions have the control of all the funds designed for supporting ministers among the destitute, at home and abroad, and the sovereign authority to designate who from among the professed ministers of Christ, shall be supported from these funds, and also to assign them the field of their labors.—Yea, the authority to appoint females, and schoolmasters, and printers, and farmers, as such to be solemnly set apart by prayer and the imposition of hands, as missionaries of the cross, and to be supported from these funds.

2d. in reference to ministerial support.—The gospel order is to extend support to them who preach the gospel. But the mission plan is to hire persons to preach. The gospel order is *not to prefer one before another, and to do nothing by partiality*. See 1 Tim. v. 17, 21. But the Mission Boards exclude all from a participation in the benefits of their funds, who do not come under their direction and own their authority, however regularly they might have been set apart according to gospel order to the work of the ministry, and however zealously they may be laboring to preach the gospel among the destitute. And what is more, these Boards, by their auxiliaries and agents, so scour every hole and corner, to scrape up money for their funds, that the people think they have nothing left to give to a preacher who may come among them alone upon the authority of Christ, and the fellowship of the Church.

Formerly not only did preachers generally feel themselves bound to devote a part of their time to travelling and preaching among the destitute, but the people also, among whom they came dispensing the word of life, felt themselves bound to contribute something to meet their expenses. These were the days when christian affections flowed freely. Then the hearts of the preachers, flowed out towards the people, and the affections of the people were manifested towards the preachers who visited them. There was then more preaching of the gospel among the people at large, according to the number of baptists, than has ever been since the rage of missions commenced. How different are things now from what

they were in those by-gone days. Now, generally speaking, persons who are novices in the gospel, however learned they may profess to be in the sciences, have taken the field in the place of those, who having been taught in the school of Christ, were capacitated to administer consolation to God's afflicted people. The missionary, instead of going into such neighborhoods as Christ's ministers used to visit, where they would be most likely to have an opportunity of administering food to the *poor of the flock*, seeks the more populous villages and towns, where he can attract the most attention, and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements, is not love to souls, but love of fame: hence his anxiety to have something to publish of what he has done; and hence his anxiety to constitute churches, even taking disaffected, disorderly, and, as has been the case, excluded persons, to form a church, in the absence of better materials; and the people, instead of glowing with affection for the preacher, as such, feel burdened with the whole system of *mendicancy*, but have not resolution to shake off their oppression, because it is represented so *deistical* to withhold and so popular to give.

Brethren, we cheerfully acknowledge that there have been some honorable exceptions to the character we have here drawn of the modern missionary, and some societies have existed under the name of mission societies, which were in some important points exceptions from the above drawn sketch. But on a general scale, we believe we have given a correct view of the mission plans and operations, and of the effects which have resulted from them, and our hearts really sicken at the state of things. How can we therefore forbear to express our disapprobation of the system that has produced it?

Colleges and Theological Schools, next claim our attention. In speaking of colleges, we wish to be distinctly understood, that it is not to colleges, or *collegial education*, as such, that we have any objection. We would cheerfully afford our own children such an education, did circumstances warrant the measure. But we object, in the first place, to sectarian colleges, as such. The idea of a baptist college and of a presbyterian college, &c. necessarily implies that our distinct views of church government, of gospel doctrine, and gospel ordinances, are connected with human sciences, a principle which we cannot admit; for we believe the kingdom of Christ, to be altogether a kingdom not of this world. In the second place, we object to the notion of attaching professorships of divinity to colleges; because this evidently implies that the revelation which God has made of himself is a human science, on a footing with mathematics, philosophy, law, &c. which is contrary to the general tenour of revelation, and indeed from the very idea itself of a revelation. We, perhaps, need not add, that we have, for the same reasons, strong objections to colleges conferring the degree of doctor of divinity, and to preachers receiving it.—Thirdly, we decidedly object to persons, after professing to have been called of the Lord to preach his gospel, going to a college or academy to fit themselves for that service.—1st. Because we believe that Christ possesses perfect knowledge of his own purposes, and of the proper instruments by which to accomplish them. If he has occasion for a man of science, he having *power over all flesh* will so order it that the individual shall obtain the requisite learning before he calls him to this service, as was the case with Saul of Tarsus, and others since; and thus avoid subjecting himself to the imputation of weakness. For should Christ call a person to labor in the *gospel field*, who was unqualified for the work assigned him, it would

manifest him to be deficient in knowledge, relative to the proper instrument to employ, or defective in power to provide them. 2d. Because we believe that the Lord calls no man to preach his gospel, till he has made him experimentally acquainted with that gospel, and endowed him with the proper measure of gifts suiting the field he designs him to occupy: and the person giving himself up in obedience to the voice of Christ, will find himself learning in Christ's own school. But when a person professedly called of Christ to the gospel ministry, concludes that, in order to be useful, he must first go and obtain an academical education; he must judge that human science is of more importance in the ministry, than that knowledge or those gifts which Christ imparts to his servants. To act consistently then with his own principles, he will place his chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching. This person, therefore, will pursue a very different course in his preaching from that marked out by the great apostle to the gentiles, who determined to know nothing among the people, save Jesus Christ and him crucified.

[Concluded in our next.]

NEW AGENTS.—Samuel Stalcup, Paolia, Orange Co., Ia.
Eld. Henry Clark, Shaokokin, Northumberland Co., Pa.
Eld. Jacob Harshberger, Melmore, Seneca Co., O.
George Anderson, Greenfield, Hancock Co., Ia.

DIED

In this city, on Saturday, the 1st inst., Mrs. CATHARINE, wife of brother John F. Green, aged 41 years, 10 months, and 21 days.

Sister Green was an esteemed member of the Baptist Church in this place, and bore the character of a humble christian, an affectionate wife, and a tender mother. She bore her late illness with christian fortitude, and resignation to the divine will, and was animated in her last moments with an unshaken hope of a glorious resurrection, and happy immortality beyond the grave.

RECEIPTS.

Our Receipts will be acknowledged in our next.

APPOINTMENTS.

Having engaged, if Providence prevents not, to meet Elder Daniel James and others at the Goardvine Church, Va., for the preaching of the Gospel, and for social worship, Elder S. Trott, with the Editor of this paper have arranged the following appointments for the tour viz: On Thursday July 27th with the church at Bethlehem, at 3 o'clock P. M., on Friday 28th, at 11 o'clock at the house of Doctor Klipstine, New Baltimore Fauquire County, Va. on Saturday and Sunday 29th and 30th, at the meeting house of Goardvine Church, at their usual hours of worship. On Tuesday 1st August with Elk Run church, and on Wednesday 2nd at Chappawamsick.

Brother Beebe, Sir: please to give the following a place in the Signs.

Notice is hereby given that a meeting of those Baptist Ministers and Brethren who adhere to, and love the ancient doctrine and practice of the Baptist denomination, and to all such (called by some Old School Baptists) as may please to attend with the Baptist church in West Turin, Lewis County, N. Y. The last Wednesday in August next, at 10 o'clock A. M., for the mutual edification and comfort of Zion. A general attendance so far as is convenient is most desirable.

CHARLES MERRITT, Jr.

ASSOCIATIONAL.

The yearly corresponding meeting will, Providence permitting, be held with the Bethlehem Church, Prince William county, Va., commencing on Friday, before the second Lord's-day, August 11th 1837, to continue until the Monday following.

The platform of these meetings, embracing the Principles of Faith, the object and plan of these meetings, was published in the Signs of the Times, No. I., of the present Vol. The design and plan of these meetings are very similar to our Old School Meetings, with the addition that these are designed also as a medium of correspondence among churches, sound in the faith, in order and discipline. They are thus intended to embrace all that is really useful in Associations without assuming their unscriptural form, of constituted religious bodies, and thus seeking to shun the evils which have so manifestly attended such bodies.

Aware that objections exist in the minds of some of our brethren abroad, to these meetings as taking the place of constitutional associations, we feel a delicacy in inviting brethren and churches by their messengers, to meet with us. Suffice it to say, that we shall feel much gratified to receive communications, addressed in love, either written or verbal, from correct Old School churches, by their messengers, whether such churches are connected with associations, so denominated, or not; also from associations which have cast forth the household stuff, and separated from the mixed multitude of New Schoolism. We shall heartily welcome the visits of love from our ministering brethren, of the adjacent or more distant Old School Associations, who come to us in order, and bring the doctrine, taught by the Apostles of Christ. We would not neglect to say, that such brethren as sigh and cry for all the abominations that be done among the Baptist churches, the professed city of God, and as have been made willing to forsake all, for Christ, their good name, standing, &c. among the servants of Saul, and to be looked upon by them, like the company that gathered themselves to David at the cave of Adullam, will be kindly received among us.

The Ketocton Association, will hold her next meeting by appointment, with the Ebenezer church, Loudon co. Va. to commence on Thursday, August 17th. This Association being strictly of the old fashioned Baptist order will, of course, most cordially welcome all old school Brethren who will attend.

There being less than one week difference in the time of commencing the last named two meetings, and the distance from one to the other being so inconsiderable, it is expected that such Brethren as attend either will come prepared to attend both, and we would just add that passing from Bethlehem church to Ebenezer, Brethren in the Ministry can with convenience arrange appointments with several churches which will be in their rout.

Those Brethren of the right stamp, we mean such as stand firmly in the ancient faith and practice of the gospel of Christ, and who toe the mark of apostolic order, are earnestly invited to call on us as they pass through our city on their way from the north to the above named meetings.

The Lexington Association.—Although we have not received a copy of the latest minutes of this association, we are informed by brother St. John, one of the Elders in that body, that they have changed the time of their annual meetings from the first Wednesday in October, to the first Wednesday of September. Her next meeting will be held with the Broom Church, Sohoharie county, N. Y., commencing on Wednesday, September 6th, at 10 o'clock, A. M. The Regular Old School Baptists are generally invited to attend with them.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel. Clemen West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samue C. Lindsly, Dea. P. N. Rhodes, Charles Woodward, James Robinson,

New York City.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.

PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmoit ail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Critfield, Z. D. Pasko.

DELAWARE.

W.K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman. Con.—A. B. Goldsmith, W.C. Stanton, W. N. Beebe TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;

MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Live-

say. Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moormon, J. Owen, C. Mills, P. S. Nance, H. Cox.

Maine.—P. Hartwell, P. C. Mason, Paris. S. C.—Theron Earl, Spartinsburg District. Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, A. Hood, V. D. Whatley, R. Gray. Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, Samuel W. Greer, P. M., E. D. Roberts, G. T. Barbee.

ILLINOIS.

C. S. Morton S. Miller, Wm. Roberts, John Mer ris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soloman, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans.

INDIANA.

J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins.

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Wood.

Mr.—J. Barret.

N.H.—J. Fernal.

LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, JULY 28, 1837.

NO. 16.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies,

☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

The third Baptist Church of Christ in Hector, to the Seneca Baptist Association, Greeting.

Brethren, if it be proper for us so to address you, our failure to represent ourselves, by messengers, at your last annual meeting, has opened the way for you to develop your care for us by the appointment of a committee of four of your members to visit us; but for what purpose, your minutes do not state, and as but one of the four has called on us, and as he did not exactly know, but supposed you wished him to enquire why we did not meet with you at your last meeting, he wished us to give our reason to the Association at your next session. To this request we did not object, as we are directed by the word, to be ready to give to every man that asketh, a reason of the hope that is in us with meekness and fear.

Brethren, the time was when we did associate with you, and when we took sweet counsel together, then there was no strange god known or acknowledged in your association, see Deut. xxxii. 12. We all at that time professed to believe that the kingdom of Christ was not of this world, and that none but such as were born of God had any thing to do in, or with the affairs of Zion. We then sat together in heavenly places in Christ Jesus, and knew experimentally "How good and how pleasant it was for brethren to dwell together in unity." Yea, we then flattered ourselves that the Baptists knew so much of the gospel of Christ, and that the spread of it could never be promoted by any violation of the laws of Christ, that we should always enjoy the same blessed unity and fellowship.

When we saw in our denomination a gradual departing from the order of the gospel, we were hard to believe they would be suffered to go so far astray from the truth as they have gone; but we hoped they would ultimately see their errors and return to gospel order. This hope induced us to continue our connection with you much longer than we otherwise could have done; and another reason why we did not leave you at an earlier period was we were grieved at the thought of separating from brethren whom we dearly loved. We loved our brethren, and had we not a friend who sticketh closer than a brother, we

should not have withdrawn from your disorder, or taken the stand which we now occupy, and even now we know of nothing which could give us more pleasure than to enjoy the same privileges with you, upon the same ground, and in the same gospel order, all speaking the same things &c. But alas! we fear that they are passed by, to return no more forever; seeing we are determined to take the Bible as our guide; and be goaded no more with the religious institutions of men.

All who read the Bible are aware that God has commanded his people, in all the affairs of his kingdom to be entirely separate from the world. Look back to ancient Israel and see what they suffered for uniting with the world, contrary to God's commands. It is written that God's people shall dwell alone, and not be reckoned with the nations, Num. xxix. 9. Exod. xxxiii. 16. Deut. xxxiii. 28. They were also commanded to seek neither the friendship or wealth of other nations; and on their obedience they were promised strength, the possession of the land and victory over their enemies. Ezra ix. 12. But as soon as they disobeyed the divine command, and mingled with aliens, how soon were they overwhelmed in trouble; for although the object of their amalgamation was to make themselves stronger, and more popular, yet they found to their sorrow, they were weakened, and a young generation were soon produced to swell their number, but not to strengthen their hands; but on the other hand provoked the Lord, and subjected themselves to his burning wrath; while the true worshipers who would not consent to these abominations, were hated more than ever, because they could not fellowship such wickedness. Let us read the scripture on this subject. "Now when these things were done, the princes came to me, saying, the people of Israel, and the priests and the Levites, have not separated themselves from the people of the Lord doing according to their abominations, even of the Canaanites, the Hittites, the Perrizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: Yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked of the hair of my head and of my beard, and sat down astonished. Ezra ix. 1—3. "In those days I also saw Jews that had married wives of Ashdod, of Ammon and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. And I contended with them, and cursed

them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." Nehemiah xiii. 23—25.

Now Brethren, how much peace and union do you suppose existed in Israel while all these mongerals were among them? Certainly the legitimate, children of Israel could not associate with these Ashdods, for they could not speak the same language, for the latter could only speak in the corrupted dialect of those nations with whom they had united. As it was then, even so it is now; we have thousands among the Baptist churches who cannot speak the language of the unadulterated gospel, but their language is according to the corrupt doctrines of these with whom our brethren have amalgamated while the true worshipers who strive to maintain the primitive order, of God's house; and to contend earnestly for the faith once delivered to the saints, are hated of all men, and the greatest, and most bitter enemies they have to encounter are those with whom they once walked to the house of God in company; and with them the world, and the daughters of *filthy* Babylon unite to oppose the truth.

But it may be asked. Is the gospel church required as strictly to separate from all other professedly religious combinations, institutions, &c. as ancient Israel were from the nations round about them? For answer, we appeal to the Law and the testimony. Our Lord says, "My kingdom is not of this world." John xviii. 36. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Peter ii. 9. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Balaam, or what part hath he that believeth with an infidel?" Should we ask you one question, will you condescend to answer us? What is there out of the kingdom of Christ, that wishes her prosperity; or that we are at liberty to unite with, under the pretext of advancing the cause of God and truth? Surely we shall find none out of Zion who either know or love her. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," John xv. 19. "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, NEITHER CAN HE KNOW THEM, because they are spiritually discerned. 1 Cor. ii. 14. "Except a man be

born again, he cannot see the kingdom of God." John iii. 3.

"The natural 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." Now let the people of God believe and practice according to the gospel, and they will be hated of all men, for Christ's sake. But perhaps you may say, you are not united with the world; but if you are not, it is because the world will not come in at the door, or rather *flood gate*, you have opened to them; for as you belong to the New York State Baptist Convention, and are doing all you can for that institution, and many of your ministers and brethren are *life members* of it, you certainly are, and wish to be united with the world. You must be aware that that society gives membership for money, not grace, for their constitution says that any person shall be a member who will pay to its funds \$1—and any person paying \$10 at one time, shall be a member for life; any person paying \$5 shall be a Director, and for \$100 shall be a Director for life. We ask who among all the fallen sons of Adam (except the poor moneyless saints) cannot for their ready cash come in to that corrupt institution with you, without a spark of grace; but grace without money will not entitle one to admittance. Aye, money can elevate any infidel to the highest seat over you in that convention, and such a seat as the great Head of the church never gave to any man, not even to an Apostle. Do you ask what seat? We reply, that of Director. He has reserved to himself the entire directorship of his ministers—providing for them when to go—what to preach and where, and how, and to what effect, and he DIRECTS them to go in his name, (not your, or that of your convention,) and to look to him for instruction, protection, support, and success. But you may say that that convention does not belong to the kingdom of Christ, and in that case, you will please inform us, unto what kingdom does it belong? And if (as some of you, merely for a shift, have said,) it is not a religious institution, then, why do you attach to it the name of *Baptist*, and what right have you as *Baptists* to unite with irreligious institutions? Have you got up, and joined a society which does not belong to the kingdom of Christ, is not even a religious society, and yet you would have that society to govern the Ministers of our Lord Jesus Christ! We exhort you to try these things by the word of God, the only standard of truth and righteousness.

There is another institution in which you are united with the daughters of Babylon, and with the world, which also makes money, not grace, the indispensable pre-requisite to membership, we allude to the American Sunday School Union. The books containing the matter of the instruction, to be taught in their schools, are published by a committee of members from the several denominations, of discordant views on divine subjects; yet to form that combination, they are re-

quired to unite in some kind of sentiments, hence all the peculiar sentiments of the Baptists which have in former years distinguished the church of Christ from the world, left out all their books and tracts, and of all that corruption of falsehood, which has been rejected and opposed by the disciples of Christ is published and taught, through your agency, in place of divine truth; for many of these books and tracts, and also those of the Baptist General Tract Society, are but religious novels.

Of the many anti-christian institutions which you are fellowshipping, we will mention but one more, and that is, the Theological Seminary at Hamilton, New-York. This also gives membership for money, instead of grace, and is considered a very important institution, by you, to prepare men to preach the everlasting gospel of Jesus-Christ: but we consider it as unnecessary, as it is unscriptural. We have probably heard all the arguments which are used in these days, in favor of an educated ministry, and we will notice those which are thought to be the most weighty. One of them is, that the present generation is so much more enlightened than the past were, that a preacher cannot be useful without a liberal or a theological education; but if the past generation could furnish a minister who could be useful to the people of that age, why cannot the present enlightened generation furnish a minister suitable or sufficient for the people of the present?

Again, it is said, that there is such a flood of error on the earth, at the present day, that we need educated ministers to meet it and put it down, and no doubt, that is what Professor Eaton of Hamilton Seminary had reference to, when in his address to his young apprentices for the ministry; he told them "that the exigences of the times was such, that we needed a thoroughly educated ministry, and without such a ministry, our nation could not be saved." And another minister of the new order, who had been fitted at Hamilton Seminary, and settled in Pennsylvania, said, that "there was no hope for Pennsylvania, other than through educated ministers;" and it is common for us to hear such statements from those who "Cannot endure sound doctrine but after their own lusts, are heaping to themselves teachers, having itching ears. And they turn away their ears from the truth, and are turned unto fables," 2 Tim. iv. 3, 4.

It is known by all well informed people, that false doctrine have generally, if not universally, come from the learned clergy. Look back to Baal's Prophets, to the Doctors, Lawyers, Scribes, Pharisees, and Judaizing teachers of former times; also from whence did the Catholic heresy come? Surely not from the fisherman of Galilee.

Again, it is said, that learned ministers can spread the gospel faster than those who are not learned; and we are anxious to have it go to all nations soon. But that learned ministers can spread the gospel faster than

others, wants proof, for God's people have always had the best success when they have gone in his name; and we well recollect that a few years since, when the church was not quite so corrupt as it is now, that the missionary board acknowledged and published, in the Baptist Register, that the labors of the illiterate missionaries appeared to be more blessed than those of the learned ones; and they also give in the same article their supposed reasons, which were, that the educated missionary went more in his own strength—depending too much on his own ability—and that his preaching was more the effects of study, and of course more dry and unsavory: that while it was more pleasing to the ear, it did not reach the heart, as it did not come from it, it being borne or carried in some other place; while the man who had not learned how to preach, and knew that he could not preach except God was with him, and never would have preached had not necessity been laid upon him, went forth in the name of the Lord "weeping, bearing precious seed, he doubtless comes again with rejoicing, bringing his sheaves with him." And we know instances where seminary preachers have been called to preach on a short notice and declined, because they were not prepared; but we never knew one of God's ministers to refuse to preach, because he had not had sufficient time to prepare his notes. And if educated ministers can do so much more good than those who are not educated, it seems strange that God should manage as he has, and especially when he sent men to preach to the citizens of Jerusalem, that populous place, why did he not send some eloquent preachers who could have had some influence on them, and not have so many of them reject the gospel to their own destruction for want of efficient ministers. "For when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they took knowledge of them that they had been"—Where, to the seminary? No—"but with Jesus," Acts iv. 13. Where do you think they carried their skeletons? Our Lord hath told us that "those things which are highly esteemed among men, are an abomination in the sight of God." And Paul saith, "ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought, things that are: That no flesh should glory in his presence," 1 Cor. i. 26—29.

But you will say that times have altered; yea, and we say it too, even weeping; but have you any evidence that God has altered, or that he has altered any of his plans or schemes relative to the gathering in of his people? Is the sinner's heart any different? Does it need a

different gospel, either to save or comfort those whom he hath chosen in Christ before the foundation of the world from what it did in former times?

But to conclude, brethren it is our daily prayer to God, that he would send the gospel to all nations, but we would wish to pray in submission to His will, as did our Divine Master when he prayed that the cup might pass; and as Paul, when he prayed that the thorn in his flesh might be removed: for we have no certain warrant from the word of God, that the gospel will again go to all nations; we learn from the New Testament, that it has once been preached to them, even to every creature that was under heaven, Matt. xxiv. 14. Mark xiii. 10, and Col. i. 6—23; and if our Lord has designed to send it again, he will do it, and he will use such means and instruments, if any, as seemeth him good; and if he has directed us to use any means to send it, more than to pray the Lord of the harvest to send forth laborers: we should like to know what they are, and attend to them, but we must have a thus saith the Lord on the subject. One thing we do firmly believe, and that is, that our God will call as many learned men into the ministry as is necessary, but he will never call a man to go to a theological seminary to prepare to preach his gospel. And now, brethren, Babylon signifies *mixture or confusion*—and such is your situation; you are mixed with the world, and if there are any daughters on the earth at the present day, which can be called the daughters of Babylon, you are united with them, for your door is open to all, and you have done with the consolations of the gospel till you put them all away as the Jews did: see Ezra x. 3, "Now therefore, let us make a covenant with our God to put away all the wives, and such as are born of them, &c., and return to the primitive order of God's house, and we will rejoice to go with you; but if not, we must obey the command, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, Rev. xviii. 4.

We would just notice, that we appointed a committee of three brethren, viz: Elder Reed Burritt, *Pastor*, Richard Terry, *Clerk*, and brother John Cuddington, to attend the Association and present the above letter, if called for; and the Association knew that we were present, and some of them were notified that we were prepared to give our reasons for not meeting with them at their last session, but we were not called on. When the Moderator received the letter from the Second Church in Hector, he gave notice to the Third and Fourth to be ready, as there are four churches in the town, but when he had read the letter from the Second, he passed over the Third and called for the Fourth, and passed on; and after the letters from the churches were all read, the committee which was appointed to visit us, was called on to make their report, but as the individual who visited us was not present, they could not obtain any in-

formation, and for fear that they would get some that would be official, they let us alone.

Done by order of the Church, June 4, 1837.

REED BURRITT, *Pastor*.

RICHARD TERRY, *Clerk*.

For the Signs of the Times.

FRAGMENTS.

Gather up the Fragments that remain.

DEAR BROTHER BEEBE: I am pleased to assert that your late visit to this city, was received by the disciples of Christ with a hearty welcome, and indeed it gave me much pleasure on hearing, (that notwithstanding all doors, generally speaking, was shut against you,) that there was one belonging to a little sister,* which hath breasts, who was glad to welcome the stranger; and methinks I heard them say, with glowing eyes, extended arms, and an overflowing heart, "Come in thou blessed of the Lord." The doctrine which the Lord, I trust, taught and enabled thee to deliver on the 18th of June last, will; I have no doubt, leave a lasting impression on the minds of the children of promise, they only being counted for the seed. Doubtless, many of them, with myself, experienced what the church did when enjoying the smiles of her dearest Lord, and in the felicity of which, exclaimed, "I sat down under his shadow with great delight, and his fruit was sweet to my taste," Cant. ii. 3.

The Arian, Socinian, and indeed many of our modern Baptists, (for they are all on a level as it respects the sovereignty of God in the salvation of some, and the damnation of others,) in all their pretended differences respecting Christ, will be found to go hand in hand in nine points out of ten, the two former blaspheming against the Divinity and God-head of our Lord Jesus Christ; and the latter standing on no better foundation than Arminians, rails at God's method to save sinners, and with daring presumption act upon schemes of their own devising, (regardless of Divine authority,) to evangelize the world, to wash the Ethiopian white, to make the churl bountiful, and to hasten the millenium morn. Money being at the root of all. Poor mendicants; I envy them not, however lofty in the estimation of this ungodly generation; verily they

* The sister to which I have alluded, is a number of disciples who have organized themselves into a Gospel Church, and worship the God of their fathers in a neat and newly built Meeting House, situate in King-street, New-York, two or three houses from Hudson; it is known by the name of the SALEM BAPTIST CHURCH. The house is plainly but conveniently fitted up—added to this they have chosen brother Pitcher to be their Pastor: I believe him to be a man who fears the Lord, and hates covetousness; such a character is almost as rare as a bank which pays specie, (with a few honorable exceptions.) I shall not stay, however, to delineate particulars; a more able pen than mine will, I have no doubt, furnish you with a detail respecting the church with which they were connected, the reasons of their withdrawing, and the conduct of that church on the occasion, and by no means to omit the activity of one of the party, who, I suppose, for the sake of politeness, must be called the Bishop.

have their reward, (i. e. the praise of men,) and God's word assures me, that that which is highly esteemed among men is an abomination in his sight. God will soon be heard to say, and that to the entire and eternal confusion of self-justiciaries, under whatever banner they may be found fighting, "Put ye in the sickle, for the harvest is ripe; get ye down, for the press is full, the fats overflow; for their wickedness is great.—Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision," Joel iii. 13, 14.

I had no intention, my brother, when I took up my pen to address thee, of either occupying my time to write, or thine to read, respecting these children of the bondwoman, whose characteristic have been, is now, (thou knowest it well,) and always will be, to persecute the children of the freewoman, or the children of the new covenant. May the God of all grace, if consistent with his eternal purpose, quicken by his holy spirit their dead souls, and shine into their dark minds, and that by the light of God's giving, they may behold the spirituality of his holy law, be killed to all hopes of salvation by it, and made in reality to feel as Paul did when he exclaimed, I through the law, am dead to the law. Faith will fetch its purifying efficacy from the fountain of Immanuel's blood; his name will be precious, his saints will be precious, his gospel will be good tidings of great joy—it will exalt Christ as the sufficient, all-sufficient, yea, the only sufficient Saviour—the first and last in the miracle of their salvation; it will be known from that spurious yea and nay gospel preached by nineteen out of twenty in this city; extorting tears from their eyes, and money from their pockets, as the manifestives of their sincerity.—From all such sordid hypocrites, may the good Lord deliver his children.

But after all, I find that although prophets and apostles had to expose heresy in all the defiled form in which she appeared, yea and to withstand heretics to the face, yet there was one uniform and grand object in view, i. e. the declarative glory of their Lord and Master, and the comfort, peace, and harmony of the church.—Hence the direction of Jehovah to the ministry of the gospel, Comfort ye, comfort ye my people, saith your God, Isa. xl. 1: and the direction of an apostle to the church was, Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Paul was a brave and valiant man, at the expence of all things near and dear, for the truth as it was in Jesus; and in his letter to the church at Ephesus, could go but a short space, before he broke out in ascriptions of blessedness to the God and Father of our Lord Jesus Christ, and his thoughts are fixed on what was everlastingly and unchangeably done; even that the Father had (not to be done when they attained to holiness, no, but that he had) blessed the church, not only at Ephesus, but in all nations of the world, men of every clime and color, of every grade and char-

acter, even as many as the Lord our God shall call, and blessed them with all spiritual blessings, the great blessing of their election of God, 1 Thess. i. 4, as also their election, union in Christ, God's first elect, Isa. xlii. 1. Eph. i. 4, of redemption by Christ according to surety-ship engagements, "I will redeem them from death." Hosea xiii. 14, which is done agreeably to the testimony of Paul. Gal. iii. 13. Christ hath redeemed us: the blessing of regeneration is a spiritual blessing, coming alone from God, and is closely connected with the glorious doctrine of the adoption of the church; their adoption in Christ being the foundation of their regeneration agreeable to the apostle, 'Because ye are sons,' by adopting grace in Christ, is the great cause that the spirit of Christ is sent forth into the hearts of the adopted ones, making it manifest that they were eternally such before. Gal. iv. 6. But my narrow limits forbid much enlargement on these divine things; well might the apostle call them spiritual, for truly they are so spiritual that until the Lord opened my blind eyes, I could neither comprehend or discern a particle of spirituality in them. True as the testimony of God's word, the natural man knoweth not the things of the spirit of God.

I cannot however pass over these weighty matters, these spiritual blessings of the church, with which she is blessed in her head, without (by the indulgence of my reader) adding thereto in a very brief manner, the great and inestimable blessings of sanctification, the final perseverance of every blood bought soul, and their final glorification with Christ their Head, when time shall be no more: yes,

They to the end shall endure,

As sure as the earnest be given,

More happy, but not more secure,

The glorified spirits in heaven.

Now then, the doctrine of sanctification is the first thing demanding attention, and I should not have particularized, had I not in a previous letter noticed the doctrine of sanctification in connexion with the doctrine of devils. (see vol. 4. p. 165) at which saying, some of the advocates thereof, were not much pleased; well, then they must be displeased. But to explain. The sanctification to which I alluded, is a fleshy sanctification, perhaps better known by the *man-made preacher*, the *men-made christians*, or by the name of *moral virtue*. This sanctification lies in a direct conformity to the light of nature, so that whatever nature dictates to, providing however it be to moral good, must unquestionably be the dictates of the spirit, (that is to say, the spirit of nature,) consisting in a number of particulars, which I cannot fully mention as God knoweth my design is nothing more nor less than to make such a distinction between this deadly, poisonous, but prevalent doctrine, and the sanctification of the Spirit of God, or the setting apart for an holy purpose and service, all the vessels of mercy ordained to glory, and which are entirely in Christ, who of God is made unto his people Wisdom and

Righteousness, Sanctification and Redemption, according as it is written, "He that glorieth, let him glory in the Lord. 1 Cor. i. 30, 31.

This moral virtue, or fleshy religion, consists in an outward reformation both of life and deportment, and it is truly a desirable thing, when the drunkard, the liar, the extortioner, the disobedient to parents, yea, all engaged in vice and immortality, are turned from the error of their ways; this outward reformation was manifest among the sect called Pharisees, a devout and praying people, who prayed, no doubt, long and loud, both in the synagogues and prominent corners of the streets, and doubtless like many of our gospel Pharisees, were high in the estimation of those who stood on a level with themselves, and sometimes succeed in gaining admission into widow's houses, (rich old widow's, of course,) then they will pray with a vengeance, and if they can only obtain a possession of their estates, small or great, their end is answered. But woe unto them. See Mat. xxiii. 14.

Another feature of this fleshy religion is brought out under another and more plausible color, pretty well known by the name of restraining grace, and I am free to admit, that while the injunctions of parents to children may have a restraining influence, and men, through fear of punishment, may have respect to laws and civil authorities, whereby the community is benefitted, and men of all descriptions may attend the preaching of the gospel, as is the duty of all wherever it is faithfully preached, and it may have a restraining influence from the grosser sins, into which they were wont to indulge themselves; but after a while a man may attain to some kind of knowledge which, instead of humbling his proud and wicked heart, fills it up with pride, and he begins to imagine that his knowledge in divine things is some what extensive, (poor thing, forgetting that if any man would be wise, he must first become a fool,) and the devil will urge him to let his light shine, and not unlikely, suggest that the priest's office will be a very suitable one for him to fill; well then, you see he must join a church, and relate what is called his exercise of mind, and in doing of which, (having never experienced a divine change,) he is at a loss where to begin, but is soon relieved by some easy bait thrown out by the fisherman, which is caught with joy, and after a short intercourse, all is summed up, and consists in hoping well and wishing well, on which account he is pronounced a member. If hundreds are not dragged into the churches in the present day under such, and similar means, they are much belied, and I am much deceived, therefore it is possible that men may be under a restraining influence from various causes, and be as destitute of the saving grace of our Lord Jesus Christ, as a beast that has no understanding.

Fleshy religion, therefore may induce many to be baptized, to unite with a church, and either through pride and idleness, a view of having an easy life, or in some cases, of obtaining a wife with

money, are the causes of numbers embarking in the ministry. If these few thoughts fall into the hands of any such, may they be led to reflect that their standing is truly horrible, and if in the last and great day, *many shall say Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?* And an answer will be given, enough to silence them forever,—*depart from me, I never knew you*, should not these things lead such presumptuous ones to seriously enquire,—have I ever been born again? To all such I would say, remember, that although you may have a silver tongue, and abound with gifts both ordinary and extraordinary, as both Judas Iscariot and John Wesley had, yet with an unsanctified heart, you will *lie down in everlasting sorrow*. May the Lord of his mercy, grant to all such, that repentance unto life which will lead to an acknowledging of the truth, lest it be forever hidden from their eyes. Much may be said on the subject of fleshy sanctification, I hope however that what I have said will suffice, and I have not room or time to say any thing on the sanctification of the Spirit in the souls of the regenerate, and their final perseverance to glory. These great things will be, the Lord willing, the substance of another letter. Yours, &c.,

SAMUEL ALLEN,

19 Watts-street, New-York city,

To whom all subscribers in the city, state or union can make payment, and by whom new subscribers may be supplied.

SIGNS OF THE TIMES.

Alexandria, July 23, 1837.

PEACE.—The Apostle, to the Gentiles, in his epistle to the Church of God at Rome, has given us the following salutary exhortation, "If it be possible, as much as lieth in you, live peaceably with all men;" and this exhortation applies with equal force, to all the sons of God; not only are they to be at peace among themselves, in their social and religious relations, *but as much as in them lieth*, to live peaceably with all men. It is certainly very far from the disposition, temper, and spirit of the christian, to wish to indulge in broils, tumults, contentions, and warfare with any; but they are more especially averse to disunion in the Church of God; there they find it *good and pleasant for brethren to dwell together in unity*. But the question arises, to what extent, or how far doth it lie in the saints to live peaceably with all men? Christians may be involved in contentions from various causes, sometimes from their own injudicious movements, or their errors in faith or practice, they may be thus involved; and when this is their case, they are admonished to correct the wrong. This correction devolves on them. The Apostle would even sacrifice some things which were under other circumstances lawful to him, as eating of meats, &c. rather than break the peace of Zion. But contentions more generally arise between the humble followers of the Lamb, and false professors and the world, from

causes far, very far from their control. When, for instance, the truth or order of the gospel of Christ, becomes the matter of contention, there is no compromise to be made of truth and gospel order for the sake of peace with men. This lieth not in them. That is, there is no power or authority vested in them as christians, to accommodate their faith and practice to the views of others, to insure peace. Such peace would be exceedingly dishonorable to the cause in which they are engaged, and a direct violation of the laws of the kingdom of Christ.

The people of God are commanded to contend earnestly for the faith once delivered to the saints. Earnestly, not carnally, by the use of carnal weapons, or by inflicting injuries upon the persons of their enemies; *Recompence to no man evil for evil.* Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, *vengeance is MINE; I will repay, saith the Lord.* Therefore *If thine enemy hunger, feed him; if he thirst, give him drink, &c. Be not overcome of evil, but overcome evil with good.* From these scriptures it will, it does appear, how far it lieth in the christian to preserve peace. He is required to live soberly, righteously, and godly, in the present world, to abstain from all appearance of evil, giving no occasion to Jew or Greek to speak reproachfully of the cause; but to go beyond this they have no right; and any peace which they can effect by forsaking the cause of truth and righteousness, is not worth a name. We know by our own experience, and by divine revelation, that all who are so favored of the Lord, as to be able to live godly, shall suffer persecution.

Let it be remembered since the fall of man from his original purity and innocence, there has never been enjoyed among his fallen race, any thing like a solid peace, either civil or religious, which has not been generally obtained at the expense of blood. To obtain the civil and religious rights which we now enjoy in this country, our fathers' blood was poured forth in torrents, and their bones were scattered over the soil of our widely extended country. That peace which has flowed unto the people of God like a river, cost the blood of our Lord Jesus Christ, and the sweet communion, peace, and fellowship, now prevalent among the Old School Baptists, has cost a long and sore conflict with the armies of the alien.

Bitter as the world and anti-christ are against God, and against all that is good and holy in the divine estimation, they are now, and ever have been ready to make a treaty with the church, providing she would accede to the terms proposed by the world. Eighteen hundred years ago, the world proposed their terms, "Let him come down from the cross and we will believe on him." But these terms were not accepted by the Good Master then, nor by the apostle, who said, If he yet pleased men, he was not the servant of Christ. The offence of the cross had not ceased among the Baptists in the apostolic age. We are well persuaded that the new light baptists are grossly mistaken in supposing that the world is becoming

evangelized, and less averse to the gospel of Christ, than formerly; less at war, and more at peace. The true secret is, instead of the world's making peace with the church, the professed church, has made peace with the world, and that by accepting the dishonorable terms so long ago rejected by the Lord and his apostles. Instead of the world joining the church, the professed church has joined the world, and instead of the church reforming the world, the world has corrupted the church. So far from resulting in the peace of Zion, these amalgamations have served to organize all the united powers of earth and hell under a religious, and professedly christian name, to wage war with the remnant of the saints who keep the commandments, and have the testimony of Jesus Christ. It is therefore impossible that the people of God should live peaceably with all men, while the abominations of Jezebel are so many. See 2 Kings ix. 22.

Pulaski County, Ga., July 4th, 1837.

BROTHER BEEBE: I have been a reader of your paper, the Signs of the Times, the past and present year, and am yet unknown to you. I have been much gratified in the perusal of it, believing it contains substantial matter that should attract the attention of every reader; for I do believe, that this is the time that Satan is loosed, and has and will invade the camp of the saints. I therefore, think it really necessary, that christians should stand to their arms, and use the best weapons that God has put into their hands, in the defence of the doctrine of the gospel of Christ, that we may be free indeed. And that you may be acquainted with the situation of our Association, I herewith enclose one of our Minutes for you, which you will receive from the hand of your brother, now 77 years old, and 59 years a member of Christ's Church, and trying after my feeble manner to preach the gospel about 25 years, and do yet occupy the stand.

Yours in Gospel bonds,

A. ODOM.

The Ebenezer Association having withdrawn from a number of Churches, formerly component members of her body, it becomes necessary that she should give the reasons for her withdrawal from the same: Which are the following, to wit:

Whereas, we, in our session in 1835, dropped the correspondence with the Georgia and Washington Associations, because of their correspondence with the Central Association, which we believe to be in disorder, and sent them a friendly letter, informing them of the cause of non-correspondence with them—and on reception of our letter, they appointed committees of their own bodies to meet us in our session of 1836, to give us the reason of their correspondence with the Central Association. According to adjournment we met with the Beersheba Church, Twiggs county, and after singing and prayer, the Letters from the several churches being received, the Moderator, C. A. Tharp, proceeded to nominate persons to read said letters, and appointed C. D. Mallory, of the Central, with which we have no fellowship; we therefore opposed the nomination, and others were appointed to read the letters. Afterwards, the Moderator appointed the said C. D. Mallory to receive the vote of the Association for the Moderator and Clerk, who was the second time objected to, and others appointed to receive the vote, and they reported C. A. Tharp, Moderator, and J. H. Lofton, Clerk. The Association being organized, proceeded to business, and appointed the committee to arrange the order of preaching, and they appointed C. D. Mallory and Leverett to preach on the Sabbath, and Davis to exhort, who were objected to on the ground of Mallory being a member of the Central Association, which had been declared to be in disorder, and Leverett

being a member of the Washington Association, with which we had refused a correspondence, and he one of her committee to adjust an acknowledged difficulty, and Davis also from Georgia, in the same character as Leverett. Notwithstanding this being the true situation of affairs with us when the report was objected to, a motion was made and seconded, that the brother objecting should not be allowed to speak, upon which C. A. Tharp the Moderator, assumed the right to say, the brother dissatisfied with the report of the committee might retire; but on statements made by brothers J. Davis and Holmes, and perhaps some others, the motion was withdrawn and the brother requested to give the reason for his opposition to the report of the committee, which was as follows: Mallory was from the Central, which is the bone of contention; Leverett of the Washington committee to settle a difficulty with this body, Davis of the Georgia in the same situation, with other reasons too tedious to name, which were all over-ruled, and they preached in the order of their names on the Sabbath, with the exception of Davis.

Monday Morning.

Met agreeable to adjournment. The report on business was called for, and the committee being absent, there was no business before the body—it was moved that the articles of faith, upon which the Association was constituted, be read, which was done. A motion was then made, that the Association now declare, by her vote, who are the true Ebenezer Association, according to the articles of faith upon which she was constituted, being separate and distinct from all the institutions of the day, called benevolent; and after some remarks, it was moved that the resolution be suspended, in pointed violation of the rule of decorum, and contrary to the will of the mover, and took up the report on business, until they came to the item of appointing correspondents to sister Associations, which called up the reasons which were given by the Georgia and Washington Associations, by their committees of their correspondence with the Central; which went solely to criminate the Flint River Association, relative to her act with the Sharon Church, in her assumption of power to interfere with her internal rights, and denied peremptorily, that the Sharon delegation ever requested her to send a committee to examine the articles of faith upon which she was constituted, and denied the heterodoxy of the Sharon or any of the seceding churches from the said Association, but justified them in their course of procedure, and thereby denied the recorded minute of said Association. Also, the Ocmulgee Association in her assumption of power relative to the Eatonton Church, had acted in a similar manner, by determining that she had not redeemed her pledge, which pledge the Georgia, by her committee, denied again and again that she, the Eatonton, ever made, and that she did not request the Association to decide by the testimony they introduced, to say whether she had redeemed her pledge or not; it was therefore interfering with the rights and internal properties of the church, and therefore, her act in withdrawing from the Eatonton church was improper, and that the churches were justifiable in seceding from her, and are in good order and standing as an Association, being of the same faith with themselves, which was sufficient reason with them to correspond. These being the most prominent reasons given by the Georgia and Washington, by their committees, it was moved that we renew our correspondence with them, which was done by a majority of seven. C. D. Mallory and J. H. Campbell presented a petitionary letter for correspondence with the Central, which was received by a considerable majority. A resolution was then read, viz: Resolved, That we say whether the societies and institutions of the day, Missionary, Temperance, &c. &c. are consistent with the gospel, and in accordance with the articles of faith, which was submitted for discussion.—Adjourned until

Tuesday Morning.

Took up the resolution, and after a serious day's debate, a greater part of which was to prove that which is not written in the word of God; consequently the arguments to that point were perfectly jejune—the argument being exhausted, the vote was taken on the resolution, as follows; yeas 19, nays 15. And after our indefatigable laboring to preserve the union, and to prevent the correspondence with disorderly bodies; and to put away the institutions from among us, which we believe have caused the division in our body, they still remained incorrigible and evinced by their vote, their fellowship both for the disorderly Association and un-

scriptural institutions, and thereby proved to be unsound in principle, and violated the sacred compact of confederation and bond of union, and thereby made it our duty to withdraw from them, which we did agreeable to the articles of constitutional compact, and in obedience to the word of God. And after informing them of the ground we should occupy, guaranteed to us in the constitution of this body; and claiming the record with her proportional fund. We then adjourned the Association for thirty minutes, and thereby evinced our withdrawal from the societies and institutions of the day, benevolent, so called.

Monday, Nov. 21.

The Association met pursuant to adjournment—prayer by brother Vandevier.

1. The brethren appointed to draft the preamble, setting forth the reasons of our withdrawal, produced the same, which was read and received.

2. Agreed to set forth this preamble in the front of our minutes.

3. Attend to general business.

1. Whereas the societies and institutions of the day, benevolent, so called, are unscriptural, and calculated to introduce false doctrines in churches, and sow the seed of discord among brethren,

Resolved therefore, That we believe them to be the cause of the present division in our denomination, and a barrier to fellowship.

2. Whereas there are several misrepresentations relative to this body, published in a pamphlet bearing the title of the 'Minutes of the Ebenezer Association.' First, on page 5th they say, seven churches left the house; second, on page 6th they say, six churches withdrew; also on said page they say, some of the letters we have received contained matter calculated to cause division among us;

Resolved, That these several statements in said pamphlet are incorrect; for the number of churches which adjourned, which was the true Ebenezer Association was eight; and to the letters alluded to being calculated to cause divisions, it is well known that the divisions existed in sentiment before said letters were presented.

3. And as to the ministers meeting in July last, said to be for the purpose of bringing about a reconciliation, and to restore the peace and union of our denomination:

Resolved, That we believe it is a deep consulted plan to deceive the minds of many by good words and fair speeches, which they have set forth in these minutes, not letting them know that said meeting consisted only of ministers of like occupations with themselves, they being members of the societies and institutions of the day, benevolent, so called.

4. We, the Ebenezer Association, having been compelled to withdraw from several churches formerly component members of our body, for reasons set forth in our preamble, recommend to the several churches composing our body to receive all orderly members who may come to them, desiring to live with them either by letters or being reported in good order without letters; and also, the churches from whom we have withdrawn, asking for advice from this body, we say first, labor for peace and union among yourselves, according to the directions given in the word of God, and if your labors prove ineffectual, you are authorized by the word of God, to withdraw from every brother who walks disorderly. 2 Thess. iii. 6. 1 Tim. vi. 5.

And as we believe the principal corruption which has produced the division in our denomination, is in the ministry, we beseech you brethren to mark them which cause divisions, &c. and come out from among them. Rom. xvii. 17, 18.

After a few feeling remarks and prayer by brother Black, adjourned. D. SMITH, Moderator.

A. STEVENS, Clerk.

THE ORIGINAL OLD SCHOOL ADDRESS.

[Concluded from our last.]

As to Theological Schools, we shall at present content ourselves with saying that they are a reflection upon the faithfulness of the Holy Ghost, who is engaged according to the promise of the Great Head of the church, to lead the disciples into all truth. See John xvi. 13. Also, that in every age, from the school at Alexandria, down to this day, they have been a real pest to the church of Christ. Of this we could produce abundant proof, did the limits of our address admit their insertion.

Now we pass the last item which we think it necessary particularly to notice, viz: Four days or protracted meetings. Before stating our objections to these, however, we would observe that we consider the example worthy to be imitated, which the apostles set of embracing every opportunity, consistently with propriety for preaching the gospel wherever they meet with an assembly, whether in a Jew's synagogue on the seventh day, or in a christian assembly, on the first day of the week. And the exhortation to be *instant in season and out of season* we would gladly accept. Therefore, whenever circumstances call a congregation together from day to day, as at an association or the like, we would embrace the opportunity of preaching the gospel to them from time to time, so often as they shall come together. But to the principles and plans of protracted meetings, distinguishingly so called, we do decidedly object. The principle of these meetings, we cannot fellowship. Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by his divine power, at his own sovereign pleasure, according to the provisions of the everlasting covenant. But these meetings are got up, either for the purpose of inducing the Holy Spirit to regenerate multitudes, who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather, to bring them in their churches by means of exciting their animal feelings without any regard to their being *born again*. Which ever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person who has known what it is to be born again, can countenance them.

The plans of these meetings are equally as objectionable. For in the first place, all doctrinal preaching, or in other words, all illustrations of God's plan of salvation is excluded professedly from these meetings.—Hence they would make believers of their converts, without presenting any fixed truths to their minds, to believe. Whereas God has *chosen his people to salvation, through sanctification of the spirit, and belief of the truth*, 2 Thess. ii. 13.

Secondly. The leaders of these meetings fix standards, by which to decide of persons' repentance and desire of salvation, which the word of God no where warrants; such as rising off their seats; coming to anxious seats, or going to a certain place, &c. Whereas the New Testament has given us a standard from which we have no right to depart, viz: that of *bringing forth fruits meet for repentance*.

Thirdly. They lead the people to depend on mediators other than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors with God—whereas the scriptures acknowledge but the *one God and one Mediator*.

Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, providing they be held without excluding doctrinal preaching or introducing any of these new plans. However others may judge and act, we cannot approve of such meetings for the following reasons:

1st. Because by appointing and holding a protracted meeting as such, although we may not carry it to the same excesses to which others do, yet as most people will make no distinction between it and those meetings, where all the *borrowed machinery* from methodist camp meetings is introduced, we shall generally be considered as countenancing those meetings.

2d. Because the motives we could have for conforming to the custom of holding these newly invented meetings, are such as we think cannot bear the test. For we must be induced thus to conform to the reigning custom, either in order to shun the reproach generally

attached to those who will not conform to what is popular, or to try the experiment whether our holding a four days meeting, will not induce the Holy Ghost to produce a revival among us, commensurate with the strange fire enkindled by others; or else we must be led to this plan, from having imbibed the notion that the Holy Ghost is, somehow, so the creature of human feelings, that he is led to regenerate persons, by our getting their animal feelings excited; and therefore, that in the same proportion, as we can by any measure, get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with any who would not go the whole length of every popular measure.—But first. We do not believe it becoming a follower of Jesus, to seek an exemption from reproach by conforming to the schemes of men. 2d. We believe the Holy Ghost to be too sacred a being to be trifled with, by trying experiments upon him. And 3d. we believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons to the adoption of children, by their feelings being excited, and the Son be induced to redeem them, as that the Holy Ghost would be thus induced to quicken them. These Three are One. The purpose of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost, must run in perfect accordance, and commensurate, one with the other.

Brethren, we have thus laid before you some of our objections to the popular schemes in religion, and the reasons why we cannot fellowship them. Ponder these things well. Weigh them in the balances of the sanctuary; and then say whether they are not such as justify us in standing aloof from those plans of men, and those would be *religious societies*, which are bound together, not by the fellowship of the gospel, but by certain moneyed stipulations. If you cannot for yourselves meet reproach by separating yourselves from those things which the word of God does not warrant, still allow us the privilege to *obey God rather than man*.

There is, brethren, one radical difference between us and those who advocate these various institutions which we have noticed, to which we wish to call your attention. It is this: they declare the gospel to be a system of means; these means it appears they believe to be of human contrivance, and they act accordingly. But we believe the gospel dispensation to embrace a system of *faith and obedience*, and we would act according to our belief. We believe for instance that the seasons of declension, of darkness, of persecutions, &c. to which the church of Christ is at times subject, are designed by the wise Disposer of all events—not for calling forth the inventive geniuses of men to remove the difficulties; but for trying the faith of God's people in his wisdom, power, and faithfulness to sustain his church. On Him therefore, would we repose our trust, and wait for his hour of deliverance, rather than rely upon an arm of flesh. Are we called to the ministry, although we may feel our own insufficiency for the work, as sensibly as do others, yet we would go forward in the path of duty marked out, believing that God is able to accomplish his purposes by such instruments as he chooses; that he "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and base things, &c. hath God chosen, that no flesh should glory in his presence." Though we may not enjoy the satisfaction of seeing multitudes flocking to Jesus under our ministry, yet instead of going in to Hagar, to accomplish the promises of God or of resorting to any of the contrivances of men to make up the deficiency, we would still be content to *preach the word*, and would be *instant in*

season and out of season; knowing it has pleased God, not by the wisdom of men, but by the foolishness of preaching to save them that believe. And that his word will not return unto him void, but it shall accomplish that which he please, and prosper in the thing whereunto he send it.—Faith in God, instead of leading us to contrive ways to help him to accomplish his purposes, leads us to enquire what he hath required at our hands, and to be satisfied with doing that as we find it pointed out in his word; for we know that his purpose shall stand, and he will do all his pleasure. Jesus says, ye believe in God, believe also in me. We believe in the power of God to accomplish his purposes, however contrary things may appear to work to your expectations. So believe in my power to accomplish the great work of saving my people. In a word, as the dispensation of God by the hand of Moses, in bringing Israel out of Egypt and leading them through the wilderness, was from first to last calculated to try Israel's faith in God—so is the dispensation of God by his Son, in bringing his spiritual Israel to be a people to himself.

There being, then, this radical difference between us and the patrons of these modern institutions, the question which has long since been put forth, presents itself afresh for our consideration, in all its force. "Can two walk together except they be agreed?" We believe that many who love our Lord Jesus Christ, are engaged in promoting those institutions which they acknowledge to be of modern origin; and they are promoting them too as religious institutions; whereas if they would reflect a little on the origin and nature of the christian religion, they must be, like us, convinced that this religion must remain unchangeably the same at this day as we find it delivered in the New Testament. Hence that any thing, however highly esteemed it may be among men, which is not found in the New Testament, has no just claim to be acknowledged as belonging to the religion or religious institutions of Christ.

With all who love our Lord Jesus Christ, in truth, and walk according to apostolic traditions, or gospel order, we would gladly meet in church relation and unite in the worship and service of God, as he himself has ordered them. But if they will persist in bringing those institutions for which they can show us no example in the New Testament, into the churches or associations, and in making them the order thereof, we shall for conscience sake, be compelled to withdraw from the disorderly walk of such church associations, or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship. And if persons who would pass for preachers, will come to us, bringing the messages of men, &c. a gospel which they have learned in the schools instead of that gospel which Christ himself commits unto his servants, and which is not learned of men; they must not be surprised that we cannot acknowledge them as ministers of Christ.

Now Brethren, addressing ourselves to you 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 brethren 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 churches for keeping up a brotherly cor-

respondence 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 men's 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.

May the Lord lead you to judge and act upon this subject as you will wish you had done, when you come to see the whole mass of human inventions in connection with the *Man of Sin*, driven away like the chaff of the summer threshing floor, and that stone which was cut out without hands alone filling the earth. We subscribe ourselves your servants for Jesus' sake.

[The original signatures we here omit.]

ADDITIONAL REMARKS.—In offering this appendage to the address declarative of our original stand on the ground of old school principles, it is proper first to remark, that in deciding on that stand in the first instance, we did not so much design thereby an entire separation from those who were professedly sound in the faith, though they might measurably, by their practice, sanction those anti-christian departures from that ancient order given from heaven, and transmitted down through the New Testament of our Lord Jesus Christ, which were increasing to such an alarming extent among the baptists, as to threaten an entire subversion of the ancient principles, as in the spirit of candor and moderation, to declare our entire and decided dissent from these modern innovations, upon the doctrine and order of the gospel, no less than from these more ancient workings of the *man of sin*; also to assign plainly our reasons for this dissent from the popular current, and to admonish those with whom we had been connected in associations, &c. against further attempts to impose their *new measures on us*, that sooner than submit to their schemes, knowing them to be not of God, we would separate ourselves from their fellowship. Hence in coming toward the conclusion in our address, we say of those whom we address as *particular baptists in principle*, that "If they meet us in churches, to attend only to the order of Christ's house, as laid down by himself in associations, upon the ancient principles of baptist associations, &c. &c. we can still go on with them in peace and fellowship." And as numbers of our Old School brethren, and most of us who signed that Address, have since united in passing resolutions declaring our entire separation as to religious connexion with those who patronize the new measures, and as some of those from whom we have separated, have talked more recently of ar-

ranging their associations upon the plan of free indulgence, to allow every church and all individuals, to act their own pleasure, whether to promote or to let alone the new schemes, but not to bring the subject into their associations, that is, for their action upon it, it seems necessary that something by us should be said on this point, lest we, by some should be thought to have acted inconsistently with the declaration we had before made.

In the first place then, allow us to say that our original Address contained a candid declaration of the reasons why we were in conscience constrained to set up our banner, (and we trust we did it in the name of our God,) in opposition to the flood of human devices, which were flowing in upon us; that in it we decidedly condemned those innovations, with which we are at war; but that our appeal was in the spirit of moderation and christian affection, made to the candor of those whom we addressed as brethren; and calculated, if they held christian fellowship for us, to awaken their sympathies to dispose them to reflect seriously on the alienating course they had been pursuing, and to lead them to show more respect for our equal rights of conscience, than they had hitherto done. How was our appeal met? Let the columns of each and every one of their periodicals testify. These testify that it was met with the most uncandid cavils, and distortions of our views and expressed sentiments, and the most ill-natured reflections upon us and our stand. Notwithstanding this was enough to convince us that fire and water could as soon harmonize, as that we could continue in peaceable connexion with them, whilst we resisted a subjection to that heavy yoke which they seemed determined to place upon the whole baptist denomination; still unwilling to be rash, or to break fellowship with those who we hoped were sound in the faith, we would fain have continued on without a formal separation, until we found that if we would continue in connexion even with the more sound of the benevolent effort men, we must, through them, extend tokens of fellowship to the whole mass of corruption and error which is cloaked under the name of *Regular Baptists*, that these persons, through their attachment to the popular societies, and that their partiality for their associations the most forward in patronizing those societies, would form a connecting link between us and them, keep up a correspondence between their associations and ours, and thus introduce their preachers however corrupt, into our connexion, and into our pulpits. It is a fact publicly manifested, that many persons, who a few years since, held Fullerism in its most plausible form to be a system subversive of the very foundation of a gospel hope, now extend their arms of fellowship and good feeling, so as to embrace those who preach that system in its utmost expansion of corruption as fellow-laborers in the great work of evangelizing the world.

Here is the grand gull in this proposed new arrangement of certain associations, under the idea of compromise, and of leaving every church free to patronize, or not, the benevolent efforts, without

making it a subject of enquiry in their associations a plan is laid which would connect together in their associations, and in their free correspondence every thing which, honestly or dishonestly, is ranked under the banners of *Regular*, or *United* baptists.

From these considerations we think it clear, that our original address, instead of opposing, requires us in order to be true to our stand therein taken, to seek to disentangle ourselves from all those links which would connect us with those unscriptural measures which we oppose, by withdrawing our connexion, in things pertaining to religion, from all who patronize these measures. If in drawing this separating line, we withhold expressions of fellowship from some brethren sound in the faith, we say as we said in our address it would be "The sin lieth at their door; they, by their acts, imposing upon our continuing in fellowship with them, those concubines which we had declared we could not submit to.

May the blessed Lord give us straight feet, the face or feelings of a man, as well as the face or boldness of the lion, the patience of the ox, and the quick penetrating sight of the eagle, and may our faces, like those of the cherubims, be steadfastly set upon the mercy-seat. Farewell.

ASSOCIATIONAL.

The Red River Association, (Ky.) will hold her next session at Spring Creek, of Red River, beginning on Saturday preceding the second Sunday in August. The Little River, Highland, Cumberland, Concord, and Drake's Creek, Associations will hold their sessions during the months of August and September.

Please give the above notice, for the information of our ministering, and other brethren, who are affectionately invited to attend. Yours, &c. JAMES WEST.

The yearly corresponding meeting will, Providence permitting, be held with the Bethlehem Church, Prince William county, Va., commencing on Friday, before the second Lord's-day, August 11th 1837, to continue until the Monday following.

The platform of these meetings, embracing the Principles of Faith, the object and plan of these meetings, was published in the Signs of the Times, No. 1, of the present Vol. The design and plan of these meetings are very similar to our Old School Meetings, with the addition that these are designed also as a medium of correspondence among churches, sound in the faith, in order and discipline. They are thus intended to embrace all that is really useful in Associations without assuming their unscriptural form, of *constituted religious bodies*, and thus seeking to shun the evils which have so manifestly attended such bodies.

Aware that objections exist in the minds of some of our brethren abroad, to these meetings as taking the place of constitutional associations, we feel a delicacy in inviting brethren and churches by their messengers, to meet with us. Suffice it to say, that we shall feel much gratified to receive communications, addressed in love, either written or verbal, from correct Old School churches, by their messengers, whether such churches are connected with associations, so denominated, or not; also from associations which have cast forth the household stuff, and separated from the mixed multitude of New Schoolism. We shall heartily welcome the visits of

love from our ministering brethren, of the adjacent or more distant Old School Associations, who come to us in order, and bring the doctrine, taught by the Apostles of Christ. We would not neglect to say, that such brethren as *sigh and cry* for all the abominations that be done among the Baptist churches, the professed city of God, and as have been made willing to forsake all, for Christ, their good name, standing, &c. among the servants of Saul, and to be looked upon by them, like the company that gathered themselves to David at the cave of Adullam, will be kindly received among us.

The Kettocton Association, will hold her next meeting by appointment, with the Ebenezer church, Loudon co. Va. to commence on Thursday, August 17th. This Association being strictly of the old fashioned Baptist order will, of course, most cordially welcome all old school Brethren who will attend.

There being less than one weeks difference in the time of commencing the last named two meetings, and the distance from one to the other being so inconsiderable, it is expected that such Brethren as attend either will come prepared to attend both, and we would just add that passing from Bethlehem church to Ebenezer, Brethren in the Ministry can with convenience arrange appointments with several churches which will be in their rout.

Those Brethren of the right stamp, we mean such as stand firmly in the ancient faith and practice of the gospel of Christ, and who toe the mark of apostolic order, are earnestly invited to call on us as they pass through our city on their way from the north to the above named meetings.

The Lexington Association.—Although we have not received a copy of the latest minutes of this association, we are informed by brother St. John, one of the Elders in that body, that they have changed the time of their annual meetings from the first Wednesday in October, to the first Wednesday of September. Her next meeting will be held with the Broom Church, Sohoharie county, N. Y., commencing on Wednesday, September 6th, at 10 o'clock, A. M. The Regular Old School Baptists are generally invited to attend with them.

APPOINTMENTS.

Notice is hereby given that a meeting of those Baptist Ministers and Brethren who adhere to, and love the ancient doctrine and practice of the Baptist denomination, and to all such (called by some Old School Baptists) as may please to attend with the Baptist church in West Turin, Lewis County, N. Y. The last Wednesday in August next, at 10 o'clock A. M., for the mutual edification and comfort of Zion. A general attendance so far as is convenient is most desirable.

CHARLES MERRITT, Jr.

New AGENTS.—Wesley Spitzer, Iroquois, Ill. Andrew R. Barbee, P. M., Hawsburgh, Rappahannock Co. Va. Elder Richard Owings, Bowling Green Warren Co. Ky. John Triplett, Beverly, Randolph Co. Va.

RECEIPTS.

Elder D. James	Va.	\$5 00
B. Holtzclaw	do	1 00
Elder Samuel Carpenter	O.	3 00
Moses W. Darnell	W. T.	2 37
Elder Henry Clark	Pa.	5 00
Evan Evans	do	5 00
Elder R. Reese	Ga.	5 00
Samuel Allen	N. Y.	5 00
J. Gonterman	Ky.	5 00
Mrs. L. Brayton	Mass.	1 00
Total,		\$37 37

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK. Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel. Clemen, West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samue C. Lindsly, Dea. P. N. Rhodes, Charles Woodward James Robinson, New York City.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY. Christopher Suydam, Peter Hoyt, Jr. George Doland, Wm. Patterson, Wm. Drake.

PENNSYLVANIA. T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmont Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Critchfield, Z. D. Pasko, H. Clark.

DELAWARE. W.K. Roberson, P. Meredith, Wm. Alman. MARYLAND. Eli Scott, Thomas Potee, Edward Cheat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman. Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison; MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton. KENTUCKY. T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. J. N. Beebe Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moorman, J. Owen, C. Mills, P. S. Nance, H. Cox.

Maine.—P. Hartwell, P. C. Mason, Paris. S. C.—Theron Earl, Spartinsburg District. Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, A. Hood, V. D. Whatley, R. Gray.

Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark. N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA. Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallati, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee.

ILLINOIS. C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett.

OHIO. S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soloman, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.

INDIANA. J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Salsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson. Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Weed.

Mr.—J. Barret. N.H.—J. Fernal. LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, AUGUST 11, 1837.

NO. 17.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.**

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies,

☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

MR. GIDDINGS'S ESSAY ON THE MODERN MISSION SYSTEM.

Examined, No. I.

BROTHER BEEBE: There was recently handed to me, the Baptist Banner, (a religious paper printed in Kentucky) of June 20th, 1837, containing a lengthy communication, entitled

The Modern Mission System reconciled to the word of God, and shown to be authorized by the Scriptures; by R. Giddings, pastor of the church in Shelbyville.

From the assuming declaration contained in the title, we might expect this piece to contain the very thing we have so long been calling on the New School Baptists to show us, viz. *Scriptural authority for their mission plans.* But alas! the expectation is raised only to be disappointed. However, as the communication is written with a great deal of ingenuity and art, and with a seeming regard to scriptural authority, it is, I think, entitled to some notice. I will therefore, if I may be allowed the use of your columns, give it a passing, and as far as I am capable, a candid examination.

His prefatory remarks contain a very broad and general position relative to the salvation of the world's depending on the preaching of the gospel and circulation of the scriptures combined together; and which he would found on that very familiar passage among the missionists, Rom. x. 17; but as I shall have occasion to notice this text and position, in examining the body of his essay, I will pass it at this time.

He lays down five propositions, upon the establishment of which he makes depend the fact of the modern mission system, harmonizing with the scriptures.

His first proposition is, *That God designs to extend the blessing of the gospel, to all the nations of the earth.*

To this proposition I have nothing to object; I will therefore let it, with his Scriptural quotations in support of it, pass, and come to his second proposition, viz. *That he designs the accomplishment of this work, not by his own direct agency, but through the instrumentality of his people,*

A strange proposition this, "That God designs not to extend the blessings of the gospel by his own direct agency," to come from one who can afterwards say, "We do not by any means, believe that the bible, unaccompanied by the influence of the Spirit, can regenerate the heart, or that man assuming the prerogatives of Deity, can convert the soul." It is true that in his after and lengthy attempt to illustrate this proposition, he would appear to confine himself to the ministry of the word and dissemination of the scriptures, as the work to be performed by the *instrumentality of his people*, and speaks of God's blessing and crowning with success, the exertions of missionaries, &c. But why has Mr. Giddings, by the connection in which he has placed his first and second propositions, so blended the external ministry of the gospel, with the blessings of the gospel? It was not through ignorance of language

that he done it. It must be that in his great zeal to unite all the baptists in Kentucky, he intends to incorporate Campbellism with the sentiments of other baptists, and to reconcile all by his ingenious use of words, to this general amalgamation. But keeping him to the words of his propositions, I will notice what the scriptures say relative to God's agency in extending the blessings of the gospel to all nations: but first I would enquire of Mr. Giddings and his sect, whether the blessings of the gospel is experienced where the *gospel comes in word only, and not in the power, and in the Holy Ghost, and in much assurance*; contrary to the way in which it came to the Thessalonian brethren? 1 Thess. i. 5. If the peculiar blessings of the gospel are experienced only by those who have experienced that calling which is linked, in the eternal purpose, with *justification and glorification*, as is the fact, then, as these are of God, (Rom. viii. 30,) the communication of the blessing is of God. Let us see what Paul says upon this point, "Who then is Paul, and who then is Apollos but ministers by whom you believed as the Lord gave unto every man?" "I have planted and Apollos watered, but God gave the increase. So then neither is he that planteth, any thing, nor he that watereth, but God that giveth the increase." 1 Cor. iii. 5, 7. How very averse was Paul from attaching that importance to himself, which Mr. Giddings would attach to his Missionaries, as though God had committed the whole agency to them, in *extending the blessings to the nations of the earth!* I fear I shall be charged with wishing to make a display, by quoting any more texts upon a point upon which the scriptures are so full, as upon that of divine agency in communicating the blessings of the gospel; I will however quote one more which is peculiarly in point

Simon Peter had said to Jesus, "Thou art the Christ, the son of the living God." Jesus replies "Blessed art thou Simon Bar-jonah, for flesh and blood hath not revealed it unto thee." Surely not, Mr. Giddings would say, and the Campbellites join him in it. And why not? Because, as he says, "It is the spirit of the Father that speaketh in the preachers and missionaries." "God giveth not the Spirit by measure unto Christ. John iii. 34. Peter had seen his miracles, and heard him preach, when he *spoke as never man spoke.* Surely then, if Mr. Giddings's proposition is true, the Master would have ascribed Peter's knowledge of him to the evidence of the Spirit's speaking in Christ; and there were some that believed on account of those exterior evidences, but they were afterwards *offended and went back.* Christ however, ascribes Peter's knowledge of him, to nothing short of the Father's revealing it to him,—"but my Father which is in heaven," were his words. Matt. xvi. 16, 17. Again Christ says to those who believed him to be the *prophet that should come*, on account of a miracle he wrought, but of whom he says again *that they have seen him and believe not*, that is, with spiritual faith, "No man can come to me except the Father which sent me draw him. John vi. 44 compared with verses 14, 36, and 66.

If the blessings of the gospel only go where God *gives to every man*, we must certainly expect that He would have some direct agency in appointing the preachers, and directing their labors where he intended to bless them. So the Scriptures teach, that when Christ ascended on high, he *received gifts for men*, and he *gave gifts unto men.* "And he gave, some apostles, &c. and some pastors and teachers, for the perfecting of the saints for the work of the ministry, &c. He has reserved to himself the prerogative of furnishing the gifts for the ministry. "That we be no more children tossed to and fro, and carried about with every wind of doctrine by the slight of men, &c. as was the case among the Jews and the Greeks, whose teachers were such as chose for themselves to office, and qualified themselves for it by education. See Psal. lxxviii. 18. Eph. iv. 3—14. Hence as the gifts for the work of the ministry are bestowed by Christ, and that as he has received of the Father, the persons must be particularly designed for the work, and specially designated by the imparting of these gifts unto them, and therefore the old baptist doctrine of a *special and divine call* to the ministry must stand good, and Mr. Giddings's proposition must fall. In perfect accordance with this, is the direction of the Master relative to the *whitening fields.* Instead of intimating that God has left it with the church to provide for, and direct concerning their being

reaped, he gave that direction which teaches explicitly to acknowledge, and depend upon the sovereign agency of the Lord of the harvest to provide laborers,—“Pray ye therefore the Lord of the harvest,” not that he would bless the labours of those that men send forth, but “That he will send forth laborers into his harvest.” Matt. ix. 38.

If we pass on to the case of Paul and Barnabas being sent forth from the church at Antioch, we find them designated by the special agency of the Holy Ghost,—“The Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them.” Acts xiii. 2. We also find the Spirit directing Paul as to the field of his labors, not suffering him to go to one place, and pointing out another field to him. Acts xvi. 7—10. Were these things written for our instruction? If so this second proposition of Mr. Giddings must go to the moles and to the bats, in spite of any arguments he can bring to sustain it. I will however review some of his principle arguments, or rather assertions.

The first position he takes in support of this proposition, is truly a broad one. It will support the whole system of popery and of the Reformed churches, quite as well as the modern mission system. He says,

“The purposes of God, further than he has seen fit to reveal them by his works, are to us entirely unknown.” Again, “Of the means by which He designs the accomplishment of his revealed purposes, so far as it relates to those, the accomplishment of which is not yet begun, we have but one source of knowledge, viz. his written word. But of those the accomplishment of which is already in progress, in addition to what his written word contains, we have whatever light facts connected with that progress as procuring causes, are able to afford. Among the latter class of revealed purposes, is the one now under consideration.” He goes on to say, “We have therefore, such facts as the past history of the church affords, as well as the express declaration of Scripture, to aid us in our inquiry into those means by which this great moral change is to be accomplished.”

Facts in the past history of the church, tell us that the system of popery has been more successful than any other professedly christian system, in multiplying professors. Facts tell us that several of the northern nations of Europe were converted to a profession of christianity by the force of arms, and that this conversion was much more speedily accomplished, than it could have been by unarmed missionaries being sent among them. Facts also show that Luther to secure success to his Reformation, induced several governments to espouse his cause, and to defend it by laws and military force. They further show that Calvin procured a governmental establishment for his religion at Geneva, and that under sanction of that establishment, he made use of fire and faggots. Again facts show that numerous con-

versions to a profession of christianity among several nations in Asia and America, were made by the arts and intrigues of Jesuit missionary, and also by other orders of Catholics, educated, sent out and supported by the funds of the Society for propagating the faith, established at Rome. Which of those several facts will Mr. Giddings take as lights to direct us as to the means by which the great moral change is to be accomplished? Perhaps he will reject all as guides in this inquiry, excepting the mission society, or Society for propagating the faith, with its schools and its funds, established at Rome. Why make this distinction? All these several plans were permitted of God, and all prospered under the workings of his providence. They were severally, means by which a profession of the gospel has been made to progress; and are such means as are entirely distinct from the express declaration of scripture; such Mr. Giddings directs us to, as additional lights to the scriptures. There are but two good reasons which the mission advocates can assign for their choice of the mission establishment, as the distinguished fact in the past history of the church which is to be their light. One is, that monied institutions for propagating the gospel, are the hobby of this age, as fire, faggots, and the civil sword were of former ages. The other is, they cannot as yet obtain a governmental establishment in this country; they have therefore to be content with something short of it, till it can be brought about.

In reference to the principle of this broad position of Mr. Giddings, I would prefer that established by the Romanists, viz: That the decisions of general councils are of equal force with the Scriptures; for there would be some probability of union upon that principle, that every man is to make what selection he pleases from the facts connected with the past history of the church, as his light, without any decisive criterion by which to govern his choice, there can be but little prospect of harmony. Besides, Mr. Giddings' plan sets aside the Scriptures as the only rule of faith and practice, equally with the Romish principle. Nay, Mr. Giddings, instead of adopting your principle, let me cite you to Isa. viii. 20, “To the law and testimony; if they speak not according to this word, it is because there is no light in them.”

Mr. Giddings next enquires as to the distinctive mark of conversion to God; and correctly makes faith in Christ that distinctive mark. He then asks, “By what is faith obtained?” and answers, “The Apostle says faith cometh by hearing, and hearing by the word of God;” and asks triumphantly, “how shall they hear without a preacher?” He goes on to say, “Recognizing this fundamental principle in the world's conversion, Jesus Christ, the great author,” &c. He thus makes these extracts from Rom. x, 14—17, to contain the fundamental principle in the world's conversion, and represents Jesus Christ as recognizing it as such, because he preached the gospel. In his prefatory remarks, he makes

the external preaching of the gospel to every creature, and the universal circulation of the Scriptures to be what the Apostle intends in this text, and lays the broad position, as he thinks, without begging the point at issue, that upon the accomplishment of these objects, the salvation of the world depends. As Mr. Giddings and other missionists, think this text to be so much in favor of their principles, we will try to examine into the true Scriptural import of the passage.

Our first enquiry will be relative to the import of the phrase, the word of God, as here used. Mr. G. seems to understand the Scriptures to be intended by it; and this is perhaps the more general understanding of the phrase in this and in several other passages of Scripture. Some probably think the essential word here intended, He who was made flesh. And it is a fact that the hearing from whence faith in Christ proceeds, comes by the Lord. It was the Lord who opened Lydia's heart to attend to the things spoken of Paul. Acts xvi. 14. But as the original term here rendered, word is *rematos* not *logou*. I should feel a difficulty in deciding that the essential Word was intended. That the Scriptures or the mere external preaching of the gospel are not intended is I think evident from several reasons which I shall notice. 1st. Neither the Scriptures nor the preached gospel have in themselves a power to produce that hearing, by which faith is. If they had, those Jews who had, and read the Scriptures, and who heard Christ himself preach, would certainly have believed. Why does Paul say in the context, “They have not all obeyed the gospel,” and quote Isaiah as saying, “Lord, who hath believed our report;” and again ask, “Have they not heard?” and answer, “Yes, verily,” &c.; if the public preaching, and hearing with the outward ear, were what he intended by the declaration, “Faith cometh by hearing, and hearing by the word of God?”

2d. The general use of the phrase, the word of God, in the Scriptures, is in a sense evidently distinct from the term, Scriptures. There is no passage in which this phrase occurs, or the phrase, the word of the Lord, which requires as such, to be understood. The phrase also occurs in several texts in a sense evidently distinct from the essential Word. The first text in which the expression the word of God is found, is 1 Sam. ix. 27, and there evidently means a particular message or prophecy which God had directed Samuel to deliver to Saul. In 1 Kings xii. 22, we read, “The word of God came to Shemaiah, the man of God, saying speak,” &c.; and in 1 Chron. xvii. 3, “The word of God came to Nathan, go tell David,” &c.; in both these passages, the phrase clearly means a special message from God. Prov. xxx. 5, Every word of God is pure, must mean every declaration of God, whether prophecy, command, or promise. In Isa. xl. 8, the expression the word of God, if it does not mean the essential Word, has a special reference to the gospel

prophecy in the preceding verses. That it does not mean the Scriptures is evident from Peter's quoting the passage, and immediately adding, "And this is the word which by the gospel is preached unto you." 1 Peter i. 24, 25. In Mark vii. 13, the phrase is used as corresponding with the word *command* in verse 9, and having special reference to the fifth command of the Decalogue. In Eph. vi. 17, The word of God is denominated *the sword of the Spirit*. A sword is a weapon conveniently wielded by the hand; but the Scriptures, as a whole, would be a very unwieldy thing to use in an argument. They are a *magazine of arms*, rather than a *single sword*. We might as soon expect to defend ourselves from the attacks of an enemy, by telling him we have a sword in our armory, as to silence the arguments of an opponent by telling him the Scriptures contradict his position. But when we bring forward a *thus saith the Lord*, or an express command or declaration of Scripture bearing upon the point, it, like the sword in hand, will be likely to do execution. I have been more full on this text, because I have formerly thought the Scriptures as such, here intended and so represented the meaning of this passage; but on a more particular examination of the import of the phrase, in other passages of the scripture, as well as the figure to which it is assimilated in the text, I am convinced my former views of the phrase were wrong.

The phrase is used in several other texts in the New Testament, but generally connected with the terms *hearing* or *speaking*, never with the term reading or searching. See Luke iii. 2; v. 1; viii. 11, compare with verse 12 and 13, also verse 21, and in the Acts frequently. It appears sometimes used to denote the gospel, not as written in the New Testament, but as a message which the apostles and others were commissioned to deliver from God.

If we examine the phrase, the *word of the Lord*, we shall find its import the same, meaning a special message or declaration from the Lord. As the Scriptural import of the phrase, *the word of God*, is a special message or declaration from God,—the Apostle might well ask, *How shall they hear without a preacher*. The written word is not the thing intended—the circulation of the Scriptures therefore is not a pin on which the salvation of the world hangs. Again, we discover from the Scriptural import of the phrase under consideration, the peculiar force of the Apostles' appeal—*How shall they preach except they be sent?* Who can deliver a message from God, except he be sent of God? How vain in this light of the subject, appears all men-contrived *missions* or sendings toward empowering a person to speak *God's word!* It is true, if you will furnish them with money enough, they may go to the end of the earth, and *prophecy visions of their own hearts*, and *steal the word of the Lord*, and *say the burden of the Lord*, or the *Lord saith it* when the Lord *hath not sent them*, as did the false prophets in Jeremiah's and Eze-

kiel's time. The Lord says of such whom *he has not sent, I am against them and they shall not profit this people at all*. See Jer. xxiii. 21—23, and Ezek. xiii. 1—8.

But let us notice briefly how *faith cometh by hearing*, and *hearing by the word of God*.—Hearing does not as has been noticed, come by the mere outward proclamation of the word.—But when God designs to produce this hearing, he gives the word and it *comes in power, and in the Holy Ghost, &c.* He has said, and he will make it good concerning his *word which goeth forth out of his mouth*, "It shall not return unto me void, but it shall accomplish that which I please," &c. Isa. lv. 11; again he saith, "Is not my word like as a fire, and like a hammer that breaketh the rock in pieces." Jer. xxiii. 29. When God sends the word, by whomsoever he may send, he opens the heart to hear, as in the case of Lydia, and the word accomplishes that which he pleases. It then is *quick and powerful and sharper than any two edged sword*: (Heb. iv. 12:) *faith follows this hearing*, or as the Master saith, *They that hear shall live*; that is when they *hear the voice of the Son of God*, John v. 25.

Hence this text which has been so much abused by the missionists in their attempts to hang all their Mission and Bible Society plans upon it, stands as pointedly against their whole system as any other text; and strikingly shows the consummate folly and presumption of men in attempting to *do the work of God*, (as they say,) in sending out men to *preach his word*, when he has not given it to them, nor sent them.

I must now postpone the further examination of Mr. Giddings' piece to a future opportunity.

I remain as ever, your's,

S. TROTT.

Fairfax C. H. Va. July 24th, 1837.

For the Signs of the Times.

Canton, N. J., July 26th, 1837.

BROTHER BEEBE: I feel to rejoice that a way is opened through your paper for the Old School Baptists to correspond with each other, especially at the present period, when the enemies of the truth are using all their influence and skill, to crush to death the humble followers of the Lamb, because they will not bow their necks to be entangled with the yoke of bondage, and fall into the ranks of modern inventions. I have been trying to maintain the ground of truth in this section of country more than four years, having met with much opposition from various quarters; but none of these things move me, while I enjoy the presence of my ever blessed Jesus, who has promised to be with his disciples even to the end of the world. I feel grateful that I have discovered through your paper, that there are such a goodly number who love the old fashioned truth of the glorious gospel of the blessed God; and as they are designated by the name of Old School Baptists, I feel willing to be classed with them, and to bear the reproach of the world, and worldly professors.

We have held a meeting recently in this section of country, which continued three days: the brethren of the Old School were invited to attend on the occasion, to recognise us as the Canton Old School Particular Baptist Church. Several of our dear brethren favored us with their presence, and preached unto us the word of life, which proved very refreshing to our souls. The meeting was attended with a large and attentive congregation. I need not intrude on your columns by giving any further statements concerning the meeting; as our clerk has been directed to forward you copies of the papers relative to the case, and to request that the same be published in the Signs of the Times. May grace, mercy and peace be with thee, my brother.

Yours, &c.

JOHN MILLER.

Canton, N. J. July 26th, 1837.

BROTHER BEEBE: As our brother, Elder John Miller has written you a preface to this subject, we will commence with the Minutes of the Proceedings on Monday, July 17th, 1837.

The proceedings of the brethren calling themselves the Old School Particular Baptist Church at Canton, N. J.

The following brethren were invited to recognise them as such: Elder J. B. Bowen, of Southampton, Pa., Elder J. W. Wigg, of Kingwood, N. J., Elder W. K. Robinson, of Welch Tract, Del., Elder T. Harris, of Philadelphia, and Elder A. Earl, of Hopewell, N. J.

Brother Bowen was then chosen Moderator, and brother Wigg appointed Clerk.

Commenced with prayer by the Moderator. The covenant of the brethren was then called for and read by brother Miller.

Brethren Miller and Buck were chosen a committee on the behalf the Church to answer any questions that might arise, respecting the business in hand.

Brother Miller, by request, gave an account of the difficulties which gave rise to the calling a council, which met on the 26th and 27th of January, 1837, at the Canton Meeting House, N. J. (which was appointed by mutual consent,) and read their decision. The committee consisted of elder Samuel Nightingale, elder William Sheppard, deacon John Harris, deacon Curis Ogden, and deacon William Darmon.

Brother Miller read a protest from the brethren, against the decision which they considered arbitrary, contrary to the word of God, and the good order and discipline of our churches.

The Moderator then gave unto them the right hand of fellowship. Concluded with prayer by brother Harris.

We shall now give you a copy of the decision of the council which met in January last. The council, appointed by mutual consent of the parties, to audit and determine upon the differences existing in the Baptist Church at Canton, N. J., met at the meeting house of the said Baptist Church, on the 26th and 27th of Janu-

ary, 1837; and after hearing all the testimony adduced upon the matters in controversy, retired to the house of brother David Bowen, and proceeded to prepare a decision; whereupon, it was *Resolved*, To take up and examine the charge against elder John Miller, for preaching *Erroneous Doctrine*; and upon mature deliberation, the council decide, that the charge has *NOT BEEN FULLY ESTABLISHED*; but that some unguarded expressions had induced many members of the Church to suppose that brother Miller did not believe in the Divine Inspirations of the Epistles of the Apostle Paul. The council are of opinion, that there has been expressions, contrary to a christian spirit, and many actions at variance with good order, which if they had been taken notice of, by a sound discipline, in a proper time and place, would have resulted in quieting the disturbances of the Church. Therefore, for the peace of the Church, and the future usefulness of the Minister, they recommend, that the Church give to brother Miller a letter of dismission, to be prepared by the council, and signed by the Clerk of the Church in behalf thereof, and that elder Miller occupy his office as Minister of the Church in the Meeting House, until the 25th of March next ensuing, and that his compensation according to contract and agreement, be fulfilled, independent of any presents he has or may receive from individuals.

With respect to the circulation of the report, that brother Miller had been charged by the church for sundry gifts made to him by his friends: the council are of opinion that it was owing to a misunderstanding, which being rectified, the charge is explained away.

The council decide that brother David Bowen, sen., be restored to the communion and fellowship of the church. The council decide that brother Ephraim Turner be restored to the communion and fellowship of the church, if he has been debared that privilege. They also recommend to the church, to direct brother Turner not to go about making appointments and preaching, until licensed by the church so to do; but not to prohibit him from exhorting at prayer meetings. In regard to the charge made against the trustees, the council are of opinion, that they have not transcended their power in any matter of finance, or in relation to the dwelling-house belonging to the church, but in respect to locking the meeting-house against the minister—the council think that the trustees have transcended their power in this instance.

The council recommend the members to bury all differences, and forgive all offences, and prayerfully endeavor to fellowship and walk with one another in unity and love; and if any member call up or mention these differences, which they have mutually agreed to be settled by the council, they are to be dealt with according to discipline; and if any member or members, find it impossible to be reconciled to these decisions, the council decide that, provided there be nothing against moral character, such members have let-

ters of dismission to sister churches, and that said letters be signed by the Clerk of the Church, and also by three of the council:

SAMUEL NIGHTINGALE,
WILLIAM SHEPPARD,
JOHN HIRES,
CURTIS OGDEN,
WILLIAM DARMAN.

As there was a diversity of opinion about the meaning of the above decision, we thought it necessary to ask the council for an explanation.—The following is a copy of their reply:

We, the members of the council, met in the meeting-house at Canton, N. J., March 2d, 1837, to explain that part of our report relating to Elder John Miller's letter of dismission, say, the meaning we intended to convey was, that the connection between Elder John Miller and the Canton Church be dissolved, and that the said Elder J. Miller leave the church and pulpit after the twenty-fifth day of March, 1837.

Whereas, a number of the brethren and sisters of the Canton Church applied for general letters of dismission, specifying no particular church to unite with. It being something new to us, we did not feel justified in giving them without consulting the absent brethren of the council; further, we do express it as our opinion, that it is not best for the cause, to give letters, unless the person name some church.

WILLIAM SHEPPARD,
JOHN HIRES,
CURTIS OGDEN,
SAMUEL NIGHTINGALE,
WILLIAM DARMAN.

The first three were present, and the other two signed afterwards.

So much for the decision.

There being a determination on the part of these men to drive away our minister, they furnished him with his walking papers, that he might depart out of our coast, and as it contains some novelty, I have sent you a copy.

Whereas, a council having been called by the mutual consent of the members of the Baptist Church at Canton, N. J., to settle the differences existing between them. This is to certify, that the aforesaid council did, among other decisions, determine that Elder J. Miller, the pastor of said church, should have a letter of dismission, signed by the Clerk of said church, but to be written by the authority and direction of the council.—Therefore, be it known to the Baptist churches, and all whom it may concern, that Elder John Miller is in good and regular standing, and as such, is dismissed by us, to any Baptist Church of gospel order and faith, consistent with, and agreeable to the faith and order laid down in the excellent confession of faith put forth in Philadelphia, by a convention of Baptist Ministers in 1742. Praying that the Lord of Heaven may be his friend, and shield and direct him in the path of peace, and make him a useful and acceptable Minister of the New Testament, and bring him and his family to the haven of everlasting rest.

We commit him to the care and protection of the church to which this passport may be presented for admission, and subscribe ourselves, yours in gospel bonds,

SAMUEL NIGHTINGALE,
Moderator of the Council.

Done by order of the council that met at Canton, and signed in Salem, March 20th, 1837.

Signed in behalf of the Baptist Church at Canton, this 28th day of March, 1837, by
EPHRAIM TURNER, *Clerk.*

Having been informed by some of the (above) council, and also by some of the members on the other party, that this council should live for ten years yet to come; we (on the other part) were determined to remonstrate against their proceedings. The following is a copy:

This is to certify, that we the undersigned, do remonstrate against the proceedings of the council, which met on the 26th and 27th of January, 1837, at the Canton meeting-house. When the said council refused to proceed in the examination of the difficulties existing among us, unless we on both parts would agree to abide by their decision, believing that wise and judicious men had been chosen on the council, and that they would act in this case according to church order and gospel discipline, we consented, for peace sake, to abide by their decision: but we soon discovered that our rights and privileges were gone—that the discipline of the church was not regarded: and we under the iron hand of an ecclesiastical body, usurping authority which we did not intend that they, or any other body of men, should exercise over us as an independent Baptist Church; nevertheless for our word's sake, we acceded to their decision. But at our next regular meeting for business, the church proceeded, as we thought, in accordance with the decision of the council doing her own business; at which time we discovered an unwillingness on the part of Bowen and his friends to comply with the decision, which was to bury all differences, they manifesting an opposition to the church's calling brother Miller for another year. The church, however, proceeded to vote, which resulted in favor of brother Miller's continuance; the opposition then declared the council had already decided that could not be the case—the church then thought it necessary to ask the council for an explanation, when to our surprise, they said that their meaning was, that the connection should be finally dissolved; and as there was no appeal, we were constrained to ask for letters of dismission, until no more could be obtained by any person residing in the neighborhood: finding a disposition on the part of those calling themselves the church, to deviate from their former engagements, we have come to the conclusion, that it is our duty to become a separate body for the protection of our brethren and sisters who are still in bondage. Therefore, do we sincerely protest against the proceedings of the above council, believing that they have acted

contrary to the word of God, and also contrary to the good order and discipline of our churches.

[Signed.]

I must conclude for the present for want of room: having laid before you a brief statement of facts, we leave every candid reader to their own decision. May the Lord prosper thy labors. I remain yours, &c.,

THOMAS BUCK.

Old School Meeting.

North Berwick, Me., Aug. 8th, 1837.

BROTHER BEEBE: The Predestinarian Old School Baptist Conference will, by divine permission, be held in our meeting-house, in this place, on Wednesday and Thursday, the 6th and 7th days of September next, commencing on Wednesday at 10 o'clock, A. M. We request you to give an early notice of the same through the Signs, inviting most affectionately all our Old School Baptist brethren to unite with us, on that occasion, in the worship of our God, and Lamb who by his own precious blood has redeemed us from the curse of the Holy Law, and who has, by his Spirit quickened, sealed and established us, and by whom we are kept by his power, through faith unto salvation, and ready to be revealed at the last day. And may the Lord send his dear servants unto us in the fullness of the blessing of the Gospel of Christ.— And that the Lord may bless you my brother, with all his dear children every where, is our prayer, for his precious name's sake.

PHILANDER HARTWELL.

SIGNS OF THE TIMES.

Alexandria, August 13, 1837.

TO OUR AGENTS AND SUBSCRIBERS.—Such as are living at a distance from us, especially those in the Southern and Western States, are particularly requested to forward their remittances to us in as large sums as possible, and in current notes. The present confused and depreciated state of our paper currency is such, that the paper of such banks in the south and west as do not pay specie, are of little more value with us than blank paper especially notes of a denomination less than \$5. In many cases, we doubt not, our friends can procure for us the amount of their remittances in notes on the United States Bank, or some of its branches, or on some bank in our cities north or east of this place, or on any Virginia bank; and by doing so, they would save us from a great deal of trouble, and loss. Those who are indebted to us in a sum which does not amount to \$5, will oblige us by sending the same (post paid) to any of our authorised agents nearest them, which will be entered on our books to their credit, the same as though sent directly to us.

Agents and subscribers may also avail themselves of the opportunity of forwarding payments to us by the hand of their Representatives and Senators, who are to meet at Washington on the 1st of September next.

We have also another request of some importance to make of our subscribers, viz.

First. That all such as wish their subscriptions to the Signs, discontinued at the expiration of their current year, should give due notice thereof to our agents, seeing at the same time that all arrearages are promptly paid up, or if paid, they can inform us by requesting their post master to write to us, whose duty it is to give us such notice free of expence.

Second. All such as wish their subscriptions continued for another year, will notify their agents of their intention, before the expiration of their present term of subscription. This notice should be particularly regarded, as we intend at the expiration of the present volume, to strike from our book, all such as shall not have renewed their subscription. This measure has become indispensable, as some through dishonesty, or carelessness have suffered their papers to continue in some cases for half, or a whole volume beyond what they have accounted for, before they have given notice to stop them:

We have no desire to continue the publication of this paper any longer than our old fashioned baptist brethren shall consider it of sufficient importance to sustain us in our labors. We now issue a little short of 3000 copies, they are distributed throughout almost every state and territory in America. Our published receipts will show that we are paid for about one half of that amount. Of what we receive, after deducting the customary discount on the paper we receive, we have frequently tight rubbing to retain in our hands, enough to pay the current expenses of publication.

Should all who have, or who may hereafter favour us with their subscriptions, remit to us their payments, free from postage, and in current money as some have done, we would be able to materially improve our work; and in addition to the number of indigent brethren who are now furnished gratuitously, we could supply the wants of many more, who would rejoice to read, but have not the means to pay for the paper.

Let not the above hints be construed into complaints, nor even solicitations for more extensive patronage. We do not complain. If our feeble labours are of service to our scattered, persecuted, and afflicted brethren, in comforting, encouraging, instructing, or enlightening the people of the saints of God, we are amply remunerated for all our toil. May it be ours to spend and be spent in such delightful service; and as to an increase of patronage, we leave the matter entirely with our brethren,—we would impose our labours on no one.

We invite the attention of our readers to the communications in this number from Salem Co. N. J. The unparalleled usurpation of ecclesiastical power, and the evident domineering spirit of the clerical dignitaries who formed the council, over the independence of the church, deserves a most severe rebuke from all orderly old fashioned Baptists. One would hardly be-

lieve that the Moderator of that council had once enrolled himself as an Old School Baptist, with those of our faith who are so frequently stigmatized in the popular prints, as the 'Black Rock party.' He did profess to be with us! He did enrol his name with ours; but he has gone out from us, to chaunt his notes in harmony with birds of his own feather.

Before we dismiss this subject, we will say, we do most solemnly believe, that all ecclesiastical councils are anti-christian.

Any church who may be in want of the advice and counsel of ministers or other brethren belonging to sister churches, may with great propriety invite such to sit with them, and aid them, by the exercise of all the wisdom and the gifts that the Great Head of the church has endowed them with, but never have they the right to invite such brethren to set over them, or to do the business for them. Christ has bestowed no honor or right upon his church which she is at liberty to transfer, or delegate to others; and we believe that a wife can with as much propriety, transfer her place and peculiar privileges to a harlot. (for none but harlots would except of such a transfer,) as for a church of Christ to give up her authority into the hands of any Council, Bishop or Prelate.

We commend the case of our brethren in New Jersey, to the attention of our ministering brethren of the primitive order; although they are supplied by the labors of our beloved brother Elder John Miller, yet being situated in the midst of the most violent opposition, as their published documents, in this paper will show, they have solicited the visits of Old School Baptist brethren, and we hope their Macedonian cry will be duly attended to.

Apology.—We must still beg the indulgence of the editors of the Banner, the Cross, Herald, and some other of their kindred papers, for delaying so long to notice them. We will say to them, in the language of a passage with which they seem quite familiar, 'We are engaged in a great work, and cannot come down to them.'—Could we, without excluding from our columns matter of greater importance, we would like to notice Mr. Waller's recent professed conversion, from the error of his former editorial course, and his proposition to do better in future; but to say the truth, we have but little faith in his pretensions at reformation, for if we mistake not his speech betrays him, to be still in the 'gall of bitterness and bonds of iniquity.' We are very strongly impressed with the notion, that if Mr. Waller's conversion were the result of a gracious work wrought in his heart, we should hear less of his childish boasting, of what he is going to do, and more contrition for what he has already done.

Mr. Stevens of the "Cross & Journal," attributes the divisions in the Miami Association, (Ohio,) to the anti-mission heresy! This is truly a sort of heresy of which the apostles had no

knowledge, or at least, against which they gave no caution to the saints. But we shall hereafter show Mr. Stevens, and all persons concerned, that the peace of Miami Association, and of the baptists in general, has been broken up by the mission, (not anti-mission) heresy.

SOUTH QUAY CHURCH, VA.—We give in the present number, an extract from the pamphlet published by the South Quay Baptist Church, in reply to seven charges brought against them by *certain who went out from them*, and who stand expelled from the fellowship of all regular baptists, yet sustained by the Portsmouth Association, and probably by all other New School Baptists, and who are known as the "Murfee Party." We have neither time, room, or disposition to enlarge upon the able reply of the South Quay Church, the substance of which we have copied, and it will show for itself; but as our name, and that of our paper, is unceremoniously dragged into the matter of the charges, and as this Murfee party have placed us so conspicuously in the front of this seven-headed monster, we may be allowed to offer a remark or two upon this assumption of power.

When the new school party form their religious combinations with the world, to publish and circulate religious fables and Arminian heresy, it is, in their estimation, downright oppression and persecution for the old school churches to say they have no fellowship for these institutions, or for those who sustain them; but when our brethren patronize and read a paper which like the Signs, contends for the primitive faith and order of the gospel of Christ, and protests against the corruption of the plans of the day,—why, that is quite another thing.

The Portsmouth Association, and the Murfee party can hold themselves guiltless, in denouncing the Signs of the Times, as a paper which ought not to be read, and they have unhesitatingly published Elder James Osbourne as an impostor, notwithstanding his being at that time held as a minister in good standing in one of their professedly middle ground churches, (for at that time Elder Osbourne held his membership in the 2d church in Baltimore, but has since moved his relation to one of our old school churches.) They also seem to make it a criminal matter for a baptist to hold fellowship with the Kehukee Baptist Association, yet all this will pass with them for benevolence, and an ardent desire for the spread of the gospel. They pretend to be greatly annoyed by our anti-effort, or anti-mission views, but we challenge them to produce on all the earth a combination of men professing to be disciples of Christ, who are so much opposed to the spread of the gospel of Christ, the ministers of that gospel, or the churches, associations, or individuals who walk in the order of that gospel, as themselves are, or a more despotic, assuming, or persecuting people, than they themselves are, on all the earth.

For ourselves, we do not court their opposition, but we consider their ill natured reproaches far more valuable than all they could possibly say in our favor.

Extract from the Reply of South Quay Church, Va., to the Seven Charges brought against them by the "Murfee Party," &c., copied from their pamphlet.

TO THE PUBLIC.—We are not strangers to the fact that controversies have a tendency more frequently to stir up strife than to enlist public favor—be it so; our object is not to quarrel, nor do we design this pamphlet as an electioneering epistle, but to present before the public certain charges brought against us by some who have been expelled from our church, and now known as the *Murfee Party*, with our reply to the same; also, certain resolutions which we consider ourselves urged by previous circumstances to adopt. Various publications have appeared in the different newspapers published by the Murfee Party purporting to be statements of the same matter, and yet none of them agree. At one time they say they were compelled to expel eighteen, being notorious for *disorder*; a little after this, it is said they expelled only sixteen, and for expelling them they have introduced seven charges. We have waited until this late hour of the day, to see if they would not again favor us with a history of the affair, and be candid enough to tell us which of their former statements was correct, and to prove their's a legal course by referring to the laws of the church. But we have waited in vain, and frequently as they have changed their tune they appear to be tired; and their language to the public may truly be, 'we have piped unto you, and ye have not danced.' It is at this point that justice to ourselves and others, requires that we should lay before the public with our vindication the seven charges above referred to, upon which the association rejected our letter of correspondence; adopted a certain resolution impeaching our steadfastness, and also upon which the committee appointed by the association for the purpose of investigating our difficulties, and made up their report.

The first charge then introduced against us which claimed the attention of the committee was—"for reading and advocating a paper called the 'SIGNS OF THE TIMES,' (published by Elder Gilbert Beebe, New Vernon, New York,) earnestly contending for the doctrine of the old-fashioned Baptists." This charge is admitted; and in our reply we ask, Where is that article, either in the constitution of our church or of the association, that authorizes any man or set of men, to dictate to us what paper we shall read? We have not seen such an article; if it exists, what is the penalty of its violation? and if it does not exist, was it not presumption in Mr. Murfee and his adherents to decry this defect, and introduce a charge before they could have a law established to that effect, with its penalty? Surely it was worse than foolishness, especially as it proceeded from men of such superior talent, to lay before the committee appointed to investigate our difficulties, a charge, when the committee, our accusers themselves, could find no law in reference to said charge whereby we could have been convicted.

Perhaps it would have been gratifying to some of the committee to have found such a law, for the paper every where speaks against the popular craft of the day; but as no such law does exist, we claim the privilege of acting as freemen, at least so far as to read a paper of our own choice, without consulting those modern teachers, who set themselves up as dictators. Upon the principle of justice, if we are condemned for reading a paper they had not recommended, should they not give us credit for reading such as they preferred we should read? Surely this would have been the most reasonable course; and if they had acted thus, instead of finding a charge against us, they would have discovered that the credit to which we were entitled, would have over balanced the charge, for more of us were

reading the favorite papers of the new school, than were reading the old school paper, or Signs of the Times, and no charge appeared in that case at least.

In the second charge we are accused of being offended at the adoption of a certain resolution by the association in 1835. This charge is positively denied by us, and rests upon grounds too futile to require a passing remark.

In the third charge we are accused of having called a Presbytery for the purpose of having brother E. Harrison ordained as a Kehukee Preacher. This accusation, so far as relates to the call on our part, is denied, and will we hope, be proved to the satisfaction of every mind untrammelled by prejudice, to be groundless and mischievous. The presbytery called for the purpose of ordaining brother Harrison, was called while we were all united in the same church, and a part of the presbytery that acted in his ordination, did so under the authority of an invitation from 'one of the party,' who now bring this foolish charge; consequently, if it was designed to ordain him a Kehukee Preacher as they say, it was known only by those who now make the accusation. We were not led into the secret. Our design was to have him ordained a Minister of the Gospel, without reference to any such term, and if the word [Kehukee] was used in the church in any remarks made relative to this case, we have no knowledge of it. True, the first presbytery called to act in the case, refused, (which is explained in the fifth charge,) but their refusal did not deprive the church of her right to call a second presbytery. The committee themselves admitted this right, and the church exercised it, and made the call upon the original order which had the sanction of the party that now complains so heavily of brother Harrison's ordination. So then, if there is guilt due to any for making the call for the purpose alleged, it is due to them and not to us. We therefore reverse the charge, and let it rest on them for not having communicated to us their intention when the call was first made.

The fourth charge comes boldly to the point, and directly accuses us of being KEHUKERANS. As Kehukeism appears to be the *bugbear*, we trust Mr. Murfee and his crew will be a little patient if others should fret while we are trying to pare off this monster that has frightened so many chicken hearted men, until we can get him to an average size. Then we hope the gentleman will be induced to approach him so near as to examine him well, and we feel sure he will be enabled to tell the people there is not so much danger to be apprehended from him as he once expected. One thing that surprises us is, that this party should be so constantly engaged in crying out in the high places and on house tops, 'Kehukee, Kehukee,' as if they really saw something bad, and yet never tell what it is. Do they think that people are to be frightened at the sound? Children may be frightened at their own shadow, but men require to be convinced that danger is near before they fly. The truth is, they fear to tell why we are Kehukeans, or to substantiate their charge, for by doing this, they will prove that we are now just what all the regular Baptists in this association were ten years ago. It is the name of an association, and its people were troubled at an early period with the *Arminian* sentiment, or with some who call themselves General Baptists. In the year 1763 or 4, Elders Vanhorn and Miller were sent as delegates from the Philadelphia Association for the purpose of assisting them in settling their difficulties, and soon convinced many of the incorrectness of the *Arminian* doctrine. In a short time it was relinquished by all the churches, and on this principle they became regular Baptists, and formed themselves

into an association, and held their first session 1765 at a place called 'Kehukee,' from which circumstance it received its name. At this time they considered themselves constituted on *Calianistic principles*, and upon these principles they continued to flourish until the year 1760, when it was found that their association encompassed a large space of country, and numbered 61 churches. It was under these circumstances that it was agreed to divide the association by the state line, leaving 42 churches in North Carolina, called the *Kehukee Association*, and 19 in Virginia, who formed themselves into an association, and held their first session in Portsmouth 1791; and from this circumstance we are called the Portsmouth Association, and until within a few years were considered the offspring or branch of the Kehukee, our mother Association. To this day the same good feeling would have been evinced towards us by her correspondence, had we not lost our identity by wandering after new inventions and the many fashionable notions of the day. But when she is admonished of the necessity of withdrawing her correspondence from us or going with us after such schemes—she chooses the former, and thus becomes a separate, and we trust a God serving and God fearing, rather than a man pleasing people.

This statement, we hope, leaves this mighty scarecrow, with which Mr. Murfee and his party are trying to frighten the people, in such a shape, that they will at least look for themselves before they run from the sound. If nothing is meant by saying we are Kehukeans, but that we are separate, uninterrupted, God serving people, we say your trumpet need not be sounded. If on the other hand, it is a modest way of telling us we are a penurious set of beings, that are utterly unworthy of the name of christians or philanthropists, we give you a hearty welcome to rail on, until the mouth that is now opened to utter the word *Kehukee, Kehukee*, shall be filled with its own shame; and then, perhaps, the individual will seek a better conscience, unless he has been already seared with the iron of prejudice.

The fifth charge is introduced against brother E. Darden for having assigned to the congregation the reason why the Presbytery refused to ordain brother Harrison. This charge caused much debate, and perhaps some unpleasant feelings: would that it had not been named. Indeed we do not believe that it was entirely personal; it should have appeared on the catalogue of charges to be exhibited before the committee, as they did not act in the capacity of mediators; but as it has appeared, we will give it some notice. Brother Harrison's ordination was deferred from Saturday to Monday, on the ground that all the presbytery were not present; and on Monday when they had met, and had come to the conclusion not to act, the pastor of the church was requested to assign to the congregation the reason why brother Harrison had not been ordained. This was only done in part, when E. Darden, *deacon* of the church, observed that the reason why the presbytery refused to ordain brother Harrison was, because he was not a member of the temperance society. This brought some reply from the presbytery which induced brother Darden to contend for the correctness of his statement. The presbytery appeared to be unwilling to leave the congregation with the impression that they had made that a test of fellowship, and when the case comes before the committee of investigation, and they arrived at this point, Elder R. Howell, *one of the presbytery*, was called upon to give evidence in the case. He stated that at the time appointed for brother Harrison's ordination, one of his colleagues asked him if he knew his sentiments respecting the benevolent institutions of the day. He answered that brother

Harrison was opposed to the *temperance society*, but he did not think he was to any other. Elder Howell then asked the member of the presbytery, who was questioning him, if he made that a test of fellowship, and he replied that he would not assist in ordaining any man that was opposed to the temperance society. He then went on to say, that he knew they were very strict in the Chowan Association, but did not know they had become so in this association, and as others who had wiser heads than himself made it a test, he thought it only reasonable that he should also. This evidence from one of their own body, is, we think, sufficient to prove the correctness of brother Darden's statement to the congregation, and leaves the weight of this charge to rest upon the shoulders of some other individual. Should circumstances render it necessary, we shall feel ourselves at liberty to give a full history of the remarks used on the occasion, but at the same time earnestly hope, that time and a better spirit will produce better feelings on all sides.

The sixth charge accuses us before the committee of having as an expelled party, attempted to hold a conference on Friday before the 1st Sunday in December, 1835. It is certainly strange that a few individuals should charge the majority with attempting to hold a conference on one of their regular conference days, and at the same time say nothing of their having held a conference or transacting business on that day; but strange as it may appear, it was the best they could do. We did hold a conference on that day, and transact business of the first importance, for it was the day on which S. Murfee was expelled; yet for such a decision they find no charge against us, so conscious are they of the correctness of our course. It is also strange that Murfee and his party should find us guilty for only attempting to hold a conference, and at the same time say nothing of their having a short time before, held a *secret conference*, and transacted certain business which the law of the church expressly forbid. It was reported that 12 members were expelled at that *secret conference*, when the law of the church says, that no called conference shall be at liberty to act upon the postponed business of a previous quarterly conference, or act definitely upon any case of importance, unless a majority of the male members be present—[proven to exist by the Rev. E. R. Hunter, one of their own party, when called upon by the committee.] It would have been something strange, had there been no law preventing eleven members to assemble in conference, and expel twelve; but to claim the right of acting contrary to the law, was certainly a usurpation of power never delegated to them; and had these gentlemen dispensed with this, as some other charges, they would not only have shown more respect to the law of the church, but also that they relied more upon the importance than the number of their charges. What will be their disappointment when they are convinced that their's has been throughout, an illegal course, and they will not surely seek an extenuation by persisting in their former course of obstinacy.

The seventh charge is preferred against brother E. Darden, for having acted basely towards S. Murfee; and when it was shown in what manner he had acted basely towards Mr. Murfee, it appeared that it was only for having denied the correctness of one of his statements in reference to a certain conference held by him and his party; the evidence in the case, however, when called for, sustains the statement of E. Darden. We do not say that Mr. Murfee is guilty of a wilful mistake, but justice to himself required that he should first have ascertained that he was correct before he suffered the charge to be introduced against Bro. Darden.

We have noticed briefly this long list of charges, exhibited against us before the committee of investigation. Perhaps the committee will attach some importance to them that we have not discovered. Indeed the fact that this committee embraces all the members that acted in the case except two men, and who presented to the association a resolution impeaching our stability as christians, is sufficient to induce the belief that their next report will in some degree correspond with the first, for the charges upon which they acted are the same. Be it so—we shall not be frightened nor surprised. They have refused to give us a copy of their report according to promise; we shall not therefore, renew the application, but leave it entirely with them to make any use of it they may think proper.

Various Resolutions adopted by the South Quay Church.—Whereas the committee appointed by the association for the purpose of investigating our difficulties, and to report to the next association, did in discharge of such duty proceed so far as to make out such a report after visiting us, and exhibit it to S. Murfee and some other gentlemen not members of either party, as the true report to the next association; and whereas, the said committee have since refused to give us a copy of said report (after having promised) until they can have another meeting:

Resolved, That we will not receive the report of the second meeting of the committee as the original; believing that any alteration that may be made will not be in accordance with their own views, but according to the opinion of others, to whose inspection the report has been submitted.

And whereas the Virginia Portsmouth Association did, at its last session, reject our letter of correspondence upon the ground that a *second letter* was presented, purporting to come from the South Quay Church, [though known to be presented by an individual sent by those who had been expelled from our church] and proceeded further to adopt a resolution strongly impeaching our christian stability upon charges exhibited in said letter, previously noticed:

Resolved, That we, the South Quay Church, look on such a procedure as a barrier to further correspondence with that body until said resolution be rescinded.

Resolved, That while we consider it a duty and a privilege to be engaged in acting for the promotion of the happiness of each other, and the prosperity of Zion, we at the same time consider ourselves under no less obligation to protest against such schemes or societies as tend to destroy our union, and fill our churches with contention and strife.

We are aware that in protesting against some of the schemes of the day, above alluded to, we shall be found in a very small minority; but the fact that we are going with the crowd, is no evidence that we are going the right way—(the Prophet Elijah would not have been right, he being alone, while Baal had 500.) By comparing our present situation with what it was twenty years ago, before any of the new schemes of the day were introduced into our churches, does not the cause of this great and lamentable change at once present itself? and is not the heart of every christian made to mourn that these things have ever found a welcome in our churches under the false garb of benevolence? Look back, we say, to the period when Baptists knew nothing of these fashionable *traps*—and does history furnish us with the number of divisions and contentions among them, that we are now made to witness, and even to weep over? No—they are one people. Wherever a Baptist met with a Baptist, he met with a brother. We did not then see associations

recommending brethren to shut their doors against faithful ministers of the gospel who are almost worn out in the cause, merely because they refuse to lift their voices in favor of new schemes. Associations then had enough to do to attend to such things as would promote the prosperity of the Redeemer's Kingdom, and the happiness of each other; and ministers had enough to do to watch the flock over which the Holy Ghost had made them overseers. But alas! the change! Associations are now fanning the flame that is encompassing our churches with sparks; ministers are employed in forming new sects, and then in watching after the fleece they yield, and if a flock cannot conscientiously follow such a pastor or his whims, they must at once be reproached, slandered, persecuted, and have all manner of evil said of them. Brethren, these things ought not so to be—and as so many of our interruptions may be traced to sources of this kind:

Resolved, That we will have no fellowship with any of the new schemes of the day, which have for their object, speculation, or any institution where one is only entitled to a seat by paying a certain sum of money, or can fill an office only according to the sum he pays—the General Association not excepted.

Resolved, That we disapprove of persons travelling under the pretence of preaching, whose only object is to beg for the aforesaid societies.

Resolved, That we will have no correspondence with any church or association that will retain in its fellowship, S. Murfee, until he shall return to the church from which he has been expelled, and give general satisfaction, believing it to be a violation of the long established principle of the Baptists to countenance as a minister, one who has been regularly expelled from another Church, or who only exercises as a minister under such credentials as have been regularly demanded of him, by authority of the church that gave them.

POETRY.

APPENDIX TO A MISSIONARY SERMON.

Oh! Piety! thou goddess of the day,
At thy bright shrine we sacred homage pay;
Fair substitute, for 'Fasting' and for 'Prayer,'
Take us beneath thy Missionary care.

Oh! Piety! thou fascinating flower,
The sweetest in the amarantine bower;
The 'Rose of Sharon,' and the 'Lilly' white,
Compared to thee, are nothing to the sight.

Oh! Piety! thy odoriferous smell,
Will clear the atmosphere from fumes of hell:
Had our first parents cultivated thee,
Perhaps it had sav'd the Lord's 'forbidden tree.'

Oh! Piety! beneath thy magic wand,
They say, the worst of devils cannot stand;
Those men of old, who could not 'cast him out,
It was for want of 'Piety' no doubt.

Oh! Piety! to thee we humbly bow,
'Tis thine to teach the Missionary how
He may convert an Heathen unto God,
If he but touch him, with th' enchanted Rod!

Oh! Piety! thy banners are unfurl'd,
Inspir'd by thee, we conquer all the world;
Thy noble regiments gladly do confess,
That by thy standard they expect 'success.'

Oh! Piety! with Shillings, Pounds, and Pence,
Be thou our shield, our safeguard, and defence;
Across the seas we go to proselyte,
And by thy help to wash the black-moor white.

Oh! Piety! if thou but dwell within,
The 'Leopard's spots,' 'the Ethiopian's skin,'
At thy appearance, both shall take to flight,
And vanish, like the dismal bird of night.

Oh! Piety! assembl'd in thy name,
We congregate to celebrate thy fame;
Then condescend to leave thy throne of state,
And cheer thy votaries, as they pass the PLATE.

JONAH.

ASSOCIATIONAL.

The Red River Association, (Ky.) will hold her next session at Spring Creek, of Red River, beginning on Saturday preceding the second Sunday in August. The Little River, Highland, Cumberland, Concord, and Drake's Creek, Associations will hold their sessions during the months of August and September.

Please give the above notice, for the information of our ministering, and other brethren, who are affectionately invited to attend. Yours, &c.

JAMES WEST.

The Ketocton Association, will hold her next meeting by appointment, with the Ebenezer church, Loudon co. Va. to commence on Thursday, August 17th. This Association being strictly of the old fashioned Baptist order will, of course, most cordially welcome all old school Brethren who will attend.

The Lexington Association.—Although we have not received a copy of the latest minutes of this association, we are informed by brother St. John, one of the Elders in that body, that they have changed the time of their annual meetings from the first Wednesday in October, to the first Wednesday of September. Her next meeting will be held with the Broom Church, Sohoarie county, N. Y., commencing on Wednesday, September 6th, at 10 o'clock, A. M. The Regular Old School Baptists are generally invited to attend with them.

APPOINTMENTS.

Notice is hereby given that a meeting of those Baptist Ministers and Brethren who adhere to, and love the ancient doctrine and practice of the Baptist denomination, and to all such (called by some Old School Baptists) as may please to attend with the Baptist church in West Turin, Lewis County, N. Y. The last Wednesday in August next, at 10 o'clock A. M., for the mutual edification and comfort of Zion. A general attendance so far as is convenient is most desirable.

CHARLES MERRITT, Jr.

ORDINATION.

BROTHER BEEBE: On the 7th day of June last, our brother Jirch Bryan was solemnly set apart to the work of the Gospel Ministry, in the Baptist Church at Warren, Bradford county Pa., with fasting, prayer, and the laying on of hands.

Attest, HEZ. WEST, Clerk.

DIED.

At Washington City, on the 23d ult., Mary Elizabeth, daughter of brother James Towles, aged 4 years and 6 months.

RECEIPTS.

Tho. Kendall,	Va.	\$1 00
B. O'Banion,	do	1 00
R. Pound,	do	1 00
Paul Yates,	do	1 00
C. Rixey,	do	1 00
S. Lynn,	do	1 00
Eld. S. Trott,	do	3 00
Eld. W. W. Covington,	do	13 00
Capt. Wm. Bower,	do	1 00
Mrs. Dinah Kelley,	do	2 00
James Williams,	do	2 54
Wesley Spiler,	Ill.	5 00
James West,	Ky.	10 00
Eld. James Henderson,	Ga.	5 00
Joseph Horseley,	do	10 00
Wm. A. Bell,	do	5 00
Robert Newton,	Ala.	5 00
William N. Beebe,	Ct.	2 00
T. A. Doniphan,	D. C.	1 00
J. Parkhurst,	do	1 00
Total,		\$71 54

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.
Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Fsq. Gideon Lobdell J. B. Howel. Clemen, West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samue C. Lindsly, Dea. P. N. Rhodes, Charles Woodward, James Robinson,
NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.
Christopher Suydam, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.

PENNSYLVANIA.
T. Barton, H. West, J. B. Bower, B. Whittlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Cridfield, Z. D. Pasko, H. Clark.

DELAWARE.
W.K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.
Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman. Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;
MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Livesay.

Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.

KENTUCKY.
T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gogterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moormon, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings.

Maine.—P. Hartwell, P. C. Mason, Paris.
S. C.—Theron Earl, Spartinsburg District.
Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, A. Hood, V. D. Whately, R. Gray.
Mas.—N. Y. Bushnell, D. Hart, b, Cole, J. Thather, Elder David Clark.

N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.
Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee, A. R. Barbee, J. Triplett.

ILLINOIS.
C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Conoley, Pleasant Lemay, Isaac Raily, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spiliter.

OHIO.
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.

INDIANA.
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson.
Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Wood.

MI.—J. Barret.
N.H.—J. Fernal.
LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, AUGUST 25, 1837.

NO. 18.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: GILBERT SEEBY, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

If All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

MR. GIDDINGS' ESSAY ON THE MODERN MISSION SYSTEM.

Examined, No. 2.

Mr. Giddings' pursuing his favorite theory, viz. that the outward preaching of the gospel, is that by which hearing and faith comes, says, "Recognizing this fundamental principle in the world's conversion, Jesus Christ, the great author of man's redemption, commenced the mighty work by preaching the gospel of the kingdom in all the cities and villages of Judea." If there is any thing but empty sound in this sentence, it resolves almost the whole of salvation into the simple preaching of the gospel. It represents Christ as recognizing this as the fundamental principle in the world's conversion, and as a part at least, of the work of redemption. He goes on to say of Christ, "Although in his relation to our races of every kindred and of all lands, he is the second Adam, and the nature he took upon him was that common to our whole kind." I know that the modern missionists do not allow their expressions to be criticised too closely,—they are men of too extensive learning to speak definitely upon any point, But if I can understand his meaning in this sentence, it is as follows,

1st. That Christ's being made flesh makes him related to the human family at large, But the Apostle represents him in reference to his humanity, holy, harmless, separate from sinners. Heb. vii. 26. The scriptures do not represent him to have taken on him the family of Adam, but the seed of Abraham. Heb. ii. 16, compared with Gal. iii. 16, & 29.

2d. That Christ is the second Adam by this blood relation to the human family; but Paul in contrasting the second Adam with the first, represents him to be a "quickening Spirit," and the "Lord from heaven."

3d. The nature "common to our whole kind" is a depraved nature. Did Christ take such a nature upon him? I hardly know how to class his sentiments as described in these quotations; whether to call them Pelagianism or Socinian-

ism—they favour both. But suffice it to say that baptists who can receive such sentiments, may as well go with the mission current.

After mentioning that Christ's ministry was limited to the land of Judea, Mr. G. tells us how it might have been otherwise, that it might have been extended to the various nations of the earth, that the Saviour might have filled the world with the echo of his fame as a preacher. But he does not inform us why Christ neglected the opportunity of thus raising for himself this great missionary fame. I will, however, add to his detail of what Christ could have done. As, he could have had bibles printed in every language as well as have preached in every tongue; and if he had with our modern missionist, considered the circulation of the scriptures the fundamental principle in the conversion of the world, and had possessed their kind of benevolence, he no doubt would have had the bible printed and circulated in every language. And had he, as Mr G. says he did, recognized union of effort in the great work, he would have had his Tract, Bible, Sunday School, and Mission Societies formed, and their funds amply stored with the treasures of Rome and India, all in full operation among the different nations of the earth. But behold there is not a hint left on record that he ever taught such sentiments, recognized such principles, adopted such plans, or wished them to be adopted by others at a future day. for helping him to finish the work which the Father gave him to do. But to be sober upon this subject, Christ did preach his gospel, not however as a part of the redemption price, for we have redemption through his blood. In declaring himself to the Jews as the long expected Messiah, he preached; and as a leader and teacher to his people he preached. 1st, By his preaching, he sanctioned the preaching of the gospel as an institution of his own appointing, and for the accomplishment of his own purposes. 2d. He showed in himself that the preaching even of the word of God, and by him who was sent of God, had in itself no power to regenerate or save the persons, for how few to whom he preached received him. 3d. Christ's preaching tended to teach his ministers not to think that the purpose of God is not accomplished by their preaching, because few are gathered in under their ministry. But few comparatively were made manifest by the preaching of Christ as his disciples. 4th. Christ in his preaching gave ministers a pattern not to receive and encourage all who might profess to believe or be excited, but to judge them by faithfully preaching to them the doctrine of the cross. Thus did he to the multitude who followed him, and professed to believe on him as the Messiah, and they were

manifested as not having the love of God in their hearts. See John vi. 28—66, and viii. 36—47. The doctrine he taught was, that no man could come unto him except it were given him of his Father. John vi. 65. Very different this from the doctrine of our modern revivalists and missionists.

Mr. G. next informs us that Christ commissioned his disciples, saying, Go ye into all the world, &c. and thus gives the more than scriptural information, that subsequently, that is, to commissioning his disciples to go forth into all the world, seventy others were commissioned by him, &c. What he gains by this perversion of the order of time, in the Scripture history; I know not.

Mr. G. notices the glorious display of divine grace on the day of pentecost, calling it a most signal recognition on the part of God, of human agency in the work of conversion. But we are left to enquire, how was it a recognition of human agency? Was it discretionary with Peter whether to preach Christ on that occasion, or to convert the people, or not? We think not. We are informed, verse 4 of context, (Acts ii) that they began to speak with other tongues as the Spirit gave them utterance. Was it Peter, or his preaching the word, that pricked them in their hearts? I can but fear that he, who can thus represent this glorious testimony given to the resurrection of Christ, and to the efficacy of the blood of his cross, as being designed to exalt the power of human agency in the work of conversion, has never known what it is to be pricked in his heart by the Spirit of God, and to have such a view of the depravity of his heart as to lose all confidence in human agency to bring salvation to him. If he had, methinks he would have viewed this subject more as Paul viewed the conversions under his ministry when he said, "So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase," 1 Cor. iii. 7. And would have considered that God in employing such feeble instruments, persons so inadequate to produce such a change in the people, of themselves, designed that the faith of those converted, should not stand in the wisdom of men, or in the power of human agency; but in the power of God.

Mr. G. says, "Now as the church is a perpetual body, so also are its offices perpetual; and among these offices is the ministry." This is correct if by the offices he means the standing offices in the church, viz: Bishops and Deacons; but if he means the apostolic, and other extraordinary offices, it is a wrong position.

He again says, "The church has never been without its ministry, the gospel has never ceased

to be preached, men have never ceased to believe, and God has never ceased by the foolishness of preaching to save such as believe. His own institutions he has never ceased to honor, and his own appointed instrumentalities, he has never ceased to bless." This is well enough; but when he adds in the same paragraph, "Among the preachers of the gospel, there are now in various parts of the earth, about *seven hundred missionaries*, (so called, because as their name imports, they have been sent out,) and after speaking of their labours, success, &c. he asks "Is this work of God? Or, is it not? That he has smiled upon it for *eighteen hundred years* cannot be doubted," &c. We file our protest against such a base begging of the point at issue, such a sly slipping in of the very thing contested, and that without having brought forward a single Scriptural quotation, or a single argument to support the position he takes upon the point. He commences his piece with an attempt to *reconcile the modern Mission System to the word of God*; and behold, this *modern system* is now the order which was established of Christ, and has been smiled on of God for eighteen hundred years, if we will suffer ourselves to be gulled into a belief in his magical transformations. That *God has not ceased to honor his own institutions, and to bless the instrumentalities of his own appointing*, we believe. That he has suffered systems not of his appointing, to prevail and to multiply converts at times, even beyond those of his own appointing, we also believe: We see it in the case of Jeroboam's calves, and Jezebel's prophets; we see it in the Catholic system, in the system of Mahomed, of the Hindoos, &c. That God has not ceased to smile upon that order of gospel ministry, which was given to the church eighteen hundred years ago, and which, by the mercy and faithfulness of the great Head of the Church, has been continued in his churches down to this day, and will be continued till the fulness of the body of Christ is brought in, we rejoice to believe. But that God has blessed, though he has permitted to prevail, the modern mission system: we deny, because we have no evidence that it is of God's appointing. There is no record in the sacred volume of its appointment. No passage of Scripture in which an account is given of the establishing by Christ or his apostles, of any society like our modern mission societies, or of authority given to any after generation of disciples to establish such societies. Instead of the modern mission system having been owned of God for *eighteen hundred years*, we challenge Mr. Giddings to trace such societies, viz: societies formed for the spread of the gospel, and based upon moneyed stipulations, or upon funds collected, farther back than to the establishing of the *Societas de propaganda fide*, at Rome in 1622.

Having spoken of the conversions which had attended the labors of the missionaries among the heathens, Mr. Giddings draws an argument from this circumstance, to prove those labors to

be of God's appointing. As it is the most like solid argument of any thing I have seen from any of the missionists, on the subject, and to let it have its full weight, I will give it entire. He says,

"Now we ask in a spirit of kindness and affection of those who oppose these things, would these heathen, could they, had the Bible never been placed in their hands—had Christ never been named among them—could they, we ask, have believed upon him? It is impossible: for *How can they believe in him of whom they have not heard?* Could they have been saved without faith? *Without faith it is impossible to please God.* But that they have believed and that they have been saved, we cannot doubt. If then, some heathen have, under these circumstances been saved, God either did, or he did not design their salvation. If he did not design their salvation, then were they saved irrespective of the designs of God, and then salvation must consequently have been contingent and uncertain, which is anti-scriptural. But if God designed their salvation, and if without the instrumentalities above named, they could not have been saved, which has been shown; then it is evident that those *instrumentalities* were the means appointed by him for the accomplishment of his purpose."

In reply to this argument, I will say, first, that Mr. G.'s position founded upon his views of Rom. x. 14, connected with Heb. xi. 6, if true, would prove too much. For as no infant is capable of hearing understandingly with the outward ear, nor of believing from testimony presented to the understanding, no infant either in heathen or other lands, according to his position, can be saved. But if the *word of God* means what I have, I think shown to be its meaning from the general use of this term in the Scriptures, viz: a message or word sent directly from God, and if faith be no other than the exercise of spiritual life imparted to the soul; then as God can send his word to the heart of an infant, speaking life in it, and thus giving it the essence of faith, as well as to an adult, we can conceive how infants dying in infancy can be saved, being interested in the redemption of Christ. And as God can send *his word* to the heart of an adult as well as to an infant, speaking life, light and love there, I cannot conceive that Rom. x. 14—17 rightly understood, requires us to believe that all who die in heathen lands are lost. But neither infants nor adults while remaining in the body, can have what may be called, a rational evidence of being born of God, or an outward understanding of being saved by Christ, without access to the Scriptures or to the preached gospel.

2d. I must say that Mr. G.'s position, *that those heathen converts have believed that is with the faith of God's elect, and have been saved*, wants more proof than I have seen. That many have been converted from their former religions,

to a rational belief, and a profession of christianity I admit. It is the great error of this day, that this rational belief and profession is made entirely to take the place of the internal operation of the Holy Spirit. Hence all who have not the advantage of those, are pronounced lost, and all who have them irrespectively of the internal work of the spirit, are represented as saved. That those heathen converts have had a heart knowledge of the truth, and that the truth has made them free, I much doubt, excepting in a few instances, and in those cases, an agency was manifested in their conversion, superior to, and independent of the agency of the written word, or of the missionaries. And if these converts are only proselytes to the religious system of the missionaries, what better off are they than the proselytes of the Scribes and Pharisees. The Master said, *they compassed sea and land to make one proselyte, and when he was made, they made him twofold more the child of hell than themselves.* See Matt. xxiii. 15. Wherein was he made the child of hell? They proselyted him to the rational belief and external form of that religion which God had established by Moses. The Pharisees were quite as zealous in observing the form of that religion as our modern missionaries are of the form of the religion of the New Testament. But wherein were the Scribes and Pharisees children of hell? Because they were deluded by Satan to go about to establish their own righteousness and to found their hopes of happiness upon their religious performances.— Their proselytes were discipled to go to the same grounds of hope, and in addition to their religious performances, they had also the fact of their having renounced their former idolatry, their associates, &c. perhaps at a sacrifice, to rest their hopes upon. Their consciences were thus doubly guarded, and hence were they *twofold more the children of hell*; and these things their teachers led them to rest in. In reference to the missionaries who have gone to the heathen, I say it not as a *slang*, but from a real conviction of the fact, arising from my observation of their systems as developed previous to their leaving this country, or in their writings and in the systems they are known to have embraced, I know not of one of them, who is not as ignorant of God's righteousness as were the Pharisees, holding and teaching a conditional system of salvation; though the terms of their conditions differ from those of the Pharisees, yet equally delusive. Hence those whom they discipled to their systems, from among the heathen, must be equally the children of hell, with those proselyted by the Pharisees. And is the blessing of God, think you, connected with such conversions?

3d. For arguments sake, I will admit that some of the heathen, through the instrumentality of the labors of the missionaries, have heard and learned of Jesus as the only and all-sufficient Saviour, which by the bye, may be the case. In admitting this, I must of course admit, that

those missionary labors were pre-appointed of God as the instrumentality by which they were to be brought to the knowledge of salvation.— And I rejoice to believe in a God who can, and will, bring good out of all the evil he permits to take place in the world. Was not one of the thieves who were crucified with Jesus, brought to the knowledge of the Son of God, on the cross? And was not his being crucified with Jesus, the very instrumentality of his hearing and knowing the pardoning voice of Christ? This, therefore, was the appointed way by which he was to believe. But his crimes were the means of his being crucified. They consequently must have been equally appointed of God to bring about his being made to experience salvation. Shall I then encourage the perpetration of such crimes as means of grace? Certainly not. Neither can I support the mission system, because it has been over-ruled of God for good to his elect among the heathen, unless it can be shown me that this system is appointed of God in the Scriptures. I will refer to another case. Was not Balaam in his going to Balak, and in going to seek enchantments, &c. (Num. xxiv. 1.) made the medium of pronouncing several gracious prophecies and blessings concerning Israel, and this by the controlling power of God? Will this justify our loving with him, and seeking to obtain the wages of unrighteousness? No. Neither does the fact that God will turn all the mission schemes, of papists or of protestants, to a blessing to his Israel, justify our supporting the missionists in their trying to make void the system and order of God as appointed in the Scriptures by their worldly and moneyed schemes of religion: Thus we see that Mr. G.'s strong argument will not sustain his position. There is nothing like "A thus saith the Lord" to sustain a religious institution; and this Mr. G. has not.

As Mr. Giddings in a spirit of kindness, requests us to consider his argument, I would as affectionately entreat him to contemplate seriously that portion of the Scripture contained in Deut. xiii. 1—5, which reads thus: "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them,—Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul," &c. And with this I would request him to consider the corroborating testimony of the Apostle, in 2 Thess. ii. 11, "And for this cause God shall send them strong delusions that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

S. TROTT.

Fairfax C. H. Va. Aug. 9th, 1837.

(To be continued.)

Morganfield, Union Co., Ky., Aug. 12, 1837.

DEAR BROTHER BEEBE: I have had the pleasure of reading your communications in the Signs of the Times, and have been made to rejoice that the visible church of Jesus Christ has been defended with such ability, and her doctrines explicitly set forth according to the gospel, to the confounding of her adversaries. This communication will testify the desire I have for the circulation of your valuable paper. I have obtained six subscribers for the Signs, and I expect to obtain four more, and then I will send you a ten dollar note. The Lord has cast my lot in this part of his vineyard, but for what purpose at present I cannot tell: here has been great distress among the churches composing the Highland Association of regular Baptists, in consequence of the Association delaring non-fellowship with the mission system, some churches divided, and others went out from us with their leaders; 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 of us. I am led to say that some who once ministered in holy things, are now running greedily after the error of Balaam for reward, and from that corrupt course, and fountain and rendezvous of the prophets of Baal; several pamphlets have just come to us with a direction to our ministers to read them in our pulpits, and circulate them. I have confidence in my brethren in this section, that they will not pollute the sanctuary of the most high God by complying with the request of these hirelings. The sword of the Lord and of Gideon: the command to drive out the Canaanites, and if not, they will become pricks in the eyes of the Israelites, and thorns in their sides, the noble exploits of the Jews in their wars, and the interpositions of providence in their behalf—their departing from God, and his selling them into the hands of their enemies—their groanings under captivity and oppression—the rage and malice of their adversaries, &c., afford ample matter of caution and instruction to every church of our Lord Jesus Christ; all may be brought home and spiritualized, and will teach every church or member of the churches, to admire free grace, and also the necessity of keeping close to the captain of our salvation from day to day.

Perhaps no age of the world has witnessed such stratagems and exertions on the part of the wisdom of the world in the matters of religion: never has iniquity been abounding to the same extent, and in so many ingenious flattering plans and ways—new inventions are daily increasing, and there are many men of virtue, natural religion, and of eminent abilities, are straining every nerve to eclipse and bring into contempt the finished salvation of Jesus.

The members composing the church of Jesus Christ at Highland, has been pleased to call me to be their pastor, and I hope it is a church of the exalted Jesus, a church whose only rule of worship and discipline, is the mind of God revealed in the

sacred canons, exclusive of the caprice of the unsteady, on one hand, and the lordly dictates of popish and prelatic arrogance on the other; therefore, we expect but little countenance from gentlemen whose uniform aim is to link the interest of Christ and the world together. As a church we have been called to wade through seas of affliction, and to encounter mountains of difficulty, yet we can say, the Lord has hitherto helped us to go on, making the Holy One of Israel our only refuge in all our trials, and the immovable foundation of our hope in the day of evil, never forgetting that in a little while, those who sow in tears, shall reap in joy, who now groan under the cross, shall wear the crown—be where Jesus is, and behold that glory which he had with the Father before the world began, then shall all our sighs and groans be turned into hallelujahs to God and to the Lamb for ever and ever, amen.

Dear brother, the above lines you can do as you please with, and if you wish me to act as an agent for your valuable paper, I will do so; and you will please forward a copy to each of the subscribers named, and direct them to their different post offices.

Your brother in the gospel of Jesus,
JOSEPH CULLEN.

For the Signs of the Times.

W. Fallowfield, Pa. Aug. 11th, 1837.

DEAR BROTHER—I send you the name and address of a new subscriber. I would be glad to have it in my power to send you more; but the doctrine of sovereign and unmerited grace advocated by your paper, so effectually excludes boasting, and lays the axe to the root of human pride, and merit that those who are ignorant of the spirituality of the divine law, (a law holy, just, and good,) ignorant of God's righteousness, and going about to establish their own, would rather read some of the miserable productions of those who advocate the do and live systems so rampant in our day.

They call Christ a Saviour in word,
But mix their own works with his plan,
And think, he his help will afford,
When they have done all that they can.

St. Paul speaking of such professors in his day, says, "Wherefore, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone," &c.; and it is a fact, that in this day of boasted light, the greatest number of professors are seeking salvation "as it were by their own works." Christ in their view, doing a part, and themselves a part; it is a mixed covenant of human might and heavenly help, (as one justly observes) which will rest at last on human shoulders altogether.

The question then is, will they obtain salvation in this way? Let that illustrious minister of Christ's kingdom (the Apostle Paul) answer this question. 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;

it is not of him that willeth or of him that runneth, but of God that sheweth mercy."

And did the belief of this doctrine lead the primitive saints into licentiousness? The slander is refuted to the everlasting shame of the opponents of this doctrine. Rom. iii. 8. But these slanderers have not become extinct—No. From "the man of sin" down to the modern missionary who "bring not this doctrine," 2 John 10, 11; they slander those who advocate the doctrine of God's free, sovereign and efficacious grace.

The cavils and objections against the doctrine and the scriptures, as a complete and perfect rule of faith and practice are much the same in this region, as I saw noticed in the Signs. While some here allow "that we with the doctrines ought to be sent down to perdition;" others profess to be more moderate, and to say, that we are making no converts, and that the Old School Baptists will all soon die away. Now, my brother, without we have the root of the matter in us, by and bye we may be offended. We remember that He who is set as King on his holy hill of Zion, has said, "Blessed is he whosever shall not be offended in me.

Dear brother, we trust we shall be enabled by divine grace, to walk in all the commandments and ordinances of the Lord blameless, "contending earnestly for the faith once delivered to the saints." Oh! may we have that unshaken fortitude, &c., that zeal which is according to knowledge, and that unquenchable love to Christ, and his truth, which distinguished his followers in all ages.

Yours with esteem,

JOSEPH HUGHES.

For the Signs of the Times.

Hermon, Oglethorpe Co. Ga., Aug. 14th, 1837.

DEAR BROTHER BEEBE: You will see from the following communication, what are the movements of a few of us, who have ventured to be free by throwing of the fetters of the convention and all its advocates, we feel more peace since we have united upon the following resolutions than we have done for three or four years; and if I am not deceived, our break against it in this section of Georgia, will strengthen many more to follow. I think there will be a general sifting throughout our churches, for I think there are no churches entire conventionists. May the God of Elijah give grace and strength to all such, to throw of the yoke and come out from among them.

Brother Mitchell offers his services as an agent, and as he travels a great deal, he might render you considerable service. I think he can be depended on, and if Brother Osbourne will send a box of his Old School Hymn Books to him, he will take them, and I will be responsible for the money, giving him a little time to sell them, if the terms afford him a profit that would justify him in undertaking.

Please publish our proceedings if you have room, and say we will unite upon the faith of the Yellow River Association, and oblige your brother.

GEORGE LUMPKINS.

August 11th, 1837.

The delegates from the following churches met at Big Creek agreeable to previous appointment, and after preaching by Brother Joel Colley, set together in counsel.

1. Appointed Brother John Lacy Mod., and D. E. Putnam, Clerk.

2. Called for letters, and received from Black Creek a letter, and Brethren F. Haggard and Isaac David as delegates. From Bethlehem, a letter, and Brethren Wm. Putnam and D. E. Putnam as delegates. From Maize Hill, a letter, and Brethren J. Daniel and R. Hutchinson delegates. From Scull Shoal, a letter, and Brethren Mark Jackson and James S. Mitchell delegates. From Beaver Dam, no letter, Brethren George Lumpkins and James O'Kelly delegates. From Big Creek, no letter, Brethren John Lacy and Thomas Amis delegates. It was moved and seconded, That the delegates without a letter, take seats as delegates, which they did. Then invited visiting brethren present to seats with us, of the same faith and order.

3. On motion, appointed Brethren Geo. Lumpkins, Jeremiah Daniel, and D. W. Putnam, a committee to draw up or condense in some short form, an expression of the views of this body relative to the Baptist Convention of the State of Georgia.

4. Agreed to postpone going into a constitution at this time: and call for ministerial aid from the Oakmulgee and Yellow River Associations, to meet with us at Beaver Dam Meeting-house, O. C. on Friday before the 3d Sabbath in October next, and appointed brethren Lacy and William Putnam to bear our request to the Oak Mulgee Association; and George Lumpkin, John Lacy, Jeremiah Daniel, and D. W. Putnam, to the Yellow River Association.

Adjourned.

Saturday Morning, August 12.

Met according to adjournment. Prayer by brother George Lumpkin.

1. Called for the report of the committee, which was read and adopted, and is as follows, viz:

Whereas we, as a denomination, have become divided in our views upon the subject of practical duty according to the scriptures, and as we are satisfied in our mind that the Baptist Convention has been the ground work of all the schisms and divisions which have separated and alienated us as a denomination, for the following reasons, viz: In the first place, we think it destitute of scripture authority; this is the grand reason why it has produced so many causes of distress, and so much unhappiness. Secondly, its supporters have not manifested a zeal that has been well tempered with knowledge. Though they boast as the Pharisees of old did, that revivals of religion was only experienced in the churches connected with the convention. The Apostle said to the Galatian Church, Oh! foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only

would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh? But the same Apostle says, Abraham believed God, and it was accounted unto him for righteousness. Moreover, the Baptists who with us, believe it is God which worketh in us, both to will and to do, of his own good pleasure; are denominated Antinomians, because, say they, you are so contracted in your views of God, that you say he cannot, consistently with his word, save any but his church; yet we, the advocates for benevolence, are so enlarged in our feelings of charity, that our hearts are large enough to save the whole world: and notwithstanding this unbounded charity, those same conventionists will neglect preaching the gospel, (as they call it,) provided the treasurer or pope says, your reward is twenty dollars per month. But add to that sum five more, and I'll leave my family and all my earthly comforts, to do the will of my master and work for God. They are ready to say, they will compass sea and land to make one proselyte; and when he is made, make him twofold more the child of hell than themselves—they shall have their reward. It is also declared by the conventionists that nothing short of a literary course, can qualify men to preach the gospel, and contend successfully with the mammoths of this world. We say that after that in the wisdom of God, the world by wisdom knew not God; and the same chief apostle says "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of this world, to confound the wise," such as these wise Pharisees or conventionists, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. Its advocates also say that Peter and John were not illiterate and unlearned,—a direct struggle to destroy the most plain and simple expressions contained in our Lord's gospel. We speak that we do know, and testify that which we have seen published and heard declared by the heads of the body (convention,) and they, to keep up the delusion, argue thus, that none who did not understand language could have spoken so correctly, forgetting or seeming to forget, that those apostles or servants of God, wrote according to the direction of the Spirit of God. We think if they exercised as much charity towards us, whom they denominate illiterate and ignorant, as they do to Peter and John, we should occupy a more favorable stand in their affections; but we feel willing to suffer reproach, and bear our cross, and if God will enable us, to pick up five smooth stones from the brook, and give us David's sling, we shall be able to put to flight the Philistines of the present day.

1st. Therefore, Resolved, That we consider the Baptist Convention unscriptural in its formation, and disorganizing in its operation and tendency.

2d. *Resolved*, That we will not unite in churches nor associations, with any member of the convention, or any of its tributary branches.

3d. *Resolved*, That we withdraw our communion from all professed Baptists who support and advocate the foregoing institutions.

4th. *Resolved*, That this body invite any church or any parts of a church, throughout the state, who support our faith and resolutions, to meet with us at Beaver Dam Meeting House, O. C., on Friday before the 3d Sabbath in October next, to unite with us in an associate capacity, and especially any that are suffering under the arbitrary and iron hand of the convention and its missionary oppressors, and that we heartily recommend to all such, to come out from them, and walk in the old rule, and in the former paths.

5th. *Resolved*, That the Clerk forward a copy of our proceeding to the editors of the Signs of the Times, Primitive Baptist, and Christian Index, for publication.

6th. *Resolved*, That we believe it to be our duty to endeavor to spread the gospel of our blessed Redeemer as far and wide as God in providence may enable us, but not at the expence or the loss of fellowship at home.

2. It was moved and seconded that Brother George Lumpkin write to the O. M., and Yellow River Associations.

3. Read the letters prepared for the O. M., and Yellow River Associations, and accepted them.

4. After prayer by the Moderator, adjourned the business of the Council, and attended to the preaching of the gospel.

Brother Norris from Guinnett Co. preached, followed by Bro. Henry David with becoming zeal, and an ability seldom surpassed by any of the ministers of our Lord Jesus Christ, greatly to the comfort and consolation of the numerous assembly of Brethren.

On the Sabbath, the 13th of August, Brethren Jeremiah Daniel, Norris, and George Lumpkin, preached in the order of their names, and many through the day were constrained to say, it was good to be there. The strengthening doctrine of the everlasting covenant of God, his love to his people with the gracious promises to the christians that were held forth, and brought to view by the brethren, during this and the preceding days, encouraged many to think that their enemies were all left behind and overthrown. After preaching, a parting song was sung, and we adjourned in peace and sweet fellowship.

JOHN LACY, *Moderator*,

D. W. PUTMAN, *Clerk*.

For the Signs of the Times.

Amisville, Va., August 3d, 1837.

BROTHER BEEBE: Having occasion to write you concerning the present state of things so often related, I feel no remorse of conscience to tell you something about the religious opposition in our neighborhood, which seems to swell by perpetual showers of rain (not of grace) which they obtain from the vapors of the earth, not from that celestial abode where our Heavenly Father rests, by which they try to overwhelm the poor feeble lambs of God, who by perpetual scourging have been taught to put their whole dependence on God; but

they [that is the newly made christians] have their machines and the world on their side, and with this powerful aid they think to conquer heaven and earth as it were, and make one of their number chief: but blessed be God, there is one in heaven, who sees and hears all things, who will help us in the time of need, and give us strength when we are weak. March on, old fathers, putting your dependence on God. Sweet Canaan, just before you lies. Soon you will be beyond the reach of persecution. Soon you will reach that place where our Heavenly Father lives, then we will rejoice together by praising him and singing psalms of victory. O! will we look back upon our poor enemies? No, I think we will not be troubled by such a sight—we will go to the throne of Jesus, and there feast on his loving kindness; there will be no more weeping, no more sighing, but all will be peace and happiness around; we soon will pass the veil of death, when I hope we will be invited home to our Father, when we shall see him arrayed in glory and righteousness, then with open arms he will receive you, and with welcoming smiles seat you on the right hand of your Father. O! how it raises my poor weak frame to think that God will be so merciful as to seat us among the christian martyrs, patriarchs and prophets, who are before us gone—when our thoughts are raised to heaven as it were by those delightful sensations, and then to come back on this poor pitiful world, where we can hear nothing but quarrelling, and see nothing but opposition, and brothers and sisters in the church with uplifted arms, and war and rebellion ready to break out on all sides; does it not almost make us doubt whether there is such a thing as religion? But blessed be the name of God, he has left behind that sacred volume which tells us of the reality of Christ, which tells us of his death and sufferings, which tells us of his resurrection and ascending to heaven to become the end of the law for sinners: here on earth we have tribulations; here we are dreaded, abused, degraded; here they try to pull our belief from us, and I believe if in their power, would take the last drop of blood from our veins. They wish to see all the old firelocks broken, and their springs destroyed, so that they may make new ones to answer their purposes. We must bear up against them—we must draw the sword and put on the shield of Jesus, and fight the good fight, God being our leader, until released by death, and then we will go down to the silent tomb in peace and with a clear conscience, there to rest in death's cold arms until Gabriel's trumpet shall awake us from our slumber and call us home; then we will see how many souls are saved by money—then we will see the great and mighty works they have done in behalf of Jesus; we will see if they are credited in the account book of heaven, with so many thousand dollars for a missionary house built for the promotion of my gospel; and so many thousands for the establishment of Sunday Schools for my purpose, and so many millions expended in converting souls for me; if you have all that charged, it will not be sufficient to discharge one fourth of the debt you owe; then what will you find in exchange for the balance? I think and I am afraid all of the earth made christians will be consigned up to the wicked one; then my friends, our enemies will be conquered, then the righteous will travel the road to happiness in peace, while the wicked will be compelled to suffer the torments they justly deserve.

Yours respectfully,

F. M. P.

Darbyville, Ohio, August 19th, 1837.

BROTHER BEEBE: In the communication from the brethren of Paint Creek, East Fork, which appeared

in the Signs of the 30th of June, there is an error in the original, and of course reported so; though unimportant in itself, for the sake of truth in small matters, as well as greater, the brethren wish it corrected.

The second paragraph should read thus:

"At our next meeting, Elder Tuttle and a *certain member* who had not met with us but once in two years, and who knew nothing of our trials and difficulties but what had been told him by the Elder," &c.

The Baptists of Ohio have awoke to their best interests—churches and associations are casting out the children of the bond woman—a good spirit seems to pervade the lovers of truth and order, the Old School Baptists. They have borne with the encroachments of the new divinity till forbearance has long ceased to be a virtue; and now in the strength of Israel's God, they will do their duty in separating from their communion those that cannot pronounce *Shibboleth* right, and are not satisfied with the righteousness of our Lord Jesus Christ. But the new divinity men will give us all the trouble they can: they will not leave us, but must be drove out. If they would withdraw from us in peace, and go out in the world, or set up for themselves, and manage matters and things to their own liking, it would be an impressive comment upon their boasting professions of love of peace and order, but this they will not do. My half sheet admonishes me to stop, so I remain your brother in Christ,

GEORGE AMBROSE.

Burdette, August 19th, 1837.

BROTHER BEEBE: Please publish through the Signs of the Times, that there will be held, if the Lord will, on the first Wednesday of October next, at the Baptist Meeting House, two miles east of Burdette, Tompkins County, N. Y., an Old School Baptist Meeting, commencing at half past ten o'clock, A. M. Our ministering and all other brethren who stand firm on the old fashioned Bible platform, are affectionately invited to attend with us.

As this church is supplied but part of the time by the labors of brother Reed Burritt, our ministering brethren are earnestly requested to visit and preach for us as often as convenient.

REED BURRITT, *Moderator*.

D. V. OWEN, *Clerk*.

N. B. Please make the following correction in the communication published in your 16th No. of the current vol., from 3d Hector Church, viz: on page 121, 2d column, 18th line from the bottom, for "people of the Lord," read *people of the land*; and page 122, 1st column, 22d line from the top, for "paying \$5," read, *paying \$25*.

Chesterfield Co. Va., Aug. 13th, 1837.

BROTHER BEEBE: I received your letter yesterday, in which you say it is probable yourself and some others will visit us at our next Association, if informed when and where it is to meet. We have appointed to meet with the Skinquarter Church, Chesterfield County, Va. on the 2d Saturday and Sunday in October next. All the brethren with whom I have conversed, especially the pastor of the above named church, with myself, do request and anxiously hope, that you with the other brethren, will come among us at that time and place.

If you come through Richmond, pass over to Manchester, and enquire for John B. Goode, he will conduct you to our *Old Fashioned Regular Baptist Meetings*, as we call it.

Please publish your intended route.

Yours in hope,

CYRUS GOODE.

August 17th, 1837.

BROTHER BEEBE: According to the request of a few Old School Baptists in Northampton and Accomac Counties, Va. who are surrounded by the New School party, I write to inform you that they have appointed an Old School Meeting, to be held with the Nassiongo Baptist Church, (in their meeting-house,) Accomac Co. Va., on Saturday, October the 14th, and continue three days. And it is their request that you and brother Trott attend said meeting, if possible; for from what they have heard and read of you, they greatly desire to see you; they not only invite you, but all Old School Baptist Ministers who can come over to the help of the Lord, against the mighty, for we are a feeble folk, but we hope our house is in the rock Christ Jesus.

Dear brother, please give this meeting a place in your paper, in order that the brethren far and near may know of it, and make arrangements to come from the North to see us; and if you and brother Trott can come over, let us know in time for us to make arrangements for your passage. The arrangement which we have made, if you will come, is as follows: brother Wm. C. Boggs is to give some worthy Captain, who sails from Onancock to Georgetown or your City, a letter of introduction to you, who will bring you over; and he and the brethren will meet you as soon as you land, or have knowledge of your landing, and convey you to the meeting; and we hope you will make arrangements to go on up to the Salisbury Association, which commences the next Saturday, October 21st.

Yours, in the bonds of the gospel,
JAMES ROUND.

SIGNS OF THE TIMES.

Alexandria, August 25, 1837.

KETOCTON ASSOCIATION.—We have had the pleasure of attending the 71st Anniversary of this Association with the Ebenezer Church, Loudon County, Va. The meeting was very well attended—the churches well represented, and two churches, (Alexandria and U. Broad Run,) were received into their union. Two churches called Thumb Run, and Goose Creek, were dropped from their minutes, so that the number of churches stands as before; the difference being, the reception of churches which are heartily agreed with them in the ancient faith and order of the Association, in place of those, a majority of which were disaffected, and inclined to favor the New School systems of the day.

In their Circular, which will be found on another page of this sheet, we have a brief historical sketch of the organization, and 71 year's progress of this Association, together with her firm stand against the doctrines and new light measures of the popular Baptists of '37.

Throughout the whole meeting, the spirit and temper of the gospel seemed to pervade the whole assembly of God's people, and caused them to realize in heart, 'How good, and how pleasant it is for brethren to dwell together in unity.' The business was all accomplished with perfect unanimity, and the preaching was such as we commonly have at our Old School Meetings.

PROVIDENTIAL PRESERVATION.—The Editor of this paper, with a part of his family, while returning from Baltimore on the Rail Road, witnessed one of those numerous instances of divine providence, which so often occur in the preservation of our lives.

While moving at only about twelve miles an hour, the wheels of the baggage car caught to the end of one of those irons on the rail, and threw that car out of the

track to the left hand of the rail way, at the same time drawing with it the rear of the steam carriage, so as to give to the engine an opposite direction; and in an instant, the engine ran off and upset at the right, and the baggage car was literally crushed on the left hand. We were seated in the car next to the baggage car, and were also thrown partly off the track, but with thanksgiving to our great preserver we add, no one was killed, and with the exception of the fireman, no one was injured. The cause of the catastrophe was undoubtedly the bad state of the rails from Bladensburg to Washington.

OLD SCHOOL APPOINTMENTS.—The communications in this number from brethren Round of the Eastern Shore, and Goode of Chesterfield County, Va. announces the appointment of an Old School Meeting at each place, which are to be held at the same time.—Brother Trott having been invited with the editor of this paper to attend both, we have concluded, if not providentially prevented, that brother Trott will attend the meeting at Skinquarter, and we will endeavor to meet our brethren on the Eastern Shore.

Our Old School Brethren in general, are invited to attend both meetings.

WARS, AND RUMORS OF WARS!!—The New School Baptists of Virginia, have undertaken to raise the where-with-all, and build a machine, with which to manufacture new light preachers, which they call a theological institution; but as every sweet has its sour, this grand enterprise has given rise to some ill natured squibbing and snarling among the *wire-workers* of the institution; the cause of difference is upon the question, where to locate this school of the profits, (prophets;) in the discussion of which they give abundant room to those who pass by to say, 'Behold how they hate one another!!'

THE GOSPEL STANDARD, Published in Manchester, England, by brother John Gadsby, (son, we believe, of the celebrated Elder William Gadsby.) We have received a bundle of those valuable publications, and from what we have read of them, we think them an excellent work. We are about making arrangements for a regular exchange; and we hope from time to time, to be able to make some interesting and valuable extracts from the Standard.

The name of Wm. Gadsby is well known in America, as well as in England, as an able and talented defender of the doctrine of sovereign grace in the salvation of the chosen people of the Lord.

AWFUL DESPARATION.—A few days ago, a colored woman was taken past our door, covered with blood stained garments, and surrounded by a great crowd; she was examined before a magistrate and committed, on charge of having killed two of her own children, and of attempting the life of the balance of her children. We understand the circumstances of her case to be as follows: she was a member of the Methodist connexion, and her owner who was of the same communion, had sold her to a slave dealer in this city to be sent to a Southern market. It appears the poor creature was under the delusion, (peculiar to Arminianism,) that all who died under a certain age would be taken to heaven, even without regeneration; and therefore, rather than be taken from her husband and sold in a foreign state with her children, she in a fit of desperation, formed the horrid resolution, of butchering her children, and then to destroy herself: she succeeded in strangling the two younger ones, and in mutilating and crippling two others, when her bloody work was arrested. Alas! for human depravity.

Circular Letter.

The Elders and brethren of the Kettocton Association assembled at Ebenezer, Loudoun County, Va., August, 1837. To the Churches they represent, sendeth Christian Love:

VERY DEAR BROTHERS: Having, (as we hope,) in a good degree, purged out of the Churches belonging to this Association, the leaven of the Pharisees, we feel the more free to address you by the affectionate appellation we have used, and although we are glad we are rid of many who have been an annoyance to us, we lament that of those who have gone off, we could not separate the precious from the vile: we have reason to believe that there are a number of worthy christians entangled with them. We do sincerely desire, if it is the will of God, that the love and fellowship which once subsisted between them and us, may be speedily restored.

By the abounding mercy of our Heavenly Father, we are again permitted to meet as an Association. We rejoice in the belief, that hitherto, the Lord has helped us, and in the hope that he will continue to do us good. O that we may put our trust in him alone, and in all our tribulations, go to the throne of his grace, for grace to help us. We are very needy, but such is the pride of our hearts—we are prone to resort to our own devices, wisdom, and prudence, instead of going to God, and resting our confidence in him, to direct all that is needful for his declarative glory, the salvation of all his chosen in Christ, and their sure defence against the assaults of Satan, the world, and their own vile corruptions. What but almighty power and sovereign grace, can secure the poor pilgrim against the snares, traps and gins, which are laid for his unwary feet.

We now invite your attention, principally, to some brief reflections relating to this Association and her constituent Churches. This Association was constituted August, 1766, of four Churches dismissed from the Philadelphia Association, (viz., Kettocton, Mill Creek, Smith's Creek, and Broad Run,) and was of the order then distinguished by the term Regular Baptists; there was also a denomination of Baptists called Separates. After the lapse of 21 years, (in 1787,) and with some difficulty, a union was effected between the two parties, the latter subscribing to the articles of faith of the former. Notwithstanding this measure brought into the Kettocton Association several precious brethren, yet a doubt remains whether evil has not resulted from it; had the parties remained distinct, it is probable those brethren who were sound in the faith, would have come out, and the Arminian portion of them would have presented a rallying point for those popular Baptists with whom we have been so much annoyed.

However, this union seemed to do very well for some years, the Association got on in peace and harmony, and her character stood high as far as she was known, (among Baptists,) for soundness of principles, and wisdom in council

without the aid of Right Reverends or D. D's. It is evident, however, that some of the Churches had in them the seeds of Arminianism, but they could not germinate there, until a few Fullerite doctors were imported and got in amongst us—then did those seeds put up and flourish like clover from a judicious application of plaster of Paris: at first they tried to conceal their real sentiments, (except to certain of their own sort,) but after a while they began to rely on their numbers and influence—they began to propose improvements, to complain that the Baptists were not respectable, they must become more popular, must not be behind other religious denominations. Seeing that others had been successful in proselyting by the use of machinery, they too must resort to the use of it; they first borrowed and tried experiments, then improved on the invention, invented others and improved on them, tried one plan and then another. How we have been beset with them, some of us know to our grief. They harassed us for several years to induce us to forward their views, as to the General Association, the Columbian College, Bible Societies, Mission Societies, and Tract Societies; after we had rejected various propositions to encourage the latter, they requested us to recommend to the Churches of this Association to receive several hundred pages of their tracts gratuitously, but we esteemed them worth less than nothing, therefore would not receive them as a gift. Thus we were harassed, still bearing with them, until they had gone to such lengths as to destroy our fellowship, and render longer forbearance disgraceful, indeed criminal, on the part of real friends to truth.—Consequently, we were induced to make a lumping disposition of their institutions. The first formidable attack made upon them was at Broad Run, in a called meeting of the Churches, in 1834, which meeting passed a resolution declaring non-fellowship with individuals and Churches who advocate them as religious institutions or means of grace: this resolution, after its passage, was referred to the Churches in order to obtain their views of it, to be expressed in their letters to the next Association. This resulted in the Association passing a resolution (in 1835) declaring non-fellowship with all Churches and individuals who connect themselves with any of those societies. At our last session, (1836,) several Churches were dropped from this Association on account of their opposition to our proceedings. We are really sorry that circumstances are such as to cause us to implicate persons with the want of candor, consistency, and honesty, some of whom we have had confidence in as gracious persons, but the defence of truth, and justification of our conscientious course compel us to be plain. In every instance where we, in the meeting before named, or in the Association, have agitated the subject of those institutions, the popular party have denied that they considered them of a religious character, and appeared to be sensitive, when charged with so considering them. Why then are they so tenacious of them? Not reli-

gious, and yet too sacred to be opposed! not religious, and yet saving thousands that without them would eternally perish; yea more, that many are now in the quenchless fires of hell, who might have been saved by a timely appropriation of the jewelry of the American females. If they are not religious, why do they cleave to them as to their dearest interests, and non-fellowship those who they profess to love as brethren for opposing them? There is a grievous complaint made of our meddling with the purses of our brethren, in objecting to their doing as they please with their money. Surely we have as good a right to close our brethren's purses as our opponents have for opening them,—if they pay their money to sacrifice to idols, we disown them—if they do not pay and give thus to sacrifice and to glut the avarice of the priests of the popular party, they disown them: the notion that we have no business to concern with our brethren's disposition of their money, is exceedingly preposterous—if we must not object to their making, what we deem an irreligious use of their money, we must not oppose their doing as they please with any other property, or any member of their body. So then we would be unjustifiable, in making any objection to persons furnishing gold to make a god in the form of a calf, or any thing else, and using their tongues and voices in crying out, great is the god our hands has made. As a further evidence of their insincerity and inconsistency, they pretend they are Baptists of the old stamp, they believe all that is expressed in the Philadelphia confession of faith, they preach and practice as the Old School Baptists did from fifty to sixty years back, when they know or ought to be informed, that as far back as fifty or sixty years, there were no anxious benches, camp-meetings, nor had any of the most plausible of their institutions, a being among any regular Baptists, and that they never have taken, only among Fullerite or Arminian Baptists; and it is well established that they abhor the principle doctrine of the Philadelphia confession of faith, as they do that of God's word from which the former was taken; and on account of our contending for those principles, we are branded as Antinomians, Fatalists, Infidels, &c.; indeed they have given ample evidence of the advantages they derive from their boasted talents, and improvements, in the catalogue of low, vulgar, and malicious epithets, hurled at us by their filthy batteries from time to time. But this we confess, that after the way which they call heresy, so worship we the God of our fathers, "believing all things which are written in the law and in the prophets." Acts xxiv. 14. They charge us with persecuting them; brethren, let us examine ourselves carefully in this matter, and avoid the influence of that demoniac spirit, for surely so far as we manifest a spirit of persecution, we give evidence that we are not influenced by the principles of the gospel which we profess to be governed by and to love. The scriptures, and our experience as christians, teach us that man cannot,

only by the power of grace, do a good act, or think a good thought; therefore, while we would pity and pray for those in error, the Arminian believes man can do meritorious works, and according to the old adage, thinks, a bird that can sing, and won't sing, should be made to sing—so that while the doctrines of grace stand opposed to it, persecution is a fit and constant companion of Arminianism. It is offensive to the popular Baptists to have their institutions put on a level with papal superstitions, but really in some respects the latter appears more rational, or in other words less presumptuous, than the former, as to the effects they attach to them; the papists profess to use their cross, images, &c. as helps to their devotions only, while the popular Baptists rely upon their devices to convert sinners and evangelize the world. Again, how can a New School Baptist contend against infant sprinkling? It will avail him nothing to prove that immersion only is scripture baptism, the other may admit his arguments, but plead expediency, and place infant sprinkling on the same footing with the benevolent institutions, (so called,) which Baptists and Pedobaptists contend for and practice. Brethren, if we are to receive every thing that is presented under the name of the religion of Jesus, accompanied with great zeal, then we may as well unite with Catholics as any other unscriptural denomination. What but dreadful delusion and disregard to the divine word, can induce any person who reads the word of God, to suppose that the church of Christ is presented to view in the union of nearly all denominations professing christianity, and many who make no profession of religion; they assuredly must (unless brought out by God's matchless grace) fall under that awful sentence, "depart from me, ye that work iniquity." Matt. vii. 23. The popular Baptists boast of their respectability—Paul says of the saints, "we are made as the filth of the world, and are the offscouring of all things." 1 Cor. iv. 13. They are popular, of the children of God it is said, "ye shall be hated of all men for my name's sake." Matt. x. 22. Mark xxi. 17. They rely much on their worldly wisdom, "But God hath chosen the foolish things of the world to confound the wise," &c. 1 Cor. i. 27, 28; and Paul asks, "Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" 1 Cor. i. 20: again, they say much of their numbers; Christ calls his Church a little flock. Luke xii. 32, and says, "Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 14—the 13th verse shows that the many go to destruction. It appears quite plain to us, that the great Shepherd never intended his flock to be gathered into his fold by such means as are resorted to by the popular religionists of the day. When He sent out his twelve disciples to preach the gospel, he said to them, "Provide neither gold, nor silver, nor brass, in your purses," &c. Matt. x. 9. He pro-

mises to be with them always, even to the end of the world. Matt. xxviii. 20. And further directs them when they are persecuted in one city to flee to another. Matt. x. 23.

It appears then, according to the divine arrangement, neither gold, silver nor brass, in the form of coin or jewelry, is required to be thrown into the Lord's treasury, or hung upon the cross, (as Mr. Judson has it,) as a pre-requisite to the servants of the most high, engaging in their ministry, nor is a missionary society needed, for Christ directs the whole by his divine influence, not only when he delivered the injunction to the twelve, but to the end of the world. It appears too, that they were to expect persecution as a thing of course, as appears from the scripture last quoted.—He does not say if you should happen to be persecuted, but when they persecute you, &c. From the Scriptures, and confirmed by the history of the Church since the days of the Apostles, it appears manifest, that persecution more than any other human instrumentality has caused the extension of the Redeemer's Kingdom—yes, by it the dear saints were driven from city to city, from country to country, under circumstances well calculated to produce irresistible impressions of their sincerity; yes, brethren, very different from the boasted missionaries of the present day. It is true indeed, God's thoughts are not man's thoughts, neither are man's ways God's ways. Vital godliness has always manifested itself under persecution, and a declension has invariably succeeded a popular state of the Church.

The foundation of Popery was laid by the popularity of christianity in the reign of Constantine the Great. (Some remarks relating to that subject, in *Benedict's History of the Baptists*, vol. 1, page 13, deserves particular attention.) Notwithstanding those facts are so fully established, both by Scripture and history, such is the pride of the heart that it cannot be reconciled to the simplicity of the gospel.

Brethren, we think it will not be amiss to remind you of the necessity of faithfulness, and strict attention in the Churches. The errors which have so much annoyed us for several years past, have been more or less promoted by our neglect in not setting our faces against them at an early period of their appearance among us. "The Church of God is the pillar and ground of the truth." 1 Tim. iii. 15. Brethren, is it enough that we profess to believe the truth, without manifesting that we love it? Do we give evidence that we love it, while we wink at error in our Churches? O brethren, let us attend to the divine injunction, "earnestly contend for the faith once delivered to the saints." Jude 3 verse. We exhort you to be engaged for the interests of Zion, be careful in receiving members whether by experience or letter. If any important error in principle or practice appears in any of your members, notice it promptly; and if you lack wisdom in the management of the case, ask of God who giveth liberally and upbraideth not.

For information relative to our proceedings, we refer you to our Minutes. And now, brethren, we recommend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

WILLIAM MARVIN, *Moderator.*
SAMUEL BUCK, *Clerk.*

P o e t r y.

From the Gospel Standard, (Eng.)

THE SAVIOUR'S DEATH.

'Who died for us.'—1 Thess. v. 10.

The Saviour died for sinners, taught to view
Themselves of scarlet and of crimson hue,
And surely none more filthy or more base,
Than they elected of eternal grace,
Completed, perfected, ere time began,
Cleans'd in the life-blood of the Son of man.

The Saviour died, and full atonement made,
For foul transgressions on his person laid;
His people's scape-goat he became, and bore
Far in the desert, to defile no more,
The whole enormous and appalling sum
Of Jacob's crimes, past, present, and to come.

The Saviour died, his vesture stained with blood,
And thus exposed to wrath's devouring flood;
In imputation's purple robe arrayed,
What matchless love the dying Lamb displayed!
Himself immaculate distinct from guile,
To stand accursed, the vilest of the vile.

The Saviour died, (stupendous act of grace!)
Nor shunn'd the hidings of his Father's face;
Breasting alone the fearful storm of wrath,
That bore the avenger on his bloody path;
Enduring sin's concentrated curse and shame,
To shield the objects of his love from blame.

The Saviour died! He gasped and groaned for me,
All black and infamous beyond degree;
A fend-like rebel, that resists control
With brazen brow and adamant soul;
Yet, though I thus an ingrate monster prove,
His loving-kindness doth he ne'er remove.

The Saviour died! Oh, may I love the cross!
Counting the pleasures of the worldling dross;
Esteeming vain earth's most exalted things,
The pride of nobles, and the pomp of kings;
Abasing intellect, nor ever boast,
Unmoved thereto by God the Holy Ghost.'

Manchester, October. SIGMA.

New Agents.—Elder Joseph Cullen, Morgansfield, Union Co. Ky.
James L. Mitchell, Scull-Shoals, Greene Co. Ga.
George Lumpkins, Mackville, Marion Co. Ga.

R E C I P T S.

Elder Richard Owings,	Ky.	\$5 00
James L. Mitchell,	Ga.	5 00
Wm. Hart, Esq.,	Md.	1 00
Wm. Horton,	Pa.	1 00
R. C. Leschman,	Va.	1 00
Joshua Fletcher,	do	2 00
James Thompson,	do	1 00
Wm. White,	do	1 00
Elder P. Klipstine,	do	1 00
Paul Pearce,	do	1 00
Henry Taylor,	do	1 00
Total,		\$20 50

L I S T O F A G E N T S.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the *Signs of the Times*, viz:

New York.
Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Stawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell, J. B. Howel, Clemen West, E. J. Williams, D. D. Andros, U. H. Moore, R. Stawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charles Woodward, James Robinson,
NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW-JERSEY.
Christopher Suydam, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.

PENNSYLVANIA.
T. Barton, H. West, J. B. Bower, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Critfield, Z. D. Pasko, H. Clark.

DELAWARE.
W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.
Eli Scott, Thomas Potect, Edward Choat, Wm. Wilson, S. W. Woolford, D. Ulter, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;
MICHIGAN.—A. Y. Murry, Ira Hitchcock, G. Live-

say.
Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.

KENTUCKY.
T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moorion, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings.

Maine.—P. Hartwell, P. C. Mason, Paris.
S. C.—Theron Earl, Spartinsburg District.
Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, Furna Ivey, A. Hood, V. D. Whatley, R. Gray.
Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell, J. Westfield, John Lamb, Elder Mark Bennett.

VIRGINIA.
Samuel Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee, A. R. Barbee, J. Triplett.

ILLINOIS.
C. S. Morton, S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spidler.

OHIO.
S. Gard, J. Flint, J. Tapscoot, C. Hill, Lewis Seitz, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, B. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.

INDIANA.
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltzman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson.
Mo.—J. Rumsey, F. C. Hathaway, T. Turner,
T. P. Stephens, T. T. Wright, G. Wood.
Mr.—J. Barret.
N.H.—J. Fernal.
LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, SEPTEMBER 8, 1837.

NO. 19.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.**

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00 A current \$5 note will be received in advance for six copies.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

CORRESPONDING MEETING.

BROTHER BEEBE: In accordance with the united request of the Corresponding Meeting, held at Bethlehem, I send you for publication in the Signs, the Minutes of their meeting and the Circular.

S. TROTT.

Minutes of a Corresponding Meeting held with the Bethlehem Church, Prince William Co., Va., Aug. 11th to the 14th, 1837.

Friday, August 11.

1. Brother Trott preached from Isa. lxiii. 9. "In all their affliction he was afflicted, and the angel of his presence saved them, in his love and in his pity, he redeemed them; and he bare them and carried them all the days of old."

2. Owing to the great rain, but few brethren having arrived, after preaching, adjourned until Saturday Morning, 9 o'clock.

Saturday, August 12.

Met pursuant to adjournment. After worship Brother Trott was chosen Moderator, and Bro. Clark, Clerk.

4. The declaration of principles and the plan of correspondence, heretofore agreed upon by the churches being read, invitation was given by the Moderator to the Messengers present from such churches as accorded with those principles, and the plan of correspondence, to present their letters, whereupon letters from the following churches were presented and read, viz: 1st. From Fryingspan, by her Messengers, S. TROTT, Tho. Lee, Chas. Gullatt, John Cocherell, Chas. Roby, and Joseph Blincoe. 2d. Bethlehem,—Messengers, F. M. Lewis, Benj. Pridmore. 3d. Occoquan,—George Seleckman, James Davis, Barton Windsor, James Arnold, M. Arnold M. Lynn. 4th. Mount Pleasant,—N. Martin, Wm. Kidwell, James Roby. 5th. Elk Run,—ELIJAH HANSBROUGH, Wm. Bowers. 6th. Fredericksburg,—JOHN CLARK. 7th. White Oak,—JOHN CLARK. Chappawamsick,—B. Cole, Wm. W. West, B. Wamsley, P. Carter, G. Tansell.

5. Invitation being given to such brethren present, not Messengers from churches, as were with us in doctrine, in the old school stand, and as felt disposed to unite in our meeting, to report themselves, Brethren G. BEEBE, and S. Barnes, of the Alexandria Baptist Church, came forward

and gave a satisfactory statement concerning that church, of its soundness in the faith, its healthful condition, and being on the Old School ground, and expressed their desire to unite with us in this meeting. Brother Isaac Chrisman also, of Zion Church, Frederick Co., gave a similar statement of that church, as being a sound and old school church, but as adhering to the plan of constituted Associations. He also expressed his entire accordance with us, in our views and order, and took a seat with us. He further delivered a message from Bro. T. Buck, Jun., expressing his christian love for us.

6. Invitation was given to Messengers from Old School Associations, to present their letters. Brother G. BEEBE reported himself as one of the several brethren appointed to meet us, by the Baltimore Association; and also handed in three copies of their Minutes.

7. It was agreed that Brother Trott prepare a Circular Letter, to be addressed to the churches corresponding, and to all of like precious faith with us.

8. Adjourned till Monday morning, 9 o'clock. Preaching by Brethren Beebe, Hansbrough, and Clark.

[Sunday, August 13. Preaching by Brethren Hansbrough, Clark, and Trott; Brother Beebe having returned home.]

Monday, August 14th.

9. Met according to adjournment. After worship, Brother Trott presented a Circular which was read, and unanimously adopted as the sentiments of this meeting.

10. Brethren Trott, Hansbrough, Clark, and Gullatt, agree, God willing, to go as Messengers to the Baltimore Association, to be held with the Warren Church, Baltimore Co., Md., Thursday before the 3d Lord's-day in May, 1838, and also to the old school meeting to be held at the same time and place.

11. It is agreed that these Minutes, together with the Circular, be printed in the Signs of the Times, under the superintendance of Brother Trott.

12. The Chappawamsick Church, having invited the next Corresponding meeting to be held with them, agreed to appoint such meeting, God willing, to be held with that church, (upper edge of Stafford Co.—7 miles from Dumfries,) to commence Thursday before the 2d Lord's-day in Aug., 1838 to continue on Lord's-day. We unite with that church in inviting all old school churches, meetings, and associations, to correspond with that meeting by letter, or messengers, or both, and old school brethren, those who are such in principle and practice, to attend it. This invitation not limited to any section of our country.

13. In concluding the meeting several brethren addressed a word of exhortation and encouragement to the meeting, and spake in grateful acknowledgements of the manifestations of the Divine presence with us. Preaching again by Br'n. Clark and Hansbrough.

CIRCULAR.

The brethren composing the Meeting of Correspondence, held with the Bethlehem Church, Prince William County, Va. August 11th to 14th, 1837.

To the Churches whose Messengers we are, and to our Old School Brethren universally, would express, love in the Lord:

DEAR BRETHREN: The letters from the several churches uniting in this correspondence were read in the meeting, and the views of the few brethren present with us, not being messengers, were freely given relative, to our Old School stand, to the correspondence of the churches, &c. And we can truly say, that there was a oneness of views and of feeling pervading the whole correspondence and communications; such as is not often witnessed in these days of darkness among brethren from different churches and sections of country. The preaching, we rejoice to say, and our general interview together, has been of the same one-piece. God be praised, who alone could make us thus united, scattered as we are among the errorists of the day, and exposed to be more scattered, by the flattering and ensnaring schemes put afloat, under the plausible pretence of thereby glorifying God.

But we will, brethren, briefly state what we understand by the union of brethren, and notice from whence this union springs.

There are various kinds of union among the professed religionists of the day. There is, what is called *union of effort*, which is considered religious. Persons are induced to unite in these religious objects by various reasons; some because they think it pious, some because they think it reputable, others because they think it will promote their worldly interests, or their desires for promotion, &c. In order to secure union in these efforts, whilst the multitude may have the credit of being engaged in them, on pledging their money and their influence to promote the cause, the whole disposal of the funds, and ordering of the affair is committed to a few choice spirits, under the name of a Board of Managers. There is another union into which persons are collected in churches, and churches in associations, which is formed by proposing certain general principles in loose terms, as the bond of union, to which there will be no difficulty of any of Hagar's children agreeing; particular points of doctrine being passed over as too

abstruse to be understood by persons generally. A third kind of union quite common, is that in which those uniting agree that each shall have and be in a measure governed by his own religious views, on conditions of mutual toleration, or of thinking all right because sincere, and of being governed by certain rules of order. A fourth kind of union is that founded upon persons being taught to believe certain articles of faith, and consenting to submit to certain rules of discipline. But none of these is the union we speak of. All these may exist, and the heart be untouched. The union we prize is one which God has appointed, and which his grace alone produces—it is a being of *one heart and of one soul*. In ordering this union, the only wise God, who knew exactly what was necessary to produce such union in such creatures as we are, has revealed in the scriptures, the provisions made to insure it, viz: "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," &c. Eph. iv. 4—6. We will very briefly notice the several branches of this provision.

1st. *One body*: The church of Jesus Christ, in all its branches and members, has, like one human body, one origin, the love and purpose of God in Christ; one production, created in Christ Jesus; one head, Christ; one birth, the same pangs and throes bring all the members into visibility. Hence as the body is thus one, the senses, the taste, sight, feelings, &c. are one; and the interest and welfare, the joys and the sorrows of the whole, are one.

2d. *One spirit*: This body is an animated body, and animated in all its members, by one spirit. Hence says the Apostle, "If any man have not the spirit of Christ he is none of his." Rom. viii. 9. This spirit being that *life* which was in the Word, and which is *the light of men*, (John i. 4.) they have the one light, and of course the one vision, as well as the one animation, and one set of spiritual faculties.

3d. *The one hope of their calling*: Called by the same *voice of the Son of God*, to behold the same glorious prize, as theirs, in prospect and hope.

4th. *One Lord*: One Sovereign and Master. Consequently his commands are one. Hence no *looking every one for his gain*, nor for his direction, *from his quarter*. No clashing interests to serve.

5th. *One faith*: One and the same doctrine revealed, and the same experimental knowledge of that doctrine imparted.

6th. *One baptism*: We understand baptism to be here used as in Mark xvi. 16. It being according to apostolic order, the first appointed act of obedience after believing, and being thus at the head, is put for the whole system of gospel order and obedience. This is given in the one standard, the scriptures, to be one and the same among all the followers of Christ, "Teaching

them to observe all things whatsoever I have commanded you." Matt. xxviii. 20.

Lastly. *One God and Father of all*: The one God revealed as the Father of, all in Christ, and as the sole object of their fear, their love, trust and worship.

Destroy one link of this chain, and the perfection of the union is destroyed. And in proportion as any of these links are destroyed in the system we embrace or in speculation, the union of feeling, of sentiment, or of action will be destroyed.

For instance, destroy the eternal union of the whole body with, and in Christ, as the Head, and you destroy the harmony and oneness of feeling and interest. Embrace the system of a union with Christ which is founded on our faith, and the priority of our believing, and the difference in the strength of our faith, render imperfect the union of the body. Destroy the oneness of the spirit by which we are quickened; suppose one to be converted or regenerated by this man's preaching, and another by that preacher, one to have this man for his *spiritual father* and another that; or suppose each to be regenerated by his own exertions in *beginning the work*; and as the stream partakes of the peculiar quality of its fountain, the regeneration of each must partake of the peculiar selfish qualities of its author; and what oneness or union could there be among the regenerate more than among the unregenerate? Take away the *one hope of our calling*, admit the notion of different grades of happiness in heaven; and selfish ambition at once takes possession of each breast, disciplined to this system, and destroys the union. Drive the *one Lord* from his throne, let one look to this body of men, & another to that, as lords of his conscience, and arbiters of his faith and practice, and how is it possible that union can exist? Take away the one perfect rule of faith and practice, the scriptures of truth, and let men at their will, invent systems of faith and rules of practice for us, and union must assuredly give way to divisions.

The wise man saith of one, "As he thinketh in his heart, so is he;" Prov. xxiii. 7; how important then, to our realizing in our experience, what it is to be of one heart, and one soul, with our brethren, that we should have right thoughts of the whole system of this union which God has appointed. Let us suffer none of the human system makers to cut away a single link from this glorious chain of union. The more our heads drink into, and our hearts are imbrued with all the parts of this heavenly union, the more shall we know how *good and how pleasant it is for brethren to dwell together in unity*.

To our churches, we have to say, that we find no occasion to go back to constituted associations for a pleasant and refreshing correspondence with each other; yet we have not had, for some cause or other, that encouragement extended to us by our brethren, those whom we esteem as brethren around us, which we had anticipated. But three brethren, any way connected with con-

stituted associations, appeared to take part with us in our meeting. They were valuable brethren, and their coming among us was much prized. Brethren from the Baltimore Association, we know, were appointed to meet us, and that one, or two other brethren had purposed to visit us; what prevented their coming we know not: or whether contrary to Paul, they purposed according to the flesh, we know not, see 2 Cor. i. 17. We should have rejoiced in their coming and uniting with us in our meeting; and we could but feel disappointed in their, and other brethren, not extending to us their tokens of fellowship.

But, dear brethren, you, we trust, have been taught not to depend on men for your support.—The main enquiry is, are we right? Is the chain of union which God has provided, sufficient to draw and bind us together? Or is it essential that we add an associational constitution as an additional link to the chain, to make it effectual? If so, what a pity the Apostles did not so understand it, and give us the pattern; for one, "Thus saith the Lord" is of more importance than even the uniform example of the church in every age since the Apostles' days.

Brethren, let us more and more try every thing by the scriptures. If we have gone wrong according to that sure standard, may we have grace to retrace our steps. If we find the scriptures support us, let us continue, though *faint, yet pursuing* in the path marked out for us, depending on God to strengthen us.

To our Old School brethren abroad, we would say, we have we think, pointed out the true source of union, the source of divisions you have been somewhat acquainted with for several years past. Baptist churches anciently required evidence of the *one birth*, and that of God, of being *called in the one hope of their calling*, in order to membership. They referred to the scriptures as the divine rule of their faith and practice, and required conformity to that standard; and there was heart union, true fellowship among them. Afterwards professorships of divinity were established in colleges, and theological schools have been gotten up, each to teach a peculiar system of divinity. Different expositors of scripture have been resorted to as guides; and latterly, men have set themselves to inventing plans of action for God, and for his people; and each has attracted followers to his system or plan. And can any candid man say, that the continuing to walk in the old Baptist path, and not the turning aside one to the right, and one to the left, to follow different leaders, has caused divisions? Certainly not. Can we expect union if we walk with the multitude in these diverse paths? No. But as we return to, and continue in the ancient footsteps, of the flock of Christ; though they may be comparatively but few to accompany us, those few will realize what it is to *dwell together in unity*. Hence the one language spoken by our Old School Baptists, in their communications from all sections of our country. Hence in addressing our Circular to them in connexion

with our churches, we feel a confidence that we are addressing our brethren, those who understand our language, who have a common interest, and a *one hope* with us. And to such we say, God speed you, in the good way, and in your withdrawing entirely from by paths.

The Chappawamsic Church, (upper edge of Stafford Co. Va.) having invited our next meeting to be held with them, we have, agreeable to their request, and according to the plan of these meetings, appointed a Corresponding Meeting to be holden with that church, to commence on the Thursday preceding the 2d Lord's-day in Aug. 1838, which Meeting we invite all Old School Churches, Meetings and Associations to correspond with by letter or messengers, or both, and Old School brethren, those who are such in principle and practice, to attend it. This invitation not limited to any section of our country.

We subscribe ourselves, brethren, your servants for Christ's sake. Signed in behalf of the Meeting this 14th day of August, 1837.

S. TROTT, *Moderator.*

JOHN CLARK, *Clerk.*

Communications.

For the Signs of the Times.

MIAMI ASSOCIATION.

(Continued from p. 99.)

The resolution and acts of the association at Lebanon in 1835, closed my former communication, and before I proceed any further, I propose giving an extract from the circular published and addressed to the churches at that same session, (it was written by the Moderator, Elder Gard, and in all probability, is the last one he will ever write, considering the debility and bodily infirmities of the old saint—I think the number of his days are nearly full; he may now say, "I have fought the good fight, and kept the faith, and am now ready to be offered up," and so depart from us "to be with Christ which is far better.") The circular to which I refer, was written on the all-important subject of the *atonement of our Lord and Saviour Jesus Christ*. [The extract referred to, has not come to hand, but it may be found at length in the Signs of the Times, vol. 3, page 408.—Ed.] My object in giving so lengthy an extract from that circular is, that there is and was so much error and confusion in the Baptist denomination, while in a mingled state, when the various societies and new institutions were rending the churches, and appeared to stand the most prominent, as the bone of contention between the Old and New School Baptists, when at the same time they were merely the effect of a corrupt cause. And this circular probeth to the very core—strikes at the very root of the matter; and it is only of late that the saints have discovered this fact, that the *Atonement* is the rock upon which the Baptists have split, and that *Fullerism in disguise* is the fountain of corruption and iniquity, the grand secret origin of the various institutions of papal order so wantonly advocated by the New School.—

Again, were it not for fear of wearying your patience, by protracting my scribbling to too great a length, I should like to give some more extracts from the several circulars published by our association within the last thirty years, particularly those embracing some of the most prominent or important branches of the doctrine of Christ, such as, *The Sovereignty of God, Reign of Grace, Predestination, Election, Justification, Effectual Calling, Regeneration, Baptism, &c.* &c., as well as give her articles of faith; all which, no doubt, would be read with interest by the old school saints, as well as show to distant brethren (a fact well known here) that we are neither Falliteres, Arminians, or Universalians: the fact, however, of our being called Bigots, Parkerites and Antinomians, by the adversaries, must suffice in part as evidence. But I must forbear to give said extracts, and will just observe here, that the Miami Association in her original purity, has never yet being challenged with holding corrupt doctrine, but stands fair and unimpeached in the estimation and fellowship of Old School Regulars. She is primitive in her order and discipline—scriptural in her views—orthodox in faith, and consistent in practice; consequently, *predestinarian* in principle, and *Antimission* in character, being built upon the foundation of the apostles and prophets, Jesus Christ being our chief corner stone. And when I take a retrospective view of her travels, and the union, peace and harmony, once enjoyed by the brethren and churches composing her body, and then call to mind, those dear saints and hoary headed Ministers and Elders, who have now gone home to join the church triumphant, that *great Association*, the General Assembly of the church of the first born. I cannot but conclude that this old Mother Association has once been graced with as good examples, and as great men (if to have lamb-like dispositions, or be as little children, constitute greatness) as was ever found in any Association upon earth. And so far as I can discover, I should say, that the only error ever committed by this old mother was a desperate religious effort, when in attempting to make one great stride up to popular measures—she slipped a *leettle*, and down she fell among thieves and robbers, and has ever since had a desperate struggle to regain her step, get rid of the fowlers snare, and remove the stain and defilements thereby attached to her garments, besides suffering much loss so as by fire; this was when she suffered that woman Jezebel to teach and seduce her; this was, when she gave countenance to a certain Philadelphia Missionary Society, some years ago, which of late has been so much harped upon, and cast up to her by the file-leaders of the New School; but in *principle* and practice, these are they, who led her astray, and now for *revenge* cast the same in her teeth. She has one consolation, however, she is not alone in such digression by a dozen; and not only so, but the first old lady that we read of, was deceived, and in her pride and great anxiety to do

something by religious effort, even to become as gods, to know good and evil, she disobeyed God, believed a lie, and down she fell into the vortex of sin, condemnation and death; and all this by being religiously deceived by the adversary or first missionary of lies, of whose seed and generation are Satan's ministers, transformed into ministers of righteousness, whose coming, the Apostle says, is after Satan, with all manner of lying wonders and deceivableness. So much then for the present, with regard to our having once been a *Missionary Association*, as well as "the religious devils detected in white dress." Besides, I trust that the foregoing history, particularly in the 13th No. set forth, will free us from all charge as being missionaries or new lights in these latter times, as well as show that the societies, in our estimation, are mere secondary or minor considerations, the development of corruption or rottenness at the core; and that disagreement in doctrine, is that which draws the line of demarcation between the two contending parties in our once happy denomination. And that as the great and grand base we set the doctrine of the *Atonement*, this is the touch stone, the rock that divides us—but is that upon which the church is built, although rejected of men, and treated as an unholy thing: and I am confident, that if the New School were to renounce all their societies and institutions, for the sake of gaining our fellowship, that we still could not receive them into our embrace, so long as they retained their present doctrinal views, and published them to the world for gospel. Thus then, it is evident, that the very persons, manners, and sentiments of the New School are so disgusting, and not the societies aside from *corrupt doctrine*; it is best always to be honest and talk in plain English—we have fought the shadow [societies] long enough, and commenced upon the substance, (*Fullerism in disguise*.) Were it proper now, and had I time, I should like to draw some pictures or contrast between Old and New School sentiments and their different manner of preaching; to be short, however, I would observe, that with respect to their doctrine in preaching, there is as much difference as between truth and error, law and gospel, Christ and the Pope, or Heaven and Hell; and when treating upon the fundamental principles of the gospel, especially the *Atonement*—the one will preach Jesus Christ and him crucified; and the other crucify Jesus Christ by preaching. The one will feed the church of God, which he purchased with his own blood, when he laid down his life for the sheep; and the other will bring in damnable heresies, even denying the Lord which bought them. He only died for sin in the abstract, say they, as much for the several characters in scripture called dogs, swine, wolves and goats, as for the sheep; thus they virtually deny him, and that his blood cleanseth his church from all sin. But I must pass on, while I beg pardon for the digression from the subject, if it be one. I merely thought to help the New School out of the drag

a little just then, for it appears that they are so fond of my scribbling, (or provoked, I don't know which,) that they would be willing to subscribe for the Signs, if they were only sure that I would write some in them. I trust, however, that they will cease to abuse me, while they are at liberty to give their own views as to sentiments or practice.

As to time and place, my remarks still leaves the Association in session at Lebanon, where she has done all she could, to gratify the delegates present, without trampling upon their rights or surpassing her boundary. I now propose to show what transpired in the churches between that session of 1835, and the session of 1836; and as this is the most important part of all her history, I shall here call the special attention of all the regular Baptists to the following remarks. I shall first assert and prove, that the exclusion of the mission party from the Miami Association, was not done by her in that capacity, but by the churches in church capacity; and not only so, but show that their exclusion was according to the determinate counsel and fixed purpose of the Old School Churches, (make it well I say,) the fate of the New School was predetermined against them, and they were early apprised of it too, as the sequel will show.

As soon as the Association arose, and the delegates retired to their churches from Lebanon session, every thing called Baptist was on the alert—the churches immediately took up the subject of their distress, and *renovation* and *expulsion*, seemed to be the watch-word or *only alternative*; cast out, (said they,) the bond woman and her children, for they shall not be heirs with the children of the free woman: old school meetings continued to be held in divers places, to which special council, Elders and brethren, the churches forwarded their letters and messengers, having fully authorised those brethren who bore their messages, to *act in their behalf*, as well as stated in their letters the substance of their grief and cause of discord; they likewise called upon, and earnestly beseeched the old school council, to advise some proper course of freedom to the churches, (which if acted upon,) would be sure to remove the difficulties. Well, according to the pattern shown them in the 15th chapter of the Acts of the Apostles, this old school council of Elders and brethren, after much deliberation, sent letters greeting to the churches, containing the result of their deliberations, and recommending the adoption of such resolutions touching the cause at issue as to them seemed good and proper, (a part of which may be seen in the Old School Address and Minutes, particularly those sent from the Old School meeting held at Indian Creek Church, and copied into the Signs of the Times, volume 4, page 115.) The churches then in accordance with the advice they had *solicited* and *received* from this council, resumed the subject of *fellowship*, and then passed some of the most pointed and positive resolutions, in which they declare a *disfellow-*

ship to all persons and churches engaged, either directly or indirectly in advocating or supporting the societies and institutions already disfellowshipped by the Association. [Mark it well, gentle reader.] Here is where the great beast received the death blow; the churches knocked it in the head, and the Association merely cut its throat while it was kicking. [It must have died any how.] I do therefore contend, that the Association did not exclude any church, but in dropping them from her minutes and fellowship, she merely gave assent, or the finishing stroke to what she had already done; therefore the mission party were excluded by the churches at the very moment when they adopted and passed the foregoing resolution; and the churches who thus excluded them, are those in part who now compose the Miami Association, as represented by the foregoing history. Again, these churches of the Old School Regulars, passed divers other resolutions, they closed the doors of their pulpits against all imposters, Ishmaelites and teachers of the new divinity; they also resolved not to sit in the Association with Mr. Blodget on account of the erroneous doctrine he was said to advance, as well as the course he pursued against Elder Salmon and others, in the state of New-York. [This fact, however, has been so ably handled, and published by his friends and self, both in the Cross and Journal and other prints, that it is needless for me to try to help him any more just here.]

Again, the foregoing items or resolves and deliberations of the churches, were embodied in their letters to the Association, thereby setting forth what they as churches had done, and then demanded of the Association, (as a tool in their hands,) to drop from her minutes, the party which they as churches, had already excluded; therefore, the charge of tyranny and injustice as heretofore cast upon the Association is *unfounded*, and we throw it back on the pates of those from whence it come; and when they wish to rail again, they will please let the innocent go free, and so pass by the Association and throw it at the church or churches, for the act was theirs, and not the Association's; but the Association as their servant, merely coincided with their design, and dropped the excluded from her minutes and fellowship. We should never examine pictures on the wrong side up, to obtain the truth and give a fair report. But is this all that the churches done? No, indeed. They then selected and appointed a certain definite number of delegates from each church, to bear their message or letters to the Association about to convene at Dry Fork White-water Church in 1836; and these messengers (mark it well) were well instructed to carry into effect the fixed purpose and resolves of the churches whom they represented. These church representatives marched forward with boldness to the glorious work, presenting but one general front, and in the majesty of the authority of the churches, presented and passed a resolution which dropped from her minutes those four

churches, which as they thought, embodied a goodly number of those persons and leaders already virtually excluded by the churches. Thus it is evident, that these delegates, particularly referred to, did not go to the Association with their fingers in their mouths, we can't act—we are uninstructed: no, not a word of it; neither did the Association act under the influence of passion, or upon the impulse of a moment; when she dropped those churches, it is true however, that some delegates were not instructed or clear in their minds; and as I am now about to show the resolution referred to, I wish it particularly noticed, that the words *exclusion* and *fellowship* are not now, nor ever were, to be found in the resolution; it is true that in the preamble *fellowship* is found, and it takes that word to fully tell the whole truth in the preamble; and the preamble at most shows only what the churches had done, and bears witness to much of the foregoing account; but here I give it from her minutes verbatim, viz:

7th Art. Whereas a number of the churches composing this body, have in their letters requested the Association to drop from her minutes and *fellowship* all churches now engaged in advocating or supporting the societies and institutions, against which the association declared non-fellowship last year.

Therefore be it *Resolved*, That we drop from our Minutes, the following churches, viz: Sixth Street, Cincinnati, Middletown, Lebanon, and Dayton.

Look at the preamble again gentle reader. The number of church letters referred to, may be set down about ten; but it was said that there were some neutrals when the vote was taken upon the passage of the resolution, and that we lost those neutrals in consequence of some brethren getting bewildered by some big expressions, which were then and there used, while the subject was undergoing investigation,—well, be this as it may, we cannot now help it: we believe and hope that the error is in the head, and not in the heart, and that such slips or misunderstanding would never have occurred, had we all been better informed with regard to the proceedings of the churches.

Much has been said and done, to the disparagement of the Miami Association, and for the bewildering of distant brethren, who are unacquainted with all the facts and circumstances appertaining to her late struggle and decision; therefore it is, in her defence that I stand to plead her perfect justification in all her movements, while I neither count the favor, nor fear the frown of any man. God knows when such important considerations are under investigation, my own opinion and decision is just as good to me as any other man's. It has been said that charges of *guilt* and *heresy* must first be preferred and sustained against those excluded, before the Association could act in dropping them from her Minutes, without committing acts of violence, injustice, and barbarous cruelty. Such a position I deny, and say that it is neither correct nor proper. First because it

goes to recognize an Association as a place of trial and prosecution, an ecclesiastical tribunal or high court. Secondly, because it would have been a measure uncalled for by the churches; therefore superfluous. And lastly, but not least, it argues that although associations may embody, receive, and enrol churches at their pleasure, yet they cannot erase their names, or drop them from their minutes, without first establishing their guilt or heresy,—fearful predicament to be in, if true—strange logic—awful inconsistency indeed. It is nevertheless true that in reply to that idea, it was contended in the Association, that even on those premises, the party about to be dropped, stood charged with a departure—"That they had violated the very first rule and article in the faith and compact of the association, which was read to them in these words,

"*First act.* We believe that the scriptures of the Old and New Testaments, are the word of God, and the *only rule* of faith and practice."

The charge was predicated on the words *only rule*. It was also contended by some, as Mr. Lynd correctly observes in his account given in the Cross & Journal last fall, viz: "That a milder resolution could not be formed in accordance with the call from the churches, than the one taken up," which mildly and simply reads, "*Resolved,* That we drop, &c.

We therefore, (if we understand ourselves) do not view an Association as some great ecclesiastical tribunal or high court, as identified by a papal assumption of power, and clothed with unlimited authority, and wielding her sceptre with universal sway, and that too, over regular Baptist Churches, treating them as the mere subjects of their will, who must bow at her pleasure or fall at her nod. Not at all; no, we have no such contemptible views of a good old fashioned Baptist Association; for much as we like them, and delight in the assembling of ourselves together, we disdain to acknowledge any authority or spiritual tribunal upon earth, over the churches of Jesus Christ; and instead of exalting an Association too high, I choose to call her the servant of the church—a mere imaginary body, (without soul,) which at most only makes her appearance but once a year, and then is solely dependant upon the common consent of her constituent parts; consequently at their nod, or refusal to meet in such associate capacity, at the time and place appointed, she at once ceases to exist—is dead—extinct; therefore, these premises being granted, an association is properly speaking, under instead of over the church or churches. At the same time, to accommodate circumstances, and for the mutual happiness of all agreed, we believe that the church of Christ in her militant state, may act individually, collectively, or even by their chosen messengers; and that the acts of an associate body in behalf of their constituents, are virtually the acts of the churches whom they represent; more particularly indeed, when done according to special instructions, and when the subject decided upon by the Association has been

first investigated, and decided in the churches who present the same in their letters to the body associate. And while we acknowledge an Association to be an advisory council, we also deny that that constitutes all her business transactions: records show other concerns and facts worthy of note. Besides, confine her down to the narrow limits of only advisory, then when no advice to give, no business. Besides, should her advice not be heard and obeyed, then farewell to her purity, for she is at the end of her rope; then error and heresy in her own bounds could stalk abroad uncontrolled.

Well, but it is said, that in dropping those 4 Churches, we cast off the precious with the vile, pulled up the wheat with the tares, because there was here and there some few of the old regular Baptists intermixed and connected with those cut off; true, "but if the casting of them away will be the reconciling of Zion, what will the receiving of them be, but life from the dead."

There is no misunderstanding with the Old School on that subject, they will all return and be joyfully received and welcomed home again. And I do contend, that the effects of faithfulness in the Association has produced some of the most glorious results in some of those four churches; it compelled them to go to work and purify themselves immediately; for at their next church meeting they were called upon to decide, whether they would or would not unite with, and send delegates to another certain newly formed Association, which was to convene within a few weeks, at Middletown. Well, this put them to the test, and the consequence was, a separation in each church divided on this subject, consequently Lebanon Church, Muddy Creek and Fairfield Churches split some where near the centre; and at Middletown also, there is said to be two churches; and from all accounts, Springfield Church is now at work like a yeast tub,—a little leaven leaveneth the whole lump. It will no doubt purify itself and settle off clear.—(I suspect that friend Lyon has business plenty now, without meddling with the Hamilton Church or Elder Childers.) But I must resume the subject: I promised to show that the mission party were apprised of the determination of the Old School; well, so they were. They saw the Old School Minutes, and were not ignorant of those pointed resolutions and proceedings against them; besides there were the prognostications in that letter, about which they made such a fuss in the "Cross & Journal, when every jot and letter of it has been verified. (See Vol. 4., page 26.) Truth is mighty and will prevail, although neighbor Stevens thought it would be "no disparagement to be expelled from a body, where the influence of I. T. Saunders prevailed;" and this is not all, for in a debate in the Hamilton Church with Mr. Bryant, I tried to convince him that they had better withdraw, but he thought not. His ideas there were that the Association next year would agree to dissolve; then again after meeting was out, on the way to my house, I labored hard to convince him that the

Association would not agree to his plan of dissolving herself; and with the best of feeling, in a friendly manner, I exhorted him at every step to hear and believe me, and to counsel his companions and associates to withdraw and form themselves into a New Association; I did not then, nor ever did I desire their exclusion, providing it could possibly be avoided. I also told him what we were doing; I candidly and mildly apprised him of our determination never to have but one more trouble in the Association, if we should even fail in the attempt, i. e. get excluded ourselves—that our mingled state and confusion was a burlesque upon religion. I further told him, that we held our Old School Meeting, and that we had two grand objects in view, one was the worship of God, and to have such preaching as we approved; and the other was to counsel and deliberate upon such measures as would most likely succeed in casting out of our connection, *himself, Mr. Lynd* and their churches, together with all others of their faith and order. Mr. Bryant replied to me you can't do it; I told him it would be tried, and then advised him to call together his associates at the Cincinnati Convention, (then about to convene,) and for them, then and there, either to agree to withdraw from us, or else do as we are doing: "do your best against us," for we shall not leave a stone unturned—we will have you out if we can, unless you comply with the liberty granted by the Association at your request, viz: *withdraw*. (This conversation took place in 1835, nearly a year before we cut them off.) Well, now, if this was not a fair warning, and fair notice, then what is?

But again, it is said by some of the brethren who have engaged me to write, that they are concerned on this account, viz: that distant brethren won't know where to find the Association. That the mission party or fragments of the 4 churches which we cut off, together with others, have organized themselves into a body, and now to further, mock and persecute us, call themselves the Miami Association, and that this new Association is to meet at Lebanon on the same day, that we the old regular Baptist hold our session in September next, at Tapscott meeting-house, &c. Well, I should be sorry truly, if any of the children of God should be led astray; and if brethren at a distance, or in Corresponding Associations, wish to know where we are, and to meet with us, they will find their company ready to receive them at the place appointed in our Minutes. And as for those who pretend not to know, or do not wish to know, where to find the only true Mother Association as represented in the foregoing history, but would rather choose a monkey and peacock performance, let them go to the Lebanon cattle show for all I care. "They that are not with us, are against us;" and I have no fears, but sheep will be sheep, and when troubled, will all huddle together. My sheet is nearly full.

Recapitulation.—I have shown first, the travels of the old Miami Association up to 1836. [See No. 13.] 2d. That this old Mother Association

is of the Old School Regular Baptist order, Predestinarian in principle, Anti-mission in character, and decidedly opposed to the societies as advocated by the New School; consequently any body or Association of a different character and practice, is not the Miami Association, be their false pretensions what they may,—ah! that is the way to try it, for that is the test. 3. That 20 churches now compose the old Miami Association, and that the New Association, who so wickedly assume our name, were excluded by us; and that they were apprised of their fate beforehand, and had notice to withdraw and leave us in peace; and lastly, that they were virtually excluded by the churches previous to the session of the Association, and not by the Association.

[To be continued.]

For the Signs of the Times.

Woodville, Rapp. Co., Va., Aug. 27, 1836.

MY BELOVED BROTHER BEEBE: In my letter of the 25th June, published in the 17th number of the present volume of the Signs of the Times, two items which were written on the back of an extra scrap of paper, fastened on the bottom of the 4th page of the letter, and designed merely as an explanatory note, are, through the inadvertency, I presume of your printer, introduced into the body of the letter, and made so to intervene between the preposition *of*, and the noun *Virginia*, as to break the proper construction, and represent me as saying, "Such as the baptist convention of the Shiloh Association, &c. instead of "Such as the baptist convention, of Virginia, for instance, &c. There is one more inadvertency among others of less and trivial importance, in the printing of that letter, which I will notice, and that is the substitution of the word *corrupt* in the place of *comfort*. When I wrote that letter I was not in possession of the Minutes of the Shilo session, of 1834, and attempted to quote a resolution of her adoption from memory, but find, upon examination of the Minutes now in my possession, that my memory did not serve me with precision; and lest the legitimate father, whosoever he may be, of that darling bantling, as well as its adoptant mother, (the majority of the Shilo Association of 1834,) complain of a mutilation, suppression, or a non-exhibition of some of its most prominent and admired features, I will here present for your gaze and admiration, (if indeed you can see any thing in it to admire,) the full face, that you may behold its exquisite symmetry, and its just proportions,—here it is,

Resolved, As the opinion of this association, that the Missionary, Bible, and other benevolent operations in progress at the present day, are apt and efficient means in the hands of God in carrying on his gracious designs."

And now that you have seen it my brother, how do you like it, and what think you of it? Survey well its features, feel carefully about its crown and the parts adjacent, examine minutely and critically all the knots and protuberances thereof, and tell me if you can, its lineage, its genius, and its promise. It looks to me my brother, like a ve-

ry brat of Ashdod; but as I am no adept in the art of physiognomy, and am totally unacquainted with the science of phrenology, if indeed a science such there be, I may have mistaken the little urchin altogether; but my brother, I am strongly inclined to the opinion that the little sycophantick fellow is very near akin to anti-christ, that man of sin, the son of perdition, whose coming saith the apostle, is after the working of satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth but had pleasure in unrighteousness. I remember well the time, place, and many of the circumstances that accompanied the introduction, first reception, and final adoption of this little, ugly, squint-eyed, diabolonian stranger, into the once peaceful, united, and consistent and happy Shilo Baptist Association, upon whose walls, with great propriety, may "Ichabod," now be written; for truly may it now be said, the glory of Shilo is departed. Yes my brother, she is shorn of her chief, her principal men, her brightest jewels, her principal, terrestrial ornaments, and now sits weeping, (the minority, I mean,) in sackcloth and ashes. The usual habiliments of an affectionate daughter, bereft of her aged and beloved parents, by whose wise counsel her steps had been safely and peaceably conducted through many great and severe trials, during, and through many successive years. Elder Lewis Conner, that justly renowned, venerable, and venerated father, now no more in this world, save in the hearts and recollection of his old fashioned friends and acquaintances generally, and his regular old fashioned baptist brethren universally, who are at all acquainted with his history, may with propriety be called the father of the Shilo Baptist Association, for at his mouth and from his lips did she as a first daughter, receive her name in the year 1812, from which time, until about the year 1830, this aged father whenever present, and he was scarcely ever absent, filled the Moderator's chair, and presided over the deliberations of the then united and happy Shilo; and this he did frequently by an unanimous vote, I believe; and always by an overwhelming majority, and I here affirm without the fear of contradiction, that under his auspices, that no such Babylonish Diabolonian Renegado, as that mentioned above, ever was, or ever could have been adopted into the Shilo Family. This consistent, cool and clear headed orthodox, logical, able, and beloved minister of the New Testament, whose praise was, and ever should be, in all the churches of Shilo, as well as all others at all acquainted with his name, character, and virtues, as were all the churches of the old, renowned and orthodox Kettocton, aided and sustained by the firm, steadfast, uncompromising, and orthodox, William Fristo, a most able expositor of the Holy Scriptures, and who was a frequent, welcome visitor and messenger from the Old Kettocton, together with the steadfast Elders and messengers of Shilo; such as the animated, zealous, rhetorical and beloved Elder William Mason; the orthodox

John Koonts; the steadfast Anderson Moffit; the modest, retiring, but nevertheless, zealous, consistent, experimental, orthodox, steadfast, and beloved Ambrose C. Booton; and the zealous, bold, yet unassuming, orthodox, assiduous, and uncompromising Thomas Buck, jun. resisted, effectually resisted, for a succession of years, all the profound logic and classical eloquence of a Luther, whose surname is Rice, to draw him, (Conner) and with him Shilo, into the visionary schemes of the baptist board of Foreign Missions.

Elder Lewis Conner, the recollection of whose virtues, may it be my privilege ever to cherish with profound veneration and love, was gathered to his Father's, some time in the month of March, 1832. Then (as I am informed by Capt. Zephaniah Turner, of Woodville, who married the younger of this beloved father's only two daughters) in his 57th year, 60 of which I am warranted in saying (for I had it from his own mouth) had been devoted to the service of his Lord and Master, Jesus Christ, of whose unsearchable riches he delighted much to speak on all suitable occasions, and no others; for he was no fanatic, he well knew that there were important civil duties for him to perform as well as for others, and that his private and public religious duties and services combined did not exempt or exonerate him from a constant regard to, and faithful discharge of the same. He baptised me, my brother, in the fall of 1812. I love his memory. He served his county (Culpeper) of a part of which a new county, called Rappahannock, has recently been made, with great dignity and applause, many years as a magistrate; filled, and passed through the high sheriffalty with honor to himself, and with benefit to his country, for whose freedom and emancipation from British despotism, oppression, and tyranny, he in his younger days made bare his arm and breasted british steel. Of him as a man in the civil relations of life, much, yea everything can be said in his praise, and nothing to his disparagement; and in a word, my brother, I feel that I hazard nothing in saying that he did, both in a civil, and in a religious point of view, keep his garment clean and unspotted from the world to the last of his earthly existence.

I heard the last sermon that this aged and beloved father ever preached: it was on the 11th day of February, 1832. He stood in that desk at old Battle Run, where I recently, for the first and only time, saw your face in the flesh, and where, to the great joy and comfort of my heart, I heard you preach, and ably defend those solemn gospel truths which had been so long and ably defended in that desk and elsewhere, by this venerable father. His text on that occasion I have not yet forgotten. It is on record in Paul's famous letter to the Ephesian brethren. iii. 8. "Unto me, who am less than the least of all the saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And indeed, my brother, of Christ's unsearchable riches, I never heard a sermon, or discourse, more to my full satisfaction.

This aged Father, though very infirm, did on this occasion, preach with much apparent ease, he manifested much, not overheated, fiery, but mild, and properly tempered zeal—his voice was strong, loud, and sonorous, and he held out, old, feeble, and infirm as he was, to preach a sermon of usual, if not of more than usual length for him, for he was always remarkable for comprehending a great deal in a few words, and rarely ever took up more time than from half an hour to an hour in preaching a sermon—he never wearied his hearers with long harangues, and vain repetitions about saving souls by human means, and human instrumentality; and just here I will venture to say, that he never preached a modern missionary sermon in all his life; could he have been persuaded to engage in that sort of work, he might probably have lengthened out his discourses to the extent that a certain individual, by the name of Frost, remarkable for proplexity sometimes did, and who at one time attached himself to, and traveled with Wm. F. Broadus, who this keen-sighted Father, as it would seem, viewed as the Boss of the missionary shop, set up within the bounds of the Shilo Association, in as much as he took occasion to say of Frost, as I am informed, that he was the journeyman of Wm. F. Broadus, a remark, I am sure, that this old Father never would have made, had he approved of the course, pursued by Wm. F.—But of the doings of Wm. F., and his journeyman Frost, as well as the doings of some other “spiritual aeronauts,” who have flown off at a tangent, and are wildly wending their way into the illimitable wilds of fanatical ether, I will not now particularly speak.—

[To be Continued.]

SIGNS OF THE TIMES.

Alexandria, September 8, 1837.

MIAMI ASSOCIATION.—We owe an apology to our brethren of the Miami Association, and particularly to Brother Saunders, for so long delaying the publication of his communication which appears in this paper. Our unavoidable absence from home, so large a portion of our time, since we received the manuscript, has been a principal reason of its being deferred until the present.

Our readers will discover that the churches, which were dropped from this association, have raised a great outcry against the right of the association to drop them. But what is fellowship? Is it any thing more than an empty name? We, Old School Baptists, hold it as the bond of vital and spiritual union, and it certainly cannot imply any thing less than a union of faith and practice. Do these Fullerite and Missionite churches pretend to say that such union did exist between themselves and the association from which they have been severed? Let the history of their quarrelling jargons for the last few years, and up to the time of their separation from the congregation of the Lord, answer. Yet in what plaintive sounds they vociferate the cry, oppression, injustice, &c. because the Miami Association will no longer recognize them among the living in Jerusalem.

One word upon the subject of the charge of oppression. Professing the faith of the old Miami Association, these four churches applied for admission on that profession, they were received. Now does it follow as a matter of course, that because they have made that pro-

fession as a passport to get into that association, that the Association are bound to retain their names after they have thrown off the disguise, and demonstrated that they are not of the same faith and order? Certainly not. If the association had a right in justice and equity, to judge of their profession of faith, and to extend to them their fellowship on such professions, in the first instance they must have the same right to determine what they cannot fellowship. Hence away with the cry of oppression.

Again. What advantage could result to either party from a continuance of a nominal union of such heterogeneous materials? They could get together once a year, and quarrel, and disgrace the very name of that holy religion which we profess. Nay, more: these new light churches, if they could manage to perpetuate their connection, could eat their own bread, and wear their own apparel, and be called by the name of the association to take away their reproach, and thus keep up their standing, on the credit of those who are esteemed sound in the faith. But what would be the expence to the association? Paul says “He that is joined to a harlot has become one flesh.” The association would identify herself with the whole mass of the iniquity of the other; and she would also have to sacrifice all the grand objects of her first organization, and give way to discord, contention, and continual strife: but the Miami Association has gloriously acquitted herself,—she has dropped them from her connection—she has returned them to the place from whence she has taken them, and we hope she has learned a profitable, if an unpleasant lesson in this case, to Beware of again being entangled with the yoke of bondage.

The rejected churches have organized themselves, apart from the others; this was their right, and to this the old school should have no objection; and whether they feel disposed to christen themselves Tom, or Harry, is a matter of little importance, except the mere compliment of selecting the name of MIAMI, in preference to any other; which shows that they were aware of the high standing of the legitimate Miami Association. To us however, it seems more rational to suppose that their object was to build on better credit than their own, and so they have borrowed the name, but rejected the purity of Miami Association.

The bearing which this separation has in a general point of view, on other churches and associations, cannot be otherwise than salutary. Already do the good results begin to develop themselves. The churches cast off, are driven to the necessity of separating from them, such as will not bow to Baal. The line is drawn, and stragglers of both sides are compelled to return home. The East Fork, of little Miami Association, were compelled to show their flag, and choose their associates, at their last session, others are, and will be compelled to go and do likewise. So mote it be.

CORRESPONDING MEETING.—Agreeably to the wishes of the brethren who convened at the Bethlehem meeting for correspondence, we lay before our readers in this number, their Minutes. We enjoyed the privilege of attending a part of this meeting; and although we have not entered our protest against constituted Associations, when such associations confine themselves within their proper limits, without attempting to usurp, legislative, executive, or any other authority over the churches, we are free to confess that the plan of the corresponding meeting, appears to us to secure all the profitable designs of associations, and at the same time seems more effectually guarded against the evils so commonly attached to constituted religious bodies, other than the One Body, the Church of which our Lord Jesus Christ is the Head. We sincerely hope this plan of correspondence may, at

least, open the way for a very general correspondence of all the old school churches, associations, and brethren, throughout our wide spread country.

APPOINTMENTS.

Fredericksburgh, Va. Sept. 11th, 1837.

BROTHER BEEBE: I send you for publication in the Signs of the Times, the following list of appointments, which with the permission of The Master, I shall endeavor to fill. A month or more since I contemplated a Northern tour, but upon farther examination I found that impracticable at this time. If the Lord shall be pleased to open the door hereafter, I shall take a pleasure in visiting my brethren Eli Scott and Gabriel Conklin, with whom I had correspondence upon that subject, and also others upon that line, of like precious faith with us.

I know not whether this will be in time for insertion in the forthcoming number, (19) but as you will discover from the dates, it is important that it should appear at the earliest day possible. Brethren connected with those several churches, and those upon the line of this tour, will, I trust, remember me at a Throne of Grace, in reference to the work which is before me.

First Lord's-day in October, and Saturday preceding, at Elk Run. Tuesday, October 3d, Bethlehem. Wednesday, October 4th, Upper Broad Run. Thursday, October 5th, Carter's Run. Saturday & Lord's-day, October 7th & 8th, Battle Run. Monday, Oct. 9th, Happy Creek. Tuesday, Oct. 10th, Water Lick; with Brother Buck Wednesday. Thursday, Oct. 12th, Zion. Friday, Oct. 13th, Salem. Saturday as Brother Marvin may choose. Lords day 15th, Winchester. Tuesday Oct. 17th, Ebenezer. Wednesday Oct. 18th, Little River. Thursday Oct. 19th, Frying Pan. Friday Oct. 20th, as Brother Trott may choose. Saturday and Lord's day 21st. and 22nd, Mount Pleasant. Tuesday Oct. 24th, Occoquan. Friday, Saturday and Lords day 27th., 28th. and 29th. Chappawamsiek.

JOHN CLARK.

Old School Meeting.

There will be if God permits, an Old School Meeting held with the Mill Creek Church, Berkley Co., Va., to commence on the Saturday preceding the 5th. Sunday in October next. Brethren Trott, Buck, Marvin, and others, are expected to attend. Our Old School brethren in general, and especially those in the ministry are invited to meet with them. Brethren wishing to go by way of the rail-road or canal, through Harper's Ferry, can proceed from that place by the canal to Shepherdstown, which is within a few miles of the anticipated meeting,—such brethren by directing a line to Bro. Morgan Van Cleve; Martinsburgh P. O., Berkley Co., Va., informing him when to meet them at Shepherdstown. He will provide a conveyance for them to, and from the meeting. It is not certain that the Editor of this paper can attend.

An Old School Meeting will be held at the Baptist Meeting house, 2 miles east of Burdette, Tompkins Co. N. Y. commencing on the first Wednesday in October next, at half past 10 o'clock A. M.

An Old Fashioned Regular Baptist Meeting will be held with the Skinquarter Baptist Church, Chesterfield Co. Va. commencing on the 2nd Saturday in October next.

An Old School Meeting will be held with the Nassiongo Baptist Church, Accomack Co. Va., commencing Saturday Oct. 14th, and to continue until Monday evening. To each of the above meetings our Old School Brethren are affectionately invited,

DEAR BROTHER: I send you the following extract from "Jamieson's inquiry into the causes of the rapid progress of Infidelity in our present age." If you think proper, you will please give it a place in your valuable paper.

Yours, &c.

JOSEPH HUGHES.

W. Fallowfield, Chester Co., Pa., July 17, 1837.

INFLUENCE OF ARMINIANISM.

"While Socinians have contributed so liberally to the support, and even to the spread of Deism, Arminianism cannot be entirely acquitted from the charge of encouraging the same system; Arminians are convinced of the tendency of the Socinian scheme to support infidelity: but inasmuch as their own leads to Socinianism, it must eventually have the same fatal tendency. They may not indeed perceive that it is friendly to Socinianism, but the fact is indisputable. The denial of absolute predestination necessarily leads to the denial of divine prescience; for as faith is not of ourselves, but the gift of God, it is impossible that he could certainly foresee that some should believe without a certain determination to confer on them this good gift. The doctrine of universal redemption directly tends to the denial of the atonement; for if many for whom Christ died, finally perish, it must follow, that a sufficient satisfaction was not made for their sins. If the full price of their redemption was paid, why are they not liberated? If this work fails as to any, that ransom was not of infinite value; and he who paid it would not be the Son of God. The denial of the perseverance of the saints has the same issue with the doctrine of universal redemption. It supposes either a failure as to purchase, or a defect necessary for the preservation of the redeemed. If the will of man in his natural state, had a freedom to what is spiritually good, it will be difficult to prove that his understanding should not also know it, and of consequence, that any work of the spirit is necessary. If the act of his own will made him to differ from others, and be the immediate cause of his justification, the Socinian doctrine must be true, that a man is justified by his own works. But if righteousness come by the law, then Christ died in vain: If the Spirit may be resisted in his gracious operations on the heart, then it follows, that our destruction is more a human than a divine work, which is the very soul of the Socinian scheme. For in any business, that must be the principle which is eventually victorious.

"Popery has been greatly indebted to Arminianism. I need scarcely say that this scheme, although it has received its name from Arminius, as he was the great instrument of its propagation among Protestants, has been adopted as an essential part of the anti-christian system long before Arminius had a being. The doctrines of predestination, on the ground of foreseen faith and good works, of the self-determining power of the will in conversion, of the possibility of resisting efficacious grace and of perseverance as the effect of our goodness, necessarily opens a wider door to creature merit. But the doctrine of merit is the great basis of the anti-christian fabric, the complicated system of indulgences, dispensations, and pardons, of prayer for the dead, and to the dead, of penances and pilgrimages, of purgatory itself, rests on this broad foundation. What but this inexhaustible mine of spiritual riches has made Rome the mistress of the cross, the treasure of nations? There fore, we need not be surprised, that she hath still kept the doctrines, formerly mentioned, as the apple of her eye, that she has reserved her fulminations and kindled her fires for all who dared irreverently to touch them. From the history of the church, during the dark ages, it appears undeniably, that in general those who opposed the tyranny of anti-christ, equally opposed the doctrines now called Arminian, and that they suffered martyrdom on this ground as well as on the other. Need I say, that under God the great means of the glorious reformation, was the faithful preaching of justification, through the righteousness of Christ alone, to the exclusion of faith itself considered as a work, or as having the least degree of merit. Nothing is more certain, than that however the worthy reformers differed in other respects, they all cordially agreed in leaving to 'the mother of harlots' the corrupt spawn of Pelagius as her natural property. Not only the writings of the reformers, but the confessions of all the Protestant

churches, however different their tongues, however distant their situation, however adverse their rites and discipline, will stand to the end of time as irrefragable proofs of the unity of their faith, as to salvation by sovereign grace."

P O E T R Y.

ON CHAPTER VI. OF MATTHEW.

When my breast labours with oppressive care,
And o'er my cheek descends the falling tear;
While all my warring passions are at strife,
Oh! let me listen to the word of life!
Raptures deep-felt his doctrine did impart,
And thus he rais'd from earth the drooping heart.
"Think not, when all your scanty stores afford,
Is spread at once upon the sparing board;
Think not, when worn the homely robe appears,
While on the roof the howling tempest bears;
What farther shall this feeble life sustain,
And what shall clothe these shivering limbs again.
Say, does not life its nourishments exceed?
And the fair body its investing weed?
Behold! and look away your low despair—
See the light tenants of the barren air:
To them, nor stores, nor granaries, belong:
Nought, but the woodland and the pleasing song:
Yet, your kind heav'nly Father bends his eye
On the least wing that flits along the sky.
To him they sing, when spring renews the plain;
To him they cry, in winter's pinching reign;
Nor is their music, nor their plaint in vain:
He hears the gay, and the distressful call;
And with unsparing bounty fills them all."
"Observe the rising lily's snowy grace;
Observe the various vegetable race:
They neither toil, nor spin, but careless grow;
Yet see how warm they blush! how bright they glow!
What regal vestments can with them compare!
What king so shining! or what queen so fair!"
"If ceaseless, thus, the fowls of heav'n he feeds
If o'er the fields such lucid robes he spreads;
Will he not care for you, ye faithless, say?
Is he unwise? or, are ye less than they?"

THOMPSON.

PIOUS EFFUSION.

BY A LADY OF BALTIMORE.

Saviour of sinners! hear thy creature's prayer,
And soothe a mind oppress'd with every care.
Oh! let thy word sustain my bleeding breast,
And calm the tumults of my soul to rest.
May I, submissive, kiss the chast'ning rod,
And, tho' in agonies, adore my God,
When the world frowns, and woe succeeds,
When folly triumphs, and when virtue bleeds,
Let not my soul despond, but fixed on thee,
Pursue the prize of blest eternity.
Firm to that view let me superior rise
To all the ills of life, and claim the skies.
Oh! may that gall, which to my God was giv'n,
Vanquish the world, and raise my soul to heav'n;
And when death o'er me waves his potent wand,
Oh! may I join the great celestial band,
To all eternity to sing thy praise,
And know no end of happiness or days.

DIED

At Washington City, on the 20th ult, an infant son of Brother James Towles, aged 2 years, 5 months, and 25 days.

Thus our esteemed brother, within the space of a few brief weeks, has been called to part with two lovely, and only children. May the Lord sanctify this bereaving providence to him, and his afflicted consort.

RECEIPTS.

George Lumpkins,	Ga.	\$5 00
John M. Watson,	Tenn.	5 00
George White,	D. C.	1 00
Mr. Emerson,	do	1 00
Elder Eli Scott,	Md.	5 00
Elder Thomas P. Dudley,	Ky.	5 00
Elder Richard M. Newport,	do	5 00
Isaac Sperry,	O.	5 00
Total,		\$32 00

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

- NEW YORK.**
Hezekiah Pettit, Timothy Godfrey, Gabriel Conkling, Lebbeus L. Vail Esq. Jons. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Stawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel, Clemen West, E. J. Williams, D. D. Andros, U. H. Moore, F. Stawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charles Woodward James Robinson,
NEW YORK CITY.—Samuel Allen, 19. Watt street, J. B. Preston, Brooklyn.
- NEW-JERSEY.**
Christopher Suydam, Peter Hoyt Jr. George Deland, Wm. Patterson, Wm. Drake.
- PENNSYLVANIA.**
T. Barton, H. West, J. B. Bower, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenlad, Wilmet Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Cribfield, Z. D. Pasko, H. Clark.
- DELAWARE.**
W. K. Roberson, P. Meredith, Wm. Alman.
- MARYLAND.**
Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEX.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;
MICHIGAN.—A. Y. Murry, J. Hitchcock, G. Livesay.
Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.
- KENTUCKY.**
T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moorson, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings, J. Cullen.
Maine.—P. Hartwell, P. C. Mason, Paris.
S. C.—Theron Earl, Spartinsburg District.
Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, F. Ivey, A. Hood, V. D. Whatley, R. Gray, J. L. Mitchell, G. Lumpkin.
Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell, J. Westfield, John Lambe, Elder Mark Bennett.
- VIRGINIA.**
Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee, A. R. Barbee, J. Triplett.
- ILLINOIS.**
C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmoutson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spilder.
- OHIO.**
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.
- INDIANA.**
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Salsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson.
Mo.—J. Rumsey, F. C. Hathaway, T. Turner,
T. P. Stephens, T. T. Wright, G. Wood.
MI.—J. Barret.
N.H.—J. Fernal.
LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, SEPTEMBER 22, 1837.

NO. 20.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post PAID.) Terms: \$1 50 per annum; or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

MR. GIDDING'S ESSAY
ON THE
MODERN MISSION SYSTEM.

Examined, No. 3.

I now come to Mr. G's. 3d proposition, viz: *That combination of effort on the part of the Church, is sanctioned by Christ its Head.* This proposition he attempts to prove: first from the usefulness of such combinations, for the accomplishment of great worldly objects, as exemplified in turnpike, and rail-road companies. Secondly he says Christ gave the principle *his sanction*, "when he chose the twelve apostles to be with him, to co-operate with him, and in the language of Paul, to be workers together with God in bringing about his gracious designs of mercy toward our guilty world." He speaks of the appointment of the Seventy, as having reference to the same principle; as also the early christians having all things common. In reference to the same principle of combination of effort, he makes Paul represent *the church as a body fitly joined together.* But after all this, which I may call monstrous proof, (for it is the most monstrous perversion of the scriptures, I ever witnessed from a man professing candour, and reverence for the bible,) it will do him no good in support of his mission cause, unless he can prove that Christ's kingdom is of this world, and sustained by worldly principles; or that Christ has authorised a combination of the church and the world to advance his cause: for such is the combination found in the *modern mission system.*

That the Lord Jesus employs instruments for the accomplishment of his gracious purposes towards his people, all consistent Old School Baptists admit, but that he chooses for himself, the instruments he intends to employ, and directs them to their field of labour as he did the seventy, we maintain. That he ever has authorised others to choose and direct for him, as the mission boards assume to do, we deny, until divine authority is produced for such assumption.

That Christ's Church is *a body fitly compacted together*, of which Christ is the Head, we believe, and that it *groweth up into him in all*

things, we are taught. Eph. iv. 15, 16. But how it groweth and increaseth, no man by human reason or science, can know, any more than he knoweth how the seed he casteth into the ground springeth and groweth. Mark iv. 26, 28. Hence Mr Gidding's so egregiously mistaking the spiritual union of the Church of Christ, for a mere voluntary combination, such as is found in a *turnpike company.* That Christ has formed his people a social people, we know; and that when those who have been taught by the Spirit of God meet and speak of their experience, their hearts flow together in union, we have felt. And such cheerfully give themselves up to each other, to walk together in fellowship, and in obedience to the institutions of Christ. But whoever supposes this union is produced by that cold mathematical calculation of interest or strength, which is implied in *combination of effort*, must be ignorant of gospel fellowship. What the child of grace does in obedience to the institutions of the gospel, he would do, if on account thereof he should be abandoned of all men. Hence the same principle which leads him to give himself up to a church, as a Church of Christ, may again constrain him to separate himself from that church, and to stand and bare his testimony alone rather than sanction certain errors which he finds maintained by the church. So far from a union with the true Church of Christ, bearing any resemblance to that combination of the church and the world, found in both the Foreign and Domestic Mission Societies, the act of thus uniting with the church, is a formal and visible separating of one's self from the world.

So much for Mr. G's. notion of the gospel system being a combination of effort. I however wish to notice more particularly a few of his remarks. 1st. That "Christ chose the twelve apostles to co-operate with him;" that is to *labor jointly with him to the same end*, for this is the plain idea of co-operating. Christ came to *minister*, that is, to serve under the law, and to give his life a ransom for many. Did the apostles co-operate with him in this, and help him to finish the work the Father gave him to do? This co-operating in the work of Christ, is a new doctrine. It does appear that these missionists care not how they degrade Christ to a level with worms, or pervert the doctrine of the gospel, to give plausibility to their schemes. The Lord Jesus called and ordained the twelve to be with him, and to be witnesses of all that he began, both to do and to teach, as also of his resurrection. Acts i. 1, 21, & 22. He taught them to honor him as Lord, and to do whatsoever he commanded them, owning no other Master. He committed to them a dispensation of the gospel, because

it was his pleasure to put *that treasure in earthen vessels, that the excellency of the power might be of God, and not of them.* Very different this, from their being *co-operators with him*. The seventy, he as a king, chose and sent as messengers, *two and two before his face into every city and place, whither he himself would come*, Luke x. 1. Was there any thing in all this like equality? How absurd would it be if a messenger sent by an earthly king, before him, to give notice of his approach to any part of his realm, should, on that account, think himself a co-operator with the king in the government of his kingdom.

But secondly, Mr. G. makes Paul say, *They were workers together with God.* Paul does not say so; though the translators make him say to the same amount. The text, xi. Cor. 6, 1, reads "We then, as workers together with him," &c.: but the words *with him*, are printed in *italic*, to show that there is nothing in the original answering to them. Why the translators presumed to add them, I know not. The proper reading of the text is, "We then, as workers together, (or rather, as fellow-workers,) beseech you," &c. This is the idea evidently intended to be conveyed, viz: that in beseeching them, Paul and Timothy did it as brethren, as companions, and not as lording it over them. The same idea is kept up in the 3d & 4th verses, where it is added, "Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God," &c. They do not say *yourselves*, but *ourselves*, connecting themselves with them as fellow laborers, and as the *ministers of God*, and not as *workers with him.*

We have another passage in 1 Cor. iii. 9, in which the translation is equally exceptionable with the above; and these two are more so than any I have noticed, unless it be Psalm cx. 3. In the translation of this text, 1 Cor. iii. 9, there is a plain contradiction to the context. In verse 5, we find Paul,—not exalting himself and apostles as equal with God in the work of salvation, but putting themselves upon their own level, that God might be exalted. His language is, "Who then is Paul, and who is Apollos, but ministers by whom you have believed, as *the Lord gave to every man?*" In verses 6 & 7, he adds, "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." How different this from the translation of verse 9, which reads, "For we are laborers together with God; ye are God's husbandry, ye are God's building." But when we come to look at the original, we find it different. It ought to read, "We are equally God's

laborers; ye are God's husbandry," &c. The construction of each branch of the text is the same. *Theon gar esmen sunergoi; Theon georgion este*, and so of the other. It is *Theon*, the genitive for God, in each case, and we might with the same propriety, according to the construction, read *ye are the husbandry together with God*, as to read the former branch as in the translation. Some may perhaps contend for the signification of the word *sunergoi*, as favoring the translation; it being sometimes used to signify *aiders*, or *assistants*, but the formation of the word determines its natural signification. It is formed of *sun*, which in composition signifies *equally, together, in company, &c.*, and *ergoi*, which signifies *work or labor*; hence *ergos*, a *laborer*, and *ergoi*, *laborers*; and *sun* and *ergos*, being thus compounded, shows that *sun* qualifies *ergos* or the *ergoi*, and not *Theon*. Thus the true rendering is as above, *we are equally God's laborers*; and so the Apostle explains it in verse 8, "Now he that planteth, and he that watereth are one, &c." This verse, thus properly rendered, answers exactly to the context, and to the whole scope of the Apostle's reasoning, which was to show that there was no ground for the Corinthian brethren to divide themselves into parties, and one to say I am of Paul, another I am of Apollos, &c., for Paul and Apollos were both *equally God's ministers, laborers or servants*, and the Corinthians were not Paul's or Apollos' husbandry, but God's.

As Mr. G. gave me occasion to touch this subject, I felt it important to make this digression, and notice both these texts, as Pædo-baptist, and New School preachers are so fond of referring to them as giving them a greater importance, as if they were *agents* or a kind of *vicegerents* for God, or *fellows* with him in carrying on the work of salvation.

I will now pass to Mr Gidding's fourth proposition, viz: *That in relation to missions, there is nothing in combined action repugnant to the general principle, on which in other cases it is justifiable.*

This is rather a singular proposition to come from Mr. G. after having asserted that Christ had given such *combination of effort, his high and holy sanction*. However, as he has laid down the proposition, and undertakes to sustain it, we will follow him through with our examinations.

He has given three specifications, which he admits necessary to establish, in order to sustain his proposition. They are, *That the end or object to be obtained by such combinations, be in itself good. That the means employed for its accomplishment, be lawful and proper; and, That those means be directed in a lawful manner.*

In his attempts to show that this first specification, viz: *That the object to be attained, be in itself good*, is found to hold good in the mission system, he asserts that it is *no other than the conversion of the world to God*, and adds, "That He designs its accomplishment, has been already abundantly shown." He further asserts, "For it

(the conversion of the world) he gave his only begotten Son, that whosoever believeth on him should not perish, &c. For if the Saviour left the bosom of the Father," &c. He says, "those who espouse the cause of missions, have the same object in view, and no other;" that is, the same object God had in giving his Son,—the Saviour had in leaving the bosom of the Father,—in becoming obedient unto death,—in re-ascending, an Intercessor before his Father's Throne, &c. for all these and more he names. This is truly assuming high ground for his mission advocates; that they are engaged to accomplish the same object Christ had in view in leaving the bosom of the Father, in dying, &c. It is raising them fully as high as Christ; for it would seem that Christ did not accomplish the object for which he came into the world, and they have now undertaken to complete it for him.

Mr. G. says much more to the same amount, showing on the one hand the wretchedness of the heathen; and on the other hand what a change the Missionaries design to make in the case, &c. But as the above quotations contain the substance of all he says on this head, we will confine our remarks to them. The high assumption he makes I will leave him to answer for, to that God who will in due time vindicate the honor of his great name. As to the assertion that he had "abundantly shown that God designs the conversion of the world to him;" we promptly deny it. Mr. G. under his first proposition showed that God "designed to extend the blessings of the gospel to all the nations of the earth." To this I readily assented; but there is a material difference between the fact that a people shall be saved, who are "redeemed unto God out of every kindred, and tongue, and people, and nation," and the idea now advanced by Mr. G. that God designs the conversion of the world, or *all of the kindreds tongues, &c.* The expression *redeemed out of the kindreds, &c.* implies that some of every kindred &c. were not redeemed. But to the point, whether the missionaries' attempts to *convert the world to God, is good*. If God designs this thing, and has appointed them to undertake the work for him, it is good: if not it is rebellion against the government of God.

By the world I presume Mr. G. means the whole human family existing on the earth. Has God heretofore designed the conversion of the world to himself? Certainly not; for if he had he has been awfully disappointed. But God has said, "My counsel shall stand, and I will do all my pleasure." Isa. xlv. 10. Has God ever manifested it to be his design that the world should be converted to him, or be saved? Let us enquire of the ages that are past. Did God design the old world to experience the salvation of Noah and his family? Evidently not, from the special directions given of God to Noah, concerning the size of the Ark, and as to whom, and what should be brought into it, and from the declaration which God made, that *the end of all flesh was come, &c.* Gen. vi. This preservation of Noah in the Ark,

was a like figure unto baptism, as baptism was a like figure unto it, of the salvation by the resurrection of Jesus Christ. That is, they were both figures of the true salvation, not the substance of it. 1 Peter iv. 20 & 21.

2d. The deliverance of Israel out of Egypt, and God's redeeming them as a peculiar people unto himself. Israel were typical, and their redemption typical of the redemption of God's spiritual Israel. Hence Christ is said to be *our passover, sacrificed for us*. 1 Cor. v. 7. See also, 1 Cor. x. 1—6. It is very evident that God in sending Moses into Egypt to deliver Israel, did not design the deliverance also of the Egyptians. Exodus iii. 14—20; and vii. 1—4. See also the directions concerning the sprinkling of the blood of the passover. Exodus xii. 7—13. It is equally evident that God, in bringing Israel into Canaan, did not design the preservation of the Canaanites, but their destruction. Did God design the conversion of the Gentile nations generally, to himself, during the legal dispensation?—If so, why did he bar them from the privilege of the tabernacle and temple worship? Why did he make the laws establishing his religion with Israel, a *middle wall of partition* between them and the Gentiles? Why did he, whilst he gave to Israel the scriptures, sent to them his prophets, and gave them line upon line, and precept upon precept, *wink*, as Paul says, *at the ignorance of the Gentiles?* See Acts xvii. 30.

3d. When Christ came in the flesh, God did not design at that period the conversion of the whole world to the truth of the gospel. Not the Jews as a nation. See Matt. xiii. 11—17, comp. with Mark iv. 11, 12, and Luke viii. 10. Also John xii. 37—41. Not the Gentiles; for Christ commanded his disciples saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." See Matt. x. 5, & 6.

4th. After the resurrection of Christ, and the sending of his disciples among the Gentiles, the Lord did not design the conversion of all; as is evident from the Holy Ghost's not suffering Paul to go into Bithynia, and from God's suffering him, and the other preachers, to be driven by persecution, from many other places, after they had preached the *gospel for a witness* unto them. Whilst at Corinth, the Lord spake unto Paul in a vision "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee." And why at Corinth was he to continue? "For I have much people in this place," was the reason assigned of the Lord. Acts xviii. 9 & 10. So where God had a people to be brought into the liberty of the gospel, he could, and did send his preachers without the aid of Missionary Societies, and continue them too, until his purpose was accomplished. The same will hold good in all after ages, for Christ says, "I am with you," that is, in reference to those whom he sends, "alway, even to the end of the world," and having too, "all power in heaven

and in earth." I would then ask Mr. Giddings, why, if God at any period for the last twelve hundred years, designed the conversion of the world to himself, through the circulation of the scriptures and the preaching of the gospel, he suffered the Popish and Mahometan interests to arrive at that power, by which they have been enabled to debar the scriptures and the gospel from so many countries, and to continue to exercise this power to this day?—Christ certainly has not lost any of his *all power*.

The Missionaries laboring then to convert the world to God, when he so manifestly does not design this conversion, are laboring in a *bad cause*. It is as much rebellion against God, as was Israel's attempt to go up and take immediate possession of the land, when God had said their carcasses should fall in the wilderness. Num. xiv. 39—45.

But if God does not design the conversion of the world to himself, does he not design extending the blessings of the gospel to all nations? I understand from the Scriptures, he does. But this event evidently belongs to the "times and seasons which the Father hath put into his own power," the period of it, therefore is not for us to know, until it is his pleasure to make it manifest. Acts i. 7. But for our patient waiting for it, God has been pleased to connect this glorious event, in prophecy, with other events as precursors to it. Thus, as foretold in the 60th chapter of Isaiah, it is to be preceded by that special vengeance which the Lord will take upon his enemies, as in Isa. lix. 16—19.—as mentioned in Isa. lxvi. 19—12. It is preceded by the Lord's "pleading with all flesh, with fire and sword." Verses 15, 17. As foretold in Rev. xi. 15, it is preceded by the "Spirit of life from God entering into the Witnesses" that had been killed, and by the "great earthquake," &c.: verses 11, 13. As mentioned in Rev. xiv. 6, it is connected with the proclamation "That Babylon is fallen, is fallen;" v. 8. And in reference to the "kings of the east," the *Euphrates* must first be *dried up*. Rev. xvi. 12.

Now the missionaries, in their attempts to convert the nations, do not "know the thoughts of the Lord, neither understand they his counsel; for he shall gather them as sheaves into the floor, and say, arise and thresh, O daughter of Zion, &c. Micah iv. 12 & 13. Their cause therefore is not good. But, in the second place, God has not appointed the Mission Societies to do this work of extending the blessings of the gospel to all nations. They cannot show their commission having the seal of heaven to it. The whole government of this work is committed to Christ, and he must reign until he hath put all enemies under his feet. 1 Cor. xv. 25. He saith *All power is given to me both in heaven and in earth, and lo, I am with you, &c.* Matt. xxviii. 18, 20. Has he then become so weak as to require men to form combinations, in order to gather strength to do this work for him? No: the thing is an insult upon His Majesty. Again, in reference to

human means, the declaration is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. iv. 6; see also Titus iii. 5 & 6. Does Mr. Giddings think that by their combinations they can command and control the operations of the Spirit of God, at their option? If not, are they not setting him at nought, in going on according to the plans of their own devising, and attempting to convert the world at their own pleasure? Can that be a *good work* in which the Holy Spirit is set aside, the majesty of the Lord of Glory insulted, and men are deceived with a conversion in which there is no Spirit, no life?

The missionaries are undertaking to convert the world to God, at their own will and by their own exertions. The Pope pretends to forgive sins by the virtue that is in the church. Which is the most presumptive and heaven insulting? If those who trust in the Pope's pardons will find themselves deceived, those who trust in humanly produced conversions, for bringing them to God, will be no less so. If it is assuming the prerogative which belongs alone to God, to forgive sins, it is quite as much so to undertake to convert and save according to the will of men, and by means of human devising,—"*Salvation is of the Lord.*" If then popery is a branch of the *man of sin*, the *modern mission system* must be connected with it also. Thus much for the *goodness of the object aimed at by the mission combination*.

S. TROTT.

(To be continued.)

Fairfax C. H., Va., Sept. 6th, 1837.

For the Signs of the Times.

Southampton, Pa., Aug., 1837.

BROTHER BEEBE:—Was you ever at a Baptist Camp Meeting? [No. Ed.] If not, I will tell you a little about one; they have become fashionable in our vicinity, among the disciples of Moses.

About two years ago they mustered all hands, and at work they went, they labored and toiled for about thirteen days and nights, and I presume they performed the greater part of their work under cover of night; for you know *men love darkness more than light*, especially when their deeds are evil. From the very mortifying failure they met with, at that time, I did believe they were, or might have been, fully convinced of the fact, that the people here are too well informed in the truth, or their hearts are too hard to be operated upon by them I therefore concluded they would never again try such a project in this neighborhood. But, poor silly creatures—such is their zeal to compass sea and land to make proselytes, they commenced another campaign on the 14th day of July which continued sixteen days. When they began business, their prospects seemed rather gloomy, hands were scarce, none appeared for the first few days but a certain Mr. Maul, and he is but a poor hand at producing excitements; but in process of time, came Mr. Stitson, a man of more note in the business of converting

heads, (*not hearts*) The first Sunday they gathered a multitude *truly*; but—sorrowful to see, although they profess to be great promoters of temperance, I believe there had not been seen as many drunken men on one day in this part of the country since the camp meeting they held here two years ago. There is a certain gown used among them which I suppose is designed to designate the Bishop of their little diocese; this gown was worn by Mr. Maul until the arrival of Leonard Fletcher, of famed notoriety in camp meeting exertions, then the pontifical gown was resigned to him.

On the arrival of Mr. Fletcher, their hopes seemed to be somewhat revived. At about this time came John Jenkins also to the help of his brethren on with the work: but when Mr. Denison of Wilmington reached the ground, one might have supposed that Daniel's *hickory poles* were to be put into practical operation; for he went at it like a man of war. After he had got stripped of his garment, (*not his boasting spirit*) he exerted himself like a man in great earnest. But what was his theme? Why to hold up to contempt the experience of the saints; these he called brethren who were so straight as to lean back, the ballance of his artillery was levelled at the precious doctrine of the gospel. The last named reverend gentlemen soon took leave, while such as remained were telling the people that other, and better preachers, were coming. I believe they were sensible that the people were weary of hearing the same things repeated so often, the thunders of Mt. Sinia, fearful judgments and the terrors of hell, for there was but little else preached by them, excepting some frightful and ghostly stories, all intended to work upon the passions of their converts. In this way they ensnare so many silly women and children; but at this meeting, even such were very scarce. On one evening, it is true, they did succeed in alarming a man who began to make a great noise, but he says, *when they discovered that he was Drunk, they kicked him out of the tent!* Such weapons seem to be carnal—But as I said, they promised better preachers, well to besure, this pledge was redeemed by the coming of a noisy, ranting Methodist; but the cream of it was, as I am told, he brought with him two half made converts of the Methodist stamp, the difference however is so trifling, they answer as well as any for *Stool Pigeons* at Baptist Camp Meetings. About this time the *anxious benches* were introduced and were soon occupied by these methodist converts.

With these manœuvres they closed their campaign, without baptizing any.

Although I cannot tell what induces these revivalists to come here, I will venture an opinion; for some time past it has pleased the Great Shepherd to display his power and grace in gathering his sheep into this little branch of his Zion, so that our increase has been very considerable, and as these men are connected with the *Wool-gathering* tribes, and as they know this flock has not been fleeced, as this church long since resolved

that none of them should have access to our pulpit; they come therefore, into the neighboring woods. Is it not natural for wolves to lurk in the forest, near to some sheepfold, when they seek their prey? I remain Yours truly,

JAMES B. BOWEN.

For the Signs of the Times.

On the Thirty Fourth Chapter of Ezekiel.

(Continued from page 67.)

BROTHER BEEBE: I will now send you some farther remarks on chap. xxxiv. of Ezekiel, which you may publish if you please, commencing with verses 11 & 12,—“For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.” Jesus calls himself the good Shepherd. Jesus is the great Shepherd and Bishop of his people; hence Jesus is the Lord God. Daniel said, “The Lord is my shepherd.” Jesus is the Lord—Jesus is the good Shepherd that gave his life for the sheep,—He gave himself for our sins, that he might bring us to God. Jesus has manifested his care for his flock, in distinction from idle shepherds, hirelings, man-made ministers, and man-pleasing preachers, that care more for he fleece than the flock, who are ready to flee and leave the flock in the hour of temptation: in the time of trouble, and leave the flock to be scattered by wolves. Hirelings, I do not think flee so much from fear of wolves, as they do from disregard to the welfare of the flock. It shows that with them it is little matter what becomes of the flock, how much they are scattered or wounded, or where they are driven in darkness, or on the barren mountains to feed with the goats, if they themselves can only get a fat living. It shows the conduct of many ministers professing sound doctrine, that betray the churches they have the care of, into the hands of these begging, dunning chaps, who are collecting cash to support the cause of anti-christ, under the cloak of the religion of Jesus, calling their cause the cause of benevolence; but the good shepherd lays down his life for the sheep: he cares for the sheep, and gathers the flock.

Many hirelings also seem very fond of gathering, and they do gather; but with them it seems of little consequence what,—goats, swine, dogs, foxes, and whatever else they can, to make up a large flock, with, perhaps a few sheep. With them it appears not to be of much consequence what they gather, so that they have plenty of wool, swine's flesh, and goat's milk, enough for their food, and for the food of their households, and for the maintainance of their maidens. “Behold these shall surely gather together, but not by me,” saith the Lord. “Whosoever shall gather together against thee, (the flock of God,) shall fall for thy sake. Jesus said “He that is not with me, is against me, and he that gathereth not with me,

scattereth abroad.” Thus saith the Lord, “Behold I, even I, will both search my sheep, and seek them out.” Jesus saith “I am the good shepherd, and know my sheep.” “Having this seal, the Lord knoweth them that are his.” How different this from men, who gather, and profess to mark as the Lord's sheep, them that are nought but bears, and wolves, and tigers; who love God's people for nought but to feed upon them.

Jesus said, I lay down my life for the sheep. As the Jews claimed exclusively to be the people of God, Jesus informed them that he had other sheep which were not of that fold; them he said he must bring, and they should hear his voice. So we read, “My sheep hear my voice, I know them, and they follow me.”—They know not the voice of strangers,—All that ever come before me are thieves and robbers; but the sheep did not hear them. Here notice ALL, all the men, means, measures, and societies, that get before, i. e. between Christ and his sheep, let their profession be what it may, are thieves and robbers. The sheep of Christ know his voice, and follow him; not the traditions or commandments of men: their fear is not taught by the precepts or institutions of men. Jesus said 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,—they know not the voice of strangers, the sheep did not hear them; but the dogs and swine hear when their masters (strangers to God and truth) call; and they do, and will follow them, unless otherwise directed by devils, like to the swine of the Gadarrenes. But in pursuing the subject before me, I shall notice that as sheep are among other figures, used in the scriptures to denote the chosen of God, it relates to them as they stand characterized in the divine view, as well as after they are made partakers of the divine nature, or are born of the Spirit.

Hence, their calling to the enjoyment of the privileges of the fold of Christ, whether Jews or Gentiles, is according as they were chosen in him before the foundation of the world. And their being made partakers of his holiness, is by an operation of his Spirit, independent of any act of their own, or of any of their fellow men. Or thus—it is the work of God alone to put his laws in their minds, and write them in their hearts. I sometimes use the figure of our Lord raising Lazarus from the dead. He used no means to give life to him, though he had been dead four days, but a manifestation of his power. He spake, He said, Lazarus come forth, the power of his word that called creation into being, called Lazarus again to life; and no less power than that which will raise the sleeping dead from under the ground, can give life divine to them that are dead in trespasses and sins. Jesus said, Lazarus come forth; and Lazarus came forth, bound hand and foot with grave clothes on. And the Lord said, loose him and let him go. As I said before, so we read. 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.

As men by nature are dead in sin, they can know no more of spiritual life until the principle of life is communicated by the power of God, than Lazarus did of natural life when he was buried. As it was the power of God that gave life to Lazarus, so it is the power of God alone that gives Spiritual life to the soul that is dead in sins. When Lazarus had come forth alive from the grave, bound, &c. Jesus said, loose him and let him go. Here was work for the disciples. Here enters the use of means—means to strip the living of his grave clothes: not to give life to the dead. How different this from the popular proceedings of the present day. The means and the use of them, commanded by the Lord; not invented by men, nor performed without a divine warrant; nor designed to increase the number of the living. This as well as all the rest of divine testimony, goes to show the folly, absurdity, falsehood, and wickedness of the sentiment and practice of such as are following the current, and floating with the tide of the blasphemous error, evangelizing the world or making christians, and forming the christian character, proceeds upon the same principle as raising wheat, corn and cotton, which is the very root of the present popular mission system.

Therefore, it remains a truth, that after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. For this is the work of God, that men believe on him whom he hath sent. It is God by the power of his spirit that gives life, changes the heart, gives faith which is the substance of things hoped for, the evidence of things not seen, which makes the unbeliever believe with all his heart, that Jesus is the Son of God.

When this principle has commenced its operation in the heart, in due time it diffuses itself in its operation through the whole soul, and produces the new birth, or causes those in whom it operates to be born of the Spirit. As the leaven hid in the three measures of meal, causes the whole to be leavened. Hence, it is because they are sons, (in character,) God hath sent forth the spirit of his Son into their hearts, crying, Abba, Father. Thus the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And as sheep love to run together, so he that is joined to the Lord is one spirit. Both he that sanctifieth, and they who are sanctified, are all of one: they are one with Christ, one in Christ—are members of Christ; they love Christ and love one another; therefore they love to associate, feed, and congregate together, and are called a flock, and are to be fed,—Feed the church of God which he hath purchased with his own blood,—And the Lord said to Peter, feed my sheep, feed my lambs. The prophet said of the Lord, He shall feed his flock like a shepherd. Jesus said, Fear not little flock. Peter said feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither

as being lords over God's heritage, but ensamples to the flock.

Since sin entered into the world, and death by sin, so death passed upon all, for all have sinned: so the chosen of the Lord, (called sheep) were found dead, and it therefore became necessary that Christ should lay down his life for them,—enter the domain of death, that he might bring from under its power, the gift of the Father, and gather them as a flock,—gather them together in one, in the enjoyment of the grace that was given them in him before the world began.

And it was the same principle of operation, that first seduced our mother Eve, by which they were brought under the power of death, that has operated so powerfully to scatter them, since Christ began to gather them. It is called an anti-christian spirit, and shows itself by bringing in false brethren, who come in unawares, that is, privately to spy out our liberty which we have in Christ Jesus. Such creep into houses and lead captive silly women; a figure of silly bodies of people, called churches, laden with sins, led away with divers lusts.

Such also Lie in wait to deceive, with their cunning craftiness, fair speeches, and smooth words, professing friendship, (as the serpent did to Eve) being very zealous to help their fellow men on the way to heaven,—men who can speak well, as Aaron, and want gold as much as he did when he could not make a calf without it. Introducing customs by degrees as matters of experiment, that are not directed by the king of Zion; but are of great use in their esteem, for gathering the people, and so they gather all kinds of beasts of the field, and the wild beasts of the forest, as well as the canine domestics, and the swine that inhabit the sty; and when this heterogeneous flock is gathered, if there is any of Christ's sheep among them, their ears are grated with discordant sounds, like the barking of dogs, the lowing of oxen, the growling of wolves, the fawning of panthers, and the roaring of lions; and the poor frightened, timid sheep, finding neither food, rest, nor safety, seek them by flight, and endeavor to find in some lonely retreat, that which was not afforded in the fold where they were; but they are often pursued by dogs, and chased by other beasts of prey, and wounded by both, as well as pushed by the fat cattle. Thus they become a prey, they are feeble and sore broken, grieved and scattered in the cloudy and dark day, and become a prey and meat to every beast of the field.

And as sheep are apt to become wild when they are torn by dogs and wolves, and by strangers coming among them, for they know not the voice of strangers, and flee from them. So God's children, when wounded and torn by their enemies, and by hearing strange doctrine, sometimes get wild and scattered, they sometimes embrace wild nations and are scattered in their minds, and wander on barren mountains, and go lean from day to day. They wander in trouble, and often are diseased, surrounded by heavy fogs,

dark clouds, and thick smoke, (false doctrine) from the bottomless pit, (the false church,) and the Spirit of Christ alone can gather them. No eye but that of an omnipresent God can see them amidst the darkness, to know where they are. But his eye does see them, for he seeks them, and his Spirit gathers them, he sends his word to them to comfort them, and as a great and good physician, he heals them, binds up their wounds, pours in the oil and wine, takes them in his arms, carries them in his bosom, bears them as on eagle's wings. So the Lord alone leads them: he makes them ride on the high places of the earth, that they may eat of the increase of the fields: he makes them to suck honey out of the rock, and oil out of the flinty rock, butter of kine with the fat of the kidneys of wheat, they also drink the pure blood of the grape, yea, he pays all the expence of their recovery and return, gathers them to his fold, delivers them from the power of all their enemies, and judges between the fat and lean cattle, between those that push with their horns, and the feeble that are pushed by them: between those that wax fat and kick, which are covered with fatness, which forsake God that made them, and lightly esteem the Rock of their salvation, which kick at the sacrifices and sufferings of the Lord, which he has commanded in his habitation, and are honoring their sons (agents of their own creating, and institutions of their own inventions) above the Lord, to make themselves fat with the chief of all the offerings of Israel; that is, to take the principal, or best part for themselves or to be secured by the people's bond for hundreds a year for their labors, before they will engage to serve them in the name of the Lord, to help in evangelizing the world and save such as they can convert.

Between those, and such as are oppressed and bowed down with sorrow and poverty, or like the ass' colt, tied where two ways meet, with the woe is me if I preach not the gospel, continually ringing in their ears, and whose hearts feel for the wants and sorrows of God's afflicted and poor people, who have to eat the pasture fouled with the feet of fat cattle, (idle shepherds,) and drink the water that they have fouled also.

Between the fat and the lean cattle will the Lord judge; and he will save his flock, and they shall no more be a prey. What a glorious day it will be to the Lord's chosen people, his wounded, grieved, tried and scattered flock: when the Lord Jesus Christ, the chief shepherd, shall appear and visit his flock, and execute judgment upon the pastors that have scattered them: As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, and delivereth them out of all the places where they have been scattered in the cloudy and dark day.

When he shall bring them out from the people where they are mixed in their falsely called benevolent societies of the day, and from the inventions of men, where they are in bondage under the elements of this world, and bring them to their own land, to enjoy their inheritance in

him, in the gospel, and feed them upon the mountains of (the spiritual) Israel—give them his own flesh to eat, as the bread which come down from Heaven, so they live upon Christ, by the rivers: For there the glorious Lord shall be unto them a place of broad rivers and streams, wherein shall go no galley with oars, rowing hard to help the ungodly, and save them that the Lord abhors, such as Cain, Judas and Simon the sorcerer; neither shall gallant ship pass thereby, with the authority of D. D.'s, Presidents, Vice Presidents, together with all the host of officers and soldiers, armed to oppress the saints of the Most High. But a man (Christ) shall be as a hiding place from the wind of false doctrine, and a covert from the tempest of persecution, as rivers of water in a dry place; for in whatever situation they are as to outward circumstances, all is a dry place, a barren sandy desert without Christ, as the shadow of a great rock in a weary place: hungry, thirsty, faint and weary, with long and sore trials, great and severe troubles from the hand of oppression, the rage of persecution, the lusts of the flesh, and the buffetings of Satan, the Lord is a sweet and sure resting place.

There they feed in a good pasture, and upon the high mountains of Israel shall their fold be, there they shall lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. There they shall feed in a good pasture. He shall feed them with the finest of wheat, and with honey out of the rock shall he satisfy them. While the King sitteth at the table, the Spikenard sendeth forth the smell thereof. And the gathered flock cries, A bundle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphire in the vineyards of Engedi. *I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell.—Thy plants are an orchard of pomgranates with pleasant fruits; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. The mandrakes give a smell, and at the gates are all manner of pleasant fruits, new and old. Here they enjoy the fruit of Christ the vine, and apples from Christ the apple-tree. Here they feast on the fatted calf, eat the bread which came down from Heaven, and drink the wine of his love; this is indeed, an high mountain, and a good fold. Here is the mountain, the strength of the Lord. And in this mountain shall the Lord of Hosts make unto all (his) people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people,

and the veil that is spread over all nations. That religious veil that has blinded the nations, so that idolatry has obtained among them all its various colors and windings, and has led thousands to believe that the doctrines and commandments of men, were equal to the commandments of God.

And thus have they made the commandments of God of non-effect by their traditions. But in this mountain the veil is taken away, and they see something of the glory of Christ, and of his authority above the gods of gold and silver, &c.—He will swallow up death in victory; And the Lord God will wipe away tears from all faces, (in this mountain,) and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. Thus it is the Lord, and he alone by his power, that gives life to the dead, to them that are dead in trespasses and sins. It is he also that gathers them when they have been scattered by means of false teachers, idle shepherds, &c. in the cloudy and dark day. It is not by might,—the mighty force of united energy. The energy of all the combinations under heaven can do nothing toward multiplying the number of God's children. Nor by power,—the power of *moral suasion*, as it is called, nor that of all the classes and societies, combined on a monied base, nor the power of all the money nor popular torrent of religious speculation—all the powers that be, are, or shall be, all the power of the man of sin, in the temple of God, however much may be reported to be done, all are against God and his people, and nothing for them only as God governs and directs it, as he did the conduct of Joseph's brethren, the care of Daniel in the lions' den, the care of the three worthies in the overheated furnace. It surely is not by might nor by power, but my Spirit, saith the Lord of hosts.

Yours as ever,

HEZEKIAH WEST.

For the Signs of the Times.

Woodville, Rapp. Co., Va., Aug. 27th, 1836.

(Continued from page 151.)

I will neither attempt at present, "to allure them to the temple of truth," nor say to them, "Go and encounter the perils of that land where angels fear to tread." The land of unauthorised and doubtful experiment, you will very naturally suppose, that being a land whereon both saints and angels fear to tread, but not so the new lights: but of this, more another time; for at present, I have a little more to say of the sage, the venerated and beloved Conner. I recollect remarking to him, after he had closed his sermon above noticed, and had come down from the pulpit, that he had on that occasion, been wonderfully supported, he instantly replied, "Brother Covington, I beat myself, for the last time I attempted to preach before this, my voice sunk in about ten minutes after I began, and I then thought that I should never be able to preach again." He attended

meeting the following days at Battle Run, and gave our beloved brother, Eld. Thomas Buck, jr. a cordial and hearty invitation and welcome, to accept the call and invitation of the church, (not to supercede him in the pastoral office, a measure foreign to the wishes of the church, and to which brother Buck could not have been induced to accede, for although he consented to become his successor after his death, to supercede him in his lifetime he never would have consented) to attend them stately, once in two months, to preach them, and to perform for them those official and efficient services, which the age and infirmities of this superannuated servant of Christ, warned the church against longer imposing upon him. This aged, beloved, and able minister of the New Testament, had exercised the pastoral office, for a long succession of years, in three of the churches of the formerly Culpeper, but now Shiloh Association, viz: F. T. Battle Run, and Thornton's Gap.

He had resigned the pastoral care of the F. T. Church, where had been his membership more than forty years; some few, perhaps four or five years previous to the incidents related above, and was succeeded by Wm. F. Broadus, who was at that time, recognised by most of the Baptists of Shilo, as an old fashioned Virginia Baptist. He resigned the care of Thornton's Gap Church about two years before his death, and was succeeded by Cumberland George, whose claim to the title and name of old fashioned, regular, Virginia Baptist; no one I believe, had at that time, for a moment doubted. And now in the month of February, 1832, we behold him, at his own option, as in the two former cases, having pressed and urged the necessity of the measures, from the consideration of his advanced age and consequent infirmities, resigning up, as far as the church, and brother Buck would consent he should with the most heartfelt satisfaction, his last charge, Old Battle Run, into the hands of his and our beloved brother Buck, the only genuine son in faith and practice, of the three that succeeded this beloved father in the pastoral office: a bold charge, this my brother, but I make it fearless of consequences. for it is most incontestibly sustained by various recent developments. I call brother Buck a son a genuine son, because he tenaciously adheres to the faith and practice of those ancient fathers, who till within the last four or five years, presided over and controlled the deliberations of Shilo, and because, although now a beloved father in the Old Ketocton, he was once a son and a licentiate of Shilo. This partial resignation of Old Battle Run, by our beloved Elder brother, and his recommendation of brother Buck was, I believe his last official act relative to the concerns of the church. On this occasion he did not ascend the pulpit; he sat among the members, heard brother Buck preach, and then stood up in the midst of his brethren and the congregation, and made a few pertinent, interesting and instructive remarks, among which, the following

declaration struck me with much force, and I still remember it distinctly. I have been, said this servant of the Most High, a professor of religion sixty years, and in some degree a public speaker during that time, and in all this time, said he, I have never had occasion to change my sentiments with regard to religion, nor my practice materially. And here, my brother, is a consistent regular old fashioned Virginia Baptist for you, not in name only, but in truth and in deed; one whose fixed, settled, and determined opposition, and effectual resistance for a long succession of years, to all transcendent "exertions" of the friends of the wonderful modern missionary "operations" to draw him, and with him, the Shilo Association, into their visionary schemes, is well known to hundreds now living; and Luther Rice, and many of the "spiritual aeronauts" of Shilo, could, if they would speak out, testify to the truth, that under the auspices of the renowned Conner, aided and sustained by such Elders and steadfast brethren as William Frisroe, William Mason, John Kooats, and Anderson Moffit, all of whom have been gathered to their fathers, together with Elders Daniel James, Ambrose C. Booton and Thomas Buck, jr. still living, and a host of steadfast brethren of the old regular order, who in those days, represented the churches in their associate capacity, not even the privilege of taking up a public collection for missionary purposes, in the name, and under the sanction of the Shilo Association, though urged upon her, session after session, by one and another of these "spiritual aeronauts;" this missionary craft could ever be obtained, but no sooner was this aged father laid low beneath the clod, and Booton and Buck driven from the counsels of Shilo by the aberrations, and the inconsistent, disorderly courses and practices of those "spiritual aeronauts," who for the last four or five years have presided over and controlled the deliberations of Shilo; then the artful Wm. F. succeeded in obtaining leave, for the first time in the history of Shilo, to take up a public collection in her name for a missionary purpose. This favorite design of the missionary craft, so long and so eagerly sought for, was carried out and accomplished at the Shilo Association of 1832, only a few months after the decease of the much lamented Conner. The measure was, however promptly opposed and strongly debated against, as I am informed, by brother R. I. Tutt, a son-in-law of Elder Conner, and who had as clerk, served most efficiently this association during the space of twenty years. He voluntarily resigned his clerkship at the Shilo session of 1827, at which time, the following resolution was unanimously adopted by the association, and spread upon her minutes, viz:

"On motion, it is unanimously Resolved, That this association express their grateful acknowledgments to Elder L. Conner for twenty years faithful services as Moderator, and to brother R. I. Tutt, for his services as clerk for the same time." (To be continued.)

SIGNS OF THE TIMES.

Alexandria, September 22, 1837.

HYDROPHOBIA.—Symptoms of this distressing complaint have recently appeared in Mr. Waller's Banner; and we are strongly inclined to think the poison has been communicated through the editor of that paper from the Old Serpent. From his number of the Banner of the 19th inst. we gather the following facts in the case, in regard to the symptoms of his complaint: He has lately returned from a tour among those dogs, of whom the Apostle admonishes the saints to beware. On his return, he entered his office in a most unenviable frame of mind, and forthwith commenced squaring accounts in a most summary manner. After informing his brother in Henderson, that the time had gone by for his business to be attended to, he proceeded to snap and growl at every thing that came in his way. The first sufferer was one of his subscribers, whom he represents as lacking that *charity which suffereth long, &c.* He then makes a most unmerciful assault on a poor unlearned subscriber of his, for having sent him for publication, three whole sheets, closely written in favor of reformation, and in reply to S.W. Lynd. Then follows a confession of one of his correspondents, who had in a former number, abused the Old School Baptists, and unlike Mr. Editor, felt something of remorse; and after the confession, an awful bite at the Signs of the Times, and its editor, because the one is loathsome to his disordered stomach, and the other was not brought up at the feet of Gamaliel. And our office, this LEARNED editor esteems as a slaughter house of the king's english. What a bite!!! We certainly could not indulge the faintest hope of escaping the horrors of the same complaint under which he seems to labour, but from the circumstance of his having missed us until he had probably absorbed the poisonous saliva on those who came first in his way after the paroxysm came on him; we therefore entertain the strongest hope that we shall escape his complaint, as the bite has thus far only produced in us the sensation of pity.

We do not profess to be learned, therefore this attack is gratuitous, and by us unfelt; but we would rather a thousand times butcher the king's english, than to unite with Mr. Waller and his associates, in torturing and perverting the scriptures of eternal truth.

For the special benefit of such of our learned readers as may feel a curiosity to read for themselves, we will copy the elegant article entire, as a specimen of New School learning, piety, gentleness, and politeness, and withal, of the fruits of his late radical conversion. Here it is. What do ye think of it?

"And now to our exchange papers, to those of them especially that have paid us a notice;

The Signs of the Times—We assure the editor of the Signs that what he is pleased to term our "conversion" is radical—we once could bear with tolerable patience to look over his paper, but it is now loathsome in the extreme to us. We would seldom know what was in it, did not somebody point it to us. We have not seen a well written article in his paper, and very few that was worthy to be called decent. Mr. Beebe's office must be the slaughter house of the King's English. We may occasionally notice the Signs hereafter, but it will always be when we have nothing else to do. So far as any thing like ideas are concerned, this Old School paper, is a vacuum—almost a nonentity. At best, its contents are but libels upon the spirit and principles of the christian religion."

It may not be amiss to add, that after this spiteful bite at us, in which he probably found himself gnawing a file, (the fit still remaining on him) he seized hold of Mr. Peck of the "Pioneer," a paper of the same stamp as that of his own, and nearly used him up. Not yet

satisfied, he proceeds with great fury to chastise his Methodist, and Roman Catholic brethren: the first for slandering the western Baptists, (which, by the bye, he should have been the very last one to do.) The latter, for not uniting with the New School, in their various unscriptural religious enterprises of the day. This charge against the Catholics however, is only true in part, for they are doing at this day, as much, if not more in the mission cause, than the new school Baptists are; only they choose to act by themselves, and refuse to cooperate with others in what they do.

Should we have time, room, and patience, we will at some future period strip some of the wool from an article published in the same number of the Banner, over the signature of "Geo. Waller."

"The blessings of thy father have prevailed above the blessings of thy progenitors, &c.—Gen. xlix. 26.

I know no subject with which we are more acquainted than our own spiritual inability, connected with broken bones, and a heart melted down within us. It is well to be reminded of God's mercies, by himself. Does he not, by various means, frequently arouse us to a sense of them, being determined we shall not altogether forget them? Is it not a test of his kindness that our affections are ever raised up to him? By what power can it be but by God's? "Whom have I in heaven but thee, and there is none upon earth I desire beside thee." is language that can only be spiritually uttered just as God is pleased to pour in our hearts a measure of his Spirit. We know it is all needful, being dry, and withered, bearing no fruit; yet the promise is over us, "Thou shalt grow as the corn," &c. To trace and retrace God's kindness, is a great employment for God's children while here in the world. Jacob might well say his blessings were greater than those of his progenitors; for it is well known that their children were not favoured as his were. Abraham had an Ishmael, Isaac had an Esau, while Jacob had a peculiar blessing for all his children, Joseph especially was blessed above his brethren.

Every blessing we partake of, as believers, arises from the one grand covenant with Christ, our federal Head; so that, whatever blessing is contained in Christ, the believer comes under it, and will assuredly obtain it. In Isaiah it is stated that God hath redeemed Israel and Jacob. We should have been at a loss to know what is meant by the terms Jacob and Israel, if Paul had not told us that they are those that believe. We are separated from the world by God's own power, and not by his eternal purpose and purchase only; for it is his own arm that brings us forth, that supports us through life, and that carries us safe to glory. Is it not a work of his power that you are brought to flee from those things which are against you, and that you are made to approve, and are placed in the enjoyment of, those which be for your real good? Do you perceive that God can and doth subjugate our nature within us, and by his Spirit show us that sin shall not have dominion over us? If, under God's care, you are brought out of the world, the hatred of the world will follow you. Where there are no trials, there can be no real religion. Where there is no putting to the proof, there can be no enjoyment of the promises.

God's peculiar blessings to his people exactly correspond with the character. There are mountains of blessings for God's children; and as mountains in Scripture are meant to set forth stability, and height, so the blessings are as sure to them as God himself, and reach "unto the utmost bound of the everlasting hills." If you have truth on your side, you are sure of the promise. Has the Lord ever failed in his truth? Did he not promise Christ, and has not Christ come? Did Christ not promise the Spirit, and has the Spirit not come? Has not the Spirit promised our blessing, and shall we not receive them? O that you and I could rest on this! What do temporal blessings avail us, if God's love does not accompany them? God's mercies extend unto heaven; what can we want more? If we do not live in the enjoyment of this, day by day, we come short of the continual enjoyment of that faith which is wholly of the Lord.

There are many mountains we might speak of—the mountains of his glory, which he hath prepared for us to inherit.—O may we try to look beyond our clay,

and obtain a sight of those delectable mountains. But we must wait. It is sufficient for us to know that they stand in God's grace. Christ says, "I will that they whom thou hast given me, be with me where I am that they may behold my glory." And what power can withstand his will?—*Gos. Standard, (Eng.)*

From the Gospel Standard.—*Eng.*

"THE RIGHT WAY."

"And he led them forth by the right way, that they might go to a city of habitation."—*Ps. cvii. 7.*

Yes, when the Israelites were beset by the Egyptians behind, the sea in front, and mountains on either hand, it was the right way; and even when, after long travelling in the wilderness, they came to the Red Sea, still it was the right way; crooked enough, indeed, to all appearances, and full of trouble and vexation; yet the Lord led them, and it must, therefore, be a right way, a way that they knew not, and yet one that led to a city of habitation—to the promised Canaan, to a land flowing with milk and honey.

And it is thus with the Christian's way. He may see nothing but destruction before, mountains of sin on either hand, and a cruel taskmaster behind, yet, it is the right way, and his Almighty Helper will strike the terrible sea with the word of his power, divide it asunder, and cause his children to pass over dry-shod, and will place the Angel of his covenant between them and his offended law, and grant them a blessed deliverance out of the strait place into which they were brought. Then do they rejoice, and say, "Let men praise the Lord for his goodness, for his wonderful works to the children of men."

But it is through much tribulation that we must enter the kingdom of heaven. It is not a three days' journey from Egypt to Canaan, but a forty years' travail in the wilderness, full of bitter and sweet experience, having continual wants and constant supplies, often brought low and always helped, cast down and yet not forsaken; all of which tend to teach us the vileness of self and the goodness of God. Soon do they experience the waters of bitterness, the hidings of a Saviour's face; darkness within, coldness in their approaches to a throne of grace, until the Holy Spirit throws the balm of comfort into the bitter waters, and makes them sweet by taking of the things of God, and showing them unto them, enkindling love in their bosoms, warming their hearts; and uniting their affections to God, thus turning all their trouble into joy, and their sorrow into song; then they sit beneath the shade of the palm trees, and, amidst the wells of salvation, enjoy the blessings of the promises, and walk with God having peace and joy in believing. O how blessed are these seasons! All who experience them must say, "How amiable are thy tabernacles, O God;" and, "A day in the house of the Lord is worth a thousand in the tents of wickedness. We often murmur, like the Israelites of old. When favoured with but little enjoyment of the bread of life, and little intercourse with God, we murmur, I say, and wish that we had died in Egypt, and ask if there are no graves there. Yes, but not for the Israel of God; they have a higher destination than to be embalmed in the honours of this world, or than to feast on this world's flattery and praise, and though they may experience sharp want for a season, the Lord can provide a table even in the wilderness; he will feed them with heavenly manna, and water from the rock, which is Christ, and these two shall never fail, but shall attend them all their journey through, supplying all their wants most abundantly. Then do they truly rejoice; they speak of the goodness of the Lord, and raise a testimony of his goodness for future generations to behold. Then they see, that though beset with thirst and famine, their way was a "right way."

These chief terrors of the wilderness, hunger and thirst, being removed, Israel must have other incentives to provoke them to call upon the name of the Lord, lest they should live at ease, and forget the hand that regularly supplied them. Thus with the child of God. When he has become more established in the faith, and feels assured of his acceptance in the Beloved, he is not suffered to go to sleep and dream dreams of happiness: he must pass from trial to trial, from danger to danger, all to experience more of the faithfulness and loving-kindness of his God in delivering him from them all. The corruptions of his flesh will rise up like an army of Amalekites and oppose him in his pilgrimage, they suffer him not to do the things that he would, and cause him to do them which he would not; they are a hateful, carnal, sinful, devilish pest, dwelling and having their

strong hold in the recesses of his heart, and appear ready to swallow him up. As often as he tries to oppose them by his own strength, he is vanquished; his only way to conquer (and a sure way to victory it is, too) is to be made to raise his hands unto the Lord; to pray unto him always; to be instant in prayer; to flee unto the rock where their arrows cannot wound, their spears pierce, nor their swords gash at all. And there shall be war with this Amalekite from generation to generation, until his name be blotted out from beneath the sun. O then, may we cheerfully fight the good fight, hating and denying the flesh, following the Lord, knowing that the way in which he leads must be right; and though beset with foes on every hand, we are sure to gain the victory, for our Lord has devoted them to destruction.

But, alas! when we have thus experienced his help and his faithfulness, if he withdraw for one moment, and leave us to ourselves, we depart from his ways cast the molten calf, and worship other gods, ascribe to the creature the deliverance God has wrought, and think there must be some good in self, or we could never surmount such difficulties. But when the word of the Lord comes again with power, and bids every one that is on his side to slay his brother, his companion, and his neighbour, then we smart for our folly. Has a friend drawn our affections from the Lord? He is removed. Have many riches caused us to forget God? They are taken away; yea, every thing that stands between us and God, every thing that we have exalted into an idol, in opposition to him, shall be cut off. We may not always be able to see the needs-be of these dispensations, but the mercy and goodness of our God requires us at all times to resign ourselves to his will, and to believe that it is a "right way," though one that we know not.

When we are enabled thus to live on his bread, and drink his drink, continually, and wage incessant war against the lusts of the flesh, his presence becomes more manifestly permanent in our hearts; then we may say that his ark is built, his laws are given, and we are full of zeal for his service. Every thing that he requires at our hands we are ready to give, as far as he enables us, and yet take no praise to self for aught, but ascribe all to grace, grace.

We may even be permitted, in the depravity of our hearts, to loathe the heavenly manna on which we are fed (than which I cannot conceive a greater pardonable sin, and one from which I pray the Lord we may all be preserved,) for which the Lord will chasten us by sending fiery flying servants, even the devil with powers of temptation, and he will harass the poor soul with doubts of his faith, God's faithfulness, yea, the existence of a God; he will whisper blasphemies in his ear, suggest all manner of sin to his imagination, and hurry on the poor wretch to the precincts of despair. But even for such a one there is a help provided, even Christ, to whom to look is life and health.

Many more of God's dispensations might be considered, and all shown to be a right way; but having now gone to some length, we will only consider it as being a right way in its destination.

It leads to realms of never-failing happiness, where we shall worship God and the Lamb in the full fruition of bliss, where sin will no more mar our song; nor sorrow spoil our hymns of praise, nor cares intrude on our holy meditations. All things will be full of the glory and goodness of God, and all our delight will be in him. That God may grant us a glorious anticipation of these things here, and a happy realization hereafter, is the prayer of

VERICULTOR.

London, November, 1835.

Old School Meetings.

There will be if God permits, an Old School Meeting held with the Mill Creek Church, Berkley Co., Va., to commence on the Saturday preceding the 5th. Sunday in October next. Brethren Trott, Buck, Marvin, and others, are expected to attend. Our Old School brethren in general, and especially those in the ministry, are invited to meet with them. Brethren wishing to go by way of the rail-road or canal, through Harper's Ferry, can proceed from that place by the canal to Shepherdstown, which is within a few miles of the anticipated meeting,—such brethren by directing a line to Bro. Morgan Van Cleve, Martinsburgh P. O., Berkley Co., Va., informing him when to meet them at Shep-

herdstown. He will provide a conveyance for them to and from the meeting.

An Old Fashioned Regular Baptist Meeting will be held with the Skinquarter Baptist Church, Chesterfield Co. Va. commencing on the 2d Saturday in October next.

An Old School Meeting will be held with the Me-songoes Baptist Church, Accomack Co Va., commencing Saturday Oct. 14th, and to continue until Monday evening. To each of the above meetings our Old School Brethren are affectionately invited,

Poetry.

From the Gospel Magazine.

THE KING'S ROYAL CHARIOT.

The King of kings hath kindly made
For Salem's daughters fair;
A chariot fit for rest, and shade,
Built with peculiar care.

Its cedar boards are season'd well,
They cannot fail nor rot;
'Twill puzzle all the craft of hell,
To change their happy lot.

Set fast in God's divine decree,
No power their state can move;
They ever have been, and shall be,
Lov'd with eternal love.

The words of God as pillars strong,
Hewn out by Wisdom's hand;
Are utter'd by the noble throng
Who wait their Lord's command,

Their light as polish'd silver shines,
Their fairness like the rock;
All that is sure and safe combines,
To shelter Jesus' flock.

The glorious cov'nant God hath made,
Appears like burnish'd gold:
No sinner need to be afraid
Whose anchor here hath hold,

A bottom, costly, firm and good,
God's precious cov'nant is;
No creature's stubble, hay and wood,
Can ever equal this.

The blood of Jesus Christ was shed,
That righteousness to dye,
Which now above the sinner's head
Forms a rich canopy.

A purple cov'ring this indeed,
Its worth no tongue can tell—
The King's free gift to his own seed,
Which none can buy or sell.

Amidst the whole, Almighty love,
A never fading gem;
Shines brighter than the worlds above,
And far surpasseth them.

A pavement this, by Wisdom laid,
For Salem's daughters fair;
No feet but theirs shall ever tread,
Or find admission there.

This is the noble glorious frame,
In which the church shall ride;
'Tis made in her dear husband's name,
And ever shall abide. PHILEMON.

NEW AGENT.—Elder Thomas Hill, Utica, N. Y.

RECEIPTS.

Elder Peter Meredith,	Del.	\$5 00
Elder Eli Ashbrook,	Ohio	2 00
Joseph Humphries,	do	10 00
Elder S. Trott,	Va.	5 00
Elder B. Whitlatch,	Pa.	5 00
Elder E. Saunders,	Ia.	5 00
John T. Reardon,	D. C.	1 00
R. A. Morton, Esq.,	O.	5 00
Elder Thomas Hill,	N. Y.	5 00
Samuel Allen,	do	7 00
Total,		\$50 00

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

- NEW YORK.
Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbens L. Vail Esq., Jona. Vaughn, Amos Holmes, Esq., E. Mosely, T. Faulkner, Alphens Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel, Clemen West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samu- C. Lindsay, Dea. P. N. Rhodes, Charles Woodward, James Robinson,
New York City.—Samuel Allen, 19. Wall street, J. B. Preston, Brooklyn.
- NEW-JERSEY.
Christopher Suydam, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.
- PENNSYLVANIA.
T. Barton, H. West, J. B. Bower, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmet Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avvry, Arnold Bakch, J. Critchfield, Z. D. Pasko, H. Clark.
- DELAWARE.
W.K. Roberson, P. Meredith, Wm. Alman.
- MARYLAND.
Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman. Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison; MICHIGAN.—A. Y. Murry, J. Hitchcock, G. Livesay. Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.
- KENTUCKY.
T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moorman, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings, J. Cullen. Maine.—P. Hartwell, P. C. Mason, Paris. S. C.—Theron Earl, Spartinsburg District. Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, F. Ivey, A. Hood, V. D. Whatley, R. Gray, J. L. Mitchell, G. Lumpkin. Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark. N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.
- VIRGINIA.
Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gal- latt, S. W. Greer, P. M., E. D. Roberts, G. T. Bar- bee, A. R. Barbee, J. Triplett.
- ILLINOIS.
C. S. Morton S. Miller, Wm. Roberts, John Mor- ris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Rai- ly, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spidler.
- OHIO.
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soiman, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.
- INDIANA.
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson. Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Wood, Mr.—J. Barret. N.H.—J. Fernal.
- LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, OCTOBER 6, 1837.

NO. 21.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

Woodville, Rapp. Co., Va., Aug. 27th, 1836.

(Concluded from page 158.)

Now, my brother, what must we think of that individual, who, being baptized by Ambrose C. Booton, a regular old fashioned Virginia baptist, and by him conducted into the house of God, and there cordially and affectionately received as a regular old fashioned Virginia baptist, as he professed to be, and by them kindly and affectionately treated, during his residence among them, he having borne about him the distinguishing characteristics of a regular old fashioned Virginia Baptist, like themselves, and who, upon changing his place of residence, and coming into the bounds of Elder Lewis Conner's operations, and being regularly and affectionately dismissed by his regular old fashioned Virginia Baptist brethren, who first received him into fellowship, licensed him to preach, and parted with him with reluctance, and who was by this aged and renowned father in the gospel, embraced as a son, treated with fatherly affection, cherished, sustained, encouraged, and promoted, being by him recommended to that church, where he (Conner) had held his membership during the greater part of his spiritual life, as a suitable and proper old fashioned Virginia Baptist preacher, to succeed him (Conner) in the pastoral office, to resign which, his great age and increasing infirmities strongly urged him, and by which he was ultimately compelled to yield, notwithstanding the great anxiety of the church to retain him as their pastor during his life, which they would no doubt have done, had he lived near their meeting-house, but his place of residence was now little less, if any, than 20 miles distant. I say, my brother, for an individual thus circumstanced, as Wm. F. Broadus was, to apostatize from these, his ancient fathers in the gospel, who, he will not, I presume, with all his hardihood and mendicancy, venture to affirm, only by implication, and the most insidious silence of their faith and practice, did not walk in all the commandments and ordinances of the Lord, blameless, Luke i. 6. argues, it seems to me, either a most lamentable dereliction of principle, a most extraordinary derangement, or

hallucination of mind: but my cousin Wm. F— be not startled my brother, he is my relation, and one too in whom I once much delighted, and in whom I should again much delight, should it please the Father of all mercies to restore him to as great a degree of spiritual, as he has (it is said) to a mere moral state of temperance and sobriety—is not the only "spiritual aeronaut," now flying with immense velocity through the lower regions or circumambient air or atmosphere, intent upon gaining or penetrating into the illimitable wilds of ether; or in other words, the higher or upper regions, the ethereal heavens, in a vehicle which I shall take the liberty to call a Shilo balloon, but which is so full of ballast, of heavy dead matter that it never can, I am persuaded, rise above, or get beyond these nether regions whence it emanated, or received its origin. This balloon was shot off, or put in motion in the fall of 1832, at the Bethel meeting-house, in the County of Culpeper, and State of Virginia; and as every one may not know the literal meaning of *balloon*, I will just remark that "Johnson, improved by Todd, and abridged by Chalmers," says a balloon is a ball stuffed with combustible matter, which, when shot up into the air, bursts into bright sparks of fire, resembling stars. An *aeronaut*, you know, is one who has sailed through the air in a balloon, and who, although he may find himself among sparks of fire that resemble stars, yet he may be as far from the kingdom of God, as he that is almost persuaded to be a christian. But, my brother, my principal design in making you this communication, is to vindicate the injured cause of my Lord and Master, Jesus Christ; and that of my old school brethren generally, and especially to disabuse those ancient fathers mentioned above, of that abuse which I conceive to be heaped upon them by these spiritual balloon sailors, who now govern and control the affairs of another Shilo, which is not another, but there be some that trouble her, and I hope that neither she nor they, will imagine that I am become their enemy, because I tell them the truth.

Elder Lewis Conner was in fact, a genuine, bonafide, Virginia Baptist of the old, regular order, and how exceedingly degenerated must that son be, who can dare attempt to purloin from him, that honor, and from those too who acted with, and sustained him during twenty years faithful services as Moderator of the then happy, but now distracted and divided Shilo: and yet such an one there is, and others are not clear.—Oh! shame, where is thy blush?

Elder Wm. F. Broadus has recently trumpeted through the Religious (as it is called) Herald, that he is an old fashioned, Virginia Baptist, and

to sustain, as it would seem, his claim to the name of Old Fashioned Virginia Baptist, he proclaims it upon the house top, and sends it upon the pinions of the wind, to the north, south, east, and west, that he is in favor of the General Association of Virginia, Baptist Triennial Convention, Virginia Foreign & Domestic Bible Society, Baptist Camp Meetings, and anxious benches; and in short, the whole list of working operations. Here my brother, we discover that Wm. F. is in favor of a host of operations, which he and others denominate instruments in the hands of God in carrying on his gracious designs, and here I feel constrained to remark, notwithstanding all my former partialities and prepossessions in favor of Wm. F. Broadus, that for and with his many aberrations, inconsistencies, tergiversations, and departures from the ancient faith and order of those old fashioned Virginia Baptists above mentioned, I have no fellowship, and I should feel that I had proved recreant to the old fashioned Va. Baptist cause, and to the cause of my Lord and Master, not to raise my solemn protest against his whole list and system of working operations, which are evidently, (to me, at least) nothing more nor less than the devices of men, the trickery of anti-christ, played off under the specious name of benevolence, for the nefarious purpose, as it seems to me, of robbing the saints of their liberties as the children of God, and of bringing them into bondage to the powers of darkness, whose forces are mustering the missionary, bible, and the other (so called,) benevolent operations and exertions in progress at the present day, into the ranks of opposition, as I conceive, to the only effectual operation in the regeneration, conversion, and eternal salvation of a poor lost sinner, and that is the operation of the Holy Ghost, an operation which our "spiritual aeronauts" omit altogether in their enumeration of exertions, operations, &c. which they call instruments in the hands of God in carrying on his gracious designs, and which they eulogize as exertions "to send out the knowledge of salvation through the length and breadth of our ruined world," more transcendantly glorious than all the exertions that ever preceded them, under the christian dispensation, the personal exertions of Christ and his apostles not excepted.—Oh blasphemy!!! May the Lord forgive them this great sin, and purge their conscience from dead works, to serve the only true and living God.

We old school Baptists have no faith in any operation as saving, save the operation of the Holy Ghost, an effectual operation, not induced by any exertion or operation performed by man, but wholly gratuitous, divinely free, sovereign and independent; for the God whom we old

school Baptists delight to worship, "will have mercy on whom he will have mercy," and it is his divine prerogative to quicken whom he will; and as hard, difficult and impossible as it is for Arminian, or New School Baptists, to "Stand still and see the salvation of the Lord:" yet old school Baptists have, under the teachings and operations of the Holy Spirit been taught, not only to "wait upon the Lord and keep his way," Psa. xxxvii. 24, but also to stand still and wait for the Lord's order to move forward, knowing "Blessed are all they that wait for him." Isa. xxx. 18. Under the gracious operation of the Holy Spirit, the dead sinner, dead in trespasses and sins, is not only quickened into spiritual life, but is also purified and made zealous of good works, and so peculiar in his faith and practice, that he becomes an inexplicable mystery to all those who are under no better influence, or more saving operation, than the modern Missionary, Bible, and the other (so called) benevolent operations in progress at the present day.

And I will here repeat that the operation of the Holy Ghost, is the only effectual operation in the regeneration, conversion, and eternal salvation of a sinner, and consequently supercedes the necessity of those operations and exertions of men's devising, so much eulogized at this day by the modern missionary craft, who, notwithstanding their departure from the faith and order, or practice of those old fashioned Virginia Baptists above named, do still claim to be regular, old fashioned Virginia Baptists; but between whom, and regular old fashioned Virginia Baptists, there is, we are persuaded, no more likeness than there is between Ashdod and Shilo, David and Goliath, light and darkness, or Christ and Belial. But, my brother, it seems to me, that the time is come when "Seven women shall lay hold of one man, saying, we will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach. Isa. iv. 1.

And now brother Beebe, that you may clearly understand, and fully know what were the views, and what the general course pursued by the Shilo Association, from the time that I became acquainted with her in 1813, until the present time, I must beg leave to lay before you sundry items extracted verbatim from her Minutes.

In her Minutes of 1813 is the following record, viz: One of the queries from Linville's Creek Church, to wit: What are the privileges and duties of female church members in the business and government of the church? "Answer: It is the opinion of this Association, that the rights and privileges of females, are equal with those of males in the Church of Christ, except in voting wherein the government of the church is concerned: in that case the law of nature, and the holy scriptures decidedly give the preference to males, to which the females ought to be subordinate." This answer was dictated by Eld. Wm. Fristoe, and was unanimously adopted by the Association.

In her Minutes of 1816 is the following record, viz: "Brother Luther Rice, agent for the Bap-

tist Board of Foreign Missions, being present was invited to a seat. Brother Tutt, our Clerk, informed the Moderator that he had received a letter from the corresponding secretary of the Baptist Board of Foreign Missions, together with twenty copies of their second annual report, which were laid upon the Clerk's table. Brother Rice then informed the Association that the object of the Board was to open a correspondence by receiving annually a copy of our Minutes, and in return, for us to receive their annual reports. The subject was taken up and discussed, and on the question being put, whether the Association would enter into the proposed correspondence or not, it was decided in the affirmative by a large majority."

"On motion of brother Thomas Buck jr., and seconded, it is recommended to the churches, to take into consideration the subject of baptist missions, and contribute such pecuniary aid, as they may in their liberality be disposed to afford."

In her Minutes of 1819, is the following record, viz: "Reverend Luther Rice, agent for the Missionary Board being present, was by the Moderator invited to a seat, as were all other visiting brethren."

"A Circular from the Baptist Board of Foreign Missions, was by the Clerk, presented to the Moderator, which was read, and after some additional remarks from Elder Rice, as to information that has transpired since the date of the Circular was laid upon the Clerk's table."

In her Minutes of 1822 is the following record, viz: "Brother Luther Rice was, by the Moderator, invited to a seat. The Clerk laid before the Moderator, a communication from the board of managers of the General Convention of the Baptist denomination, in the United States, for Foreign Missions, &c. &c. which was read by the Moderator, and laid upon the table.

"The Moderator read a communication from Elder John Bryce, accompanied by six copies of the Minutes of the Virginia, Baptist General Meeting of Correspondence, held in June last, requesting that the same might be laid before the churches for their consideration, until the next association, which was agreed to, and the copies distributed accordingly."

"The proposition made by Elder Luther Rice, for adopting measures to entitle this association to become a member of the General Convention of the Baptist denomination in the United States, for Foreign Missions, &c. &c. was considered, and on the question being put, was disagreed to unanimously." And here, my brother was a most glorious victory. Rice, the captain general of the Foreign Missionary Board, was, you see, at the close of the third campaign, and after much hard fighting, put completely to the rout, by the well trained bands of Shilo, whose visible captain general, was Elder Lewis Conner, who was, no doubt, illuminated, influenced and directed in his course by the word of God's testimony, and the unerring Spirit of Him, whom old school Baptists delight to honor, and contemplate as the Great Captain of their salvation, Rice has never

dared to renew the war, so signally was he defeated. But it is not my object to enlarge upon the subject of this glorious conquest, but rather, simply to state the facts, and leave it to him that reads, to make his own comment.

Rice, the captain general of the Baptist Board of Foreign Missions, was, as we have seen, signally defeated at the battle of Gourd Vine, (the session of 1822, was held with the Gourd Vine Church,) and in the fall of 1823, Wm. F. Broadus takes the field in favor of the General Association of Virginia.

In her Minutes of 1823 is the following record, viz: "Brother Wm. F. Broadus laid before the Association 20 copies of the Minutes of the General Association of Virginia, which were distributed to the churches (through their messengers,) for consideration until our next association. The Clerk presented to the Association, a copy of the proceedings of the Baptist General Convention, at their third triennial meeting, and the 9th annual report of the Board of Managers, &c. which were directed to be laid upon the table."

In her Minutes of 1824 is the following record, viz: "The subject of the General Association of Virginia, which was referred by our last Association to the consideration of the churches, was taken up. By the letters from the churches to the present association, it appears that a majority of them are opposed to a union with the said association.

In her Minutes of 1825 is the following record, viz: "Brethren J. Bryce and James McDaniel, the Messengers from the Baptist General Association of Virginia, explained at considerable length the object of the said General Association, and in conclusion requested this association to appoint messengers to visit them at their next meeting, to be held in Fredericksburg, in June next."

On a motion made and seconded, "Resolved, That the said request be agreed to; and Brethren John Oglevie, Edward G. Shipp, W. F. Broadus, and James Garnett, jr. be appointed to attend accordingly, and make report to the next Association.

In her Minutes of 1826, is the following record, viz: "Brethren John Oglevie, Edward G. Shipp, and Wm. F. Broadus, three of the members appointed to attend the Baptist General Association in June last, made a full report touching that subject; but this association, being sentimentally opposed to the General Association, refused to enter the report upon the Minutes."

Another glorious victory of the Shilo patriots, with their old beloved general, Lewis Conner, at their head.

In her Minutes of 1827, is the following resolution, quoted in a former part of this communication, but which I beg leave here to repeat, as I wish it to be kept in remembrance: "On motion it is unanimously Resolved, That this association express their grateful acknowledgements to Elder Lewis Conner, for 20 years faithful services as Moderator, and to brother R. I. Tutt, for his services as Clerk for the same time.

In her Minutes of 1831, is the following record, viz: "A motion being made to take into consideration the subject of a Domestic Missionary Society, Resolved, As a body we will not meddle with missionary efforts, but leave them to the individual exertions of our members and brethren." Elder Lewis Conner presided as Moderator of this Association, which was held with the Battle Run Church.

In her Minutes of 1832, is the following record, viz: "On application, leave is given to Wm. F. Broadus to make a collection in the congregation, for the benefit of the Virginia Baptist Education Society." Here was a fire-brand thrown in by Wm. F. Broadus, and the beginning of strife and division in the Shilo Association.

"Elder Lewis Conner having gone to his final rest, since our last meeting, this association hereby expresses its high sense of the loss it has sustained. Elder Conner, after a pilgrimage of 86 years on earth, after preaching Jesus for more than 60 years, and acting as Moderator of our body 22 years, in full triumph of faith, has ascended to his Redeemer and God. May he long be remembered."

In her Minutes of 1833, (Wm. F. Broadus, Moderator,) is the following record, viz: "brother G. W. Latham, submitted the following resolution; Resolved, That we approve the object and publication of the Baptist General Tract, and that we recommend the formation of Auxiliary Societies, and the circulation of their tracts."

"Elder Ira M. Allen gave an interesting and animated relation of the object and publications of the said society, and affectionately asked our concurrence in the recommending the same to our brethren. After some further remarks by our brethren, the question was taken, and the resolution was adopted by an overwhelming majority."

"On motion, leave was granted by the Association to Elder James E. Welch, to address the congregation on behalf of the American Sunday School Union, and make a collection."

"Leave was also granted to Elder Ira M. Allen, to address the congregation on behalf of the Baptist General Tract Society, and to make a collection."

Conner, the anti-missionary Conner, where is he? He has finished his course with joy, and is gone to his final rest. Broadus, the missionary Wm. F. Broadus, where is he? He is in the land of the living, a member and chief ruler of the Shilo Association, which Association, under the influence of her present leaders, viz: Wm. F. Broadus, Cumberland George, James Garnett, jr., Edward G. Ship and Silas Bruce, has changed her original ground, and is now another thing from that which she was in the days of her ancient fathers.

W. W. COVINGTON.

For the Signs of the Times.

Fairfield Co., O., Aug. 30th, 1836.

BROTHER BEEBE: With pleasure I have perused several of your sheets, and believing that

your patrons are ever fond of hearing from the Church of Christ, and particularly of its welfare, has induced me to subjoin the following sketch respecting the condition of the Scioto Association, of which I have been a member for the last three years. I have witnessed four annual meetings of that body; at first, I discovered a division of sentiment among the brethren, respecting the operations of the day, commonly called benevolent. The division continued to be more and more apparent, until at length the line is struck, and Zion has once more put on her beautiful dress, and is rejoicing with joy that is unspeakable, and full of glory. Expecting that some of my brethren will communicate to you, fully, the circumstances which led to a separation, I have not taken it upon myself to do so at present; and should you, Brother Beebe, think the foregoing unprofitable to lay before your readers, I wish you to omit the same.

Yours in gospel bonds,

T. P. ASHBROOK.

For the Signs of the Times.

Strikersville, Pa. Aug. 22, 1827.

BROTHER BEEBE: Having been the subject of numerous disappointments during my life, I have thought of giving you a short account of some them to dispose of at pleasure.

In common with all mankind, I was born in sin, in the service of which I lived till upwards of twenty years old, since which I hope, I have been lead to serve a New Master; and yet I am ashamed to say, (that although the service as well as the wages of the latter, are far preferable to the former,) I am far less faithful to the latter than I was to the former: and were it not that my present Master was of the most kind and forbearing disposition, he would, ere this, turned me adrift as entirely unworthy of his patronage, but instead of this, he has answered my base ingratitude with favor upon favor. But during my servitude to sin, I was not destitute of reflections on the subject of religion, and my reflections were not merely of a general character: I had formed some particular views on the subject, and as far as theory could well go, I believe my views were correct; but this I attribute to the influence of education. I thought as most children do, that my parents must be right, and therefore received their sentiments as far as my natural understanding was capable of comprehending them. Indeed to me their sentiments appeared natural, as well as scriptural, for I concluded that if God was an independent sovereign, he had a right to dispose of his own as he pleased, and that upon this hypothesis, the doctrine of Election, and all its concomitants were perfectly rational, and I had no doubt that they were scriptural.

And here I would mention one fact that may appear strange to some: I had more quarrelling with the doctrine of Election after, (I hope my heart was changed,) than ever I had before; and I account for it in this way, that it made no odds to my old master what I believed, so that my

faith had no influence in turning me from his service; but when turned from darkness to light, and from the power of Satan to God; he, (that is, Satan,) stirred up my abominably proud and blasphemous heart to question the right of God, to act as an independent sovereign in disposing of his rebellious subjects; but in this, as Bunyan once observed, I believe the Devil out-ran himself in his own shoes, for the conflict resulted in fixing my faith in that glorious doctrine, not on the prejudice of education, but on the word of eternal and unerring truth.

But to return. Among other ideas of religion, I believed in the necessity of a change of heart; and further, that the change was the work of God, and hoped (in my way of hoping) that I should be a subject of that change before death; and I did not care how short a time before death it took place, as I loved sin and wished to live in it, though I did not wish to die under its curses: like all others in nature, who have any ideas of heaven and hell, they wish to die happy, though they do not wish to live holy. I not only had an idea that a change was requisite, but I had formed some views in relation to the manner in which that change would be effected, if it ever took place in me.

"I thought that in some favored hour,
At once he'd answer my request,
And by his love's constraining power,
Subdue my sins and give me rest."

But this piece of folly in me prepared the way for one of the most important disappointments in my life.

And here it may not be uninteresting to advert to some of the circumstances connected with my first awakening. At this time I lived in the city of Baltimore, and had gone a few miles in the country to spend what are called the Easter Holydays, in company with some of my old companions in sin. This Sunday morning I went in company with some of them, to hear an old uncle of mine, a Methodist Preacher, but I took no interest in the sermon whatever. On the evening of the same day, I met a number of my old acquaintances at a public house, when we indulged ourselves freely in the use, or rather abuse of punch, until we became sufficiently inebriated, to make us—(what shall I say?)—poor silly fools, though at that time, we thought ourselves uncommonly wise. At that time I belonged to a debating society in Baltimore, and being full of the talking spirit, I proposed forming one in the neighborhood I was then in—the proposal met with the consent of all present, and we immediately commenced operation. The question proposed for discussion, was to test the relative merits of the miser and the libertine, i. e. which of the two was the greatest pest to society. I took the side favorable to the miser, contending that the evils resulting from his conduct were of a negative character, that is, that they consisted in his doing no good; but that the conduct of the other was productive of positive evils to society, among other evils resulting from dissipation. I was led to expatiate on the wounds inflicted by

the dissipation of a son on the heart of upright parents, and particularly on that of a kind and tender mother; to see all the pains and labor she had endured to raise him up for usefulness and respectability in society, lost in dissipation. And here I can but pause and adore that almighty sovereign grace, that at this juncture of time, and under such circumstances, arrested me in my mad career and plucked me as a brand from the burnings.

Little indeed did I think, that while treating on the subject of dissipation, my own conduct was so soon to be brought home to me, and that my career in that course, was that night to terminate.

"Oh, what a wonder I shall be,
To all the heaven-born race;
Angels amazed, will gaze on me,
A miracle of grace."

But to proceed: My only surviving parent was a mother, answering the above description, and whose heart had been deeply wounded by my conduct; and while on this part of my subject, I saw her with the eyes of my imagination, as plain as ever I saw her with my literal eyes in my life. She appeared seated on a chair before me, with eyes fixed intensely on me, exhibiting the strongest expression of affection; the big tear rolling down her furrowed cheek, while her whole countenance exhibited the strongest symptoms of deep despair. And here I am perfectly at a loss to describe the effects that followed: I can only say, that it seemed that all the sins I had ever committed, came rushing into my mind like an overwhelming torrent, and in a moment I felt myself one of the most miserable wretches out of hell. Such was the effect of this sudden change of things in my mind as to produce a partial derangement, and though the night was dark, and raining, I immediately left the house, and that without my hat. But instead of taking the road I intended, I took the opposite, and after pursuing it for some miles, I left it and took to the woods; but in the morning I found myself in a house by the side of a fire, to which I had been led more by instinct than reason. By this time, however, reason had resumed her throne, but it was to act as a witness against me. For a few days my mind was more particularly directed to my outward sins, but it was not long before a sense of heart sin reduced my outward sin to mere insignificance. I felt indeed that my heart was as a cage of unclean birds, a den of every hateful thing. But though I soon found that I had no positive claim on divine favor, having never performed a good act in all my life, yet I attempted to set up a negative claim—that was, that I had not been quite as bad as some others; and as an example I caught at Saul of Tarsus, but that prop soon gave way, for on looking a little into his history, I soon found a balance in his favor, for though I had not persecuted the saints, yet I had far exceeded him in wickedness. In persecuting the saints, he acted from principle, and verily

thought he was doing God service: while pursuing my course of sin, my conscience instead of approving of my conduct, often reproved me severely; and what I thought then I think still, that on the ground of excuses, Paul had the advantage of me, and I am sure that I shall have at least an equal right with him or any other to sing the song of free grace and dying love to all eternity, and this is a right I cannot surrender to any one. As to the claim of superior zeal and usefulness in the cause of God I am willing to surrender that to my brethren, I believe them entitled to it; but to surrender to any one of the redeemed of the Lamb a greater right than myself to adore the riches of sovereign grace, I cannot. But I must proceed and just state that the whole process of conviction was so different to the notion I had formed on the subject, that I soon gave up all hope of its being a work of grace on my poor soul, and concluded that it was only the prelude to the eternal weight of vengeance in reserve for me: and herein consisted the first disappointment in my life worth noticing; and this arose from my ignorance in attempting to fore-stall the work of the spirit, and in this I conclude I was not singular, as I believe it a common thing with those who have any idea of a change before its occurrence, to form some notion of the manner in which it is to be affected; but before I was convinced that I was disappointed in the above conclusion, I had to meet with another disappointment. I have stated above, that instead of being under a work of grace, I concluded that I was only realizing a prelude to my eternal damnation. Despair had taken hold of me—I had given up the idea of prayer entirely, not that I had become willing to be banished from God, nor was it from a sullenness of spirit or obduracy of heart—of these things I had been cured before this, but I thought it presumption in me to wish him to depart from a fixed determination to make me a monument of his just vengeance to all eternity. Having come to this conclusion, I continued for some time under a state of most awful suspense; during which time I ventured to make but one request, which was, that when arraigned before his bar, he would make my sentence as light as could be consistently with justice. I am now approaching a point in my experience that I shall never forget in this world, nor that to come. I refer to the night in which I obtained a hope in Christ; on retiring this night, my distress (if possible) was greater than at any former period. I concluded that my state of suspense would soon terminate, and that in a short time I should realize to the fullest extent, the apprehension I then labored under. Indeed I felt as if that night would finish the respite given me, and that before morning I should be in hell. By this time my stubborn will had become so completely subdued, my proud heart so fully humbled, and I felt so well convinced that the sentence I apprehended would be just, that I could but say amen. But while in this desperate state of mind, to my astonishment

I received a proclamation of pardon to my guilty soul. Jesus appeared to the eyes of faith as my mediator. I was enabled to run into his name as into a strong tower and find safety; I was carried from Mount Sion, where I stood trembling amidst its thundering and lightnings to Mount Zion to gaze with unspeakable delight on a bleeding Saviour, and to realize my personal interest in his atoning sacrifice—I say personal interest, for nothing short of this could meet my case; an indefinite atonement will not do for me; it will not reach my case; I must have a personal interest in the blood of Jesus, or I am undone. I cannot pretend to mention any particular promise that came to me, for it seemed that all I had ever read come rolling into my mind: as fast as I reviewed them, my soul was filled to overflowing, I felt what it was to rejoice with a joy unspeakable and full of glory. And here I can but exclaim with Paul, Oh, the depths of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out! And here I met with a second disappointment, but one for which I shall have reason to thank God to all eternity. And now my dear brother, after what I have stated above, would I not be the most ungrateful wretch on earth, should I dare to attribute my salvation to any thing short of free sovereign and unmerited grace? All the sins I ever committed in my life, would sink into mere insignificance when compared with such an instance of base ingratitude. If you think the above worth a place in the Signs, I may trouble you with some more of my disappointments. I remain, as ever, yours in the joys and afflictions of the gospel,

THOMAS BARTON.

—:0:0:—
For the Signs of the Times.

FRAGMENTS.

"Gather up the fragments that remain."

(Continued from page 124.)

BROTHER BEEBE: Having in a previous letter freely expressed a few thoughts on the all-important and infinite blessings, with which the church was blest in her most glorious Head before the world began; and that all the blessings with which she was so blessed, is secured to every member of that glorious church in the new and everlasting covenant. I did, for the want of room and time, request further indulgence, for the grant of which, receive my grateful acknowledgments. I have found it exceedingly precious, at seasons when the Lord the Holy Ghost hath been pleased to open up, and in any small degree, explain to my dull understanding, the exalted relationship in which poor hell-deserving sinners stand to Him who made heaven, earth and hell, even that they should be called by virtue of their union with Christ, "the Bride, the Lamb's wife," Rev. xxi. 19. The lot of God's inheritance and the Lord's portion. Deut. xxxii. 9. I am constrained to use the language of one on another occasion and say, Such knowledge is too wonderful for me; it is high, I cannot attain it. Psa. cxxxix. 6.

My intention, however at this time, is to confine my remarks to the subject proposed in my last, as much as in me lieth; and although it might be supposed (by some) that what I then advanced was laying a foundation for cavil; I can and do assure any such, that even a thought of that nature was exceedingly remote from my mind. Indeed, such is the small circle of my acquaintance in a religious point of view, that I frequently thought I resembled the sparrow on the house-top, whom no man regardeth. And although I have been sometimes induced to commit a few thoughts to paper, and from paper to press, it has uniformly been with a view of affection to the weary heritage of the Lord, some of which, (according to their own testimony,) has been refreshed thereby.

Much has been said and advanced in the religious world, on the subject of sanctification.—Some have endeavored to make it to be the work of the fallen sons of Adam, which sanctification will begin in the flesh, and consists in a painted outside, which Saul called “a fair show in the flesh,” when cautioning the bewitched Galatians against the beguiling false apostles. Gal. vi. 12, 13. Others again have attributed the work of sanctification, not to the flesh, or the will of the flesh, or the will of man in any form whatever, but to the sovereign and eternal determination of the triune Jehovah in which all was engaged for the bringing many sons unto glory. The Father sending the Son, who came with willingness, and for the sake of the church dedicated himself to the Father as their head and surety, that they also might be sanctified through the truth. See John xvii. 18, 19. This latter sanctification, however humbling to the pride of man’s heart, brings glory to the Father, to the Son, and to the Holy Ghost; and methinks every poor child of grace, in whose heart the grace of holiness has been implanted, may take encouragement, knowing that he who hath begun the good work, will perform it until the day of Jesus Christ. Phil. i. 6.

In the face then of all opposers, rich or poor, learned or unlearned, from the testimony of God’s word, (which proves its own authenticity,) and from the testimony of the spirit in the souls of the regenerate, I maintain that all holiness (so called) short of that which is in Christ, and which is implanted in the soul by the spirit of Christ, and is productive of holy desires and longings after Christ, and a conformity to the will of Christ, in a love to his law, to his gospel, to his ordinances, and to his people, all of which the sanctified soul loves and delights in, while the carnal mind loves sin and hates holiness, and is at enmity against God, I say, all short of this is only the production of a heart which is earthly, sensual and devilish, out of which a desire Godward, never came or will come, for “Who can bring a clean thing out of an unclean? Not one.” Then dearest Lord, make me to know, and to rejoice in knowing, that the sanctification of the church of Christ, as well as

her eternal justification in him, and the grace of precious faith by which we have peace, are acts of thy sovereign good pleasure in an everlasting covenant, ordered in all things for thy own glory, and the good of thy children, and sure in the fulfilment of all thy covenant engagements both the being and well-being of each and every one until glorified with thee in heaven. Think not then, my reader, that I have any thing new to present thee with, and indeed if thou art renewed in the spirit of thy mind, nothing short of “thus saith the Lord,” will satisfy thee in matters relative to thy precious soul and a vast eternity; I hope we shall go hand in hand together, while we travel for a short time in the King’s high way of holiness.

Concerning sanctification, the Scriptures are abundantly plain, and though it is a truth that all men need sanctifying, yet it is equally true that all are not sanctified; and herein is the grace of God which abounds to the chief of sinners made manifest, and is in conformity with the will of God as Paul taught the Thessalonians. This, (said he,) is the will of God concerning you, even your sanctification, which was to consist in hating sin, and aspiring after holiness. 1 Thess. iv. 3.—And hence the Lord saith to his children, “Be ye holy for I am holy;” and blessed indeed are those children whose feet move in swift obedience to their Heavenly Father’s mandates.—Blessed (said the Master) are they that hear the word of God and keep it. Luke xi. 28: From the tenor of my remarks, I hope that none of the Lord’s family will draw any conclusion that the old man of sin is patched up, or in any respect whatever, better than before a divine change had taken place; for, from my own experience, and from the testimony of God’s word, I find that although sin does not reign in my mortal body, it still dwells there, and a destruction of that awful principle will not be effected till the earthly house of my tabernacle is dissolved. Then sin, my worst enemy before, shall vex my eyes no more. Sanctification then is a holy, divine, and Godlike principle, which a man does not possess before regeneration; but after which, is manifest in its holy actings, both towards the great author thereof, as well as to those who are the children of God by faith, which is in Christ Jesus, for he who loveth God in sincerity, and from a sense of his forgiving love in Christ, will never fail to love his brother also. 1 John iv. 21. Indeed if I may be allowed to tell the feelings of my heart, there is nothing more dear to my soul than the household of faith,

“There my best friends, my kindred dwell,
There God my Saviour reigns.”

A variety of metaphors are used in the Scriptures, to set forth that divine principle implanted by the Holy Spirit, at one place compared to a root which though buried in the earth, and invisible to the eye, still is the cause of an abundant fruitfulness. Job calls it, “The root of the matter” in him. Job xix. 28; and what, my reader, is the matter? Surely thou wilt not say that it is any

thing short of the all-important, the momentous and weighty affairs which concern thy precious soul and mine also. *Matter*, proclaimed in the gospel, and exhibiting the righteous way in which a holy God can save, pardon, justify, sanctify, and finally glorify the chief of sinners, and yet be just. *Matter* which fills the mouth of the called and qualified ministers of the New Testament with arguments, which cheers the souls of the ransomed family, and which earth and hell combined can neither gainsay nor resist. It is a *matter* of praise and thanksgiving unto the God of their life, for the gift of a good hope through grace; and it will be a *matter* of triumph over all enemies, internal and external, visible and invisible, through all-conquering grace in Christ, who will be the boast of their souls, and their portion forever.

Sanctifying grace in the soul is in another place likened to oil in the vessel, (of the heart.) See Matt. xxv. 4, and the lamp to external professions; a few thoughts on each will be all I shall trouble my reader with for the present, and first, the oil. This article, and its general usefulness being so well understood by all classes of community, I shall not stop one moment on the subject. But that the Lord’s dear children everywhere, should have correct views of the anointing of God the Holy Ghost, I think must be both evident and desirable; and the more I investigate the subject, the more am I at a loss to set forth its grand and sublime meaning, seeing that all the graces with which the church has been, or will be blessed, either in her militant or triumphant state, are solely by virtue of her union to and oneness with Christ, in whom dwelleth all fullness, and to whom was given the spirit without measure; and it is out of this boundless fulness that there is in him (Christ) that the church is supplied, and each and all receive grace for grace, and the grace of all holiness in the believer, (whether Godward or for God’s glory,) may be attributed to the spirit of God. Yet saith the Apostle, “He that sanctifieth (Christ), and they who are sanctified are all of one, for which cause Christ is not ashamed to call his poor disciples brethren,” Heb. ii. 11. And in them Christ sends his spirit, whereby they cry, Abba. Father. Oil then is used as an emblem or figure to represent the divine influences and gracious gifts of the Holy Ghost as bestowed on the most rebellious; and these unctious blessings God hath been pleased to put into what I will next consider, to wit, the vessel.

By the vessel, I understand the heart of a poor sinner with deep rooted enmity against his Maker and his laws, under the curse, exposed to death, corporeal and eternal—what an awful spectacle! To all appearance a vessel fitted for destruction. And who made the difference between the writer and all the vessels of wrath, long gone to their place? Nothing, nothing, but the eternal and sovereign grace of God in Christ, agreeable to a divine purpose going before securing in an everlasting covenant, the effectual calling, as well as the final glorification of all the elect. This cove-

nant becomes a foundation and security for the fulfilment of all the promises fraught with grace and love. Hence saith the Lord, this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. Jer. xxxi. 33.

This, God does in the day of his power, when he gives a new heart, a heart to know him as a holy, just, and all-wise God; a God that will by no means clear the guilty; a heart which feels the terror of the law, which is as holy as God its author—just in its requirements, and good in all its precepts; a heart that feels the carnality of the old sinful heart: and thus it reels to and fro, like a drunken man, and is at its wit's end, until God by his spirit is pleased to illuminate the understanding, and show his poor soul, how he can be just and yet justify all that believe in Jesus: into such a vessel as this new heart, God is pleased to deposit the holy oil of his efficacious grace, and call it into exercise according to the good pleasure of his will, which brings me, lastly, to the lamp.

I have compared the lamp to external profession, and perhaps the lamp never shone with more brilliancy since Adam's dust was fashioned to a man, than in the present deplorable day. Where is the man that is not some sort of professor? But where shall I find the man who knows sin's plague within? And who rejoices in the all sufficiency of Christ's atoning blood to wash away his sins? Where shall I go to hear a man who is fearless of the frowns of men, preach free and sovereign grace? Ah, where indeed? Oh ye professors! your lamps of Missionary zeal, of Temperance zeal, of Bible, Tract, and Sunday School zeal, which ye huddle up together, framing a lie for the foundation, and palming it on Jehovah as its author—I say your lamps will go out, for ye lack the oil of grace. Ye savor of Mystery, Babylon—the day is coming, when the voice of harpers, and musicians, and of pipers, and trumpeters, (which now swell your ranks,) shall be heard no more at all in thee; and no craftsman of whatever craft he be, (whether treasurer or life director,) shall be found any more in thee; and the sound of a mill-stone shall be no more at all in thee. Rev. xviii. 22. May the good Lord direct his children to seek that direction which his word affords, and follow no longer strangers, but flee from them. Farewell,

New-York City.

SAMUEL ALLEN.

For the Signs of the Times.

Fulton, Ohio, Sept. 19th, 1837.

BROTHER BEEBE: Having just returned from the Miami Association, I now intend giving you some information according to promise, but I must begin with the East Fork Association, which met one week before the Miami, at which Mr. Stevens and a few others had the rule, much to the dissatisfaction of the Old School brethren. In the first place, there was twelve messengers appointed from the Enon Church, Cincinnati, which, with

some other similar causes, ensured them a majority which being done, they went into the mission convention, or rather *contention* business, quite extensively, remembering at the same time that some cash would be necessary, so a collection was ordered to be taken, that they might have money, which is the main spring of their benevolence. Corresponding messengers from the Miami Association, were there, but treated with disrespect; and not even invited to preach on the stand, it being supplied by new school preachers, mostly of their own body. I had the impudence to oppose what I conscientiously thought unscriptural and highly improper in their conduct, for which I received the imprecations of this benevolent people. I was even accused of the crime of *sacrilege* in the full session of the Association, by the gentle and talented editor of the "Cross & Journal," which was proved by his own party to be like the old woman's soap,—all *lye*.

Is this christian dealing? What says Chapter xviii. of Matthew about this? Now that that gentleman, and some few more of the same sort, have caused all our divisions and difficulties, is a fact too plain to be denied, because when they are absent from the association all is peace and harmony; but when present it is just the reverse, and to deny this, they cannot in truth. The gentleman in question may stand high in the estimation of some of you at a distance, but here the regular Baptists view him much in the same light as Peter did Simon Magus at a certain time. But now to change the subject, I attended the Miami Association the following week as a corresponding messenger by permission of Mr. S. after having two guardians appointed to see to me, without which he would not permit me to go; on arriving at the place, I found myself in a different element—here were Regular Baptist brethren from different parts, I think near thirty ministers all of the Old order, brother Osbourn of Baltimore among them, all was peace and harmony, the reason, was, they started the Ishmaelites last year and drove out the changers of money &c. but woful to tell, they cut off our correspondence, and I said *so be it*. It was right, "From such turn away" says the apostle in 2 Tim. iii. 1—5: the marks therein contained, are too plain to be mistaken. I did not hear much of the preaching until Sunday, when Elder Wilson Thompson and James Osbourn preached two of the most powerful and pointed gospel sermons I ever heard. I returned home quite dejected at the thoughts of standing among the new order of men and things, which I do not like, nor believe in, and that too, to the exclusion of my Regular Baptist brethren; but I hope things will not remain so long; a general separation must and will take place, and the sooner the better for both parties, since we receive nothing but abuse from the new school, and they receive no more money from us. I cannot conceive that the other party can be profited by so unnatural a union.

And now that benevolence, christian love and affection, may abound among all the people of

God, until the coming of our Lord Jesus Christ, is the prayer of your unworthy brother in tribulation.
R. A. MORTEN.

SIGNS OF THE TIMES.

Alexandria, October 6, 1837.

MEMBERSHIP FOR MONEY.—From an article in the Cross and Journal of September 1, we make the following extracts, viz:

"The subject of the American and Foreign Bible Society, has been discussed among the brethren, and I am of opinion that if some alteration were made in the constitution, it would be generally sustained by the churches in the East Fork Association. The objectionable items are, that 'each (or any) contributor, etc. shall be a member: each contributor of \$150 shall be a life director.' It is supposed that any person paying the stipulated sum, whether a Baptist or not, is entitled to membership, or directorship, in the Society. This seems like laying too much stress upon money.—Indeed it does seem as if the leading men in our denomination, supposed that the love of money would have a greater influence upon christian ministers, than the love of Christ, and the salvation of sinners. Why else, should a directorship be offered for \$150?" * * * * *

"I do not believe that one dollar more has been subscribed, or will be subscribed, to the funds of the Society, than would have been subscribed, if the 5th article had never found a place in the constitution of the society."

"The foregoing is from a communication of Elder James Lyon, in the Cross & Journal of August 11th. In a more recent communication, Elder Lyon says:

"The objections, named in my communication, have a greater influence on the minds of many of our members, than our brethren, who have been favorable to benevolent operations may imagine. This influence operated unfavorably at our last church meeting at Duckcreek, in relation to the American and Foreign Bible Society and the Baptist Convention. The church however, voted to leave the matter respecting aiding these institutions, discretionary with her members."

On the above, the editor remarks—

"The church is a divine institution. The qualifications of church membership are the gifts of God, freely bestowed by his grace, without money and without price; they are a new heart, and an obedient life. Whoever has these, has the right of admission. And with membership are necessarily connected privileges and duties. * * * Now, since the church is an institution of God, and the qualifications of membership are his gift, and the possession of these qualifications gives the right of admission, and valuable privileges belong to every member; and since, moreover, the blessings of the Gospel are emphatically designed for the poor, and many of these blessings flow from union with the people of God in the bonds of church fellowship; two very obvious reasons present themselves against making the payment of money, however small the sum, a condition of admission into a church of Christ, & they are reasons of tremendous force; one is, it would be an impious violation of the ordinance of God; the other, it would subject the poor among God's people to the hazard of losing a part of the blessings of the gospel; blessings to purchase which the Son of God gave his life, and which he freely bestows on all his redeemed ones.

"Now how is it with the so called benevolent societies? Let us take, for instance, the American and Foreign Bible Society. *What is its object?* The constitution declares it to be, 'to aid in the translation, printing, and circulation, of the sacred Scriptures.'—This is explicit and comprehensive. Now all persons who 'aid' in accomplishing this work, or any part of it, are in fact, whatever place or designation the constitution may assign to them,—they are in fact, members of the society. Is not this clear? * * *

"The constitution entrusts all this 'business' to a board of thirty-six managers, to be chosen annually, & requires these thirty-six managers all of them to be 'brethren in good standing in Baptist Churches.' The whole business of the society then, which involves the exercise of any power which might possibly be abused, is safely lodged in the hands of an annual board which must consist of 'brethren in good standing in Baptist Churches.'"

ches.' Could the constitution lodge it any where in greater security? We know not how it could.

"But 'each contributor of one hundred and fifty dollars shall be a life director;' and life directors have what privilege? Why simply this, and no more,— 'the privilege of participating in the deliberations of the board.' They can give their counsel, but cannot vote, cannot exert the least influence in the action of the board further. But why dignify with the name of 'life director,' and admit to the counsels of the board any one who will contribute, or whose friends for him will contribute, 150 dollars? It is reasonable to suppose that any one who feels interest enough to become a life director in this manner, may be useful in counsel; and if any one for the honor of this distinction, is made by himself, or his friends, a life director, it adds so much to the means of the board. In each of these ways, this provision may do good."

REMARKS.—We have neither time nor room, at present, to give the above extracts so full a review as we could wish. We will, however, notice a few things, and first the fully implied acknowledgement of the learned editor, that the so called benevolent societies are not divine institutions. It follows, of course; they are without divine authority or support, and are therefore to be rejected by all consistent Baptists who require divine authority for their religious practices.

Again, in showing the difference between such societies and the church, he says that, the latter "is an institution of God:" and in this particular, the editor himself shows, that the societies differ from the church. It follows unavoidably, that the (so called) benevolent societies are institutions of men or of devils, since they are not of God, and should therefore be rejected by the saints.

We will next notice the editor's attempt to justify the practice of selling indulgences for ready cash.—First. All who mingle in this benevolent business, and invest stock, &c., are naturally members, whether Tom, Dick, or Harry—Christian, Jew, or Turk; and consequently, are natural brothers. It follows then, that Christians who are commanded to come out from the world, and dwell safely alone, should reject them.

Second. The selling of directorships, admits of no better justification than that implied in the editor's plea, viz: that these high sounding titles, are only a bag of wind, swelling words of vanity, to allure through much wantonness of the flesh—having men's persons or purses, in admiration, because of advantage, &c.

We admit the above is as good an argument as the nature of the case will admit of, but by no means sufficient to justify the christian in giving to the popish practice the least countenance. If these high sounding titles sold for \$150 each, are as the editor argues, worth nothing, then they are manifestly a cheat: and can the followers of Christ practice, or countenance cheating? If on the other hand, these titles do mean anything corresponding with the simple signification of the term used, they must mean, that for, and in consideration of the sum required, the purchaser is entitled to the right of directing in the operations of the institution, in, and of which he is, for his lucre, constituted a director. Mr. Giddings says, that the object of these institutions are the same which brought Christ into our world, and for the accomplishment of which he lived, died, rose again, &c., which object, he says was none other than the salvation of the world. Now if these learned and reverend gentlemen are capable of selling the truth, and their word in this case may be depended on, it must follow that these titles instead of meaning nothing, do mean that for \$150 cash, paid down, any man, believer or infidel, may purchase a right to direct and control the destiny of the world; and in what these men seem to consider the unfinished work embraced in the grand object which brought Christ into

the Mediatorial office. Therefore let Mr. Stevens, or Mr. Giddings's views prevail, in either casethe conclusion is unavoidable, that christians are bound by their allegiance to Christ their King, by their love to God, and their regard for the Divine honor, to reject the so called benevolent societies. This dilemma presents two horns; Mr. Giddings has taken one, and Mr. Stevens the other,—christians reject both.

Elder Lyon is of opinion that the main object of the societies (getting money) would not be retarded by omitting this indulgence selling business: his brethren entertain a very different view; but if Elder L. were a lion in strength as he is Lyon in name, he could no more improve or render these institutions acceptable to God (as nothing which does not emanate from God, can be holy in his sight, and as Mr. Stevens has abundantly shown, these institutions are not of God,) than a leopard can change his spots, or an Ethiopian his skin. As well might Aaron attempt, in the worship of the golden calf, to avoid idolatry by changing the shape of his idol from that of a calf, to the appearance of Mr. Benton's mint drops, as for Elder L. to make any improvement in these institutions, which are radically wrong, idolatrous and abominable.

OBITUARY.

ANOTHER WATCHMAN GONE!!!

Elder James Reynolds died at his residence, in the Town of Hector, County of Tompkins, State of New York, on the 15th inst, at 4 o'clock P. M., in the 67th year of his age.

Elder Reynolds professed a hope in Christ, when about 14 years of age: from that time until his last expiring moment, we think it might be said, He was a bold soldier of the cross. He was among the first settlers in the Town of Hector, and for about 30 years of his life, he preached the everlasting gospel of the kingdom. During most of this time he was pastor of the First Baptist Church of Christ, in Hector, which was constituted about the time of his ordination. Of this venerable servant of God, we think it may be said, he was not chargeable to any, but labored with his hands for his support, and for those that were with him. He was generally very punctual to attend all appointments for preaching, church and conference meetings, &c.—travelling over hills, and through valleys, through heat or cold, over a large territory, being the only Baptist preacher in this place for a number of years.

Elder Reynolds lived to witness many heavenly revivals, and baptized a great many willing converts, some of which compose the 2d, 3d, & 4th Churches in Hector, many others are scattered through the earth, and some doubtless have joined the church triumphant. In regard to his life and ministry much might be said, but suffice it to say, through all the course of his ministry he preached the doctrine of election, predestination, and that salvation was of the Lord; which many times would offend those of other denominations, but this was the doctrine that Baptists loved to hear in years gone by; but the time has now come when they cannot, all of them, endure sound doctrine; but let it be observed that what is called benevolent institutions, have crept in amongst us, and at the commencement of these, Elder Reynolds submitted to some part of them in a small degree; but alas! he soon saw the cheat and deception practiced by those "who lie in wait to deceive," of whom the apostle says, *crept in unawares*, and painful as it may be to relate, by good words and fair speeches have deceived the hearts of some of God's dear children. But Elder Reynolds soon raised his voice like a trumpet, and warned his brethren against all the inventions of men that come under the sacred name of religion. By this his enemies were multiplied, and many with whom he had walked to the house of God, and with whom he had taken sweet counsel, whom he esteemed as dear brethren, were turned to be his greatest enemies; still he appeared to have no desire to yield any point of truth for the sake of pleasing men, or for the honors of the world, or of the popular religionists of the day, and often said, with one of old that if he preached to please men, he was not the servant of Christ. He lived to see the church with which he had labored and toiled day and night, for many years, experience many severe

trials in regard to the popular moneyed institutions of the day, but comforting as it was to him in his last, to see a few brethren remain on the ancient ground, on which they were constituted, holding forth the traditions of Christ and the apostles; and about three months before his death, he had the satisfaction of meeting with his brethren as usual, preaching the word, and administering the ordinance of the Lord's supper, which was his last interview and farewell sermon, to his brethren and friends, from which time his mortal frame became more feeble, and his sufferings were great, which he bore with christian fortitude and resignation. A short time before his death, when his neighbors and friends were called, expecting to see him expire, but after a short space of time he revived, and gave a very smart and powerful exhortation for 15 or 20 minutes, told his friends not to weep for him, but for themselves and the churches, and commended them to a covenant keeping God. When his brethren would visit him, his mind appeared anxious for their welfare, and would often enquire if they kept up their meetings, and after some who lived at a distance whom he had not seen of late. His last and friendly admonitions were "Stand fast in the liberty wherewith Christ hath made ye free." "Faint not by the way." "The race is not to the swift, nor the battle to the strong." He lived and died well grounded in the doctrine of sovereign grace. His funeral was attended by a very large concourse of friends and neighbors, who live to mourn his loss as a good citizen, and an able minister of the gospel. A sermon was preached on the occasion, by Elder Reed Burritt, founded on 2 Tim. iv. 7 & 8.

Truly it may be said of this servant of God, "I have fought the good fight." V.

Fairfax C. H., Va., Sept. 20th, 1836.

BROTHER BEEBE: Having received from brother Plummer Waters a prospectus for a book he is about to publish, if he can obtain subscribers so as to defray the expense; I herewith send it to you, wishing you to give it an insertion in the Signs.

Brother Waters is an Old School Baptist Preacher. He was considerably before hand of the rest of us in this section of country, in separating from the mixed multitude of the Baptist denomination, having with the churches of which he was pastor, separated from the Baltimore Association, at the period when the Fullerites and Missionists prevailed to the greatest extent in that Association, and seemed likely to carry it altogether as a body. Brother Waters disgusted with the intrigues of the Mission party, and tired, both of the contentions produced, and of pretending to hold in fellowship those who were the occasion of this confusion, chose to retire from the contest, and be unknown to the religious world at large, rather than live amidst such disorder. That his withdrawal should have been judged of unfavorably by those he left, is not strange, seeing we are so prone to seek to justify ourselves for continuing in a favourite course, by finding something to blame in those who will not continue it with us, especially when the Scriptures do not sustain this course.

I offer these remarks as an introduction of brother Waters to our Old School brethren, believing he is fully with us in our present stand.

Of the work he is about to publish, I can say nothing having never seen the manuscript. But from the reputed talents of brother Waters, and from believing him sound in doctrine, I presume the work will be well worthy the attention of our brethren. I will add, that if any brethren feel inclined to encourage the work, by addressing a letter to Elder P. Waters, Laurel Factory, Prince George's Co., Md., they can obtain a prospectus for circulation; or, if they obtain subscribers by using the prospectus as published herewith, and sending on the names, directed as above, they will oblige him; and should the work meet with sufficient encouragement they will, I presume, obtain their books and the usual allowances for their trouble. Yours, &c.

S. TROTT.

PROSPECTUS.

The subscriber has a Work on Theology, now in Manuscript, which it is believed is different from any other Work which now exists. The writer's object is to exhibit, to the best of his judgment, the Gospel Plan of Salvation clearly, and without regard to the opinions of any particular Sect; and he has endeavoured to be guided, throughout the whole Work, by Reason and Revelation.

The Work is divided into three principal parts:

1st. An impartial investigation into the Salvation of Man; in which the subject is taken up by inquiry, "How is man saved? Can a man do any thing of himself to ensure his own Salvation?" This part is written with a spirit of enquiry well calculated to satisfy the reader, that the Writer's intention was to investigate the subject philosophically, and to espouse that side of the question, which, in his judgment, is supported by the most irresistible and powerful arguments, afforded both by Reason and by Revelation.

2d. The second part is in the form of a Sermon which chiefly consists in exposing the fallacy of the conditional scheme, and in establishing the opposite doctrine, by various arguments and illustrations; in which there are many original ideas, probably new to the public in general.

3d. The third part is also in the form of a Sermon, and consists in a clear exhibition of that great Salvation, "which at first began to be spoken by the Lord, and was confirmed unto us, by them that heard him." In this part many important subjects are taken into consideration, and among other things the most formidable objections of the celebrated deistical writer, Mr. Hume, are taken notice of. The controverted, and much abused subject of the unpardonable Sin is touched upon in each branch of the Work, and handled in a manner foreign from any comment, or explanation, which the writer has had an opportunity of examining.

It is thought, by the writer, that a Work of this description, might, under the blessing of God, be of utility, at least to inquiring souls, who may be much tempted, and perplexed, (as he was in his youthful days) in consequence of the corrupt innovations and inventions of men, who act under the mask of Religion, and under the epithet of gospel teachers.

The friends of the subscriber in particular, and the public in general, are respectfully solicited to patronize the Work.

It is proposed to have it printed on good paper, with good type, neatly bound, and delivered to subscribers at one dollar per copy. It will be put to press as soon as a sufficient number of subscribers shall be obtained to defray the expenses of printing, binding, &c.

It is contemplated to insert a list of the subscribers' Names at the end of the Work.

PLUMMER WATERS,

July 22d, 1837.

Old School Meetings.

There will be if God permits, an Old School Meeting held with the Mill Creek Church, Berkley Co., Va., to commence on the Saturday preceding the 5th. Sunday in October next. Brethren Trott, Buck, Marvin, and others, are expected to attend. Our Old School brethren in general, and especially those in the ministry, are invited to meet with them. Brethren wishing to go by way of the rail-road or canal, through Harper's Ferry, can proceed from that place by the canal to Shepherdstown, which is within a few miles of the anticipated meeting,—such brethren by directing a line to Bro. Morgan Van Cleve, Martinsburgh P. O., Berkley Co., Va., informing him when to meet them at Shepherdstown. He will provide a conveyance for them to and from the meeting.

An Old Fashioned Regular Baptist Meeting will be held with the Skinquarter Baptist Church, Chesterfield Co. Va. commencing on the 2nd Saturday in October next.

An Old School Meeting will be held with the Mesongoes Baptist Church, Accomack Co Va., commencing Saturday Oct. 14th, and to continue until Monday evening. To each of the above meetings our Old School Brethren are affectionately invited,

P o e t r y .

From the Gospel Standard, (Eng.)
ETERNAL LOVE.

Oh Love! eternal, rich, and free!
My soul delights herself in thee;
A boundless ocean, without shore,
It was and is, for evermore.

'Twas love that gave my soul a place
In Christ ere time began its race;
Secured in him, and free from blame,
Whilst in myself I'm sin and shame.

'Twas love that moved the eternal King
To take from death its cruel sting:
He bore its pangs—what matchless grace,
For sinners vile, and rebels base.

'Twas love designed to set me free
From law, from death, and misery;
And taught my soul her dreadful state;
And made me fear destruction's date.

'Twas love that pierced me to the heart,
And for my folly made me smart;
Yet bound my wounds, and made me see
What wonders love had done for me.

'Twas love that then made Jesus sweet,
And brought me to his lovely feet,
With glowing heart to weep and tell,
That Jesus had done all things well.

'Twas love that made him hide his face,
That I might further goodness trace:
That, though I'm changeable, yet he
Remains the same eternally.

'Twas love that caused me then to grieve,
And wonder why he did me leave;
Which made me long to hear his voice,
And in his mercy to rejoice.

'Twas love that caused him to appear,
And free my soul from slavish fear;
And taught my faithless heart to see
His banner still was over me.

'Tis love that leads me here below,
Through deep distress and unknown woe;
My path is dark, my foes are strong,
That I can scarcely move along.

'Tis love that does my needs supply;
Yet still I often have to cry,
Is this the way thy children go,
Oppress'd by sin—that cruel foe?

'Tis love that makes me feel its power,
That I should prize my precious Tower;
And lean upon an arm Divine,
And on his mercy e'er recline.

'Tis love beyond expression great,
That I attempt now to relate:
Yet find I'm lost, and never can
The depths of love eternal scan.

Yet love so great my soul delights;
Unknown in length, in depth, in height;
O when shall I unceasing tell
The love of my Immanuel.

Soon shall I leave this vale of sin;
Dear Jesus, then O take me in;
And fill my soul with love Divine,
And make me sing this love of thine.

A TRAVELLER.

NEW AGENT.—Eld. Jonathan Jones, Ligonias, Wash-
ington Co., Ia.
Eld. James M. Butt, Newport, Mo.

RECEIPTS.

David Hart,	Mass.	\$10 00	\$10 00
Elder John M. Watson,	Te.	\$10 00	15 00
" "	"	5 00	
T. P. Ashbrook,	Ohio		5 00
John R. Clawson,	do		5 00
John Lionberger,	Va.		1 00
Elder R. M. Newport,	Ia.		10 00
Mrs. Bacon,	D. C.		1 00
Elder James M. Butt,	Mo.		5 00
Elder Hezekiah West,	Pa.		15 00
Theron Earle, Esq.,	S. C.		1 00
Total,			\$68 00

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

- NEW YORK.**
Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alphens Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Thomas Hill, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell, J. B. Howell, Chmen, West, E. J. Williams, D. D. Andros, U. H. Moore, R. Slawson, R. Burritt, D. Sabius, D. V. Owen, Samue. C. Lindsly, Dea. P. N. Rhodes, Charles Woodward James Robinson.
- NEW YORK CITY.**—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.
- NEW-JERSEY.**
Christopher Suydam, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.
- PENNSYLVANIA**
T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmet Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Cribfield, Z. D. Pasko, H. Clark.
- DELAWARE.**
W. K. Roberson, P. Meredith, Wm. Alman.
- MARYLAND.**
Eli Scott, Thomas Poteet, Edward Cheat, Wm. Wilson, S. W. Woolford, D. Ubler, Wm. Selmar, Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;
MICHIGAN.—A. Y. Murry, J. Hitchcock, G. Livesay.
Alabama.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.
- KENTUCKY.**
T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moorman, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings, J. Cullen.
Maine.—P. Hartwell, P. C. Mason, Paris.
S. C.—Theron Earl, Spartinsburg District.
Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, F. Ivey, A. Hood, V. D. Whatley, R. Gray, J. L. Mitchell, G. Lumpkin.
MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell, J. Westfield, John Lambe, Elder Mark Bennett.
- VIRGINIA.**
Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Willong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee, A. R. Barbee, J. Triplett.
- ILLINOIS.**
C. S. Morton S. Miller, Wm. Roberts, John Mor ris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Rai-ly, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spiler.
- OHIO.**
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.
- INDIANA.**
J. Mason, W. Thompson, J. D. Fridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elde A. Neal, J. Hawkins, S. Stalcup, G. Anderson.
Mo.—J. Rumsey, F. C. Hathaway, T. Turner
T. P. Stephens, T. T. Wright, G. Wood.
Mr.—J. Barret.
N.H.—J. Fernal.
LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, OCTOBER 20, 1837.

NO. 22.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00 A current \$5 note will be received in advance for six copies.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk

Communications.

For the Signs of the Times.

MR. GIDDING'S ESSAY
ON THE
MODERN MISSION SYSTEM.

Examined, No. 4.

The second specification under Mr. G's, fourth proposition, is, as stated in my last number, *That the means employed should be lawful and proper.* I have before me the most unpleasant part of my task, for throughout the remainder of this essay, Mr. G displays a deceitful handling of the scriptures, an artful perverting them from their true meaning, whilst he professes to be governed by the scriptures; which, had it been in defence of popery, would placed him, no doubt, among the most favored of the disciples of Loyola: and from this production, as well as from Editor Waller's professed conversion, I suspect we shall now have to contend with the intrigues, arts and sophistry of an *anti-popish Jesuitism.*

Mr. G. commences under the head above quoted, with the assertion that "the means which the friends of modern missions employ, to attain their ends, are lawful and proper." He adds, "It has already been shown that Christ and his apostles were engaged in the same work which now engage the friends of modern missions; the same means, therefore, which they employed, are both lawful and proper for us to employ." He then transcribes Acts xiii. 1—5, omitting the last part of verse 5, and adds, "So likewise, it was not until the hands of the presbytery had been laid upon Timothy, that Paul gave him a most solemn charge to preach the word. So far then the friends of modern missions have a precise warrant from apostolic example. As the churches did anciently, so do they: employing such men only to preach the gospel, as in the mind of the churches have been called of God to that sacred work, and on whom the hands of the presbytery have been laid." How very scriptural! how very particular to have apostolic example for what they do, the missionaries are, if we could depend upon Mr. G's representation! But I must examine his pretensions to apostolic example. He says, "It has been shown that Christ and his disciples were engaged in the same work," &c. I have

shown the reverse; that the work in which the missionaries are engaged, viz: *the salvation of the world*, is unauthorised in the scriptures. I have Paul's own words to show that he was not engaged in that work. He says, "I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." 2 Tim. ii. 10.

If we were to admit that the mission boards employ the same means that Christ and his disciples employed, the question would arise, Who authorised them to employ those means? that is, to hire, to do their work, or to preach according to their directions, those whom the Holy Ghost has moved the churches to set apart to the work whereunto He has called them. Christ had all power given to him, both in heaven and in earth. He had therefore, an undoubted right to call upon whom he would, to appoint them to what office he would, and to send them where he pleased. Have the Mission Boards the same right and authority? It seems that Mr. G. claims it for them with the same confidence that the Pope claims his authority.

The first sentence of the above quotation, can imply nothing less, with the single exception that they, in making their choice, are bound to follow Christ's example. We, Old School Baptists, believe that Christ has now the same authority, and exercises the same authority as when on earth, to call whom he pleases into the ministry, and to send them where he has a work for them to do; that is, through the agency of the Holy Ghost, and that he never has transferred this authority and power to any other, not even to the Apostles, excepting in a very limited sense which I shall shortly notice. We must therefore believe that this assumption of power by the mission boards to select their men, and send them to preach the preaching which they bid them, and in the field which they appoint, is anti-christian.

In the second place, the Apostles were prophesied of as *Princes that should rule in judgment*, (Isa. xxxii. 1,) and Christ said to them, that they should sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix. 28. Hence there was an authority given to them, such as has never been given to any other of his disciples. In the exercise of this authority, we find them choosing certain preachers to accompany them, as Barnabas and Paul did John, Acts xiii. 5, compared with Acts xv. 37—40. We also find Paul leaving Titus in Crete, and Timothy at Ephesus, &c. But who transferred this authority, either to the Pope, the Methodist Bishops, or to the Mission Boards? We have no record that Christ has ever done it, and the Apostles had it not to transfer to others,

Mr. G. in the above quotation assumes the ground, that the churches anciently employed men to preach the gospel, aside from their setting them apart to the work to which God had called them. And he seems to infer it, from the quotations he made from Acts xiii. But surely there is nothing like this in that text. The direction was that Barnabas and Saul should be separated unto the work whereunto the Holy Ghost had called them. And it is said of them, *That being sent forth by the Holy Ghost, &c.* This does not look like their going forth in the employ of the church, or under its direction.— They went forth in the fellowship of the church. And as an example to ordinary preachers, we find them making report to the church as acknowledging the right of the church, in the exercise of its discipline, to require faithfulness in the preachers which are members thereof. And this is the order among regular Baptists down to this day. When a church becomes satisfied that one of her members has been called of God to the work of the ministry, she sets him apart to that work, by the laying on of the hands of the Elders, without presuming to dictate to him as to the field of his labors, leaving him in that, to the direction of Him who hath called him, and who alone has the right, and the requisite knowledge to direct him to his proper field of labors, but at the same time, they exercise a watch-care over him. And in this there is a copying of the example set in Acts xiii. 1—3, and xiv. 27. The calling of one to the pastoral care of a church, is not an exception to the above. For when a church, after due waiting upon God for direction, is led to fix their choice upon a certain preacher, and the providence of God in other respects appear to point towards his settling among them, he has reason to conclude that for the time, that is the proper and designated field of his labors. And especially as the Scriptures fully authorise preachers taking the pastoral care of churches.

Again, Mr. G's remark, that *it was not until after the hands of the presbytery had been laid on Timothy, that Paul gave him that solemn charge, &c.*, appears designed to make the impression, that Timothy, after being set apart for the work, was waiting, like our modern missionaries, to be hired, or at least, to be set to preaching by men. But it was not until writing his 2d Epistle to Timothy, that Paul gave him that charge, as appears from the iv. chap. ver. 1 and 2 of that Epistle. This was long after Timothy had been engaged in the ministry, and after Paul had left him at Ephesus in the oversight of that church. What then had this charge to do with his engaging in the work of the ministry? It

was a caution to him and to other ministers, not to substitute other things for the *word*, not to preach in lieu thereof, the traditions or systems, and contrivances of men; and of course, not to preach for gospel, the advantages of Sunday School, Bible, and Mission Societies, and of men's giving money to save souls. But this view of the subject did not suit Mr. G.

But even were we to allow that there was Scriptural authority for a church to dictate to those who should be called out from her as preachers, as to where they should preach; this would afford no countenance to the modern mission system. For that would be very different from a society which has been constituted upon the principle of raising money, and therefore, composed of those who will pay their dollar, and of those who will pay their five dollars, undertaking the entire superintendance of certain selected preachers, and of their support. Nor does it help the matter any, for churches to trample upon that dignity which Christ has bestowed upon them, of being the only religious bodies recognised as belonging to, or as having any government in the affairs of his kingdom, by appropriating the money which the Lord has given them, for supplying the wants of those whom he has sent out to preach his gospel, to buy the right of becoming subordinate to a State Convention, and of giving to the managers of that Convention the sole disposal of their contributions for the support of the gospel. Why is it that Mr. G. passes so silently by this peculiar trait of the mission system? He certainly knew that it constitutes a prominent part of the objections of the Old School Baptists, to that system.

But again Mr. G. says it is an unfounded calumny that they (the missionists) take young men without religion, educate them, and send them to preach the gospel to the heathen. But it so happens that the Old School Baptists are not chargeable with this calumny. We have never charged them with sending out persons who were not professed religionists, nor without setting them apart by the imposition of hands. On the contrary, we have charged them with ordaining persons sent out merely as school teachers and mechanics, farmers, &c., and with ordaining those whom the churches of which they were members, never called to ordination. But we have no confidence in those they send out as being subjects of divine grace, or of being called of God to the ministry of the gospel. The mission, the Sunday-school, the anxious-seat-revival, and the theological school, systems are all one, and bottomed upon Arminianism under the guise of Fullerism. The idea of teaching children religion, of converting persons by means of exciting their passions, of qualifying persons to preach the gospel by human science, and of evangelizing the heathen by the contrivances of men, is, in each case, as foreign from that doctrine which reveals JEHOVAH as the *God of salvation*, as darkness is from light. We oppose this whole

combined system in all its parts. But to the point, of taking those, who in the judgment of the churches, are called of God to the work of the ministry; Mr. G. certainly knew that he was falsely representing that thing. For it is a generally known fact, that the Presbyterians, whose missionaries, Mr. G. in his enumeration of those in the field recognizes as fellow laborers, as well as the most of the Fullerite Baptists reject the idea, as enthusiastic, of a special divine call to the ministry. The general application which the missionists make of the text, "Go ye into all the world and preach the gospel to every living creature," at once sets aside the doctrine of a special call to the ministry.— Their call upon young men to devote themselves to this work; their declarations that poor young men are anxious to engage in the work, but are destitute of the means to obtain a suitable education, is made as a plea to induce men and churches to endow their schools and colleges. Churches are induced to license young men, though not satisfied that they have ministerial gifts, on the ground that by their going through a scholastic preparation, they may become useful; and often are these persons, when they have finished their training, taken up by the mission boards and ordained, without ever being called to it by their churches. Yet Mr. G. has the assurance, in the face of all these public facts, to say that they employ as missionaries none but those who in the judgment of the churches, are called of God to the work. Indeed I know not what right any of the Lord's servants have to hire themselves to a mission board, to be under their control, seeing the Lord has sent them into the gospel field to labor under his direction. Neither do I believe they will submit to it for any length of time, for they not only have received the express command, "Be not ye the servants of men;" (1 Cor. vii. 23;) but there has also been imparted to them a *spirit of freedom* from the restraints of men, which would render a continued subjection to the dictation of a mission board insufferable.— Hence it is also that such, when they have tried it, have been compelled to retreat from the restraints of schools. As their Lord said to his parents, *Wist ye not that I must be about my Father's business*; so the spirit will lead them to say to those who would subjugate them to the mission yoke, *wist ye not that we must obey God rather than man*.

Mr. G. next makes the bold assertion, *That from those set apart to the work of the ministry, the primitive churches chose some to travel and preach the gospel in destitute places*; and quotes as proof 2 Cor. viii. 16—19. He then says, *In that text the friends of modern missions have Apostolic precedent and example for what they are doing*. But can any person on comparing that text with its connexion, believe that Mr. G. having common sense, did not know that he was *wresting* that Scripture, that he did not design to deceive? In order to do it more readily he

gives the words of the passage without giving the *chapter and verse*, where they were to be found; thinking, probably, that many would take his remarks on trust, sooner than look out and examine the passage and connexion. And no doubt this would be the case with the young birds which they have hatched on their *anxious seats*, they will swallow all down as good and true, but gospel truth. But the old *Iron-side* Baptists of Kentucky, are not to be gulled in that way. Indeed, there is enough in the text quoted, to show the fallacy of Mr. G.'s application of it. It is said of the brother, alluded to, that he was *chosen of the churches to travel with us, with this grace which is administered by us*, &c., verse 10. It is probable, the New School Baptists may think it right, that a preacher should be sent to *destitute places with a grace, a gospel administered by them*; and for him to be sent to the *flourishing church at Corinth*, or to the church at *Jerusalem*, as a *destitute place*. This would be in accordance with the practice of the Home Mission Society, in sending their missionaries into populous places, and to churches already supplied with preachers of their own choice; and with that of the General Association of Virginia, judging from the location of their missionaries in this vicinity; and probably the State Convention of Kentucky pursues the same plan. But Old School Baptists are not disposed to countenance as gospel ministers, those who have nothing to preach but a *grace administered by us*. Nothing is gospel with the Old School, but the *grace of God which bringeth salvation*. The whole connexion in that 8th and following chap. of 2 Cor., is treating of a contribution taken up, and to be taken up, for the poor saints at Jerusalem; and the brother he speaks of, was chosen by certain churches to travel, with the Apostle, with that *grace or gift* which had been administered by them, that is, to carry it to Jerusalem; most probably by the churches of Galatia, from what is said 1 Cor. xvi. 1—4. The Corinthians are in that text directed to choose or designate *by letter*, certain persons for the same object. This is the whole amount of this passage in which Mr. G. finds such full precedent for the whole Foreign and Home Mission operations. Fog may indicate the state of the weather, so Mr. G.'s thus *wresting* this text, indicates his consciousness of an entire want of Scriptural authority for the mission system.

Mr. G.'s third specification is, that *the means be directed in a lawful manner*. He first shows that those to whom a dispensation of the gospel is committed should give themselves wholly to that work; and asserts that *such is the mission plan*. How is it then, that so many of those to whom they pretend a dispensation of the gospel has been committed, spend years in schools and colleges, after professing to have such dispensation entrusted to them, before they give themselves to the work? How is it that so many are employed as agents to form societies of various

kinds, collect money, &c.? And that others are employed in other ways in which their whole attention is required, such as corresponding secretaries, &c.? These all belong to the mission system, and all are supported, printers, translators, school teachers, and in some cases, farmers and mechanics, as in the Indian Missions, from the funds begged to carry the gospel to the heathen. If these things are lawful, it is because modern Missionists have established them—Christ gave no law authorising them.

He attempts, secondly, to show that, to use those means lawfully, those who are called to the work must be supported, and this on the ground that those who *preach the gospel*, are according to Apostolic direction, *to live of the gospel*. But he does not even attempt to show any pattern or authority from the Scriptures, for the system of forming mission societies in order to support the gospel minister. He would have us, I suppose, think that a society composed of professors and non-professors, selling membership for money, and governed by a Board of Managers, is the same as a gospel church. But this no person can think who has his senses, and has not a mist cast over his eyes by the wand of modern priestcraft. The gospel order is that the gospel minister should receive his support from the churches. The church at Philippi communicated to the necessities of Paul because he was engaged in preaching the gospel. But the mission order is that the churches should give their money to the mission boards; and the missionary goes and preaches because he is hired by the board to do so. And yet Mr. G. would have us think that this is all the same with gospel order, or perhaps a little better than it; and it no doubt, secures more money to those preachers.

When the Lord shall send his preachers among the heathen, I will engage they will go without waiting to be employed by a mission board; or, to refer to a figure used by certain of the English missionaries, without waiting for a mission society to be stationed at the top of the well, to hold a silver rope to let the preachers down by, to prevent their falling. I am also sure that the churches of Christ will contribute to the necessities of those whom the Lord has sent to preach, and this without the consideration of having their names enrolled as auxiliaries or members of a mission society.

Why did not Mr. Giddings toe the mark, and show us some Scriptural authority for the mission plan for raising money, or frankly acknowledge it to be altogether a priestly device to fleece the people; and not spend so much time to prove what is not denied, viz: that the churches ought to extend support to the gospel minister. The Old School Baptists believe that the preacher of the gospel ought to be supported, but not in a way to entangle him with any temptations to preach a doctrine, or support measures to please men. Paul saith, "No man that wareth en-

tangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." The mission plan completely releases the missionary from any entanglements with the churches, or from any necessity to preach or to walk to please them, by taking the whole control of appointing and supporting them from the churches as such. Hence, they are free to please the boards, whose servants they are, and the world from whom the boards get the greatest share of their funds. Whether this is what the Apostle meant, judge ye.

S. TROTT.

Fairfax C. H., Va., Oct. 4th, 1837.

[To be Continued.]

For the Signs of the Times.

Green Co., Ala., September, 1837.

DEAR BROTHER BEEBE: In accordance with my own feelings, and for the information of my Old School brethren abroad, I deem it prudent to give an account of the Baptist Churches composing the Union Association.

Before I became a member, or professed to be a follower of Christ, the churches around, to the amount of fifteen or eighteen, were members of the Buttahatchie Association, and the effort system; or, in other words, the missionary doctrine was then but little known, and the brethren (with few exceptions) living at peace. The churches I allude to, lay in the counties of Pickens, Greer, Tuscaloosa and Perry. The above Buttahatchie Association was so large, said churches deemed it prudent to petition for dismission, to form into a new association, which petition was granted. The said churches met by delegation in Pickens county the year following, and organised into a new association. By this time, some very influential preachers, taught in the New School, began to spread, and lay their eggs of the missionary doctrine to some extent, while some of the said churches could not receive such doctrines, they knowing that such stuff was without foundation in the word of truth: others by such preachers aforementioned, dressing or making their doctrine appear sound, as craftsmen generally do, received such doctrine, or the effort system. But little did they think, how fast they were bartering their peace for the doctrine of craftsmen. Again, by this time some few temperance societies and bible societies were formed, and the advocates for such measures very busily engaged in using all the influence imaginable, to impress such principles in the breasts of the young people, and aged too. It was very easy to see that passage of God's word verified, "If the blind lead the blind," &c. At the same time we had some unshaken stumpy cedars that stood firm in the faith, that was once delivered to the saints, and preached Christ and him crucified. As before named, when the new association was formed and called the Union Association, the churches travelled on for some time in peace, though occasionally troubled with a new moulded preacher. The spirit of party-

ism seemed to grow by degrees, and of course, in choosing pastors, committees, &c. said spirit was very visible; and if an opportunity presented itself, where an advantage could be taken by the effort party, it was used, and but little regard paid to feelings or to primitive discipline. The anti-missionaries, with feelings of the deepest solicitude, for fear of injuring that cause they professed, and feelings of christian love to their brethren, would not avow a sentiment that would have a tendency in its nature, to hurt or rasp the feelings of their brethren.

As before named, at the time the Union Association was organised, some few churches were received—the missionaries were very zealous and anxious that their doctrine should spread—their preachers persevered surprisingly, both privately and publicly. From this period of time to the next anniversary meeting, which was held with the Rehoboth Church, Green county, the missionary doctrine or effort system, seemed to spread more largely; the preachers engaged in that cause, instead of preaching, or following the old primitive apostolic rule, which is to preach Christ, and him crucified, preached missionary doctrine unhesitatingly, and tried to plant that doctrine of the craftsmen, in the minds of the people, by seeking out all advantages in their power, and plotting, no doubt, among themselves to preach such doctrines to the churches where they knew it would not be received, and as above stated, before the anniversary period rolled round, the spirit of partyism was more visible, and churches more divided in sentiments.

By this time, some more societies were formed, and manufacturing places to mould out preachers, made; and more runners engaged in gathering contributions for the support or enriching of themselves, instead of taking hold of the plough-handles, as formerly. Said meeting came on, and accordingly the churches met by delegation: by this time, the effort party gathered in small squads, no doubt, for the purpose of agreeing or plotting, and engaging together, relative to the business which had come before said body. The Association proceeded to business, but when the time arrived for the large door to be opened, the party spirit, quite visible all the time of said meeting, a motion was made and seconded by the anti-missionaries, for this Association to protest against all missionary operations coming into said body; this question opened a door for some very lengthy debates on said subject; but in every instance, the missionaries were defeated, by the *anties* sticking close to the word of truth. The craftsmen urged the necessity of the mover withdrawing his motion: said they, such measures are taking our liberties from us; and again they urged the necessity of such motion being withdrawn, but the mover still stood firm and unshaken: at length the question was put, the Old School had a small majority in favor of their protestation.

Here, for the information of my brethren, and to show the advantages tried to be taken by craftsmen, a missionary came to me, or made applica-

tion to me, I being the clerk of said association, after said association adjourned, and examined the article last voted on, and did his best, by using influential language, and using every means in his power, to get me to alter said article, so that it might appear on the minutes in another form; for, said he, it ought not by any means to appear to the world in that shape. I argued the impropriety of a clerk of any body, altering the proceedings of said body, unless altered by said body, by vote. I told him, I would to the last remain inexorable.

From this time, on to the next anniversary meeting, which was held with Big Creek Church, Pickens county, the leading characters of the effort party, had a complete understanding, which was plain to be seen on every occasion. Again, during this time, some of the churches split in the bounds of said association—some other churches had some few missionaries in them—other churches very near equally divided, and some churches missionaries in toto. But in whatever church two parties existed, of course, there was no satisfaction. And whatever church had a majority of craftsmen, they assumed privileges, and occupied ground, not delegated to them in the Holy Scriptures. By this time, some more institutions were created; some more theological schools formed; and the ring-leaders of said party were busily engaged in trying to advance their doctrine. Also by this time more runners were engaged in collecting contributions, and no regard was paid to Scripture, which gives to no person the privilege of taking up contributions, but for the poor saints: but it is to be awfully feared such contributions as are taken up by said runners, is applied to, and for other purposes, for such runners all the time come out under the cloak of collecting for the support of the ministry.

The above period arrived—the churches met at Big Creek, Pickens county, by delegation. The association convened in the meeting-house, and after the introductory sermon was delivered, received and read letters from the different churches, and enrolled the names of delegates. Some of the letters strongly approbated the act of the association; other letters recommending their messengers to use their best exertions to have said article or protestation on last year's minutes reconsidered; and the letters all being read, one church was found, called Friendship, that split some time previously. The Old School party came with a letter and delegates: the effort party came with a letter and delegates. The association after hearing those two letters read, had them laid on the table for further consideration. On Friday evening the association appointed a committee of arrangement, consisting of six or eighth brethren, to arrange the business of the association, which is common on such occasions; that evening the committee met. Next morning being Saturday, the committee reported their proceedings to the association, which was received and the committee dis-

charged. The case of the above two letters from Friendship Church was placed at the head of the proceedings of the committee to be acted on first; the question was taken up and argued on: the anti-missionaries argued the propriety of receiving the Old School party, for said party still held the apostolic principles, and this was plain to be seen by every unprejudiced mind, that they (the Old School party) had not departed from the faith. The New School party related their case to the association, and it was plain to be seen, they had departed from the Primitive Baptist rule; for the Old School party in several instances proved the New School party from the same church, utterly false. Said question took up nearly the day in debating, &c.; at the close, in the evening, a motion was made and seconded by the Old School party, for the Moderator to take the vote of the association, and see which of the parties was the true church. The vote stood thus, for receiving the Old School party twenty-six; for receiving the effort party twenty-six, of course, the brother Moderator had to give the casting vote. He being one of those stumpy cedars that stood firm in the faith, and not shaken by every wind of doctrine, gave the vote to receive the Old School party: the effort party then had the assurance to openly tell the Moderator that he erred in counting. The association again voted on the question, and the result was the same. The brother Moderator addressed the association, as follows; The vote twice taken results the same, and besides, two or three brethren counted with me, and all make it the same, (which they openly acknowledged.) Now, unless the Old School party from that church is received into the association, and the right hand of fellowship given, I cannot act as Moderator any longer. The brother Moderator then gave the right hand of fellowship, and received the old apostolic party. It being late in the evening, some other little business was done, and adjourned until Monday morning.

The Sabbath was spent in devotional service, two Old School brethren preached Christ and him crucified, and one preacher of the New School order, who advanced from the pulpit the Arminian doctrine, and no doubt pleased the effort party very well.

Monday morning the association assembled in the meeting-house, and organized for business. The effort party expressed a wish for the association to reconsider the question voted on respecting Friendship Church; and further told the association that they had ascertained that justice was not done them Saturday evening. (Another circumstance where they wanted power.) The brother Moderator again told them that he was willing to be qualified to the count, and should not take the question any more. A brother of the new system party, arose (the same brother alluded to, that counted with the Moderator on Saturday, and told the association justice was done,) and told the association that he saw where the Moderator committed the error in

counting. The case is plain, if the Moderator committed an error in counting, why did not said brother remind him of it at the time? (I am not for names at this time, but if requested, I will give them.) The circumstance looks very suspicious, they had undoubtedly engaged with some of their effort party to vote, could they have got that question put again?

The Association was in a state of confusion, or rather so. It was almost impossible for an old school Baptist to rise and address the Association in order, for this cause; four or five new school Baptists occupied the floor almost constantly, (a complete understanding between them no doubt,) and if an old school Baptist arose to address the association, those persons that occupied the floor would cry out, *out of order!* Those four or five persons alluded to, of the new school party, are the ringleaders of said party; or in other words, hold offices in the American Home Mission Society, and laid the first egg of the craftsmen's doctrine in this state.

The Association proceeded in this way in a state of confusion until about noon, until the old veterans of the cross saw no way possible to proceed, or honor the cause of the Redeemer, without withdrawing from such disorderly walkers notwithstanding the old school party had the majority by one voice. Finally we, the old party withdrew from the meeting-house, and from such confusion, and collected together in peace, love, and christian fellowship, and appointed to meet at Rehoboth, M. H. Green Co., for the purpose of organizing into an old school Baptist Association, where we hope to live for the future in peace, and in the unity of the Spirit. The said Old School Meeting commences at said church on Friday preceding the second Lord's-day in November next, where we hope to meet some, or any of our Old School brethren that may pass by, and join us in our organization, we will thankfully receive such in love. But I can say, that advocates for the missionary system cannot be received; and further say, that after such organization, we will for the future guard against mingling with the effort party, either in churches, associational capacities, or corresponding with associations of such faith and order, sensible of there being more peace and harmony, where brethren see eye to eye, and no partyism. I am aware of persons saying, that I am too hard, or write too plain on the subject passed. I can answer, that I want to be perfectly understood on those matters. And again, when I turn my attention to the effort party, and see the ground occupied by them, by resorting to such measures, by using the most unscriptural measures, by sending or having the most orthodox of their party taught to keep the world blinded in error, by plotting together to carry their points, I am led to say, no person can be too plain. Again, when I consider the measures resorted to by them, I am made to say that it is my sincere and candid opinion, they lack or want nothing but power—then the tithing of the clergy, or the sword will

be the next measure resorted to: when I think of the patriots of seventy-six, that groaned, bled and died, to establish our happy form of government, and throw off the tithing of the clergy, I am led to say, that it stands every humble republican in hand to watch and be careful who represents us in governmental affairs. I am aware of being slandered and called by hard names, but if I am one of that little number spoken of in the word of truth, I trust by the care of that power that protects God's children, to be able to endure the waves of all persecution, and hope in the end, to praise that power that made and protects us with his mighty hand. I feel perfectly justifiable from the Holy Scriptures in saying, that in every state, county or nation, it is the duty of Old School Baptists, to come out from such disorderly walkers, and mingle no longer with them, neither in churches or associations. A history of the Baptist Church from an early period, goes to prove such a measure indispensable. And further, I never have known any church or association, where the missionary doctrines have been instituted or carried on, where this effort system did not split them before it ceased. And again, I never have known such doctrines preached or instituted at any place at first openly or freely; it is always softly touched on, and that too, by such preachers as generally understand pretty well how to influence the human heart; but as soon as a majority of a church is gained, then for the improvement of craftsmen's principles.

A word or two on the support of God's ministers; the express declaration of Jesus Christ is, "provide neither gold, nor silver, nor brass, in your purses; for the workmen is worthy of his meat," and the laborer of his hire. (This passage is enough for me, if there was no other to defeat the missionary doctrine.) God, from the Scriptures, has the prerogative of calling, qualifying, enabling, and sending, his ministers, and appointing to them the field of their duties, &c. God chose illiterate men, and the weak things of this world to confound the mighty. I must conclude; may the God of Abraham, Isaac and Jacob, protect you, and enable you to contend for the old apostolic faith, is my sincere prayer, &c.

HENRY HARRISON.

For the Signs of the Times.

Towaliga, Monroe Co. Ga. July 25, 1837.

Beloved in the Lord: Grace be unto you, and peace be multiplied from God our Father, and from the Lord Jesus Christ.

I have the humble satisfaction of acknowledging the receipt of the eleven numbers of the fifth volume of the Signs of the Times, and two since, and as a treasure of comfort and consolation to my poor weary drooping spirit, I esteem them next to my bible, though all men do not speak well of you nor it, (your paper.) Now, brother Beebe, I am going in my blundering way of writing, to make a few remarks, relative to the reception of the Signs of the Times and the Pri-

mitive Baptist, amongst the sons of Hagar. By this you will understand, that I patronise them both, and view you and brother Bennett as fellow-laborers in the same great cause of truth.— In writing this short communication, I neither court the smiles of friends, nor fear the frowns of foes; whoever the cap fits, is welcome to wear it for aught I care, even if it creates pain equal to that of the Roman Catholic cap of penance, described by Maria Mork, in her "Awful Disclosures," chapter xviii. page 199, That it has always been the lot of pure, undefiled religion, when dressed in the plain simplicity of the gospel of Christ to suffer persecution, is an undeniable fact. Well, as it was the lot of the primitive christians, in days gone by, so it is now with the Old School Baptists, they are persecuted, mocked and scoffed at, by the Ishmælitish mockers of the days. You know that Ishmæel was the son of Hagar, the bond-maid, and mocking was a prominent trait in his character; and his progeny down to the present day, bear so near an affinity to their father, (for they will mock,) that they are easily distinguished from the sons of the free woman. They compass sea and land to make proselytes, or in other words, laboring incessantly to make their brethren, the children of the bond woman, *legitimate heirs*, with the sons or children of the free woman; while the Scriptures plainly tell us, that the children of the bond woman, shall not be heirs with the children of the free woman. Away then with this uniting world and church, "how can two walk together, except they be agreed."

It seems to me, that the prophetic expressions of the great Apostle of the Gentiles is now fully verified, in this saying, "I know that after my departure, grievous wolves shall enter in, not sparing the flock." The same Apostle charged his Philippian brethren to "beware of the dogs." Isaiah in chapter lvi. 10, 11, pronounced them *dumb dogs, they cannot bark; sleeping dogs, lying down, loving slumber; yea, they are greedy dogs, &c.* And now brother Beebe, you know that greedy dogs would always kill sheep, and they are yet killing sheep, and will continue to kill sheep, as long as *dogs* are dogs, and sheep are sheep; *yea, they are greedy dogs which can never have enough;* and they are "shepherds that cannot understand—they all look to their own way, every one for his gain from his quarter." They are running for the fleece, and will devour the flock for gain. But to return, for I have digressed a little from what I commenced telling you about the opposition, your and bro. Bennett's periodicals meet in this country; you have very bitter opposers, such as old Paul encountered at Ephesus. On hearing the sound of the "Signs of the Times," or "Primitive Baptist," they are full of wrath, (Demetrius like,) and are saying among themselves, sirs, 'ye know that by this craft, we have our wealth.' Moreover, you see and hear, that not alone in Alexandria, D. C. and Tarborough, N. C., but almost throughout all America, hath this Beebe and Bennett, persuaded

and turned away much people, (from our schemes of speculation,) so that not only this our craft is set at naught, (by the Old School Baptists,) but also, that the fame of the great missionary system should be despised, and her magnificence should be destroyed, which all America, and the world worshippeth; all the *world wandereth after the beast*: (all whose names are not written in the Lamb's book of life, are here intended.)

When these modern Demetriouses hear these sayings, they are full of wrath, and cry out, saying, Great are our numbers! Great is our wisdom! (they boast of talents, that they have all the wise men on their side, and thereby will carry their point.) Great is our name! Great is our profession! Great is our American and Foreign Missionary system! And Great is our craft! for by it we have our wealth. Oh! true enough, that by this craft they have their wealth: \$425 per year for a single man, and six for a married man, is doing cash business; by it we have our wealth. Now, brother Beebe, the question arises, was there such a trait in the character of the Apostles as this? Did they hire themselves out to preach for money? Did they sell their preaching as the missionaries do? Was there a missionary board to establish their bounds, and fix on their salary? I leave you, candid reader, to make out the answer. If you cannot settle upon an answer within your own breast, turn to the sacred volume, and there enquire of Elisha the Prophet, Paul, Peter, and the rest of the Apostles, and hear what they have said about selling their ministerial services, &c.

Yours, in the furnace of affliction,

VACHAL D. WHATLEY.

SIGNS OF THE TIMES.

Alexandria, October 20, 1837.

LICKING ASSOCIATION, KY.—In this number will be found a copy of the Circular Letter, published by the last session of this well established, old fashioned and orthodox body of Regular Baptists. The Circular is written upon the subject of justification, and contains an able defence of that much abused and perverted doctrine.

In a late number of Mr. Waller's Banner, we find a copy of the Corresponding Letter of Licking Association, to the Long Run Association, in answer to one sent from the latter last year, charging the preachers of the Licking Association with holding certain errors.

The following is a copy from the Banner.

"The Licking Association of Particular Baptists, now in session at Stony Point Meeting-house, Bourbon County,

"To the Long Run Association of Baptists, when met at Plumb Creek Meeting-house, Spencer Co., on the first Friday in September, 1837, wish gospel blessings.

"Brethren—Your letter has been handed us by a member of our body, the contents of which have received that respectful consideration which their importance demands.

"We have not before us the 'Philadelphia Baptist Confession of Faith,' and consequently we are not prepared to say, whether any sentiment maintained by us, conflicts with that instrument or not.

"We are not conscious that we have departed in any particular, from the abstract of principles set forth in our record book, or the Bible. We proceed, however, to answer your inquiries with that frankness which

should at all times characterize the servants of the King of Zion.

"1. We maintain that the *spiritual import* of the Scripture, is *revealed* exclusively to the Regenerate, through the immediate agency of the Holy Spirit. For proof, we refer you to Matt. xvi. 17; Luke x. 21; Rom. i. 16, 17; 1 Cor. ii. 10, 11, 12, 13, 14.

"2. We maintain that the church is "justified freely by his grace, through the redemption which is in Christ Jesus." That, the Redemption is eternal. That she had 'grace given her in Christ Jesus before the world began.' Rom. iii. 24; 2 Tim. i. 9; and Heb. ix. 12. That in 'regeneration, the children of promise receive the spirit of adoption.' Romans viii. 15; and Gal. iv. 5.

"3. We maintain that 'Sin is the transgression of the law;' and that 'where no law is, there is no transgression. 1 John iii. 4; Rom. iv. 15. That it is the duty of transgressors to return to God. But we deny that it is the duty of unregenerate men, to exercise that repentance which Jesus was 'exalted to give to ISRAEL, with the forgiveness of sins.' Acts v. 31.

"4. We deny that unregenerate men are required to exercise that faith which is a 'fruit of the Spirit.'—'The faith of God's elect.' 'The faith of the operation of God.' Gal. v. 22. 1 Tim. i. 1. Col. ii. 12.

"5. We maintain that God created man capable of complying with every duty required of him.—that his guilt consists in his non-compliance with the law, and not in his rejection of the Gospel. Gen. i. 27. Eccl. vii. 29. John v. 45. Rom. ii. 12.

"6. We maintain that, an experimental knowledge of divine things, a union of sentiment in the 'one Lord, one faith and one baptism,' together with a holy walk and conversation, are indispensable to gospel fellowship. Amos iii. 3. Rom. x. 10. 1 Cor. vi. 14, 15, 16, 17, 18. Eph. iv. 5.

"Having frankly answered your inquiries, we ask of you, Brethren, do our views harmonize with yours?—We need not tell you, that we have no christian fellowship for sentiments at war with those we have avowed. And should you not concur with us, we shall take it for granted that you have departed from our principles of faith, as read, when you applied to us for correspondence; and that the sooner a period is put to the correspondence, the better.

"We would hope, however, that you have not taken up with 'another gospel, which indeed is not another, but there be some that trouble you, (we fear) and would pervert the gospel of Christ.'

"May the Lord deliver you and us from the flood of error, which seems as though it would inundate the church of God. May He make his people faithful unto death, in contending for the rights of Zion, is our prayer for Jesus' sake.

Done by order of the Association.

THO. P. DUDLEY, Mod.

Attest—JAMES M. CLARKSON, Clerk.

To the doctrine of this letter the editor of the Banner enters his protest, by pouring forth a flood of five or six columns of Fulleritish gall and bitterness, so poorly written, and so unintelligibly printed, as to impress the reader with a belief that the LEARNED editor of the Banner, was determined to show his title to the proprietorship of the slaughter house of, not only the King's english, but also of the ESSENTIAL TRUTHS OF THE EVERLASTING GOSPEL OF OUR LORD JESUS CHRIST.—To review the objections of Mr. Waller to this Corresponding Letter, would require that we should write a quarto volume, to refute a mere squib. The doctrine taught by Christ, and maintained by the Licking Association, that no unregenerate person can see the kingdom of God, and the declaration of an inspired apostle, that "The natural man receiveth not the things of the Spirit; that they are spiritually discerned," &c. is, by this flaming Fullerite editor, treated with the utmost ridicule. He maintains, in opposition to the views of the Letter, and in disregard of the thunders of the holy scriptures, that natural men are capable of understanding the things of the Spirit from the letter of the scriptures, without any special revelation by the Spirit.—Mr. W. further attempts to make our brethren say, that the spiritual children of God must be inspired, as were

the apostles, in order to be instructed in the understanding of the things of the Spirit; or in other words, that the work of the Holy Ghost in taking the things of Jesus, and revealing them to his people, is nothing short of the absurd idea that a new revelation, independent of the revelation in the scriptures is made to them.

The second item expressed in the letter, although given in almost the exact words of scripture, and fully sustained by the whole bible, meets with no better fate than the first item, at Mr. Waller's slaughter-house of bible truth. Mr. Waller has no more ability to understand how God could justify his people in Christ, prior to their actual regeneration, than Nichodemus had to comprehend the idea of a man's being born when he is old.

To the third item of the letter, Mr. W. enters his superlative protest, and of course takes the ground, that sin is not a transgression of the law, but of the gospel! and that unregenerate men are required to exercise or possess that repentance and faith, which is the gift of God, and is given exclusively to the election of grace. If the law required repentance, it necessarily must have required transgression, or there could be nothing to repent of. This is too absurd to require a refutation, and if faith and repentance are required as the terms of salvation, by the gospel, and sinners are finally damned for the absence of these, then the gospel, not the law, is the ministration of condemnation; besides the awful absurdity, that guilty transgressors are made to suffer the vengeance of eternal fire, for lacking that which they could not possibly possess, until given them of God, instead of being punished for their transgressions of the just requisitions of the law of God. Among the instances in the New Testament produced by this champion of Fullerism, where he understands faith and repentance to be required of unregenerate sinners, he brings forth the words of Peter to the Samaritan sorcerer, "Repent therefore of this thy wickedness, and pray God," &c.

And this he thinks is amply sufficient to put this matter forever at rest. It is to us somewhat surprising that Mr. W. should meddle with this circumstance at all, for be it remembered, that this sorcerer was an active, liberal, New School Baptist, and was reproved by the apostle, for the extreme wickedness of proposing to do precisely what all new school baptists are now doing, and contending for, as an instituted means of salvation. Do not the New School offer, and actually give money for ministerial qualifications, for the conversion of sinners, &c.? And do not our Old School Baptists call upon our New School Brethren, in almost the same language, and admonish them to repent of this their wickedness, and pray God if perhaps the thoughts of their heart may be forgiven them? This strong argument therefore, instead of giving a specimen of Peter's exhortation to non-professors, gives us an apostolic example for faithfully admonishing such professed Baptist brethren, as have forsaken the right way of the Lord, and have embraced Simon's error. Would to God our new school Baptists could receive our faithful admonitions with that degree of meekness, which their brother Simon manifested on that occasion, when he immediately, instead of calling Peter a covetous, inert, anti-effort, anti-nomian, begged an interest in his prayers, that he might be saved from the chastisement due to his presumptuous follies.

The fifth item of the letter, is too ambiguous for the narrow bounded intellects of Mr. Waller: we pass it by for the present, and with it Mr. Waller's remarks upon it.

If the brethren of Licking Association have any inclination to look after small game, they are abundantly

able to meet, rebut and prostrate this gigantic antagonist, with all his Fullerite arguments; they will, however, determine this matter for themselves.

—:00:00—

"WHAT WILL THEY SAY?"—Mr. Stevens, of the Cross & Journal, after giving some late account of Baptisms among the Karens, in which Mr. Vinton says: 'The Christians do not recognise any as disciples who have not abandoned all kinds of *nat worship*, and the use of intoxicating liquor, and do keep the Sabbath, and pray in their families;' enquires thus, 'Whose rule will be most likely to be approved before the tribunal of Jehovah at the last day, the rule that rejects idolators, drinkers of ardent spirits, Sabbath breakers, and prayerless persons; or the rule that rejects such as labor to spread the Gospel—the rule of the newly converted Karens in Asia, or the Old School Baptists in America?' And in his remarks on the recent division of Mad River (Ohio) Association, he reiterates Mr. Waller's challenge to the Old School men of Kentucky, to show that any such creatures were in being, prior to 30 years ago; and then concludes in the interrogation at the head of this article.

In regard to the rule, to be approved at the last great day, we the Old School Baptists, have no idea that any humanly invented rule will then, or does now, meet the divine approbation. The rule which God has spread open before his children, and which is given in the Scriptures of truth, will most assuredly stand approved by him who changes not, seeing that it emanated from the immutable God, while neither the rule of newly converted Karens, nor his version of the Old School rule will stand the test. But we with all other Old School Baptists, disclaim all knowledge of any such rule among us. The New Testament is the only Old School Baptist rule we have among us, and that rule does not reject such laborers as the Lord of the harvest has put into the work of the Gospel Ministry; it only rejects all the inventions of men in religious matters, and among the rest, those for the professed object of converting the world, and evangelizing the heathen; and because the Bible rule does not authorize or countenance them, the Old School Baptists also reject them.

To give Mr. Vinton's description of the Karen converts, all the consideration which it deserves, we would respectfully enquire, If the rejection of *nat worship* and the use of intoxicating liquors—The keeping of a legal Sabbath, and a formal saying of prayers in their families, are the best evidences which can be produced in proof of the christianity of these Karens? Is this what is required by the Old School Baptists' Bible Rule? The old Pharisees did not worship nats—and by their rejecting our Saviour as a wine-bibber, we conclude they as piously rejected the use of all intoxicating liquor, as do the Karens in question: they certainly were so strict in keeping the Sabbath, that they were grieved to see the Old School Baptists pluck and eat the ears of corn on the Sabbath day: and as to praying in their families, they were not charged with any deficiency on that account; they certainly prayed much in the streets, market places, &c.; and on the whole, had all the negative and positive evidences of christianity, which Mr. Vinton and Mr. Stevens can give us of the Karens. Now, we ask, were the Pharisees genuine converts to christianity or not? If not, it follows, neither are the Karens; and if they were, why did our Lord reject them as serpents and vipers? If Mr. Vinton or Mr. Stevens can muster any better evidences of the real christianity of their Karen proselytes, than we can produce in behalf of their brethren, the Pharisees of old. Why do they trifle with us?

In regard to Waller's challenge, endorsed by the editor of the Cross, it requires a very low stoop indeed to notice it at all. We cannot view Mr. Waller as a responsible man; he is very apt to challenge, but that is all; he dare not meet the Old School in the open field, for a discussion of the subject on which he is at issue with them. But Mr. Stevens seems to imagine that this challenge is rather smart, and wonders what the Old School will do with it. We will, therefore, for the information of Mr. Stevens, remark that there has ever been, from the days of John the Baptist, and that there is now, and until the end of all things will continue to be on the earth, a regular succession of Old School Baptists, holding inviolably the very sentiments which the Old School Baptists of our day are contending for, and these have ever rejected all the inventions of men, in matters of religion, as we now do. They have been designated by various epithets, which have generally been applied to them by their enemies. There has not, for the last century been any occasion for distinguishing the disciples of Christ, from a new school of Baptists, until within the last 30 or 40 years: at no period prior to that, have the Baptists harbored among them, a school of men, who teach for doctrines the commandments of men, and who make void the law of Christ by their traditions. There was no place found in the Baptist Churches, for Sabbath Schools, Mission, Temperance, Tract, Seventh Commandment, Education and Rag Bag Societies, until a school was introduced into our midst in an unguarded hour, composed of men who have more confidence in human inventions, and human efforts, than in the God of our salvation. This school has stolen our name, and professes to be Baptist: to avoid mixing with them, we are content to be known as the old fashioned order of Baptists, and if Mr. Stevens, or any other person, can show that we have departed from the principles held by the church in the apostolic age, we will readily surrender the name, and endeavor to find the ancient paths, and walk in them.

We copy the following from the New York "Gospel Witness":

"Ordination.—At the request of the Baptist church at Greenville, a large and respectable Council of elders and brethren from the following churches, viz: First Wantage, Paterson, Orange, Salem, Second Newton, Second Wantage, and Hamburg, convened at Greenville, to take into consideration the propriety of ordaining Br. W. H. Turton to the work of the gospel ministry. Br. Z. Grenell of Paterson, was chosen chairman, and T. C. Teasdale, of Newton, Clerk. After having heard the experience of the candidate, together with his call to the ministry, and doctrinal views, it was unanimously agreed to proceed to his ordination. The following order was observed:

Sermon by T. C. Teasdale; ordaining prayer by H. Ball; charge to the candidate, by Z. Grenell; right hand of fellowship, by S. Grenell; address to the church, by I. Moore; concluding prayer, by J. Spencer; hymn and benediction by the candidate. The public exercises were conducted in the meeting house, in the presence of a large and attentive audience, and the occasion was one of more than ordinary solemnity and interest.

Br. Turton takes charge of the church under peculiarly trying circumstances, owing to the influence of Black Rockism, by which he is surrounded. Spiritual wickedness in high places abounds in that place. But it is hoped that by divine assistance, he may put to silence the ignorance of foolish men, and preaching of the true gospel may see many sinners flocking to the standard of the cross.

Z. GRESELL, Mod.

T. C. TEASDALE, Clerk."

REMARKS.—That this self-styled, large and respectable council, were requested by the Greenville Church, to ordain Mr. W. H. Turton to the work of the Gospel Ministry, does not turn out to be true; a faction only of that church were in favor of the measure. The

person by them ordained was at the time of his ordination under dealings by his church for his disorderly course, and as we are informed, has subsequently been excluded. The influence of *Black Rockism* complained of, is none other than the church itself, and she is thus charged for remaining steadfastly on the ground of truth, where she was constituted a few years ago, by Z. Grennell, H. Ball, and others, who at that time, solemnly charged her to continue in the same order, from which they have themselves now apostatized. As to Messrs. Tisdale, Spencer, and the balance of the council, they are all cubs of the New School Beast; and we presume, that a disorderly, or an excluded person, is as good timber as they desire, for making ministers. Mr. Turton, is by no means, the only excluded person found in the ranks of the New School Baptist Ministry.

"PRIMITIVE BAPTIST."—The publisher of this Old School periodical, has given notice in his last number, that his paper will be discontinued at the end of its current volume. We regret to find that our old school Baptists cannot sustain two periodicals, devoted to the cause of God and truth. We have weathered the difficulties of almost five years, and have now about 3000 subscribers, but, without a reform on the part of some of our subscribers, one dirge will answer for both papers.

Circular Letter.

The Licking Association, Ky., to the Churches she represents:

Beloved Brethren and Sisters: Having been permitted to enjoy another interview with each other in our associate relation, it is our privilege, and we esteem it a pleasure, again to address you upon that which it is desirable should be the all engrossing topic with the followers of the Lamb, viz: the plan ordained of God for the recovery of poor lost and wretched sinners.

Our minutes will inform you the disposition made of such business as claimed the attention of the Association.

Forasmuch as there may be, and probably is, some discrepancy in our views with regard to the doctrine of justification, we have selected that, as being an appropriate subject for a circular.

Justification is a legal term, and stands opposed to condemnation. The latter is procured by the violation of the law. The former results from conformity to the perceptive requisitions of law—a perfect righteousness.

That "all have sinned and come short of the glory of God," is a truth not only abundantly supported by the scripture, but is incorporated with the experience of all the subjects of regeneration. "There is none righteous, no, not one." If then the whole human family have sinned against God, and in themselves are entirely destitute of righteousness, the question may well be asked, how can man stand justified before the throne of God? We answer, not in his own, but in the righteousness of another. And that righteousness, legally as well as graciously imputed to him. Hence, irrespective of divine union with the Lord Jesus, we are unable to perceive how his righteousness can be appropriately imputed to sinners. We conceive, that the apostle in his fifth chapter to the church at Rome, has laid down such premises as to remove much of the difficulty in arriving at a solution of the question, How can man (who is a sinner) stand justified before God? He represents Adam the first, as the head and progenitor of all his natural seed, who concentrated their natural existence in him; hence he says, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." We presume it will not be contended that they only sinned in purpose but actually, representatively. If then, it is admitted, that the seed of the first Adam sinned in their natural head, more than five thousand, seven hundred years before they were born, is it a thing entirely incredible, that the seed of the second Adam (the Lord from heaven) should have been justified in him, not in purpose, but actually, from eternity; forasmuch as they never sinned representatively in their spiritual head, who did no sin, neither was guile found in his mouth? Of the church it is said, "according

as he hath chosen us in him; [Christ] before the foundation of the world, that we should be holy and without blame before him in love." Again, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And again, "and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." That the spiritual seed sustain a twofold relation, whence arises the warfare felt in every christian's bosom, we presume will not be denied by any who are taught of the Lord. The principle to sin is derived from the first man, who 'is of the earth earthy'; and the principle to holiness, from the second man, who is 'the Lord from heaven.' If the root be holy, so are the branches. The natural root having become contaminated, we can readily account for the unholy practice of the first branch which was developed from that root. "And wherefore slew he him? because his own works were evil, and his brother's righteousness."

We should never forget that it was in our natural relation to Adam the first, that we sinned against God. In their divine relation to Christ, the children of the promise never sinned, consequently in him they were always righteous, and of necessity always justified.

We know of no Jesus, only in relation to his people; no head, only in relation to the body; no husband, only in relation to the bride; no shepherd, only in relation to the sheep. If Jesus has ever sustained the appellation of head, husband, shepherd, saviour, the church has ever sustained that of body, bride, sheep, saved. In this sense she has no separate existence from him,—"Now ye are the body of Christ, and members in particular." "When Christ, who is our life, shall appear, then shall we also appear with him in glory."

If we were capable of sinning against God in our natural head, 5837 years ago, certainly we were as capable of righteousness in Christ, our spiritual head, ere time began.

In view of that everlasting righteousness which the church had in Christ, we hear the Lord say to her, "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee." "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." But the question occurs, has there been a time in which the spiritual seed did not appear really righteous before God? We answer, if there has, then there is no justification of the church, forasmuch as 'he is in one mind, and who can turn him?' It may be asked, as 'all have sinned,' what became of their sins, out of which grows condemnation? We answer, they were imputed to Christ, and his righteousness imputed to them 'from everlasting or ever the earth was.' If you shall set a post perpendicularly balanced, of precisely the same weight on either side, it will remain erect, unless additional weight is applied to the one side or the other. Christ stood erect. Now apply the sins of his people to the one side, and his righteousness (which is commensurate with the requisitions of law) to the other, and he never could have been subjected to fall as an expiatory sacrifice for sin. But place the sins of the church upon him, and his righteousness upon her, and we readily discover how the law can take hold of him; how justice could say 'pay that thou owest'; and how the Father did say, 'awake, O sword against my shepherd, against the man that is my fellow, saith the Lord, smite the shepherd and the sheep shall be scattered'; 'again, 'For he hath made him [Jesus] to be sin for us [the church] who knew no sin, that we [the church] might be made the righteousness of God in him:' again, 'Who was delivered for our offences, and was raised again for our justification;' and again, 'Who, his own self-bare, our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls.'

The Apostle said, "Blessed is the man to whom the Lord will not impute sin." Again, "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." We ask is not the converse of these propositions equally true? viz: Cursed is the man to whom the Lord will impute sin? "Christ hath redeemed us from the curse of the law, being made a curse for us." The Apostle said in 2nd Cor. v. 19.—"To-wit, that God was, in Christ, reconciling the world unto himself, NOT IMPUTING THEIR TRESPASSES UNTO THEM; and hath committed unto us, the world of reconciliation." We ask, in the absence of sin, which was never imputed to the children of the

LIST OF AGENTS.

promise, what hindered their everlasting justification? One may answer, the want of faith in the oblation or sacrifice. We reply, it is not faith, but its object—the righteousness of Christ which justifies; and that righteousness was either perfect before faith came, or it was not. If it was perfect antecedently to faith, we again ask what prevented the justification of its subjects? Certainly it will not be contended that faith, which, though it is the gift of God is nevertheless the act of the creature (the new creature) perfects the righteousness of Christ? If it were so, then justification would be by works. Paul speaks of faith thus, 'The work of faith, labor of love and patience of hope.' It is, and may be said that the righteousness of Christ is not ours, until we believe it to be so. What absurdities are involved in such hypothesis. Faith has just as much to do with our Predestination, Election, Redemption, or calling; as it has with our justification. Where is the reader and believer indeed, in the Bible, who is so stupid as to contend that we were not Predestinated, Elected, Redeemed, called and sanctified before we exercised faith? If this idea were true, then indeed, would none have been the subjects of faith, for the apostle has said,—'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.' The release of the prisoner from prison, who was placed there for debt, does not justify him, but is only a result of justification—nor will his belief that he has paid the debt justify his release.—Neither does faith in the righteousness of Christ justify the soul before God. That righteousness existed before faith apprehended it. 'In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS,' Jere. xxxiii. 6. The identity of the Church with Christ, and propriety of applying his everlasting righteousness to her is more fully seen by reference to Jere. xxxiii. 16. 'In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS.'

It is cheerfully granted, that faith is indispensable to appropriate that righteousness to ourselves, whence flows that 'peace which passeth knowledge.' But it is asked, do Christians feel more righteous in themselves subsequently, than antecedently to faith? We presume there is not one in the camp of Israel, who will say he does. Gospel faith is found alone in those who are 'born of the spirit'—who 'after God are created in righteousness and true holiness.' Faith is designed to lead us to a knowledge of God, against whom we have sinned; to convince us of the true nature and just demerit of sin—to lead us to a knowledge of our impotency—our insolvency—and ultimately lead the soul to Jesus,—'Who of God is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption.' 'The way, the truth and the life.'

Of Jesus it is said; 'But now once in the end of the world (the Jewish economy) hath he (Jesus) appeared to put away sin by the sacrifice of himself.' Heb. ix. 26. He either did or he did not put away sin, eighteen hundred and four years since. If he did not, then none will be saved, forasmuch as 'their remaineth no more sacrifice for sin.' If he did put away the sins of his people, what could prevent their justification? If the righteousness of Christ was not as efficacious three thousand five hundred years before the sacrifice or oblation was offered, as at any time since, what became of Abel and all the blood bought, who died anterior to the 'offering himself once for all?' The apostle said—'For by one offering he hath PERFECTED FOREVER THEM THAT ARE SANCTIFIED.' Heb. x. 14. The truth is that all who went to heaven before Christ came into the world, went there clad in the same perfect righteousness, in which those who have gone since, and may yet go, will be found clothed. If we are 'accepted' it is 'in the beloved.' 'And ye are complete in him.' We could not be complete in him, if he were not complete. If he has ever been complete, (wanting nothing) then the Church has never been recognized as complete in him. Hence '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.'

We are not entirely ignorant of the devices of our adversary the Devil, nor of his ministers. They will attempt to alarm the uninformed—to attach consequences to the doctrine of justification by grace, which do not

belong to that precious doctrine. Their object is to excite prejudice against, and persecution of those who fearlessly maintain that truth. We ask, what is there in justification by grace, more than in Predestination, Eternal Election, Eternal Redemption, or 'Salvation is of the Lord?' In the last declaration which every Christian believes, there is comprised the doctrine of God's sovereignty, and it is that that ungodly professors hate. Brethren, 'be not deceived; God is not mocked, for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.'

Brethren, we exhort you to search the Scriptures, remembering, God has said, 'If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not; and it shall be given him.' Jas. i. 5.

The grace of our Lord Jesus Christ be with you all, Amen.

Done by order of the Association.

Attest: T. P. DUDLEY, Moderator.

JAMES M. CLARKSON, Clerk.

OBITUARY.

It is far from my design to offer unmerited eulogiums upon our deceased brother, WILLIAM S. MARYE, who fell asleep in the embraces of a precious Saviour, as we confidently believe, on Thursday the 28th of Sept. 1837; but such may be accounted brethren indeed, 'whose faith' we do well to 'follow, considering the end of their conversation, Jesus Christ the same yesterday, and to day and forever.'

The subject of this notice was born of respectable parents, received a tolerable education in his youth, which was greatly improved by extensive and general reading, for which he had contracted a great fondness in his youth. He was naturally of a lofty, proud spirit, and contempted meanness in others—carefully avoided in all his transactions with his fellow men, subjecting himself to such a reproach. In his temper, he was sensitive, but humane and benevolent in his feelings, and filled his station in society with dignity to himself and usefulness to others. But like all others in nature, he was 'exceedingly mad' against the truth and those who preached it, until by God's irresistible operations, he was made to see (in his own words) 'he was contending with God.' So deep and pungent were his convictions, he esteemed himself irretrievably lost, until God gave him faith to see that Jesus Christ 'by the shedding of his blood, had obtained eternal redemption for him,' and truly his faith wrought by love. He was obedient to his heavenly vision—was baptized, and joined himself to the disciples, and continued unto his death, an orderly, useful and consistent member of the church. Brother Marye was of the number constituted into a church at this place, called Mount Carmel, which occurred about the year 1812, at which time he was ordained a Deacon and chosen clerk of said church, in which offices he continued until removed by death—discharging the duties of each, with unusual punctuality, fidelity, and to the entire satisfaction of the church. Both his family and the church have sustained a loss not easily forgotten; but for him to depart and be with Christ, is far better, so thought our brethren, and such we hope was the decree of his God. He died in his 63d year, respected and beloved while living, and lamented now that he is dead.

Died at Brentsville, Va., on Tuesday the 17th inst., George Sylvanus, son of Henry Tarlton, after an illness of 22 days; aged 4 years and 11 months.

RECEIPTS.

Elder P. Hartwell,	Me.	\$10 00
Deacon John Libley,	do	1 00
Elder Jno. M. Walson	Ten.	10 00
M. Knox, Esq.,	Ala.	2 00
Total,		\$23 00

NEW AGENT.—Deacon William Eustis, Jay, Oxford county, Maine.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

NEW YORK.
 Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Stawson, Thomas Hill, E. Crocker, Martin Salmoa, B. Herrington, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel, Clemen West, E. J. Williams, D. D. Andros, U. H. Moore, R. Stawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charles Woodward, James Robinson.

NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.

NEW JERSEY.
 Christopher Snyder, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.

PENNSYLVANIA
 T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmet Vail, Eld. J. Ash, Eli Gitehel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Critchfield, Z. D. Pasko, H. Clark.

DELAWARE.
 W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.
 Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman. Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe. TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison. MICHIGAN.—A. Y. Murry, I. Hitchcock, G. Livesay. ALABAMA.—Baker Roberts, Richard May, Jeremiah Pearsall, R. Newton.

KENTUCKY.
 T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moormon, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings, J. Cullen.

MAINE.—P. Hartwell, P. C. Mason, Paris. S. C.—Theron Earl, Spartinsburg District. Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, F. Ivey, A. Hood, V. D. Whatley, R. Gray, J. L. Mitchell, G. Lumpkin.

MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark. N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell, J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.
 Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee, A. R. Barbee, J. Triplett.

ILLINOIS.
 C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spiler.

OHIO.
 S. Gard, J. Flint, J. Tapscoot, C. Hill, Lewis Seitz, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.

INDIANA.
 J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Salsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson, J. Jones. Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Wood, J. M. Butt. MI.—J. Barret. N. H.—J. Fernal. LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, NOVEMBER 3, 1837.

NO. 23.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies,

☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk

Communications.

For the Signs of the Times.

MR. GIDDING'S ESSAY
ON THE
MODERN MISSION SYSTEM.

Examined No. 5.

[Concluded.]

Mr. Giddings, in reference to a third instance of the use of means, quotes several texts of scripture, to show that trust ought not to be reposed in man, but in God, and says, "thus it is with the friends of missions, who, after they have done all that they were able to do, say we are unprofitable servants, &c." He adds, "Nothing is more unfounded than the charge we sometimes hear alleged against the supporters of missions, that they trust in themselves, and not in God." And thus he says, after himself pleading for a combination of effort, upon the principle of turnpike companies, &c. in order to accomplish the work they are engaged in. It is true, in this case he wants God to be a co-worker with them; but it is evident that he has but little confidence in God's saving the heathen, without the co-operation of the Missionaries.

In reference to the fact of making false charges, it so happens that Elder George Waller, himself a missionist, and State Convention advocate, has, in the same paper which contains Mr. G's, piece, some remarks that completely fixes the crime of charging falsely, not on the opposers of missions, but on Mr. Giddings himself. Elder W's. language is, "There is another extreme of bible religion, equally destructive of union of effort, which is a grasp and use of means without due regard to the throne of God, and its sovereign determinations respecting the final results of all instrumentalities.. Hence many unsavory expressions, both from the press and pulpit, indicating that many perish for want of the bible, for want of the gospel ministry, who, as it would seem, might have been saved if men had been sufficiently active; intimating clearly that the salvation of sinners depends upon human effort." He goes on to speak of this extreme as he calls it, introducing among the Baptists, other errors, such as the sentiments of Fuller, Arminius and Campbell. Thus Mr. G's. own Brother Waller, (who indeed

was once recognized by me as brother) has saved me the trouble of looking over the missionary publications for proofs, of which there are abundant, to sustain the charge that they trust in human effort to accomplish the great work of saving the world. However, as a No. of the "Cross & Journal," of September 1st., has just fallen into my hands, I will give an extract from a letter of Mr. Mason, one of the Baptist Missionaries in Burmah, published therein, showing that according to his view, that there is no need of any other dependence than that upon what he calls the church, to accomplish the conversion of the heathen. His language is, "There is moral power enough in the church to shake the pillars of pandemonium to their foundation, and put all its councils to confusion, were that power brought to bear on the legitimate object of attack. It is too late for scepticism now. The experiment has been tried, and it has been fully proved that heathenism shrinks before the sword of the Lord. She has long ago ceased to come to the attack, and her defences are mouldering walls, and ivied battlements, destined, inevitably destined to fall, whenever the church mustereth the host of the battle." He had just before said, "We see that the church has only to come in the name of the God of hosts, and her report will be, *Veni, vidi, vici*,"—*I came, I saw, I conquered*; thus borrowing the expressions of Julius Cæsar, in describing his rapid conquests in Gaul. Thus moral power is all that is necessary, and that the church has, completely to overturn heathenism, if she would only muster the host of the battle; that is, let alone the divisions and contentions about sentiments which he had been speaking of, as existing among the religious society here, in America, and be engaged for the conversion of the heathen. No need, of course, of any spiritual power to be put forth. The divine energies of the Holy Ghost would be superfluous. All they want of God, is to go in his name, and to employ the written word, which they call the sword of the Lord. This is the missionary doctrine of the cross, which is carried to Burmah.

In reference to the quotation from Eld. Waller, it seems he does not consider these delusive and God-dishonoring sentiments, as contrary to, but only extremes of bible religion; hence he can go hand in hand with those who hold them, and help to devise means for propogating them. If such is a happy view of bible religion, he is welcome to the happiness of entertaining it. It is a popular view, and let him enjoy the popularity of it, whilst I would cheerfully exchange it, together with his society, whilst he pursues the phantom, for the reproach of believing in a bible religion which came from God, is perfect, and peculiar in

its nature, and which, therefore, can admit of no extremes.

But to return to Mr. Giddings: he affirms, as proof that they do not trust in an arm of flesh, that "If there are any men on earth that pray, they are the missionaries," whom he calls the missionaries of the cross of Christ. What intelligible idea he intended to convey by this expression, I know not, unless it be, that like the Papists, they are sent to carry, figuratively, a semblance of the cross, instead of the doctrine of Christ crucified. But as to Mr. G's. proof that they trust in God, viz: that they pray, it cannot amount to much, unless we could know that they pray in faith. I have no doubt that the missionaries are often engaged in what they call the duty of prayer. This trait has always belonged to that class of professors. The Pharisees, who made long prayers, and who prayed at the corners of the streets, nor the Catholics, who are so zealous to say daily, or oftener, the whole collection of prayers on their rosaries, do not more trust in the efficacy of their prayers, than do the great body of the missionists, judging from the power they frequently ascribe to prayer. We need but look to their zealous attention to their monthly concerts, to be satisfied that they expect, by their prayers, to control the decisions of heaven. On what ground can they justify the notion that all, in every part of the world, must unite at the same given time in each month, in praying for a specified object, but that so many persons, at the same moment offering their prayers for the same object, will have the effect, if not to overawe the God of heaven, at least to constrain him to grant their request, because so many ask for it; just as the Abolitionists at this time, think to sway Congress, by the number of petitions they send in? If the missionist's prayers thus offered, are an evidence of a humble trust and reliance on the government of God, then the exertions of the Abolitionists to get signers to their petitions, evinces their confidence in the previous uniform disposition of Congress to abolish slavery, &c. If, on the other hand, the course pursued by the Abolitionists, shows that they rely principally upon the number of signers they obtain, to carry their point with Congress, then the monthly concert system, shows equally an expectation of controlling the throne of God, by the number and suddenness of the prayers coming before him.

But again: the missionaries, in common with others, have a consciousness of the existence of a God, and for several reasons which might be named, they would wish that God to sanction their plans, and crown their schemes with success; but probably their anxiety on this point, is not greater than was that of the priests of Baal,

that he should answer them by fire. (1 Kings xviii. 26.) The anxiety, therefore, of the one, is no more evidence that they do not trust to their own exertions, than that of the other was that they did not. So much for Mr. G's. decisive proof.

Mr. Giddings' fifth proposition is, *That it is right to support a preached gospel.* In support of this proposition, he brings a number of scriptural proofs from the New Testament, which I am not disposed to contravene; but his attempts to prove it from the law concerning tithes, looks too much like his wishing a legal establishment, compelling, as in Catholic countries, the people to pay a tenth to the priests. For that law, in the letter of it, has nothing more to do with the gospel church, than has the law concerning the sanctifying the firstling of man and beast. His attempts to sustain the mission system, from the gospel direction concerning the support of those who preach the gospel, is mere sophistry.

Referring to the direction given by the Apostle to the churches, concerning those who preach the gospel, living of the gospel; and to his directions concerning the collections for the poor saints of Jerusalem, Mr. G. says, *Such are the arguments by which the friends of modern missions justify themselves in the course they are pursuing.* In making this assertion, he must have considered the readers of the Banner as complete dupes, as are the Catholic laity, to their priests; for what individual is there who depends on his own judgment for his conclusions, that does not at the first glance, see a material difference between the apostolic directions concerning churches administering in carnal things, to those who administer to them in spiritual things; and the modern plan of forming mission societies, for raising money to hire missionaries to go and preach under their direction? As also a marked difference between a gospel preacher's having a right to expect a support from the churches of Christ, whilst he is devoting himself to the work of feeding the sheep and lambs of Christ, and a person's engaging to preach to please the world, because he has been hired at a specified sum *per diem* to do it?

To crown the whole of his outrage upon the judgment and feelings of those who will not be duped by his jesuitical arguments, Mr. Giddings, in concluding his essay, addresses them in the language of Gamaliel to the Council, concerning the Apostles, *Refrain from these men and let them alone: for if this council or this work be of men it will come to nought; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God.* Before addressing us in this language, he ought to have shown that the same scriptural and divine testimony has been given to the missionary system, which had been given to the Apostles' doctrine, viz: *miracles*, for such had been given to the Apostles, in a way that the Jews could not deny it. Acts iv. 16. To apply that text to the case of the missionaries, without either a direct scriptural command, or

miracles being produced to evince that their *new schemes* are authorised of God, would go to set aside the scriptures as a gospel standard, and to establish the principle that we have no given criterion by which to judge whether a *work or counsel* be of men, or of God.

As to *letting the missionaries* alone, if he intends by it, that we should let them go on with their anti-christian schemes, propagating their errors in all our borders, without bearing our decided testimony against them; we can assure him that we shall be brought under no such gag-law whilst the liberty of conscience is continued to us.

If he means by letting them alone, that we are not to go among them to disturb and annoy them, the caution is altogether unnecessary; for we are far more anxious to *depart from the tents of those men*, than to associate with them, or go after them.

If he means by his application of that exhortation, that we must let the missionaries bring their pernicious schemes, and false doctrines, into our Churches, Associations, &c. without opposing their intrusions and attempts to force us to sanction their measures; we shall have to say that, in this thing, we did let them alone entirely too long for our own comfort, for the honor of Zion, and for the peace of the Baptist denomination.—Had the old Regular Baptists manfully resisted the first attempts to introduce new measures, new doctrines, and men-made converts and preachers among them, and maintaining a firm stand on the platform of their Confession of Faith, had they discountenanced every thing in religion, which had not a *Thus saith the Lord* for it, and rejected from their communion, those who, after the first and second admonition persisted in practicing or advocating what was thus unauthorised, the denomination of Regular Baptists, would not have become such a mixed multitude as it was previous to our Old School separation, we should have been spared the pain of these recent divisions, and the world would not had the occasion (which they have had at every meeting of an association) to say, behold how these Baptists dispute and quarrel. No, it is high time that those who adhere in principle, to the faith once delivered to the saints; and as professed by the old persecuted Baptists, were done *letting them alone* in this sense, and were determinately pursuing measures to produce an entire and effectual separation between themselves and the entire New School brood.

If, again, by *letting them alone*, Mr. G. means that we should not persecute them, or make use of carnal weapons and worldly power to stop them, he addressed the exhortation altogether to the wrong company,—were the sheep ever known to persecute the wolves? or the wolves not to persecute the sheep when they had the opportunity? This may be thought begging the question as to which company are sheep: but stop a little. Will any person, on a moment's reflection, judge that animal to be a sheep, which is clothed

with wool that was bought with money, to give it a respectable appearance, as the missionaries buy memberships in their religious societies? As the Master cautions us against no other animals but wolves that would come in sheep's clothing, we feel authorised to consider them to be wolves; and as the Old School Baptists are an opposite company, and are the objects of the others' pursuit, it is a pretty good evidence that they are sheep. Hence, as much as the idea has been ridiculed, it is not to be wondered at, that we should have expressed our fears that the missionaries are aiming to get an ascendancy in our country and government, and that getting it, they will, by worldly influence and power, put us down.

I have thus gone through with my examination of Mr. Giddings' attempt to *reconcile the modern mission system* with the scriptures of truth; and from the whole review, it does not appear that, in reality, he has made one attempt to show that the peculiar traits of that system, have any resemblance to the order laid down in the New Testament, but has only endeavored to cast a mist over the eyes and judgment of his readers, by quoting a number of passages of scripture, and wresting them from their true meaning, to make a forced application of them to his system. I here leave him with the wish that ere he attempts to write again, God would give him an honest regard to the truth and dignity of Divine Revelation.

S. TROTT.

Fairfax C. H., Va., Oct. 18th, 1837.

P. S. Brother Beebe: among other typographical errors which I discover in No. 3, of the *Examination*, is one which appears awkward in my quotation from the Greek of 1 Cor. iii. 9, you have in each instance where the genitive of *Theos* occurs, put *Theon* for *Theou*.

S. T.

—:0:0:—

For the Signs of the Times.

AN APOLOGY

For those brethren who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God, in two parts, by JOHN M. WATSON, M. D., of Murfreesborough, Tennessee.

Preface.—I am fully aware there are too many ephemeral productions before the public already of every kind and cast, many of which will not repay us for our time and patience in reading them; but this is not the case with all, for we have good reason to believe, that some in the form of tracts, essays, apologies, &c. have under the blessings of the Lord, been productive of great good. Like the *pebble and broken pitchers*, they have achieved what could not have been done apart from the hand of the Lord.—Here then is encouragement, both to the writer and reader of essays, &c., and also to the exercise of prayer, and a proper spirit in writing and reading them.

If I were to confine myself only to one feature of such writings, in order to judge of their

usefulness, it would be the spirit which they bespeak. The pen which leaves behind it the confused traces of controversy only, or the noxious venom of sectarianism, is closely allied to a bigoted spirit, and cannot shed the clear light of truth on any subject.

While I offer an apology for my brethren *not doing what is improper*, I wish to be very cautious, *not to excuse or confirm them in the neglect of gospel duties*. For in my opposition to the Convention, I do not wish, by any means, to abridge the list of scriptural duties, or give a false gloss to any of them, but would rather point them out, and enjoin their practice in the church, under the blessing of the Lord.

In part first, I shall endeavor to defend the church from the *encroachments* of Baptist Conventions. And in part second, point out some plain duties of the church, which have been too much neglected among us; all of which will be prayfully submitted to the Great Disposer of all things.

PART I.—The Baptists have, in consequence of contending earnestly “for the faith once delivered to the saints,” had more difficulties, contentions and divisions among themselves, than other denominations. Whenever heresy has obtained among them, it generally has had the effect, which the Apostle Paul said it would have among christians. 1 Cor. xi 19, “For there must be also heresies among you, that they which are approved may be made manifest among you.” The Baptist Church has been tried from time to time by the searching ordeal of heresy, and many at such times have gone out from us, and left but few approved ones; but those few, although forsaken, despised, and often misrepresented, have contended notwithstanding, with great zeal and sincerity for, a purity of faith, doctrine and ordinance, and I wish I could add of practice also. Their doctrines have been so powerfully attacked from all quarters, that the whole energies of the church, both ministerial and otherwise, have been directed to their defence, while plain, practical duties have not been taught as they should have been.

It seems, as a chastisement for this neglect, we are in immanent danger of being drawn into measures, for which we have neither scriptural precept or example, wherein heresy presents herself in her best attire, in the captivating form of certain duties and institutions, which although not directly sanctioned by the word of God, yet in *human judgment* seem to be the very things which the church requires. This has at all times been a fruitful source of error, from the earliest account we have of the church to the present day, but was greatly restrained until the second century, when it began to produce those institutions, which as they multiplied, could only be sustained by corruption, superstition and stupidity. Now, in the present day, if we detect any thing emanating from the same source, bearing the plain marks of a human institution set

up in the church, should we not reject it? Such we deem Baptist Conventions.

As before stated in this part of the country, Middle Tennessee, the united Baptists are generally sound in faith and practice; but they have neglected their ministers too much, and we have good reason to believe other duties also, in consequence of which, some reformation was very properly thought necessary; and in order to affect it, instead of preaching the plain duties as enjoined in the Gospel on all believers, as we are commanded to do—several ministers and members of the church acting on the pernicious principle just alluded to, got up an institution, and denominated it the “Baptist Convention,” which may be defined in a few words: A society formed on the authority of certain individuals, composed of ministers and members of the church, and governed by its own laws and regulations. The ostensible design of which, at present, seems to be, to beg money, to employ ministers, to send them to particular places to preach the Gospel, and to pay them for such services. All this may seem very well at first view, but when examined in connection with those principles and sacred truths which should alone govern in things of this kind, they will be found to be anti-scriptural.

I shall in the first place, endeavor to show that this institution is predicated on human authority alone: and that its acts in effecting what it has in view, are not agreeable to the word of God.

Secondly. Show the impropriety of connecting such institutions with the church of Christ.

Lastly. Make some general remarks.

If I should succeed in establishing the first proposition, it will be seen that Baptist Conventions are wrong, both in principle and practice, which should be a sufficient apology for those opposed to them.

1st Proposition. It follows as a matter of course, a plain and easy inference, which all are capable of making, if there be no authority for this institution in the word of God, it must rest exclusively on human device, contrivance and invention. The historical account of the church in the New Testament does not present any thing of this kind to our view, or any thing similar to it. As we have neither precept or example for the like, it should be admitted, even by its framers and advocates, that it has been brought into being alone on man’s authority and judgment.

It is true, in our moral and civil intercourse with the world, and even in some church affairs of no importance, we do things for which we have neither special precept or example; but this is no reason why we should do so in important church matters, when the light of Revelation should alone direct. We are not authorised to establish an institution to govern in important things, which belong to the church, and should not be brought under the control of human enactments. Although Conventions claim in some degree the sanction of divine authority,

yet they have never shown us from whence they derive such authority; and notwithstanding a great deal has been written in support of Baptist Conventions, it is only necessary for a refutation of the whole, to notice a few of the false premises assumed by such writers:

1st. That the commission to preach the Gospel in all the world, was given to the church.

2d. The missionary character of the church of Christ, as given by them.

3d. Their reference to the missionary proceedings of orthodox Baptists.

4th. That they have as much authority for Conventions as we have for Associations.

1. That the commission to preach the Gospel in all the world was given to the church. “To the law and to the testimony.” Go ye, therefore, and teach all nations, &c. Mat. xxviii. 19: does this personal pronoun, ye, relate to the five hundred brethren mentioned by Paul, to those generally who witnessed our Lord’s ascension, or to the Eleven? And does it not in Mark xvi. 15. relate to the very same persons? If not, there is no meaning in words, nor government in language. If given to the church, why were not all the believers then addressed? We might just as well say, that the commands to prophecy, to heal the sick, &c. was given to the church.—

We readily admit these things [were given for the benefit of the church, but to particular individuals. Some were made apostles, prophets, teachers, &c. not by the church, but by the Lord.

When the blessed Lord commanded his apostles to “go into all the world and preach the Gospel to every creature,” He did not tell each of them where to go; if not, it must have been determined afterwards, and it was determined by the Lord, or the church? We answer in the light of Scripture by the Lord. Mat. x. 5; Luke x. 11; Acts xii. 2; xvi. 9; Rom. x. 15. Now, if the commission had been given to the apostles as a church, then the church should have appointed them their respective fields of labor afterwards, as the Convention-folks do now; but this was not done by the church then, neither should it be now. The church is only called upon to fellowship and acknowledge what the Lord, as the Great Head of the church, does in the above respects, for instance when the church is directed to separate Paul and Barnabas for a work, is it a special work that the church has pointed out, or the Lord? This evidently brings two systems plainly to view, one represents the true missionary character of the church of Christ, and the other gives it a false character in that respect, which we will now proceed to consider more fully, which brings us to the second item proposed.

2. The missionary character of the church of Christ as given by them.

That a false missionary character has been given to the church we can easily prove. Modern missionary operations are very different from those mentioned in the New Testament. We are confident in affirming that no portion of the

primitive church ever went out into a distant society, and *assumed to themselves* the right of hiring and sending out ministers on pay, per sermon, per month, or per year. This cannot be shown. No such missionary operations as these were ever carried on by the primitive church, either as a church, or by a society formed for that purpose. Let the advocates of the Convention prove to the contrary, and we will submit; but if not, we will contend against the heretical innovation. In no instance where the primitive church was concerned in advancing ministers, do we read of salaries and specific sums offered for a particular work in view. The church did not point out the field of labor, and offer \$10 or \$20 per month to any competent minister who would engage in it. The church of Christ never attempted to buy up ministers in this way, either as a church, or by a *monied institution* got up for that purpose. Do we ever read of a minister in the New Testament, waiting for education and money, after they had been called to a work in the ministry? But it is now a very common thing, and exactly in unison with the spirit of the Convention.

Again, did we ever read of a primitive minister who was called of the Lord to a particular work, who failed to comply for the want of education or money, or a monied institution to sustain him? Moreover, Did the primitive church ever, in a single instance, acknowledge and give fellowship to a call to any place when the largest salary was offered? We answer, the church of Christ did not in its primitive simplicity do these things, but modern missionary Baptists have done all of them!

It is contended that the church at Jerusalem assigned Barnabas his particular field of labor. Acts xi. 22—26; that he was to go as far as Antioch; but we hear of him directly afterwards at Tarsus, 100 miles from Antioch, and there communicating to Paul the very intelligence, which had no doubt caused him (Barnabas) to go to Antioch; and Paul on hearing the same tidings, was brought by Barnabas to Antioch, hence we see, that it was the information which they received concerning these things, which caused them both to go to that place. Barnabas did not go because the church had a right to assign him his particular field of labor, and consequently a right to send him there, any more than he had a right or authority to bring Paul there. And I expect Barnabas had as much influence in bringing Paul there, as the church had in sending him. The Lord had in His Providence, connected some of his servants with a great work at that place, and when "tidings of these things came unto the ears of the church which was a Jerusalem," I am not at all surprised that they should have "sent forth Barnabas, that he should go as far as Antioch;" neither am I surprised that Barnabas brought Paul there after his hearing of the moving "tidings;" for instance, if the Lord was in His Providence to connect any of his servants in the present day, with a

great work like that which was then going on at Antioch, and it suited any of our ministers to go and help them, the church should certainly insist on their doing so, but this is very far from proving that the church, or what is worse, a monied institution, have a right to hire and send out ministers to a particular place or work.

We have good reason to believe, that if a minister had required the things of a primitive church, which are now asked by Convention-preachers, they would have been rejected. The church gave its fellowship, its prayers, advice, assistance, and occasionally sent out funds to such as had previously preached to them. Such a course would not suit the most of our modern missionaries; hence they apply not to a church, as a church, when it is orthodox on this subject, but go to monied institutions where they can get money in advance, and the promise of more according to time and work. We will suppose a plain case: A preacher comes forward, and says he is greatly burthened with a desire to preach in some distant place or country, and the church separates him for this work, as it did Paul and Barnabas; but he says he cannot go, unless he is paid a certain amount in advance, and has the promise of more in regular remittances; and in order to get them he applies to the Convention, and if he does not succeed, he declines going! He is not willing to go as the Saviour directed, if he has "a purse" to take it along with him, and if not, to go without it. Such a course as this requires more faith and confidence in the Lord than such persons have, and consequently we find them trusting more to money and human prudence, than to the power of the Lord and his promises.

The Church of Christ, in the days of the apostles, never held out pecuniary inducements to ministers, in order to get them to go to particular places, as the Conventions do; and we contend, if the Convention has a right to hire, engage, and send out ministers to particular places, that it has a right also to ordain them, to silence them, and to prescribe doctrine and practice for them. If one be admitted, we have to admit all to be consistent. That it does and will continue indirectly to interfere in these things, we have no doubt.

When an individual experiences only a *fleshy* desire to preach the gospel, that person will NATURALLY look for help also, from *carnal means*; such as money and education, and no just hopes of success will be entertained without them, and all effort will be declined sooner or later, if they are withheld: but a spiritual desire and exercise of heart on this subject, are very different; the person then prayerfully looks to the power of God, his wisdom, promises, and providence, (1 Cor. ii.) A false missionary system will alone suit the former, such a one as the Conventions, while the latter requires no more than the apostolic system. We see a great difference in the two characters brought to view, just as different as the two missionary systems just treated on. Hence we see

that a false missionary character has been given to the Church of Christ, and that in all its missionary operations, (if they will term them so) we see nothing like the getting up of a distinct society to regulate ministerial affairs, such as hiring, sending out preachers, &c. &c. and shall we say, because the apostolic church did not have a theological school to educate ministers in, and a convention to hire and send out ministers to preach per sermon, or per month, that it was *selfish, anti-missionary, anti-nomian, and had no concern for the heathen?* No, it will not do to say this of the primitive church: but certain missionary baptists can say these things, and more besides, concerning that part of the Baptists who are now opposed to such things.

We are opposed to the church being called a missionary body in the strict sense of the term, for we are informed that it is the Lord that sends forth laborers, and not the church. The church should pray for such, and think highly of them when thus sent, and separate them for whatever work they may be called to. Matt. xi. 38. But if the church really be a missionary body in the full sense of the word, she has a right to call, qualify, send forth, and appoint the field of labor, But all this we deny, and have the best of all authority for doing so.

We must, as opposers of the Convention, bear with patience and meekness, persecution's epithets, *anti-effort, careless about the heathen, selfish, anti-missionary, ignorant, &c. &c. &c.*, seeing that the same terms might be applied to the primitive christians, because they did not do the things which we are unwilling to do. Had some of our modern missionaries been present when the Lord commanded his disciples to take neither gold, nor silver, nor two coats, they might have cried out "ANTI-EFFORT,"—what! no fitting out ministers with money, character and clothes!!! And had they heard the last direction to take their own *purse* if they had one, they would have continued the cry,—what! spend our own purse in preaching the gospel, and not wait for an additional purse from *begging societies!!!* who then will go if an additional purse is not made up for us?—ANTI-EFFORT in the extreme, on the part of our brethren, to let us remain at home for the want of an additional purse; and hard to require us to sow spiritual things before we are permitted to reap carnal things. And, to complete their personification, had they only seen Paul at work, and heard him say, "I have coveted no man's silver, gold or apparel, yea, ye yourselves know that these hands have ministered to my necessities, and to those that were with me," they would have said, he could not have preached much, he cannot know much about the scriptures, for he has had no time either to read or preach.

Whenever we may see preachers starting out under a spiritual exercise of soul, concerning the heathen, and going in the way the Saviour commanded, without gold or silver, or with their own purse only, in the wisdom and power of the Lord, and in his providence, connected with

their work, we will hear of a *spiritual* work abroad. We believe that when the Lord calls a minister, he is prepared at heart to work on the Lord's plan, and this is the effect of divine grace. Just in this way the christian's heart is subdued and prepared to live, or walk in the Lord's way; both of which are in opposition to the flesh. But when there is only a *fleshy* exercise of mind on the subject, the world's plan suits best, and such prefer the fellowship and assistance of the world, to that of those who contend for the Lord's way in such things. As the world's way of walking and living is always more agreeable to the carnal lay member, so the world's way of preaching, and missionary plans, are more agreeable to the *fleshy* minded preachers. This is the plain reason why we, who are opposed to the world's missionary plan, seem to have nothing to do in sending out ministers to the heathen, for the most of those now going, do not like the Lord's plan, and consequently seek the world's.

3. Their reference to the missionary proceedings of orthodox Baptists.

If the Bapsists have not acted in this respect according to the direction given in the New Testament, their proceedings should not be held up as examples. We are gravely told that the Baptists have always had something like Conventions, and this is just in character with others.—The Arminians tells us that the true Baptists were always Arminians; and no doubt but the Campbellites will contend that the *Christian* Baptist Church was composed of just such *believers* as they are. It does really seem, if a part of the old Baptists were to go out into Mormonism itself, they would contend that they had not changed. Those who have once borne the title of "Old Baptist," seem loth, very loth indeed, to give it up; but we would say for the benefit of such, that when it is associated with the *popular* Arminianism of the day, or modern innovations, it looses all its charms, and the title of "Old Baptist" then becomes a reproach, and the sooner dropped the better.

The writers and advocates of the convention have never succeeded in showing us, who were members of the Convention in the apostolic church, who of them composed a society of that kind, where it held its meetings, and who were the preachers sent out by it, and what length of time they were paid for, and what they gave per month, per sermon, or per year. But they say, all these things have been done by the orthodox Baptist Church!!

Finding no historical account of such things in the New Testament, an appeal is made to the history of the "Orthodox Baptist Church," and we are informed it has always been in favor of Conventions. Strange notions of orthodoxy! We do not pretend to know how far the Baptist church has occasionally gone out into such institutions; but we know just as far as it has, that it has so far gone into errors, and errors of this kind should be placed on the general list of errors, and not be held up as examples for imitation. But

they may think like *one* of old, that the church has a right to change things, and institute *new ways!* We do not believe that a true history of the orthodox Baptists has ever been, or even will be written; they are only manifested by the opposition made to them by anti-christ, persecutions, popular heresies, literate parsons, &c. 1 Cor. xi. 19. And when thus manifested, they are despised and misrepresented by most writers, John xv. 18: 1 John iii. 13. That some account of the orthodox Baptists has been occasionally given, we admit, but not like their true and general history. And even if some of them have been in favor of this human institution, it does not follow as a matter of course, that it is right, "for there must be also heresies among you, that they which are approved may be made manifest among you," says Paul, and consequently we assign such things to the head of heresy, and not to that of orthodoxy.

[To be Continued.]

For the Signs of the Times.

N. T. Stephensburg, Va. July 18th, 1837.

DEAR BROTHER BEEBE: I have thought and said apologies were poor things at best, and no doubt in many respects, and on divers occasions, the remark is strictly correct. In some of my former communications I partly promised not to trouble you or your readers in future with my scribbling; if I have transgressed, it may not be criminal—I hope not. Were I to apologise on this occasion, perhaps it would be a poor thing, and my scribble at present may be as bad, or perhaps worse: be it as it may, I am willing to indulge in the agreeable privilege of communicating with you my brother, and through your little despised Signs of the Times, with my Father's children who read that little thing that has mill-dewed some of the anti-christian gang.

I live, and hope to end my remaining days in sweet fellowship and union with no other religious denomination on earth, but those who are rooted and grounded in the doctrine, experience and practice of the primitive church of Jesus Christ and his Apostles, as set forth in the statute book of that community, which is the pillar and ground of the truth, known in the last days by the name, "Old School or Regular Baptists."

I am fully convinced from the word of God and my own experience and observation, that a oneness in sentiment, experience and practice, are necessary in the gospel church of Christ, in order to set forth the declarative glory of the great head of the church in these times of darkness, delusion, blasphemy and error.

I desire to bless and praise my blessed Master, that he, from the beginning of my profession in his cause, has kept me aloof from the anti-christian doctrines and practices that are in the world, under the imposing name of benevolent, or religious institutions, who has caused and strengthened me to war a good warfare for about thirty five years against Arminianism, that Sampson in error; alias, universal charity alias, self-love in

religious matters: and if my blessed Master should spare my worthless life a thousand years twice told, (through him strengthening me,) I would prosecute this justifiable extirpating war with unabating energy, until this offence of Christ, and enemy of his church, is driven out amongst the dogs and sorcerers, its fellow citizens in depraved nature, which savores not the things that be of God, but those that be of men. This treble case hardened uncircumcised Philistine, the great Goliath of human nature, devilised by the wicked one, not only defies the armies of Israel, but insults God himself, to his face, by denying his word and oath, thereby making him a perjured being; how much this looks like a chip of the old block, or in other words, like him who was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

You, my brother, have seen this unclean spirit amongst the people called Baptists, and most assuredly it looks worse amongst them than any where else. as the name "Baptist" in the New Testament was, and is yet, a significant name—to me it is, and always has been, very significant indeed. Well, when they, the Baptists, presented themselves to worship their blessed Saviour, that foul spirit came also, satan like. I am a little older than you my brother, both as it respects the days of my vanity, and also those I esteem my better days, when I by the will of God gave myself to the Lord, and to the church at Water Lick, (then under the pastoral care of our dear brother, Elder James Ireland, a good and faithful servant of our blessed Master, who had come through the fire of persecution by one of the filthy daughters of the abominable harlot,) I found that filthy spirit there, and though I was a babe indeed, and remarkably ignorant, having but short experience, yet I was ignorant enough to think all Baptists were christians, i. e. were born again; but I soon found out my mistake. I could not fellowship that unclean spirit, and was van enough to try to put it away from among the brethren; but alas, to my sad mortification, (which perhaps was best, for the time being as God's time, had not fully come,) I discovered my weakness and insufficiency for these things; moreover, when I read my bible, and called to mind my experience, and read Mr. Sample's History of the Baptists in Virginia, and saw, or thought I saw, truth and error under the name "United Baptists," I was more astonished than ever; and I finally concluded God had determined that the tares must grow with the wheat, for some wise purpose of his own, which he was able and would bring about in his own good time, and his own right way, for his declarative glory, and the good of his own purchased people. Thus it was I settled down, but I must say, not entirely reconciled, for I never was willing, neither could I agree that the dogs should have the children's bread, nor that the children of the bond woman should be heirs with the free. If this was avarice, I am still avaricious; indeed, I think sometimes, it grows in my mind—I did believe, at some future period, God would cause

or bring about a separation, if not earlier, when they were removed by death or dismissal, &c. but that ultimately he would separate the sheep and goats at the grand assize, when the mediatorial kingdom would be given up and God be all and all. But so it is, my kind indulgent and long forbearing Master has continued my worthless life far beyond my most sanguine expectation, and has favored me to see what I desire to adore and praise, and thank him for, a sound and healthy state of the churches in general that I am acquainted with—those I hear from, as well as those I am informed of through your *Sigs* of the Times, (as a certain popular Baptist Preacher is pleased to call your little sheet,) some are standing fast in the truth, and others are casting off the yoke of bondage, that has been enforced on them; all of the Old School in fellowship, seem to unite against the Dagon of the day we now live in.—Also a clearing out of the trash-mongrel preachers who had privily crept in unawares to spy out our liberty. The blessed Jesus has given his children light and understanding, and fired them with a zeal for God and truth; some of them, yea, all of them I hope, are willing to part with a right eye, or right hand, if it is an offence to them in the service of their blessed Master, and he calls them to do so. The blessed Jesus gave himself for us, (his church and people,) that he might redeem us, (the same church and people,) from all iniquity, and purify to himself a peculiar people zealous of good works. Bless his name, he does and will work in his people, both to will and to do of his good pleasure. They must and will prevail, as their cause is founded in equity and truth. They are not their own; they are bought with a price, even the precious blood of Jesus that speaks better things than that of Abel.

My brother, let me tell you a little more about myself, for I do believe all that are born again, can and do understand each other, no odds where their first or second birth took place, if they are born again they meet exactly in the blessed Jesus; and they do love him because he first loved them; and if they could, they would love him more and more, and praise him to perfection. But stern necessity compels me to weep and mourn over my native corruptions, my indwelling lusts, that war against my soul, that harass me both day and night and threaten my own entire overthrow, which causes me often to wonder what the result will be. And was it not for some encouragement I find in the last will and testament of our Elder Brother, who has made all his brethren, not only heirs, but kings and priests to God, and joint heirs with himself—who also took on him the seed of Abraham, and being found in fashion as a man, he hath died himself and became obedient to death, even the death of the cross for his brethren who had violated his Father's holy, righteous and good law, and became aliens from their rightful sovereign and from him, and closely leagued with the enemy of his Father and of him. I say, was it not for the encouragement I find in our brother's will, and also what he has told me, (in a language

not known or understood by any, until they are quickened and made to understand it, and which cannot deceive,) that his brethren are bone of his bone, and flesh of his flesh—I should despair and give up the conflict and shrink down to irretrievable woe and misery for ever and ever. And moreover, he says in his will, because I live ye shall live also: and I believe it, the will is positive; further, according to thy faith so be it unto thee, consequently so it be. What he said and done, he cannot, will not, gainsay nor undo. His will is the rule of his conduct, not his power; had it been otherwise, the rebel race of Adam must all have sunk beneath his vindictive ire; and his glorious grace would not have been manifested in the gift of his dear son to suffer and die, the just for the unjust—nor caused such guilty wretches like you and me to taste his rich, free, sovereign and distinguishing grace, which was treasured up in Christ for his people before the world began. “Also now, my witness is in heaven, and my record is on high.” From this tribunal and record there is no appeal—just so our Elder Brother and his Father will have it be, or he would not have put it in the will; and just so all his brethren, when they are made to understand his last will and testament, that he sealed with his precious blood, will choose it to be, and will not agree, nor will they submit to any alteration in the smallest degree whatever. All records in every government is considered somewhat sacred and inviolable, notwithstanding in human affairs, this principle has been and may be abused: not so in the perfect government of God that is one indivisible, and unalterable, founded in the natural inherent right of Deity, perfect equity, goodness, mercy and truth; and wicked men and devils are bound, and will be compelled to submit to it. For our blessed Jesus must and will reign on his mediatorial throne till he put all his enemies under his feet. Blessed and praised be his blessed name, for he is worthy of all worship, honor, power, glory, might, majesty and dominion, forever and ever, brother Beebe, whether he saves such vile wretches as you and me, or not. Praise his name forever and ever, Amen.

I. CHRISMAN.

For the Signs of the Times.

Morganville, N. Y., Oct. 27th, 1837.

DEAR BROTHER: I take this opportunity of addressing a few lines to you, though I hardly know what to write. In reference to my intended visit to your place, I have not yet relinquished my purpose, though money matters are so hard, that I do not know but it will have to be delayed a short time. I did intend to start on or about the 1st of November, but shall have to delay it a week or a fortnight. I am much farther from amalgamation with the *religionists* of the fashionable order, (if possible,) than when I first settled here. I see nothing in all their specious pretence to goodness, that bears the weight of a feather in my mind. I read, and so I believe, that there is but one good, that is God, and that we are partakers of his holiness, kept by the power of God, through faith unto salvation. The intercourse I have had with almost every thing ostensibly religious, has, I sometimes think, been blessed to my benefit by portraying the exalted excellence of divine grace to my mind, over all the devices of human contrivance. When I am assured of the complete salvation of all mankind by the Universalist, I am reminded by divine inspiration, that no unclean thing can enter the kingdom of heaven; that without are dogs, and sorcerers, and whoremongers, and whatsoever loveth and maketh a lie. When I cease to have confidence in the righteousness of Jesus our head, and am forgetful of that mystical relation

by which we are drawn through him to the Father, and acknowledged as heirs of the most high God—then I shall be a *Universalist*. Again, when I am told by the Arminian that *full and ample* provision is made for Adam's race, and it now rests with the creature to work out his own salvation, I am reminded of that word which says, It is not by might or by power, but by my spirit saith the Lord. Yes, when the evidences are so plain, that all men have not holiness of heart, and without holiness no man can see the Lord: I cannot but believe that the LOVE, the undefiled, the bride, the Lamb's wife is ONE. Having one husband and Father, to whom she looks for all spiritual blessings. The gift of the Father to the Son, of all his purchased possession out of the world, again occurs to me as a palpable distinction between the people of God, and those of the world. The world cleaving to its own, and God's people cleaving to him by the faith of the operation of the spirit of God. I sometimes regret that the contributors to the columns of the 'Signs,' do not dwell more at large on topics calculated to bind up the broken-hearted in Zion, than they do on narrations of disturbances and turmoils, and divisions, caused by the enemy of truth. These, no doubt, are occasionally proper to be published; but too strong a seasoning of such unpleasant narrations, tends greatly to contribute to the already painful sorrows of Mourning Zion. I was much gratified in reading two short articles in the 20th No. of the 'Signs,' from the 'Gospel Standard,' 'And he led them forth by the right way,' &c. My very soul responded to the truth of what is therein contained. I said to myself the way, the high-way cast up for the ransomed of the Lord to walk in, is a *right way*. Notwithstanding the many impediments cast before them (the people of God) in the way. Still though faint and famishing of thirst for the waters of life, she leans upon her beloved, and responds with united voice, it is a right way. I sometimes feel as it were not possible that I should be, ever was, or am a traveller in this right way. Still I cannot but revert with pleasure to this thought, to wit, that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. How consoling to the feelings, after supposing one's self a prey to every vile affection and inordinate desire, to have the spirit of God softly and tenderly whisper, It is a *right way*. And further still: however cold, barren and unfruitful we may be in the things of God, He will still draw us by the outstretched arm of his power, to the rich embraces of his love, and cause our voices to reiterate the sound, it is a right way. Here I sometimes ask myself, should his divine care cease to extend itself over us, and suffer us to precipitate ourselves into the abyss of wo, as we certainly should without his protection; would this be a right way? I can only say, 'Lord if thou wert strict to mark iniquity, who should he able to stand?' I trust the oath and promise of God, that all shall come to the Son whom the Father hath given him, and he will raise him up at the last day; and I even dare in the face of all my corruptions to believe that Jesus will appear in my stead, and intercede with the Father on my behalf; with all the blood-washed throng to make us Kings and Priests unto the most high God. Dear brother, remember me at the throne of grace. Peradventure God has rich blessings in store for me, not the poor, perishing, paltry stuff of this world's goods, but a more solid and enduring inheritance in heaven.

I long to hear the good news of the gospel once more sounded in its purity. I long to meet the people of infinite riches and *abject poverty*, to sit down under the shadow of the Lord with great delight. Still I am so filled with the empty things of time, that those blessings,

I fear, will be but poorly appreciated, should God in his providence speed my way to your habitation. Our love to sister B. and the children.

Yours in the love of truth,
WILLIAM B. SLAWSON.

SIGNS OF THE TIMES.

Alexandria, November 3, 1837.

TO OUR AGENTS AND SUBSCRIBERS.—We would again remind our friends, that the present volume is drawing near its close, and that we expect at the end of this volume to strike off from our list of subscribers, several hundred names, some of whom have taken our paper from the commencement, without either paying for the paper, or giving us to understand whether they have received them or not.

Our Agents will oblige us, very much, by ascertaining and informing us, as early as possible, who in their respective neighborhoods, wish to take our next volume, and who wish to discontinue their subscription. The subscribers also are requested to forward their orders, through the Agents, or their Post Masters; and those who wish to discontinue, will do us a favor by handing the balance due us, to our Agents. Our terms for the next volume will be as formerly. All who forward to us or to our Agents the money in advance, free from postage, in current money, will receive 26 numbers for \$1, or 6 copies for one year for \$5; but those who do not pay to us, or to our Agents in advance, will invariably be charged \$1.50 per volume.

—:0:0:—

“A JUST GOD AND A SAVIOUR.” Isa. xlv. 21.—While in a state of alienation from God, we are naturally inclined to question the justice of our sovereign Judge, in consigning to perdition those who have violated his holy law, without providing for them the means of saving themselves from the wrath to come; hence, many have concluded that the death of Christ was as indispensable to sustain the justice of God, in the condemnation and eternal punishment of those who finally perish, as to open up a way for the salvation of such as are eventually saved. But, however, unregenerate men may view this subject, it is certain that nothing is so difficult to the mind of a quickened sinner, as to comprehend the principle on which God can be just, and at the same time, the justifier of such as have sinned against him. For the solution of these great mysteries, the ingenuity of men has been prolific in the introduction of various systems and doctrines; but after all that has been said on the subject, we remain, until divinely enlightened, as ignorant of the great doctrine of Justification, as though the efforts of mortals had never been called into requisition on the subject. From the theories of men, it therefore becomes us to turn to the scriptures, and to the spirit of truth by whom the scriptures are opened experimentally to our understanding.

By enquiry at the sacred oracle, we learn that all the human family are violators of the Holy Law of God; and as such, they are, of course, justly condemned.—The language of the Law is, “The soul that sinneth, shall die;” and God has informed us, in his word, that death has passed on all men, for all have sinned. Now if justice required that salvation should be provided for us, and placed within our reach, before God could justly consign us to our punishment, it would fully imply that we were not justly condemned by the law; and if any are prepared to challenge the justness of our condemnation by the law, it will devolve on them to prove, either that the law itself is unjust, or that we are not violators of its precepts, and that neither

of these positions can be sustained, the word of truth declares that “The law is holy, just and good;” and as before stated, all have sinned, this the Apostle clearly demonstrates from the fact, that all are mortal, and from the fact that none could die, if they were not sinners, “The sting of death is sin, and the strength of sin is the law,” &c. Hence, the force of the Apostle’s conclusion, “That every mouth might be stopped, and the whole world appear guilty before him.” Inasmuch, therefore as the whole world are guilty before God, and justly condemned by the holy law, God was under no obligation in justice to provide for any, a way of escape from the wrath to come. Hence we see, that the law as an administration of death, slays us, and leaves us without hope, where no created eye can pity or arm deliver us; and to add, if possible, to the hopelessness of our condition under the curse of the fiery law, we are by nature, so completely depraved, that we are unconscionable of our lost estate; nay, we feel abundantly able to deliver ourselves from the horrible pit, and by our own efforts to bring the Lord under an obligation to number us at last with the redeemed. Poor deluded mortals, how strangely they forget that they are condemned already, and that the wrath of God abideth on them, while thousands of Arminian teachers are laboring with their might to confirm them in the false notion that their die is not yet cast, and that they are still probationers, in a state of trial, to see whether they will or will not eventually deserve to be condemned.

How awfully absurd and unscriptural the idea, that Jesus our Lord, must die to open up a way of condemnation for those who perish; but this absurdity arises from the false notion that sinners are condemned and damned for rejecting the gospel, and that they could reject no gospel, if no gospel had been offered to them—and that no gospel could have been offered, had not Christ died for them. But be not deceived, dying reader, Christ came and died, not to condemn the world; they were condemned before he came, and that too independently of his coming. It is the legitimate province of the law to condemn, while nothing short of grace can save. It is as far from the province of the gospel to condemn, as it is from the law to justify or save.

We will now pass to the consideration of the way of saving sinners. And first, as our object is to enlighten and edify those who are prepared by grace to receive the truth, in the love of it, we will enquire, Are sinners justified and saved by grace, or by works, or by a union of both? Ultra Arminians affirm that salvation is attainable by works for all mankind: and these scoff at the idea of salvation irrespective of the meritorious works of the creature. Moderate Arminians hold that salvation is jointly of grace and works, and these ultimately carry out their system to the same extent with the ultras, by resting the whole matter of salvation, as we will presently show, on works. Divine Revelation assures, ‘For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.’ Ephe. ii. 8 and 9. In contradiction of the sentiment, that salvation is of works as held by ultra Arminians; the text last quoted declares, it is not of works, hence to contend for that doctrine, amounts to no less than deism and infidelity; beside we would enquire, what kind of works shall we suppose possess such power? Are they the work of the law? No. ‘By the deeds of the law no flesh living shall be justified.’ It follows them, if by works at all, it must be by works contrary to law. Again, we ask, Is it by righteous works? No. ‘Not by works of righteousness, which we have done.’ If by works then it must be by works of unrighteousness. How daringly presumptuous then must be the man who in the face of

these scriptures, will still assert that men, by their own works, can save themselves!

Let us examine what we have denominated moderate Arminianism, that which ascribes salvation jointly to grace and works. Paul assures us, that, “If it be of works, then it is no more of grace, otherwise work is no more work; and if it be of grace, it is no more works, otherwise grace is no more grace.” This one text then disproves the doctrine in question, and settles the matter forever, that it cannot be by both grace and works—it must be entirely of the one or of the other. The above mentioned scriptures declares it is not of the latter, it must therefore be exclusively of the former. But we promised to show that this double refined, or moderate Arminianism, amounts in the end to nothing short of ultra Arminianism, or the doctrine of salvation exclusively of works. True, they tell us, that grace has placed us in a salvable state, that by grace Christ has died for all mankind—grace has opened the way of life—furnished us with ability—placed the means in our hands, &c.; but do they not also tell us that this same grace is given alike to all mankind? And notwithstanding, they say that all were equally interested in this grace, yet they tell us that some, yea, a vast proportion of these subjects of grace are now in hell; consequently, agreeably to their system, grace saves none. For instance, again, If Christ died for all, and a part of those for whom he died are in hell, does it not prove that something more than the death of Christ is required to save sinners? If the grace of God’s special, eternal, immutable, invincible love, the grace of redemption through his blood, forgiveness of sins, regeneration, adoption, sanctification, &c. were given to all men, and for the want of their co-operation in the work, all this grace is utterly lost in their case; does it not bring these polished Arminians on a level with their brethren, who hold works, to the exclusion of grace, as the foundation of a sinner’s acceptance before a Holy God? But it is a fact, let them deny it if they dare; the Arminians do hold, preach and profess to believe that a man may be a subject of grace, an heir of God, may be washed in the blood of Christ, and be interested in the grace of regeneration, sanctification and adoption, and yet (if he work not) he will go down to perdition at last. How inconsistent therefore for them to pretend to believe that grace has any thing to do with salvation; while at the same time they rest the whole on the works of the creature. But we have not so learned Christ.

The further consideration of this subject we must defer until our next number, when we will, with divine permission, give the scriptural ground, on which the justice of God is sustained, and sinners are saved with an everlasting salvation, and receive the assurance that they shall never be ashamed, nor confounded in a world without end.

—:0:0:—

Some very good hints, in regard to the matter, which would be profitable to publish in the “Signs,” will be found in a communication, in this number, from brother Slawson. But brother S. will not forget, that while we hold the trowel in one hand to build with, we are constrained to hold the sword in the other, to beat off the enemy.

It is far more pleasant to us, to feed on the milk and honey, than to fight the Canaanites which dwell in the land. May the Lord give us the wisdom which cometh from above, which is profitable to direct in all things.

—:0:0:—

Healings and woundings are equally from the Lord’s hand, and equally tokens of his love and care over us. There is a print of evil in the world, but sin is the stamp which made it.

Extract of a letter from brother Newport, dated Peolia, Ia. September 19th, 1837.

BROTHER BEEBE: I have visited three Associations in Ky., all of which are divided in sentiment among themselves in reference to the modern institutions of the day, as well as the great fundamental doctrines of the Gospel. They will ultimately split asunder; and the sooner the better, for there is no more real union among them, than there is between light and darkness, nor agreement, than there is between Christ and Belial. There is almost all kinds of heresy now proclaimed in Kentucky, by men bearing the name of Baptists; and all claim protection under the engrossing name of "General Union;" but the boasted general union of Baptists of Kentucky, is only a paper union, and will be blown to the moles and bats. The Licking and Tates Creek Association are the only Association collectively maintaining the original principles of the Baptists; yet there are many, very many most excellent brethren, and a number of whole churches in other Associations, who know and love the truth, but they are borne down by the high-handed measures of majorities of their Associations, which measures are a disgrace to the Baptist cause. I hope the sound brethren will obey the voice of the Lord, which says, "Come out of her my people."

I am leaving Kentucky with mingled emotions of joy and grief. I grieve for the Baptist cause, and that there are so many abominations prevailing under that name, which I have so long held dear; but I rejoice to discover that there is a redeeming spirit abroad, and that there are a number of valient men of Israel there, who hold swords because of fear in the night. They can neither be lead nor drove from the path of duty, and they will not shun to declare the whole counsel of God. I am carrying a host of these in the bosom of my affections; among them I will name a few that I have travelled mostly with, brother T. P. Dudley and E. J. Reis, the beloved Frenchman, Jordan H. Walker and Enoch S. Tabor, the persecuted stripling E Penney, Daniel Riley, Wm. Barnett and R. Ricketts, may God Almighty bless and sustain those and all others like them, for they are truly as lights in a dark place. I think of them often with tears in my eyes and joy in my heart, and I never bow my knees to the Father of mercies, but they are present to my mind as they were when we often bowed together. I still intend, when I get home and have a little leisure, to write you some account of my tour. I have attended the Blue River Association since I crossed the Ohio. They, like all other old fashioned Baptists, where they do not worship the Dianias of the day, nor bow to the calves of Jeroboam, met in peace, transacted their business in harmony, and parted in love and union; indeed their fellowship was confirmed, and their souls refreshed by their interview. To me it was peculiarly refreshing, after witnessing what I had at some of the things called Baptist Associations in Kentucky. I am now setting out in a few minutes, to visit the Salem Association in my way home—here I shall witness another happy interview with those who are brethren indeed, for they are strictly Old School Baptists.

Brother Beebe, I am in haste, and must subscribe yours, in the best of bonds,

RICHARD M. NEWPORT.

MARRIED.

In this City on Thursday evening the 26th ult. by Elder Gilbert Beebe, Capt. ANDREW FRANK, of Charles County Md., to Miss ANN, daughter of Mr. John S. Humphries, of Alexandria.

Poetry.

N. T. Stephensburg, Oct. 5, 1837.

BROTHER BEEBE: The little scribble below, emanated from my mind, three or four years ago, under some peculiar circumstances, not necessary to disclose at present, which induced me to walk into a grove adjacent to my residence. If you suppose it can be of the least service to any one of your numerous readers, you are at liberty to put it in that corner, or place, in the Signs, (if there is nothing better to supply the place,) where I have seen some good things portrayed in metrical composition.

I. CHRISMAN.

Retire my soul from noise and strife,
Thy better portion trace,
Look up to Christ, thy light, thy life,
And seek his smiling face.
He bids me come to his embrace,
And why should I delay,
Rise up at his command, he'll chase
Thy troubles all away.
Approach his mercy seat by pray'r,
Directed by his word,
Christ is thy Intercessor there,
And will all good afford.
If it be so, that I must stay
Where enemies annoy,
Christ will supply with grace each day,
That sin cannot destroy.
When his appointed time shall come,
'Twill bring my sweet release,
Then will my Saviour take me home,
Where all is perfect peace.
In that bright world of love and peace,
I'll join to praise his name,
Forever be where Jesus is,
And glorified with him.

From the Gospel Standard, (Eng.)

COMFORTABLE PARTING.

And shall we, my friend,
When sin has its end,
Meet again in the regions above,
No more to depart,
But, united in heart,
Completely perfected in love?
How happy the thought!
O may we be brought
To the place where Immanuel reigns,
There ever to sing
The praise of our King,
And know neither sorrow nor pains.
May you and may I
On Jesus rely,
For grace to support by the way;
Nor doubt but he will
His promise fulfil,
And we shall behold the glad day.

FRIENDLY.

NEW AGENT.—Elder John S. Watson, Murfreesborough, Ten.

RECEIPTS.

Wm. M. Amos,	Ga.	\$10 00
Miles Adams,	do	5 00
T. Earle, Esq. for A. Green,	S. C.	1 00
B. Lawrence, Esq.,	do	10 00
Clement West,	N. Y.	10 00
Elder H. Loutham,	Mo.	15 00
Elder Eli Scott,	Md.	5 00
Total,		56 00

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

- NEW YORK.**
Hezekiah Pettit, Timothy Godfrey, Gabriel Conkling, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Thomas Hill, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel, Clemen West, E. J. Williams, D. D. Andros, U. H. Moore, F. Slawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charles Woodward, James Robinson,
NEW YORK CITY.—Samuel Allen, 19, Watt street, J. B. Preston, Brooklyn.
- NEW-JERSEY.**
Christopher Suydam, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.
- PENNSYLVANIA**
T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everett, Nathan Greenland, Wilmont Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Cribfield, Z. D. Pasko, H. Clark.
- DELAWARE.**
W.K. Roberson, P. Meredith, Wm. Alman.
- MARYLAND.**
Eli Scott, Thomas Poteet, Edward Cheat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selmae. Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEX.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;
MICHIGAN.—A. Y. Murry, J. Hitchcock, G. Livesay.
ALABAMA.—Baker Roberts, Richard May, Jerem i Pearsall, R. Newton.
- KENTUCKY.**
T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moormon, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings, J. Cullen.
MAINE.—P. Hartwell, P. C. Mason, Paris, W. Jay-S. C.—Theron Earl, Spartinsburg District.
GEORGIA.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, F. Ivey, A. Hood, V. D. Whatley, R. Gray, J. L. Mitchell, G. Lumpkin.
MAS.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell J. Westfield, John Lambe, Elder Mark Bennett.
- VIRGINIA.**
Samuel Trott, H. Cool, W. Marvin, M. Monros Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee, A. R. Barbee, J. Triplett.
- ILLINOIS.**
C. S. Morton S. Miller, Wm. Roberts, John Mor ris, J. Edmoutson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spiler.
- OHIO.**
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Joel Soloman, Z. Hart, H. H. Rush, J. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.
- INDIANA.**
J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson, J. Janae, Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Wood, J. M. Butt, Mr.—J. Barret.
N.H.—J. Fernal.
- LOUISIANA.**—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, NOVEMBER 17, 1837.

NO. 24.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk

Communications.

For the Signs of the Times.

PART THE 1ST.—Continued from Page 181.

AN APOLOGY

For those brethren who are opposed to Baptist Conventions; Also an Exposition of certain Duties of the church to its Ministers, as enjoined by the word of God, in two parts, by JOHN M. WATSON, M. D., of Murfreesborough, Tennessee.

The fourth Subject which I proposed to notice viz:—That there is as much authority for Baptist Conventions as Associations.

It has been stated that there is as much authority for Baptist Conventions as Associations; but a little consideration, I think, will convince any unprejudiced mind to the contrary. In the 10th chap. of the Acts of the Apostles, we have an example of primitive Christians meeting together in a Council (be not alarmed at the word Council, there is no danger according to the following views) to settle a difficulty: and as the Baptist church has greater or less difficulties, almost every year, it is necessary the churches should determine that certain brethren meet together, annually to settle as far as possible all difficulties which may have been disturbing the general union.—

I know it will be said according to this view of the subject, all the "decrees" or decisions of an association should be binding on the churches, in as much as they were, in the precedent just given. The decisions of an Association are binding on the churches when the word of God alone decides, or when made in palpable accordance therewith; and no church, in the fullest exercise of its liberty and power can safely reject such counsel. This would amount to a rejection of the counsel of Divine Truth itself. I will admit, if such counsel be contrary to Revealed Truth, or consists of a doubtful exposition thereof, the church can then in the exercise of its liberty and independence judge for itself, by referring it, to the only tribunal, which it is amenable to (i. e.) the Holy Scriptures.

We had just as well assert, that no individual, in the present day, has a right to preach the

gospel, because the thing which he may teach, may not be binding on the churches, as to say, that we will not hold councils, or associations, as all their acts, or decisions may not be obligatory on the churches. It must be readily admitted, that when the minister teaches the palpable truths of revelation they are binding on all believers although he be neither inspired, nor infallible; so with regard to councils, or what we term associations, although not under the guidance of inspired men, yet when their decisions accord plainly with Divine Truth, they are obligatory on all the churches; and derive their authority from the word of Revelation, and not from the council, or association, abstractedly considered.

We have good reason to believe, that in the council held at Jerusalem, there were members of it, not inspired; and if it be said, that the decrees of that council derived all their authority from the inspired individuals who were members of it, why were uninspired ones admitted into it? Or why was such a special reference made to the word of God by the Apostle Saint James, whereby he both confirms what the Apostle St. Peter had just said, and lays the foundation of his own opinion, and immediately after quoting the scripture in point, says "Wherefore my sentence is" &c. If it be true that the decrees of this council even abstractedly considered, profess divine authority, in consequence of having been given by inspired persons, we see at the same time they are predicated on the word of God previously revealed. In the present day, when an association or council takes up any difficult matter, its decision should be plainly predicated on the word of Revelation, for such decisions can now only derive authority from that source; for as before admitted, abstractedly considered they possess none. It may be asked why hold such councils if the churches have a right to reject any of their decisions? Because "in the multitude of counsellors there is safety" and we have scriptural precedent for doing so.

If we had no scriptural authority for councils or associations, would the convention be the less reprehensible on that account? Might not the advocates of any other human institution, by the same parity of reasoning, connect any thing whatever with the church? They have as much right, to connect a theological school with the church as the convention; and again just as much right to unite the church to any other institution whatever, however pernicious it might be.—Thus we discover the utter fallacy of such reasoning. To such some of the advocates of the convention have resorted.

SECOND POSITION.—To show the impropriety of connecting the church with Baptist Conventions.

If there be no authority in the Bible for the forming of such institutions, which I think has been fully proven by what has been written under the first head proposed, I would ask their candid framers and advocates, what right they had to connect them with the church? I will answer they had none unless it be an assumed one. When we look into the history of the church and behold the ruinous consequences of allowing assumed rights and privileges in it, does not the warning voice of many centuries admonish us to profit by a knowledge of the kind in the present day.

Well might the Waldenses, in their confessions of faith, say "We have ever regarded all the inventions of man (in the affairs of religion) as an unspeakable abomination before God;" and again "We hold in abhorrence all human inventions as proceeding from Anti-Christ." It may be said, they had reference to Romish absurdities, and admitting it to be the case, it must be allowed notwithstanding, they also had regard to the all important principle, that we have no right to adopt the inventions of men of any kind whatever in religious affairs. The violation of this principle, however slight, strikes at the very foundation of all Revelation, and impiously intimates, there was no necessity for a Revelation, or what has been revealed is deficient. In tracing error's path to the Papal throne itself, we see it begins by leaving the light of revelation, and in its devious windings amidst human institutions, turns aside even from the dim light of reason itself, and terminates in the gross darkness of superstition and idolatry!

If all human institutions had been resisted, and denied a connection with the church; and all assumed rights and privileges, put down, would not Anti-Christ have been denied his strongest holds and most available means of propagating and establishing error? A candid answer can only be given in the affirmative. Then if we have discovered his most available means, should we not resist him in any attempt he may make to use them in our day. Let us be aware of every thing of the kind; for it is only by the greatest firmness we can repel the obtrusive encroachments of such things, which are ever ready to intrude on the church, under the broad sanction of the world, wisdom and influence. Things which all christians are admonished to beware of.—Not that I believe irreligious men are alone concerned in them, but truly pious persons sometimes; and the world is ever ready to cooperate with them.—An influence which the

church has often felt while combating with such heresies.

I now appeal to the friends of the Convention to know, if they can produce a solitary instance, when successful reformations were even promoted, by connecting a human institution of any kind with the Church? Or when the cause of religion, in any age or country was advanced by it? On the contrary I can, in many instances show that reformation has been effected by disengaging the church from such things. He who attempts to reform the church by adding an institution of any kind to it, on man's authority, however pure his intentions may be, proceeds against the testimony of all past experience.

There are many who say, why oppose the convention? Does it not propose to do what ought to be done? And why condemn it? Its opponents are often ridiculed, and regarded as ignorant bigots. Thus we discover that the world's opinion prevails in the church, so as to exert its most pernicious influence. It may be said the convention is composed of members of the church, yet it sustains about the same relation to it, that a tumor does to the human body; which at first is small, and consists apparently of natural parts, but in its developments, a morbid growth and action manifest themselves, and although composed of several natural constituents, yet if suffered to proceed will destroy the system itself. The application is easy.—The convention is a morbid growth of the church, a dangerous excrescence which should be attended to *in time*.

There are many who do not seem to make any distinction between the propriety of supporting ministers, and the manner in which it should be done; and let it be done in whatever way it may, it is, with them, wrong to oppose it. In some countries the civil law makes provisions for the preaching of the gospel, and the paying of ministers! But who in this country would be willing for such an arrangement? But many are willing to go out into a monied institution, which although not under the control of civil law, yet is under the control and direction of that body, just as they may enact laws and regulations to govern in such things. Where is the difference in principle, between moral and civil rule, when considered in relation to vital church affairs, when both rest exclusively on human authority and judgment? Thus we plainly see the manner of obtaining ministerial support may be highly objectionable and injurious to the church.

Some may be ready to ask what are the real or probable evils, which may be, or have been occasioned by uniting Baptist Conventions with the church?

1st. That great and important principle, that we have no right to connect any human institution with the church is violated by such a union which in the absence of all other arguments should be sufficient to condemn all such expedients.

2nd. This alliance is predicated on an assum-

ed right, which should never be allowed in the church, as, already proven.

3rd. Whenever any rights, or privileges, not warranted by Divine authority are allowed in the church, any others may be assumed in the same manner.

4th. The Convention is controled by human enactments, consequently liable to undergo great changes, for the worse as is always the case; and by its connection with the church it can claim church authority for all its acts.

5th. It is calculated to have an improper influence on ministers, and the whole church at no very distant period; for its connection with the church enables it, in a peculiar manner, to disseminate its own views in all religious matters; ministers will be selected for this purpose and such alone employed.

Lastly: We have no scriptural authority for such expedients.

[To be Continued.]

For the Signs of the Times.

"The Baptist community at the present day is divided into three parties. One party is upon the fence, or *middle ground*, enjoying the gales of grace which occasionally blow, and who are refreshed and revived thereby. This party Behold upon the one hand, a party stretched out on their backs upon a *Black Rock*, fast asleep, but occasionally they awake and brush off the flies, and exclaim, *God will save his people!* Upon the other hand, they behold another party, *up to their arms and necks in mud and water*, working, to help God to save sinners!"

MR. EDITOR:—The above very graphick picture of the state of affairs among us, was originally drawn by a professed *middle ground*, or fence preacher, and by him presented to a congregation of people a month or two since, in an adjoining county above this; and as I profess to belong to that class represented to be asleep upon a *Black Rock*, I beg leave, (to attempt at least) to analyze this tri-headed monster, and discover, if I can, its component parts, and the just pretensions of either head to the claim of *middle-groundism*.

Before entering into the investigation of this subject, it will be necessary for me to premise a few things, and first: I do not maintain that the figure given above is *verbatim* as it was delivered, nor that it is *strictly* original, but there is enough of the original preserved, to enable the painter himself, and all who have ever seen it before, at once to recognize it at view, I will admit that it contains some truth: there are those who are upon a *Rock*, and whose song of rejoicing is that *GOD WILL SAVE HIS PEOPLE*. Also that there are those who are engaged in a *muddy business*, under pretence of *helping God to save sinners*. But that there is in *reality* a *natural*, or *middle-ground* party, I cannot at present admit. That there are two parties none will deny, and that there is in *appearance* a third party, is also acknowledged; but how far they are

entitled to that appellation, the reader will judge from the following brief view of the case.

That there is an awful and grand apostacy from the faith and practice of the primitive church on the part of many of those bearing our name; and who are commonly known by the distinction of *New School*, is as evident as that the word of God itself is true: for that which demonstrates the scriptures to be the word of God, exhibits, beyond contradiction, this apostacy, and it cannot be denied, but by denying the scriptures to be the word of God. All parties professedly unite, as Protestants, in opposition to the institutions of "His Holiness" at Rome, such as, selling indulgences; saying masses for the dead; praying to departed Saints; adoration of images; praying souls out of purgatory for money; sprinkling, for the *mode*, and infants as *subjects*, for baptism. Transubstantiation, or the Eucharist; the Inquisition, Burning of heretics, &c. &c. But upon what principle do we proceed in rejecting the institutions of the "Holy Mother." Why simply, because THERE IS NO AUTHORITY FOR THEM IN THE BIBLE.

Well, be it so. But why not be as consistent with regard to modern institutions alike without authority in the sacred word?

For I venture the assertion here, without the fear of successful contradiction, that there is as much authority in the scriptures of divine truth for any, or all of the abominations of the "Mother of harlots," as there is for the machinery which they have in operation called, "Benevolent Institutions," together with the means for promoting their revivals. Our predecessors considered that there were three kinds of Institutions, 1st. *Positive*, (Those appointed and commanded of God,) 2nd. *Moral*, and 3rd. *Human*, which it was said, "are applied to those inventions of men, or means of honouring God, which are not appointed by him, and which are numerous in the church of Rome, and too many of them in Protestant churches." Such then are the reputed benevolent institutions of the day—mere traditions of men, by which the commandments of God are made void. Well is it said of the party supporting these plans, that they are working in *mud and water*: They not only reject the counsel of God, but substitute in lieu thereof *human institutions*. We can but be struck with the similarity between the institutions of "Holy Mother," and those of modern date, from the following comparison: *Those* are *human* institutions, so are *these*; *those* are based upon money, so are *these*; *those* have missionaries to preach up the divinity of their various measures, and plans, and to beg money; (where they have not the power to wrest it by taxation.) So have *these*. "His Holiness" also has a spiritual court, a "holy inquisition" for the examination and punishment of Heretics; who are judged without a hearing, and condemned without evidence; and who are dressed in garments with colours, images &c. corresponding to, or denoting the punishment which is to be inflicted upon

them, and whose chief sin is that they prefer to obey God rather than men—to submit to his laws, and abide by His word, rejecting all human contrivances in things pertaining to His kingdom. But is there any thing discovered in the modern schemes which will furnish a parallel to the inquisition? There is in principle, and, to a certain extent, in effect. Let a minister, or any brother, dare raise his voice, or take up his pen, in opposition to the flood of error which has been brought into the churches of late years, under the imposing name of "benevolence," and directly will he be "dressed in garments" of various "colours," in the popular papers of the day, such as, *Travelling vagabond; Antinomian; Ironsides; do nothing; ignorant, intolerant; bigoted; obstinate and selfish; drunkard; enemy to all good works, &c. &c.* And in the absence of constitutional law, to establish the inquisition and punish us as "obstinate" heretics, they say, "Pity that all Antinomians" could not be collected into one body, and laid away quietly to sleep where their slumbers would not be disturbed by the rolling wheels of the gospel chariot, and where they would no longer disturb, by their croaking, those who are fighting the battles of "the Lord." This is the modern, (Inquisitorial) Benevolence! differing from the Roman only in this, that under that, the saints were killed some at a time, and under this, they would make whole sale business of it, and collect them all into one body, and lay them away quietly to sleep, (in the grave,) where they will no longer disturb.

Surely the inventors, and venders, of such Benevolence, are entitled to a Patent-right! which no doubt they could readily obtain by application to "His Holiness" the Pope.

As "Judge Lynch," and his system of settling differences, is becoming very popular in America, I know not but we shall be ere long called to suffer summary persecutions, and death, according to the "Judge's" plan.

But let no one think for a moment, that all the difference between us and the new order of Baptists, is these institutions; far from it. The vital difference is in doctrine. They hold and preach a system of doctrine which is fundamentally erroneous, and from which proceeds all the false practice which appears in these human institutions, and in all the variety of plans, and experiments, in getting up, and carrying on revivals.

These contrivances, therefore, are but the effects of false principle; and "by these fruits we know them." For it is absurd to suppose that a man can be thoroughly sound in the faith, and yet support these institutions, unless, indeed, we admit a greater absurdity, which is, that a man can support a plan and yet have no faith in it, which, if there is such a case, would only prove him to be a hypocrite. But if he has faith in them, then he is, that far, unsound in the faith.—That there are some christians entangled in these delusive schemes, we believe; and this is our grief. Upon these things then, there is between us, and the New-School party, a breach of union

—we are fairly at issue upon both, faith and practice.

Concerning some of the things said of us in the figure at the head of this article, we have cause to rejoice, 1st. that we are upon a Rock, even Christ Jesus, who died for us, that, whether we wake or sleep, we should live together with him. Deep foundation! firm, abiding! Against which the gates of Hell can never prevail! 2nd. It is written, "He giveth his beloved sleep." Again, "When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." And again, saith the spouse: "I sleep but my heart waketh."

3rd. There are several kinds of flies with which we are molested at certain seasons. The first I will mention is the house flies, and which may (as we seem to be dealing in Hieroglyphics) represent our sins, and inbred corruptions: these remain longer than the others, and consequently are more troublesome, but we have reason to praise God, who enables us, occasionally, to brush them off. There is also the green fly which attacks upon the high-way, not only to bite, but it is for blood; their assault is furious. These may represent the avowedly New School Baptist; who assault us when we are out upon the "King's High way," but, in the strength of the Lord, we brush them off also.

There is still another kind of fly, or gnat, which does not often attack upon the "high way," nor in the day time; but which make their appearance about evening twilight; and when the others are faint and weary, these come up as a reserved corps, to assail us during the hours appointed for rest. They bite more severely than the green fly. They have a name, but Lexicographers are not agreed as to its true orthography; hence by some it is written, *Moschelo*, by others, *Musketo*, and by others, *Musquieto*.

They may therefore, on this account, I think, fairly represent a party believed by some to have a real existence, but about their true name and standing, there are various opinions. By some they are said to be upon a fence; by others, to occupy a place called the middle ground; and others believe that they are in the mud and water, on the side of those, who are said to be, "helping God to save sinners." Of this latter opinion am I; and this article will be closed with a statement, of some of the facts, and circumstances, which have led me to such conclusion. In the mean time let us unite and render praise and thanksgiving to God, who hitherto hath given us strength, to brush off all the flies, whether they have beset us by day, or by night.

In the first place, under this head, it will be necessary to state fairly, and fully, the views entertained by those whose standing we are about to investigate. They maintain then, that the old and new school, so called, occupy two extremes, commonly known by the terms, *Antinomianism* and *Arminianism*. In a word that one party is asleep doing nothing, and the other working, to no

purpose; that each preaches a half gospel, and that it requires an amalgamation of their respective creeds to make the full and complete gospel:—therefore the true gospel track, upon which they travel, lies between these two parties. I will admit for the sake of argument that these two parties are upon extremes, and indeed I have no objection to admit it as a stubborn truth, that from the days of righteous Abel until time shall be no more, and to all eternity, the children of the wicked one, and the children of the kingdom, have been, and will be, upon two extremes—that of Truth and Error—of Heaven and Hell.

But taking the fence man upon his own ground, and according to his own view of the case, what is the proper and consistent course for him to pursue? Why, as he believes the gospel is divided between them, he ought unquestionably, to support both sides alike, as far as they have the truth on their side, and condemn each alike, so far as they have imbibed error. Or if he designs strict neutrality, he should have nothing to say or do, for or against either party. But has this been their practice? Let the voice of past experience, in the churches, Associations from the pulpit and the press, the fire side conversations; and epistolary correspondence, testify. Witness the Ketocton association at its annual session in 1832, and at each succeeding session until the new school were dropped from their minutes. Witness also the Columbia association of 1833, and at the subsequent sessions until the separation in 1836, and upon every resolution, in every discussion and vote, where old school, and the new, came in contact upon principle, you will find these fence men to give their weight on the side of the new party. If at any time they take a seat upon the fence, they set side-wise, with their faces next to those who are working in the mud; and whenever occasion seems to require, they are quickly found in the mud with them. Witness also the divisions in some of the churches; take for example the Elk Run Church, in which perhaps, if all that has been said, done, and written, by the new party could come to light, it would hardly be believed even by the most credulous. But no sooner was this division announced by letters and otherwise by the leader of that party—the bell-weather of that flock—than some of those professed middle ground men, of whom we had hoped better things, flew to their assistance; and by this encouragement they made another attempt to regain their lost "Sodom," as they have since termed the Elk Run, but being foiled in this attempt also, they finally for fear of being exposed no doubt, took up their line of march to their famous "Zoar," where they have since been visited by a reinforcement of these professed fence men. But again; they all support the same papers both by subscription and agency. I know of no middle ground paper: how can they give God speed to the muddy effusions of the new school papers? They say that the Signs of the Times ought to be burn! Why not burn the Religious Herald

also? According to their creed both "Schools," in their hands, must fare alike.

I would not be too severe upon this class of Baptists; But would provoke them to emulation, and stir them up, if the truth is in them, or any of them, to stand out on the Lord's side, or if they are not of us, for them to go fully over to their own party. For many of them I entertain no small degree of respect, and am sorry to find them in bad company, as it is still true, to some extent, that, "a man is known by the company he keeps."

I would therefore say to them in the language of an old minister, who has gone to receive his reward, "Brethren, what you are, be!"

I see from a late No. of the Religious Herald that Elder A. H. Bennett, is appointed Agent of that paper! His engagement was made, perhaps, at the last Dover Association, as I understand he was sent to that body as a Messenger of the Columbia Association. What concessions he made, or what kind of penance Mr. Sands put him under prior to granting him the appointment of Agent, I know not. Nothing, however, very severe I judge, as their motto generally is, (not who is for Christ? but,) who is for us?

I understand that this gentleman says he would write the same things again, which appeared over his name in the 1st and 2nd volumes of the Signs of the Times!!

If Mr. Sands will republish these letters in the Herald, and forward me the bill, according to his published terms of advertising, I will at once remit him the amount; and also take twenty copies of the paper containing them; but if he declines accepting this proposition, I think Brother Beebe, if you will embody those productions in a tract form, with a short preface, and strike off a hundred or two copies, I can venture to ensure that the brethren in my connection will remunerate you for the trouble and expense. In the foregoing remarks in reference to the professed middle ground, or fence preachers I had no allusion to Mr Bennett, that is, I did not class him with them. At present he stands in the ranks of the thorough new school party; but how long he will remain with them none can tell. He seems to be a "wandering star;" a small satellite with a spot or two upon its disk.

His escape from the regular Baptists, together with many others, is aptly described in an ancient fable, with which I will close this communication. "A Jack-daw observing that the Pigeons in a Dovecote, lived well, and wanted for nothing, white-washed his feathers, and endeavored to look as much like a Dove as he could, and went and lived among them. The Pigeons not distinguishing him as long as he kept silent, forebore to give him any disturbance. But at last he forgot his character, and began to chatter; by which the Pigeons discovering what he was, flew upon him, and beat him away from the meat, so that he was obliged to fly back to the Jack-daws again."

I remain your brother, and companion in tri-

bulation, and in the kingdom and patience of Jesus Christ.

JOHN CLARK.

Fredericksburg, 10th. Nov. 1837.

MINUTES.

Minutes of the Annual Meeting of the Old Fashioned Regular Baptists, held at Skinquater meeting house, in Chesterfield county, (Va.) on Saturday October 14th, 1837.

Saturday Oct. 14th.—The Introductory Sermon was delivered by Brother James Gregory, from Rom. v. 1. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

After singing and prayer, (the house being crowded,) the Messengers from the several churches retired; organized and proceeded to business, Elder Edmund Goode acting as Moderator, and Richard Elam, as Clerk.

Letters were read, from four churches, and the Messengers names enrolled.

Those names to which a (*) is affixed were absent.

1st. Zoar—Edmund Goode, Joseph G. Woodfin, Benjamin E. Goode and Elijah Graham.

2nd. Skinquater. John Forsee, Jabez Rucks, Joshua Condrey, and Richard Elam.

3rd. Rehoboth.—William B. Belcher, Robert Wood, Phineas Clay and James Gregory.

4th. Sandy-Creek.—Moses Overtun, William Green, Giles Holt, *Nelson Karmer.

After reading the letters to see who composed this meeting.

On motion, the Messengers, names were called.

On motion agreed, that our annual meetings, be held on the second Saturday of October in each year.

On motion, Brother Elijah Gresham and Jas. Gregory were appointed a committee to receive the contributions from the churches, settle with the Clerk, and make report.

The committee reported,
Present contributions from the Churches \$5
Paid by the Clerk for Printing Minutes the last year (as per receipts.) \$5

The Report was received and the committee discharged.

On motion agreed, that the Clerk furnish a copy of these Minutes to each of the churches composing this body, and transmit a copy to the Editor of the Signs of the Times for publication.

On motion agreed, that our next annual meeting will be held at Sandy-Creek meeting house, in Amelia county, on the second Saturday in Oct. next, 1838.

On motion, dismissed prayer by Brother William B. Belcher.

From reading the letters from the four churches composing this body, there appeared to be nothing of a local nature that required our attention; it was agreed that Lord's day and Monday be spent in waiting and worshipping before the throne both days, and we realized the sayings of the prophet "They that wait upon the Lord shall renew their strength &c." many old professors

true and living God. A very large assembly at were made to rejoice whilst many were crying for mercy.—Truly it was a delightful season.

Lord's day-morning nine were baptized near the meeting house, on Monday two young ladies professed to obtain mercy of the Lord, the people assembled each day at ten o'clock in the morning, and appeared to wait patiently until three in the evening without any intermission, as we are not in favor of feasting the body, at our meetings, but esire food for the immortal soul. We have no anxious seats, no altars built by human hands but rust we have an altar whereof they have no right o eat, which serve the tabernacle.

EDMUND GOODE, Moderator.

PHINEAS ELAM, Clerk.

OLD SCHOOL MEETING.

The Old School, Predestinarian, Baptist conference, of Maine, met at the Meeting house of the Predestinarian Baptist Church in North Berwick, (Me.) on the 6th and 7th days of Sept. last. The following are the Minutes of their proceedings, viz.

1. Public worship commenced on Wednesday Sept. 6th, at 10 o'clock, A. M. and a sermon was preached by Elder R. B. Tobie, from Col. i. 21 and 22, and at 2 o'clock, P. M. Elder R. Brann preached from Luke x, 42.

2. After public worship, the conference was organized for business, by electing Elder James Stewart, Moderator, and P. Hartwell, Clerk.

3. Invited the corresponding Messengers from the Kennebeck Old School meeting, viz: Elder Richard Brann, of Jefferson, Elder J. Macomber of Jay, Elder R. B. Tobie of Bath, and Brother Abajah Little of Whitefield, to seats with us, which invitation was accepted.

4. Received information, from the churches represented in the conference, from which it appears, there has been some small accessions during the past year. The churches are in a healthy state, enjoying union and harmony, and remaining steadfast in the doctrine of Christ our Saviour, as held and practiced by the apostles of the Lamb, and by the primitive church.

5. Voted, that our next conference be held with this church, commencing on the Friday preceeding the first Wednesday in Sept. next at 10 o'clk, A. M. and to continue the day following.

5. Appointed brethren P. Hartwell, E. Brown and J. Libbey, Messengers to the Kennebeck, Old School Meeting, to be held with the church on the 13th and 14th of the present month.

7. Appointed Brethren Hartwell and Brown to write a corresponding letter, to be sent for publication, with the Minutes of this meeting, to Elder Gilbert Beebe, Editor of the Signs of the Times.

Adjourned until to-morrow. Preaching this evening in the meeting house, by Elder Macomber.

Thursday morning, met for prayer and praise at 9 o'clock, A. M. and at 10 o'clock preaching also preaching at 2 o'clock, P. M. also exhortations were delivered on both days.

After the public exercises of the day were over the conference, again resumed her business—and passed the following Resolutions, viz :

Resolved, That we have no fellowship, with any religious society, on earth, except the church of Christ; and that we cannot extend our fellowship to any church, or individual who support countenance, encourage or fellowship any of the modern, humanly devised, religious institutions of the day which are falsely called *Benevolent*.

Resolved, We cheerfully invite all our *Old School* Ministering Brethren who remain on the old apostolic platform, and are contending earnestly for the faith which was once delivered to the Saints, and who publicly renounce all the commandments, institutions and traditions of men in matters of religion, (and such exclusively) to visit our places of worship and preach to us the glorious gospel of the grace of God.

A corresponding letter being read was accepted and ordered for publication with our Minutes.

Adjourned.

CORRESPONDING LETTER.

We the members of this conference, though few in number entertain the fond hope, that we are a part of that *Little flock*, unto whom it is the Father's good pleasure to give the kingdom. We have immediate correspondence with one other little band, which is situated about 100 miles east of us with whom we take sweet counsel. These two conferences embrace nearly all that we have any knowledge of in the N. England States, who are willing to bear the name of *Old School Predestinarian Baptists*. There are, some places within our knowledge, where may be found, two or three, which remain on primitive ground, but are destitute of the preached gospel. There are also in many of the churches of our acquaintance not a few, who are dissatisfied with the preaching and movements of the *new school* but have not strength enough to come out from the multitude. May the Lord in great mercy and grace enable them to see the necessity of coming out and being separate from them.

We desire to maintain a correspondence as far as possible with our dear brethren in general who know love, and practice the truth. Our hearts have often been made glad, while reading communications from our distant brethren, published through the "Signs of the Times." May God speed the Signs of the Times, that it may long continue to vindicate the truth, and contend for the honor of God, and maintain the rights of his dear people.

We are glad to find in scripture recorded, that this little flock, the church of God, is built upon the Rock, Christ Jesus, and consequently the gates of hell shall not prevail against it. The stone cut out of the mountain, without hands, shall wax great until it shall fill the whole earth, while God, by his Spirit, will call his Sons from afar, and his daughters from the ends of the earth, and thus gather his elect from the four winds under heaven, together into one fold where they shall enjoy the protecting care of one shepherd.

As in the apostolic age, they found a remnant according to the election of grace, we rejoice that a remnant according to the same principle, yet remains, and although reduced very low in number yet we trust they have not defiled their garments, although these are scattered far abroad we are permitted to speak comfortably to each other in epistles of love through the Signs of the Times, which in this dark and cloudy day—in this day of rebuke and blasphemy we esteem as a very great blessing. May we ever be enabled to hold fast to the promises of God, which are not *yea and nay* but *yea and amen*, in Christ Jesus, to the glory of God by us. May we ever keep the end in view, when all the redeemed of the Lord shall be brought home to glory, and when we shall meet face to face, see as we are seen, and know as we are known. Seeing then, brethren, we look for such things, what manner of person ought we to be, in all holy conversation, &c.—Surely the end of all things is at hand; it therefore becomes us to be sober, and watch unto prayer.

Dear brethren, if the Lord has seen fit to distinguish us from the thousands of our professed brethren, leading us by his blessed Spirit, more fully into the unsearchable treasures of truth and righteousness, we, most assuredly ought to be very humble under his mighty hand, and to be very thankful to him: we surely have not whereof to boast, for what have we that we have not received? If then we have received his distinguished grace, why should we boast, as though we had not received it? Seeing that things are thus, let us bear patiently all the hard speeches and misrepresentations which they who are without, may think best to heap upon us. Our Divine Master will in due time settle all these things for us. May we remember the hole of the pit, from whence we were digged, and the rock from whence we were hewn; and let us study the things which make for peace, whereby one may edify another; and let us contend earnestly for the faith which was once delivered to the saints, and never shun to declare the whole counsel of God.

Our ministering brethren in this region are mostly advanced in years, we cannot expect them to continue long in the field of labor, may we therefore be found praying the Lord of the harvest that he would send forth unto his harvest such laborers as he will be pleased to own and to bless.

Our present session has been remarkably pleasant, harmonious, and interesting; the preaching throughout has been highly seasoned, and savored much of the *holy unction and heavenly dew*. In exhortation and prayer, also, the Lord was manifestly with us of a truth. We can truly say the Lord is good, and his mercy endureth forever: we sat down under his shadow with great delight, and his fruit was sweet to our taste.

With ardent desire to continue our Christian correspondence with all the faithful in Christ Jesus, we remain your brethren in the precious Redeemer.

JAMES STUART, *Mod'r*

PHILAN'R HARTWELL, *Clerk.*

NORTH BERWICK, Maine, Sept. 7th, 1837.

SIGNS OF THE TIMES.

Alexandria, November 17, 1837.

The Editor of the "Banner," in his number of the 24th ult. informs his readers that we have said "we do not *professed* to be learned." What object that gentleman could have for the utterance of this falsehood, other than to ridicule us, for the truth sake, we are unable to divine. It is true, in reply to the foolish egotism of that learned novice—and in answer to his assertion, that our office is the *slaughter-house of the King's English*, we remarked as follows, viz: "We do not profess to be learned, therefore this attack is gratuitous, and by us unfelt: but we would rather a thousand times butcher the King's English than to unite with Mr. Waller and his associates, in torturing and perverting the scriptures of eternal truth." If Mr. Waller wishes to inform the public that we are more illiterate than himself, why should he *butcher* our English, in his quotations? why not give our words, when he marks his quotations from us? In this case it is very clear that in order to give a false impression, he has substituted the perfect participle, in place of the verb as we wrote and published the sentence. We consider our time too precious to waste in contesting these *small matters*, with such *small creatures* as this vaunting, sapient Editor; but as we are now upon the subject, and as we trust for the last time: we will indulge in a few remarks, and

First, Allowing oneself to be unpresuming in literary attainments, does it follow as a matter of course that our publication is unintelligible to our readers, and if so why have we some two, or three times the number of subscribers that can be raised in support of his chaste, and classical Banner? Or does Mr. W. intend to say that the thousands of our patrons and readers are not capable of judging for themselves, whether our paper is edifying to them or not. Again, Is it a sin to be illiterate, and if so, on whom does he mean to fix the crime? Will he charge the Deity, for not ordering a different course for us, in his providence, or does the guilt rest upon our parents for being poor and unable to give us an academical education? Or is the fault wholly our own for refusing to be called the son of Pharaoh's daughter, by accepting a berth in some Theological institution and thus violating the command of Him who has directed us to proclaim his gospel? It is true that God in his holy providence has not furnished us with an opportunity to acquire a classical education, and it is also true that our parents were unable to send us to college—and furthermore, it is equally true, that we might have had the privilege of a course of instruction, as a beneficiary in some Theological college, if we could have brought our conscience to be silent on that subject; but this we could not do—God as we have been led to believe has directed us to dispose of our time in a different way.—Nor do we regret the sovereign government of Heaven in this matter; for when we

saith Christ, but the publicans and harlots shall enter into the kingdom of heaven, and yourselves shall be shut out forever.

Beloved, let the Lord lay his hand where he pleases, and let him dispose of iniquity as he seemeth good, and lay whose sins he pleases upon Christ. Even while we were enemies we were reconciled, let therefore no man look upon human prudence, nor discourse according to reason, but let us look upon the act of God, in dispensing of his grace, as he who hath wisdom itself, doth order it, and know that he who cannot err, he disposeth of iniquity, and layeth it upon Christ, and he whom he blesseth, shall be blessed; I may speak of the act of God, in laying men's sins upon Christ once passed, and set forth the unchangeableness of it, by that act of Isaac, blessing Jacob, though Jacob did get the blessing by deceit from his father, making him to believe that he was the eldest son; and Esau coming in afterwards for the blessing, saith, Isaac, I have blessed him, and he shall be blessed; shall Isaac as a man, stand to what he hath done, though gotten from him by a mere cheat, and shall the Lord change in what he hath done, when he hath laid iniquity upon Christ, and shall he take it off again; "He is not a man that he should lie, nor the son of man that he should repent," and therefore beloved, you may take up that glorious challenge of the apostle, in the eighth chapter of Romans. Who shall lay any thing to the charge of God's elect. It is God that justifieth, there is the ground of all, so say I to my own soul, who shall call me to an account for my sins? who shall lay anything to my charge? who will make me to bear my sins upon my own back? Recollect, it is God himself that taken them off, and discharged me, it is God that justifieth me; if man had justified me, he might have been mistaken; had man pronounced me innocent, I might have borne my sins still. Christ died or is rather risen again, wherefore, who shall lay any thing to our charge? and so you may trample over death, hell, sin, and the devil, upon this consideration, that God hath laid on him the iniquity of us all. I remain, my dear sirs, yours, affectionately,

A DESPISED NAZARINE.

From the Gospel (Eng.) Standard.
FREE LOVE.

"I will love them freely.—Hos. ixv. 4.

What! notwithstanding all the backslidings of Israel, all their idolatries and abominations, wherewith they vexed him; does he, can he, still love them, and that freely? O yes! the goodness of the Lord is past finding out. To the Israelites of old he was ever mindful of the covenant that he swore to Abraham, Isaac, and Jacob; and he who has been thus mindful of a temporal covenant, shall he not be still more so of that spiritual covenant in which all the Israel of God have been included from before the foundation of the world, which he entered into with our Lord Jesus Christ, who took upon him flesh, and humbled himself unto the death of the cross, to redeem us unto God? Yea, for ours being sealed with the precious blood of his own Son, lays, as it were, a stronger claim on his regard, faithfulness, and power.

This covenant shall not be rendered of none effect by our sinfulness; for this has already been laid on the back of Jesus, and he has borne it away, as far as the east is from the west; and what can our infirmities injure us now, seeing that we are united to him, and partake of his strength, who bore the whole sins of all the elect world together?

Yes; he loveth us, and that freely, in the midst of all our vileness; so that that never need form a barrier to keep an elect sinner from the throne of grace. The vile in their own eyes alone are welcome there; for Christ came to call sinners to repentance. I say he loveth us freely, vile as we are; not that we can of ourselves ever be pleasing in the sight of an infinitely pure God; but he accepts our persons in the Beloved—he sees our sin-stained souls washed white in the blood of the Lamb, and accepts us in his righteousness.

I feel that I owe my all to the free love of God, wherewith he has loved me. I need it to cover my best performances. My prayers, my meditations, my hearing, and my doings, all require to be covered with that charity that covereth a multitude of sins; and truly mine are a multitude, which none but the Lord could cover, who (for ever blessed be his holy name,) has entered into covenant on my behalf, has cast his robe over me, and washed me clean from the pollution of my

blood, and, I trust, will at the last day, bid me welcome to the supper of the Lamb, clothed in the wedding robe of his own providing.

Such a glorious display of free love from God, when manifested unto us, will warm and gladden our hearts, till they become fervent in his cause, and wholly devoted to his name. How can we continue in sin, or grieve him who has dealt thus mercifully with us? Shall not every power that we have be employed to the praise of the power of his grace,—to the extolling of that love that has freely saved us,—saved us, even when we cared not to be saved; who loved us freely long before we loved him; who brought us unto Jesus when we thought not of coming unto him? O the safety of God's way of salvation! If his love were to be merited, who could get it; and if we could get it, could never keep it; but now he has freely given it, and will never withdraw it. He will love us to the end, and cause us in return to love him; for he changes our stony hearts into hearts of flesh, and writes his laws thereon; so that we become a willing people, love him, and keep his commandments.

But what can such a stammering tongue as mine declare of the heights, lengths, and depths of that love which is past finding out? I would only say, it is free as the air we breathe; it encircles the Christian wherever he goes, and will keep and bless him to the end. Now to him that loved us be praises for ever. Amen.

VERICULTOR.

From the same.

NOT OF THE WORLD.

"They are not of the world, even as I am not of the world."—John xvii. 16.

These words contain two strikingly interesting sentiments. Separation from the world, and likeness to Jesus. How clearly did the life of Jesus prove that he was not of the world, and how empty is that profession which does not display the life of Jesus. It behoved Jesus, our Great High Priest and King, to come into this world, and to be exposed to all the temptations of the world; to endure the persecution of the world, and to subsist on the things of the world, I mean the natural food for the sustenance of the body. But like his followers, his children, he could not live on bread alone, nor is there any production of the world that could satisfy either the Lord or his family. The life of the world is a life of deception; the life of Christ and his followers is a life of substantial realities. The life of the world is carnal; the life of the believer is spiritual. The life of the world is the satisfying of the flesh; the life of the believer is the crucifying and mortifying of the flesh, and the satisfying of the spirit.—The life of the world consists in communion with the fruitful works of righteousness, and his end is everlasting life and blessedness. This life is the world's rest, and miserable rest it is. But to the believer, this life is a seat and season of war; but there are in it short seasons of rest; although they must go out of the world into Jesus, by believing, and there rest for a short season; and how sweet, how refreshing, how suitable is that rest to the weary soul! And to the believer an eternal rest remains beyond the bounds of the world. But they are not of the world, even as Jesus is not of the world; and, therefore, they have good reason to expect to be treated as strangers; and as they have wisdom given them to discover its vanities, and courage given them to pour contempt on the same, it is not to be wondered at that they get the ill-treatment which falls to their share. Believer in Jesus, if we are not of the world, what are we of? If we belong not to the world, to what do we belong? Why, as we are as Jesus is, (and he declares that we are one, and of one,) some better state, some better thing, belongs to us, and we belong to, and are of, some better state. The first man of the earth, earthy; the second man, Jesus, is the Lord from heaven, and the Lord of heaven. Then we are of heaven;

and we know, by blessed experience, that our conversation is in heaven, from whence we look for the Saviour, Christ Jesus the Lord. Then if we are of heaven—if we are born again and are bro't into a spiritual existence, which is indeed an heavenly one, it is not to be wondered at if we daily labor for deliverance from the miserable things of the world, the flesh, and the devil. But, says some poor, tried, tempted soul, I feel captivated by the things of the world, and there is not a thing in the world but I at different times seem to covet. I feel the same and have the same, the very same sort of nature the world possesses, and that extorts from me a groan, a sigh, a cry, which the world does not understand, but which the Lord will answer wherever it is truly found: "O, wretched man that I am, who shall deliver me from the body of this death?"—The Lord bless his own followers.

T. F.

NO CHANGES; NO HEAVEN.

"Because they have no changes, therefore they fear not God."—Ps. lv. 19.

Dear Brethren in the Lord,—This short, yet comprehensive portion having, I trust, been made of signal benefit (under the Spirit's influence and teaching,) to my poor tried soul, induceth me to offer the following thoughts.

The characters personated in this portion are the ungodly masses of mankind, found in the professing and profane worlds, who are righteously left of God to the hardness and blindness of their own hearts; and in this awful state their whole life is one continued scene of rebellion and sin against their Maker, being destitute of the grace of godly fear, by which the children of God are characterized. It is also fairly implied, that as many as are made the happy partakers of this fear are the subjects of many changes. Perhaps, my poor tried brother, thou art crying out with the Psalmist, "Changes and war are against me." I assure thee I am often in this spot, and every new trial, temptation, or affliction, I am called to endure, so weak and faithless am I, that I fear it will now be all over, and that the Lord is about to make a full end of me; but instead of this, he blesseth me, unworthy, wretched, and sinful as I am, with strength just sufficient to my day, in order that I should have none to boast of, but rather that I should be kept a helpless, poor, dependent worm. Now, while I am feelingly kept here, things go on smooth and easy, because the Lord perfects his strength in my weakness. O then, poor, afflicted believer; how oft have we, in a time of overwhelming temptation, vowed to give up all communion with the Lord's people, believing we should not stand another day, but that the next blast would precipitate us into some awful pit, like that into which the man after God's own heart once fell; and though we have had the curse and consequences before us, and have heard the shaking of the rod, yet so desperately wicked and presumptuous have we felt, that though it were to make our damnation sure, had not a faithful, covenant-keeping God held us fast, we should have plunged into it. O what miracles of grace, what monuments of mercy, are we! But although preserved and delivered from finally falling, when brought to a feeling sense of our bitter wanderings, and heart backslidings, what self-loathings, heart groanings, sore lamentations, soul-felt confessions, earnest and vehement cryings to the Lord, have we experienced. And O, how delightful and unutterably glorious the change, when he hath led us with all our guilt, misery, and wretchedness, to the fountain of the Redeemer's blood, and enabled us, by precious faith, to plunge therein, causing us blissfully to know that "the blood of Jesus Christ his Son cleanseth us from sin."

But again, hast thou not sometimes felt as barren and destitute of fruit as a vine in the midst of winter; and verily feared thou wast of those who are twice dead, and plucked up by the roots? and hath not the good Lord fulfilled his promise to thee, by causing his doctrine to drop as the rain, and his speech to distil as the dew upon thy poor, parched, withering soul, whereby the graces of faith, hope, and love, have again been made to bud, blossom, and bring forth their fruits abundantly? God says, his "people shall revive as the corn, and grow as the vine." Now, although we have again and again experienced such soul-reviving changes as these, yet

see so many examples of those vainly puffed up, self conceited and learned dunces, who having by *hook* or by *crook*, obtained a smattering of learning, and are destitute of good sense enough to know how to improve what they have been helped to, by the (in many cases) contributions of the people—we are led to praise God for the lot which has fallen to us—and that he has not numbered us with those *wise and prudent* ones of this world, from whom he has hidden these things of the spirit, but that he has been graciously pleased to give us the lot of those *babes and sucklings* in Zion to whom it is his good pleasure to reveal them.

There surely is nothing to charm our eye, or to attract our desires, in the ostentatious parade and show of the scholastic divines of our day. Education to us has its beauties, and we admire, and are charmed with it, when we can discover it in its proper garbe, and in its proper place—but scholastic divines, (or dandies, as we might with more propriety say,) do invariably place their literary acquirements where the learned Pilate placed his Hebrew, Latin and Greek—(over the Head of Christ and his Cross,) while God has been pleased to speak to the edifying, and comforting of his dear children through the humble simplicity and unadorned style of illiterate fishermen, and all this, that the excellency of the power thereof might be of God, and not of men.

If it were requisite, in order to meet and put to flight the armies of the aliens, and to confound the boasted talents of such as Waller, for God to raise up learned men; he would unquestionably do so; but this appears to be quite unnecessary—as the present history of the church will abundantly show. The old school Baptists, generally speaking do not embrace many wise men (after the wisdom of this world)—not many mighty, not many noble, or learned are called; yet there are no beings on earth that our learned new school professors so much dread, at this day, as they dread the Old Fashioned Baptists.

In a late number of the Banner we noticed nearly a whole page occupied in giving a *tortured* representation of a sermon preached some where in Kentucky, by an Elder Nuckols, a professed old school Baptist, whom they say is excluded from the Baptist connection. A new school Baptist, professes to have taken down the substance of the sermon in question from recollection, and furnished the same to grace the pages of Waller's Banner. But what confidence can we have in the representations given by Waller himself or by any of his correspondents, when they publish such confused, inconsistent jargon, and impute it to Elder Nuckols, and at the same time affirm that that sermon is a fair specimen of all old school preaching at this day. From the declaration, some time since, in the Banner, that Elder N. was excluded we were fearful that that professed old school Baptist had forfeited his standing; but from the present attack upon him we are inclined to believe him to be a persecuted man, and that too, for righteousness

sake. For if Nuckols had in reality lost his standing, why should Waller publish his sermons, and if Nuckols' preaching was worse than the ordinary preaching of the old school Baptist why should Waller give it as a fair specimen.—In this case we are persuaded that Mr. Waller's slanders carry with them their own refutation.

But to conclude.—Let Mr. Waller feed his vanity upon his own representations of the ignorance of the old school Baptists, he only foams out his own shame, for ignorant, and unlearned as they are, he cannot, he dare not stand before them in a fair discussion of the matters on which he and the new school, are with them at issue.

—:o::o:—

DISINTERESTED BENEVOLENCE.—Illustrated by the following letter, which we give verbatim, without further note or comment, viz:

So, Solon O Oct. 31st. 1837.

Dear Sir I send you inclosed inclosed one dollar the subscription price of the Signs of the Times. The reason I did not send it sooner was this. The paper did not suit my taste as it savoreth more of the unrighteous mammon than of the Savior of Sinners—it is truly indecorous—I therefore have given it to one that has grown older in crime than I and has a better stomach for a Paper government. You may send the paper in my name the term mentioned in my former letter, and then, without further orders, veto it

Yours H. H. KING.

—:o::o:—

We copy the following advertisement of a valuable discovery in medicine, by Dr. KLIPSTINE, from the "Jeffersonian." Brother Klipstine is sustained in his pretensions by the signatures of several respectable individuals, who have had opportunity of testing the merits of his discovery.

Cure for Chronic Thrush, and for Aphtha consequent upon protracted and violent diseases.

CHRONIC Thrush, whether an idiopathic disease, or merely systematic of some other, is not of unfrequent occurrence. It is often a concomitant of Dyspepsia. The mouth is affected with soreness, and the Bowels and sometimes the Stomach with excessive action—and although there are occasional intervals of respite from the violence of the disease, it gradually undermines the constitution, until after months or perhaps years of suffering, death closes the scene.

Dysenteries and some other violent and long protracted diseases sometimes close their career in Thrush. In these cases the mouth has the same appearance as in the Thrush of Infants, while the bowels at the same time are greatly disordered. These symptoms supervening upon an emaciated and debilitated state of the system soon carry off the patient.

For these affections Dr. Klipstine of New Baltimore, Fauquier County, Va, has discovered a remedy. To sustain his pretensions, he has vouchers of the first respectability. Applications in person or by letter will receive prompt attention.

—:o::o:—

From the Gospel Magazine.

MEDITATION DURING A JOURNEY FROM SCARBORO' TO LONDON.—Notwithstanding the manifestation of thy love and power, O Lord, lately experienced, I feel so weak, I must cry out hold thou me up and I shall be safe; let me have the arm of my beloved to lean upon, for he has promised to guide me with his eye, and having such a strong arm to lean upon, I trust I shall go safely on; but oh! the road is very rugged; I may stumble, but I cannot fall, having such a guide, but when I get to my journey's end I have no dress of my own fit to appear in before a company of just men made perfect.

If the door should be shut when I arrive, Why art you so fearful? says my guide.—I knocked at a door lately where I hoped to obtain a little inheritance; the answer was, you are unknown to me, and the door immediately was shut against me. I knocked at another door, and I was informed that I was not entitled to any benefit from their society. My guide informs me the door of mercy will not be shut to one so weak and feeble as I am. Oh dear! the road is so bad; patience, hope. Here is a pair of iron and brass shoes for you. I put them on. I will give you a little cordial to revive your spirits—lean all your weight upon my arm and I will support you: we shall come on to refreshing streams, the fountain is open, and you shall drink of the brook by the way.

I now began to revive and go on my way rejoicing to find I have such a guide; but ashamed to think I should be so mistrustful not to rely more upon thy word. For your comfort I inform you there is a dress prepared, a wedding garment, a white robe without a spot, but I may be so feeble I cannot put it on. I am informed thou, O, Lord! will clothe me.

I arrive at my journey's end. Over the door is written—The Lord our Righteousness. I have the power to open the door where the blessed of the Lord shall enter. The robe is put on, the crown on my head, and the palm of victory in my hand, and enter into the joy of my Lord, and fall down and sing glory, honor, praise and power unto the Lamb forever! Jesus Christ is my Redeemer! Hallelujah! Amen. I then gaze up at my husband's likeness, and say, Ah, I shall join your corpse bye and bye; I have tasted of the brook by the way. I have been informed no one can enter there without this dress.

A FEMALE.

—:o::o:—

From the Gospel (Eng.) Magazine
CHRIST A SIN-BEARER.

MY DEAR SIR: That blessed text the 53d chapter of Isaiah and sixth verse, has many times been (thru' the Spirit's teaching) profitable to my soul.—The Lord hath laid upon him all the iniquity of us all. To be fully acquainted with this subject, will bring rest to the soul, and as an old saint used to say, Is it the Lord that lays iniquity upon Christ, then behold what matter of admirable consolation; the Lord hath laid it, and if any one else had laid iniquity upon Christ but the Lord alone, men were undone forever. God is unchangeable. I am the Lord, I change not, saith God, therefore the sons of Jacob are not consumed, that which the Lord doth, he doth once, forever, not to be revoked and altered again; that which the creature doth is changeable, but God changeth not. Is it then the Lord lays iniquity upon Christ? then take it off from Christ who dares, and bring it again to the soul, from whom the Lord hath taken it, and laid upon him: Who art thou that dares to dispute against God? Hath not the potter power over the clay, to make of one lump a vessel of honor, and another of dishonor. If the Lord is pleased of his good will and free grace, to make thee a vessel unto honor, by purging thee thoroughly from thy blood, and laying it on Christ, wilt thou dispute with God, and say that thy iniquities are not laid upon him? In Genesis, xlviii. Joseph brings his two sons, Manassah and Ephraim, to Jacob, his father, to be blessed by him before he died, he brings Manassah and sets him on Jacob's right hand, and Ephraim on his left hand; but Jacob when he began to bless them, changed his hand upon Ephraim the youngest. Mark! What saith Joseph, "Not so, my father, for this is the eldest."—"Yea, I know it my son," I know it, saith Jacob, very well, that is not the purpose, Manassah shall be great, but the younger brother shall be greater than he. Joseph would needs correct his father, thinking he did not prudently in that he did, and that his hand was not placed right, and therefore he would be mending of it; just as we judge of God's dealings in the dispensations of his grace to men, we think he deals imprudently, when he lays his right hand of mercy upon the head of a notorious sinner, upon an enemy, and his left hand of severity upon an elder brother, upon a sincere man, one that walketh uprightly; not so, my father; say men, that is a wicked, a notorious sinner; this is an honest man, a just, righteous, godly man; this is the elder, lay thy right hand of grace upon him. I know very well, saith God, what they are, it is my pleasure, the youngest shall carry the blessing, and the eldest shall go without it! You are righteous, in your generation,

"How oft, my dear friend, in desertion's dark night,
Do we judge that our God hath forsaken us quite;
But anon he returns with a smile on his brow,
And tells us we surely to glory shall go."

The Psalmist, in the exercise of living, precious faith, says, "Though I walk in the midst of trouble, thou wilt revive me. Thou shalt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me." And again, "I will sing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulness." But in another place we hear him cry, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me; thou hast afflicted me with all thy waves; I am shut up, and I cannot come forth." By which passages we learn that poor David was no stranger to the changes we are continually experiencing; and sure I am, that there cannot be found a patriarch, prophet, or apostle, nay, nor an individual of God's family in Zion's records, but has been thus exercised and taught. But although heaviness hath endured for the night, joy cometh in the morning, when the Sun of Righteousness hath risen again upon our souls; and though for a small moment we have feared our God had utterly forsaken us, yet with everlasting kindness hath he had mercy upon us. Yea, blessed be our God, though we have lain among the pots, yet hath he made us as the wings of a dove covered with silver, and whose feathers are as yellow gold; though we have a thousand times been sorely thrust at by sin and the devil, that we might fall, yet hath he holden us up, and set us (soul-sensibly) in safety from him that puffeth at us; and though the enemy hath been permitted to harass us with sharp and keen temptations, such as we could not reveal to the dearest friend, yea, and poured in upon our souls such a sluice of ungodliness, and injected such vile blasphemies as made our souls to shake with horror, and our hearts to quake with fear, yet a faithful, covenant God, who hath declared the needy shall not always be forgotten, nor the expectation of the poor perish for ever, hath again and again delivered us from the paw of this lion, and through faith in the blood of the Lamb, hath enabled us to shout victory over sin, death, and hell.

Many, professing themselves to be Christians, tell us we should live by faith, (as they do,) and then we should not be tossed about, nor experience such dreadful changes. Should a dear, tried brother, in tribulation's path, be assaulted with such a character as this, ask him what faith is to live by, and I will engage the gentleman's mouth will be stopped, for he knoweth not experimentally that the new man cannot live by bread alone, or a mere speculative knowledge of truth, but by every word that proceedeth out of the mouth of God the Spirit, and spoken in the conscience with unctuous and demonstrative power.

Reader, hast thou experienced that divine and saving change which takes place in the hearts and lives of all the vessels of mercy in the day of God's power? Hast thou been raised from death to life, and translated out of the kingdom of Satan into the kingdom of God's dear Son? If so, whatever be thy state or condition in this vale of tears, that God who hath begun the good work of grace in thee will surely carry it on, and perfect it until the day of Jesus Christ; for though many are the afflictions of the righteous, the Lord will deliver him out of them all. O what a glorious change will that be when the ransomed soul is dislodged from its vile tenement, and ushered into the presence of its ever-living, ever-loving Lord:

"There thou a long eternity shalt spend,
And all thy painful changes have an end;
Shalt bless and praise thy Triune cov'nant God,
And sing the wonders of atoning blood."

But if thou art a stranger to the changes feebly hinted at, and one of those characters who laugh, mock, and rail against those who contend for the feeling power of religion, let me tell thee (and may the Lord, if it be his sovereign will, bless it to thy soul), that however great thy gifts, sound thy creed, or extensive thy usefulness, thou art yet in thy sins; for remember, 'tis the wicked that have no changes; and O how tremendously awful will be the change which thou wilt experience at the day of death. When thou art at the very gate of heaven in thy expectation, that expectation will be cut off, with "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!"

Fearing my scribble will be too protracted; praying we may be blessed with many soul-reviving changes, I remain, dear Brethren,
A TRAVELLER
Trowbridge, Jan. 9th, 1837.

DOCTRY

From the Gospel Standard. (Eng.)
MY FRIEND.

Most charming scenes and living friends below,
I have a Friend that will not let me go;
His love at all times is the same to me,
He gave me life to feel, and eyes to see.
I was a stranger to his love and grace,
The vilest rebel of the human race;
But this dear Friend, ere I in Adam fell,
Determined was to save my soul from hell.

He suffer'd, groan'd and bled, yea, died for me
An ignominious death on Calvary;
His hands and feet, his head, his back, his side,
Are marks of love which cannot be denied.

Why, lovely Friend of sinners, look on me?
Why hang on that accursed, bloody tree?
My Friend, my God, my Brother, tell me why
Thy bosom swells with that heart-rending sigh?
Say, suffering, dying Friend, am I the cause?
"Yes, thou hast broke my Father's holy laws;
For thee I'm now exposed to wrath divine,
That thou mayest with thy Friend in glory shine."

And can it, Friend of sinners, can it be,
That thou art bearing this for worthless me?
For me, who well deserved the hottest place
In Tophet, for my sin and foul disgrace?
My gracious Lord, this shall be my retreat;
I vent my sorrows at thy bleeding feet:
If penitential tears would soothe thy grief,
I'd vie with Magdalene, or yonder thief.

Dear Friend, when thou dost to thy kingdom rise
Then lend a gracious ear unto my cries;
Remember me, my Lord, my loving Friend,
And keep me safe unto my journey's end.

And when my soul shall quit this house of clay,
O may it burst into eternal day;
To view thy once marr'd visage, dearest Friend,
And sing the song of love that knows no end.

J. N.

RECEIPTS.

C. C. Palmer,	Ct.	\$4.00
Elder John M. Watson, M. D.	Tenn.	10.00
Jacob Winchel, jr.	N. Y.	6.00
Christian Shans,	do.	1.00
Gideon Lobdell,	do.	5.00
Lemuel Edwards,	do.	1.00
Coleman Stowers,	Mo.	10.00
Mrs. S. Norris,	Md.	1.00
Elder Thomas P. Dudley,	Ky.	5.00
Deacon Reuben Johnston,	D. C.	1.00
Elder Thomas Beck, jr.	Va.	6.50
" William Marven,	do.	7.00
" Samuel Trott,	do.	7.00
R. Rixey, Esq.	do.	1.00
Joseph Hughes,	Pa.	2.00
John P. Shutz,	do.	5.00
V. D. Whatley,	Ga.	5.00
Elder A. Hood,*	do.	1.00
Elijah Fowler,	Mi.	1.00
Total,		\$79.50

* This remittance reached us by mail in specie, postage 50 cents paid—and 75 cents unpaid, in all \$1.25.

We hope our agents will transmit no more in specie by the mail, excepting gold, and that *post paid*. Ten dollars in gold would be subject (by weight) to less postage than that of one dollar in silver.

—:—:—:—
New Agents.—Elder A. Patterson, Paris, Monroe county, Missouri.
B. Lawrence, Esq. P. M., Effingham, Darlington District, South Carolina.
Joseph Hughes, Gum Tree, Chester co., Penn.
Elder John W. Thomas, Rockville, Park co., Ia.
A. Bland, Stilesville, Ia.

...only authorized to...
...accept and transmit to...
...due to the Signs

...Gabriel Conklin,
...Amos Holmes,
...Alpheus Culvert, Coa-
...Wm. B. Slawson,
...B. Herring,
...H. Rowland,
...Wm. S.
...B. Howel, Clemea
...U. H. Moore, R
...D. V. Owen, Samue
...N. Rhodes, Charles Woodward.
New York City.—Samuel Allen, 19, Watt street,
J. B. Preston, Brooklyn.

NEW JERSEY.
Christopher Snyder, Peter Hoyt Jr. George Doland,
Wm. Patterson, Wm. Drake.

PENNSYLVANIA.
E. Barton, H. West, J. B. Bower, B. Whitlatch, G.
Chamberlain, N. Everitt, Nathan Greenland, Wilmet
Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo.
Harris, E. Dean, B. G. Avery, Arnold Balch, J.
Coffield, Z. D. Paske, H. Clark.

DELAWARE.
W. K. Roberson, P. Meredith, Wm. Alman.

MARYLAND.
Eli Scott, Thomas Poteet, Edward Choat, Wm.
Wilson, S. W. Woolford, D. Uhler, Wm. Selman.
Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison.
MICHIGAN.—A. Y. Murry, J. Hitchcock, G. Livesay.
Alabama.—Baker Roberts, Richard May, Jerem i
Pearsall, R. Newton.

KENTUCKY.
T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D.
T. Foster, J. Morehead, N. Carr, L. Roberson, C.
Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M.
Clarkson, R. W. Ricketts, J. West, J. Larew, J. H.
Walker, S. J. B. Keith, J. Moorman, J. Owen, C.
Mills, P. S. Nance, H. Cox, R. Owings, J. Cullen.
Maine.—P. Hartwell, P. C. Mason, Paris, W. Jay.
S. C.—Theron Earl, Spartinsburg District.
Georgia.—Elder J. Henderson, R. Reese, J. Greer,
W. Hill, C. Foster, J. W. Turner, A. Cleveland, F. Ivey,
A. Hood, V. D. Whatley, R. Gray, J. L. Mitchell, G.
Lumpkin.
Mas.—N. Y. Bushnell, D. Hart, D. Cole, J. Thather,
Elder David Clark.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell
J. Westfield, John Lambe, Elder Mark Bennett.

VIRGINIA.
Samuel Trott, H. Cool, W. Marvin, M. Monroe
Thomas Buck Jun. Daniel James P. M. David
vid Harbour. Wm. C. Lauck, J. Williams, Wm.
Costin, C. Goode, P. T. Outten, H. Wilfong, W. W.
Covington, J. B. Goode, T. F. Webb, P. Phillips, P.
Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gal-
latt, S. W. Greer, P. M., E. D. Roberts, G. T. Bar-
bee, A. R. Barbee, J. Triplett.

ILLINOIS.
C. S. Morton S. Miller, Wm. Roberts, John Mor-
ris, J. Edmoutson, N. Wren, Thomas H. Owen, John
Ray, William Crow, Wm. Welch, John Lorton, Isaac
Moore, Hugh Armstrong, William Kinney, Aaron
Badgeley, Gideon Simpson, R. Highsmith, Thomas
Ray, Alexander Conoley, Pleasant Lemay, Isaac Rai-
ly, G. Beck, R. Gear, R. M. Newport, J. Readman,
J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton,
J. Ticknor, J. P. Bennett, W. Spidler.

OHIO.
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz
E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon,
Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D.
Roberson, N. Hart, R. A. Morton, James Adams, J.
R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J.
Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith,
S. Yeomans, J. Harshberger.

INDIANA.
J. Mason, W. Thompson, J. D. Pridmore, Eld. P.
Saltsman, E. Saunders, D. Shark, A. Hougham, J.
Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder
A. Neal, J. Hawkins, S. Stakeup, G. Anderson, J. Jones.
Mo.—J. Rumsey, F. C. Hathaway, T. Turner,
T. P. Stephens, T. T. Wright, G. Wood, J. M. Butt.
Mr.—J. Barret.
N.H.—J. Fernal.

LOUISIANA.—H. Moore, J. Mason.
TENNESSEE.—John S. Watson.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, DECEMBER 1, 1837.

NO. 25.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly:

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

MY THOUGHTS CONCERNING JUSTIFICATION,

Brother Beebe:—In heading this communication as *My Thoughts*, I have only reference to the fact known to many of the Old School brethren, that I differ in my views from them, on this important article of gospel doctrine, or at least in my manner of treating the subject. Whether these views are thoughts of my own hatching, or whether I have received them from Him whose office it is to *guide the disciples into all truth* I leave for my brethren to judge for themselves.

I have for some time intended, as soon as opportunity would serve, to communicate my views on this subject. My wish for doing so has arisen from the circumstance, that in occasionally touching this subject in preaching, my brethren have discovered a difference, without perhaps being able to discover, wherefore and wherein, I thus chose to make myself singular in departing from the beaten track of our Old School brethren on this point. And I freely admit that my brethren have on their side, all the true advocates for the doctrine of Sovereign grace, who have published any thing on this subject, perhaps for the last hundred years; that is, so far as I have been acquainted with their writings. On the other hand I have met with no human author who has advanced my views of this doctrine. But though I thus stand alone on this point, if it *should be* that my views, weak as I am, are sustained by the Scriptures of truth, they will stand the test.

I am further induced to publish my views from the circumstance that the fact of a difference on this subject having existed has been brought to the notice of the readers of the Signs, through your Baltimore correspondent, (Signs, vol. 5th, No. 13, page 103). I would here just reply to our esteemed, Baltimore Friend, that the correspondence between brother Hezekiah West and myself was not designed for publication, but merely for a free interchange between ourselves of the reasons of our different views on this point.

Lengthy as my apologies have already been touching this communication, I have still another one to offer, before I can enter upon the subject before me, that is, for coming out with this

communication so soon after the publication of the recent Circular of the Licking Association lest any should suppose that I had the vanity to design this as an attack upon that ably written Letter. As I have already remarked, I have for some time had this communication in view; and I had intended writing it so soon as I had done with Mr. Giddings. Another inducement has pressed upon my mind for not delaying it, which I will not mention. Perhaps however it is quite as well on a general scale, though not so pleasant to me, that the two pieces should appear near together, as our brethren at large can thus conveniently compare the two, and see more clearly wherein the difference of our views consist and thus be able more clearly to judge of the correctness or incorrectness of my grounds for differing from my brethren on this point.

I will now drop apologies and come to my subject.

My first objection to the term *Eternal Justification* as used by my brethren, or to the sentiment that the justification of the elect was an act of God passed in eternity, grows out of that prominent sentiment embraced in our Old School stand, viz: that a *Thus saith the Lord* is requisite to justify us in what we believe as well as in what we practice. I do not mean by this, that the doctrine must always be expressed in the Scriptures in so many identical words. The doctrine of the *eternal union* of Christ and his people, is not, that I know of, declared in just so many words in the Scriptures, yet I think this doctrine is therein clearly revealed. For instance compare Heb. ii. 11, "For both he that sanctifieth, and they who are sanctified are *all of one* for which cause he is not ashamed to call them *brethren*," with Rom. viii. 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son that he might be the first-born among *many brethren*;" and they show that the oneness or the union is of as old a date as the predestinating decree of God; and that we know from Eph. i. 4 and 5, to have been from before the foundation of the world. Inference is thus plain, because according to Heb. ii. 11, Christ recognized his people as brethren on the ground of their oneness with him; and according to Rom. viii. 29, the predestinating decree of God recognized them as the *many brethren* among whom Christ was first-born.—This doctrine is also taught by the several figures by which the union is illustrated in the Scriptures. For instance in the figure of the creation of Adam and Eve, so that she was of his body, of his flesh and of his bones, so the church is of Christ, (see Eph. v. 25—32;) Eve was created in Adam in his original creation, Gen. v. 1 and 2. That the

figure as used by the Apostle may hold good, we must therefore admit that the church was brought forth and set up in Christ her head when he was *brought forth from everlasting, when there were no depths, &c.* Prov. viii. 23 and 24. The same is further confirmed by the general doctrine of the gospel, such as that they *were chosen in him &c.* Eph. i. 4. I would here remark, that the doctrine contained in this text, is not that they were chosen *into* Christ; but chosen *in* him. Neither does it sustain Doctor Watts in the following couplet:

"Christ be my first-elect he said
Then choose our souls in Christ our Head,"

These lines found in that otherwise excellent hymn of Dr. Watts, 54th, 1st. book, are in my estimation an entire departure from the Scripture doctrine; both in reference to the idea that our being chosen was an *after act*, and as to the notion of our *souls* being chosen in Christ.

But to return to the subject, if there are any passages of Scripture having reference to justification, which thus represent it or bring it to view as an act passed in eternity, I have never discovered them, neither have the advocates of that sentiment, so far as I have seen, brought them forward. Besides their are texts, which so far as I understand them, plainly contradict that idea. As Rom. iv. 25 "Who was delivered for our offences and was raised again for our justification."—If the sentence of justification in behalf of the church of Christ was actually passed in eternity I cannot conceive how Christ only eighteen hundred years ago was raised for our justification. We needed not to be twice justified before God. "For by one offering he (Christ) hath perfected forever them that are sanctified," Heb. x. 14. Remember, it was by *one offering* he perfected. They could not be justified from all things without they were perfected, and the one offering which perfected them, was that *making his soul an offering for sin*; that offering of his body once for all, which he has accomplished on Calvary, as a time act. Isa. liiii. 10, and Heb. x. 10.

Again according to Rom. iii. 24, we are *justified freely by his grace through the redemption that is in Christ Jesus*. This justification must be the act of God, being *freely by his grace*, and it is through the *redemption that is in Christ Jesus*. If so, the act of justification cannot be considered as actually passed until the redemption was actually made. Redemption is *through his blood*, (Eph. i. 7, and Col. i. 14.) again, *In the fullness of time, God sent forth his Son made of a woman and made under the law to redeem them that were under the law* Gal. iv. 4 and 5. Hence as redemption is so manifestly a time act, and for

those who before *were under the law*, I can believe that the act of justification was passed until Christ *was raised again*. It is true Christ is said, Heb. ix. 12, *to have obtained eternal redemption for us*. But a moments reflection on the passage and its connexion, will, I think, convince any one, that the redemption is here called eternal, not because it existed from eternity,—but because it shall be, in its effects, of eternal or everlasting duration. The fact of Christ's obtaining it, denies its having eternally been, as well as the connexion.

I will not multiply testimonies upon this point seeing that in the mouth of two or three witnesses every word shall be established. I will just ask how it is, if justification was designed to be received as an eternal act of God that it is never thus declared in the Scriptures?—The choice and predestination of God are revealed as being before the foundation of the world; also that the *purpose and grace of God* were given in Christ before the world began.

I pass to a 2nd. objection. viz: That the sentiment of eternal justification as contended for, perverts the plain Scriptural use and design of the term justification.

To justify and justification are terms which have special reference to legal proceedings as admitted by all writers on the subject, and signify the act of pronouncing a person clear from charges which may have been exhibited against him.—In this sense these terms are evidently used in the Scriptures. We find them connected with law, Acts xiii. 39, with offences Rom. iv. 25 with redemption which of course refers to law, Rom. vii. 24. It is true that as taught in the gospel, justification has a more extensive bearing, than as used in other cases. The decisions of human judges whether in relation to the Sinai, or other laws, cannot embrace futurity; but the justification which the gospel reveals, embraces all futurity, as well as past transgressions; it is a clearance from all the demands of the law past, present and to come: it is a judicial pronouncing of those whom Christ hath redeemed from under the law, as legally perfect, and that forever, as Christ by *his own offering* hath forever perfected them. Hence justification is in this sense, as is the redemption obtained by Christ, *eternal*; that is, eternal in its duration.—If then the meaning of the term justification refers exclusively to legal proceedings, and if it is uniformly so used in the scriptures, what can it have to do with any period before the foundation of the world? before creatures had an actual existence and before therefore the obligations of law had any place? *Where no law is, there is no transgression*, of course no charge? How then can a legal sentence of justification be passed in the absence of all charge, of all law? It will be asked, had not the children of God, an existence before the foundation of the world? I answer yes as is evinced by that I have said of the union of Christ and his people. They existed in Christ, as his seed, his bride, his body; as Adam's bride and posterity existed in him in his original c

ation. But this existence was as distinct from their existence in Adam and his posterity, as Christ is distinct from Adam. And the Covenant under which they were set up and existed in Christ, was equally distinct from the law under which Adam was created.—This Covenant was ordered in *things and sure*; had no requisitions to make excepting of Christ as its surety. Heb. vii. 22. This existence therefore opened no room for the requisition of legal justification.—A legal righteousness could just as soon be required of the Son in order to his enjoying the love of the Father, as it could be required of his seed and bride as they thus stood in him, heirs with him to the same inheritance.—Herein I cannot help imagining that my brethren have confounded, or at least, have not kept clearly in view the distinction between the headship of Christ and Adam, and between the law and the everlasting covenant. Herein also I object to the system of my brethren upon this point as transposing the act of justification from its relation to the law, to a provision to meet a demand of the everlasting covenant.

Should any say that they do not view the sentence of justification as actually passed in eternity, but only existing in purpose to meet the predetermined event of the elect's being created in a fallible head, and being left to fall into sin &c. I would remark that I believe in the pre-existence of such a purpose, as strongly as any of my brethren do; and not only that such purpose existed in the Divine mind, but also that God made sure and full provision, in Christ as the surety of the better testament to meet all the demands of law and justice, that should stand against the elect, as they were to be related in time to the earthly head Adam. But why confound language, by representing that which existed only in the predeterminate purpose of God, as being actually past in eternity? The creation of man was as much predetermined, and stood as present to the view of God as did the justification of the elect. But I have heard of none who pretended to say that man was created in eternity. Why then say that the elect were justified in eternity? By this confusion of language will you not lead men to think that when you say, the people of God were elected in eternity, you mean only, that God proposed to elect them in time?

I will now notice some of the arguments used to support the sentiment of eternal justification.

1st. The argument drawn from the everlasting love of God to his people. This argument is, that God could not have loved them as sinners, and therefore that he must have previously justified them that he might love them.—But really if these premises were correct I do not see how this provision of justification would help the difficulty any. For according to this argument God must have extended his *electing love* to a people who were not then fit objects of his love, and provided for them a redemption in his Son, the strongest possible expression of his love, in order to justify them, and this done, that he might love them.

The premises however on which this, to me, absurd conclusion rests, is wrong.—Christ and not Adam is the channel through which the love of God flows to his people. Viewed in Christ their Head, and in that life which they had in him; I may confidently ask what sin was then in him as their Head to bar the love of the Father from them? and what law was there to charge a failure upon him?—Christ speaks of the Father having *loved them* (his people) *as he had loved him*. See John xvii. 23. The Father loved him as his only begotten Son, and not as having a legal righteousness to justify him. And if he *loved them as he loved him*, he loved them in Christ as his children and joint heirs with Christ; and above what a legal righteousness could entitle them to. The truth is, Christ as the only begotten Son of God and Head of the church, had a *glory with the Father before the world was*, which no law servitude, no legal obedience could add to; and when about finishing his servitude under the law as the Redeemer of his people he prays the Father to restore him to that same glory. And what is more, he says to the Father, *The glory which thou gavest me I have given them* John xvii. 5 and 22. And surely if Christ had given them, through their union with him, that glory which he had with the Father, nothing which the law could impart could be necessary to make them lovely in the sight of God.

Again, although it pleased the Father, that the members of Christ's body should have an earthly existence, as such be under the law and fall under its curse; yet that law with all its divine rigor could no more destroy the love which God in eternity had placed upon them in his Son, than the Sinai law thundering its curses from Mount Ebal (Deut. xxvii. 13—26,) against the posterity of Abraham, *could disannul the promise which had been confirmed only four hundred and thirty years before, of God in Christ*, that is, to Abraham. Gal. iii. 16 and 17.

As another plea for the doctrine of eternal justification, it is asked, if we admit that the sentence of justification was passed eighteen hundred years ago in behalf of the whole church of Christ, why not admit that it was passed before the foundation of the world? I answer, for two of the best possible reasons. 1st. Because eighteen hundred years ago, Christ completed the redemption of his church, by which they were cleared from all the demands of the law in him, it was therefore fitting that the sentence of justification should then be declared in their favor, in and through him their Head. But previous to Christ's being *made of a woman and made under the law*, the redemption of his church from under the law was not actually paid, and the sentence of justification could not therefore previously be passed in their favour, without clearing him, as he stood as their Head through whom the sentence must pass, and as *one with them*, from *his obligation* to suffer the penalty of the law, and without making void, the law. 2nd.

The Scriptures declare that Christ, eighteen hundred years ago, was raised for our (the Church's) justification, but they nowhere declare that she was justified antecedent to his redemption.—Again it is argued from the doctrine of *imputation* that the church was justified in eternity.—To carry this out it has been said that it was in consequence of the sins of the elect having been imputed to Christ, and his righteousness, which if it had remained his own, would have sustained him under the load of their guilt, having been imputed to them, that he was subjected to fall under the curse of the law. But this is not the way, I have read the Scriptures.—If I have read them right, this position must fall. 1st. It calls for a double righteousness; for if Christ originally had such a righteousness as the sins of his people called for, to shelter them, he needed it not, only as he was one with them; and if therefore it sheltered them it must equally have sheltered him as one with them so that the curse could not have troubled either, the Head or the body.—In the second place the Scriptures teach me that Christ had not originally such a righteousness as was called for by the sins of his people to cover them. What righteousness was this? Remember, that their sins, were altogether sins under the law, the righteousness therefore which could counterbalance them could be nothing other than a perfect actual obedience to the law, a complete honoring it as a transgressed law. This righteousness, holy, and pure as he was before, Christ had not actually until he was made under the law, took upon him the form of a servant, became obedient unto death, &c. Let us see how the Scriptures read upon this point. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the *Captain* of their salvation *perfect through suffering*." Heb. ii. 10. Again, "And being *made perfect* he became the Author of eternal salvation &c." Heb. v. 9. Hence there was a perfection, a completion wanting in Christ as he stood connected with his people in their apostacy, and as their deliverer from sin, until he was *made perfect through suffering*. Again, "He made him to besin for us"—not because, we had been made the righteousness of God out of him—but, "that we might be made the righteousness of God in him" See 2 Cor. v. 21. More I need not repeat, but read for yourselves.

Another argument in support of eternal justification, is drawn from the fact of the Old Testament Saints having been accounted righteous, or justified. The conclusion drawn is that if the sentence of justification was not passed until the resurrection of Christ, all that lived before his coming must have remained under the condemnation of the law. If there was nothing brought to light touching this point in the Scriptures, the above, would appear a very plausible conclusion. Justification as presented to view in the Scriptures is in a two-fold relation.

The 1st. Is the public declaration from the throne of God of the justification of the whole

body of Christ collectively, though having reference to every individual member thereof. This transaction was wholly with, and through Christ as the Husband, and surety of his church. Her sins were laid on him, law and justice looked to him for satisfaction; he met the demand in that nature from which the law required it, and having in his death fully satisfied the demand, was raised again for the justification of his people. In the resurrection of Jesus, by the *power of God*, in the same body in which he was *delivered for the offenses* of his people, not only was justice declared to be satisfied, and therefore, their justification made manifest in him; but also the righteousness of God was made manifest, in justifying whosoever believeth in Jesus and also in the remission of sins that were past, or previous to the coming of Christ. See Rom. iii. 25 and 26, and Heb. ix. 15. Here therefore in this public declaration of justification, there was a reference to the individual justification of the Saints under the former dispensation, as though that had been done in anticipation of the great sacrifice to be offered by Christ.

The 2nd. relation, is the experimental justification of individuals. This is at the bar of the believers conscience, faith is the medium by which this act of justification is communicated. Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. v. 1. This justification is necessary to our enjoying peace with God, and secures it. As it is by that faith which *is the substance of things hoped for and the evidence of things not seen*; and as Christ was set forth from the beginning as the object of faith; hence said to be the *Lamb slain from the foundation of the world*. (Rev. xiii. 8.) I see not why the Old Testament Saints might not realize something of this justification and peace which we experience. But that they did not experience it in the same perfection I shall have occasion shortly to show. By Christ's being the *Lamb slain from the foundation of the world*, I presume no one will contend that he was then actually sacrificed, and by the expression *from the foundation of the world*, I do not understand the act of appointing Christ, by the Father to be the sacrifice of his people, intended; for that was from *before* the foundation of the world, I consider the expression as having special reference, to the fact of his being set forth from the first introduction of sin, in promises, types, &c. as the Lamb which God had provided for sacrifice, and as the object of faith. Thus Abel offered his lamb *in faith*, Heb. xi. 4, not *faith* in his sacrifice, but in the bloody sacrifice of the Lamb of God as showed forth by his.—For *without the shedding of blood there is no remission*, Heb. ix. 22, consequently no justification. How does this stand with eternal justification?

My brethren I think ought to admit that, if the act of justification in behalf of the saints was passed before the foundation of the world, the faith of all must look back to that act to find their justification in experience, seeing this is no other than a receiving and applying by faith the justifi-

cation as found in Christ. According to the notion of eternal justification Abel's faith must have had the same back and perfect view of justification as have ours. And we to find peace with God must not stop in our view by faith at Calvary. If then the Scriptures show that the faith of the Old Testament saints looked forward instead of backward, for this justification, it is proof positive against the notion of their justification having been in eternity.—Not to multiply proofs where one case in point is sufficient, I will just cite to Abraham's faith, the object of which *was accounted to him for righteousness*; and ask was that in a revelation which God made to him of something past? or was it in the promise of something future? The apostle says, and that settles the point, *That God gave it to Abraham by promise*. Gal. iii. 18. See also Romans, iv. 20, 24, and notice the difference brought to view in this passage, in the manner in which the object of faith is presented to Abraham from what it is to us.—Abraham believed that God *was able to perform that which he had promised*: we believe he has performed it in that *he has raised up Jesus our Lord from the dead*.—I will also notice one instance of prophetic faith *viz*: Isa. xlv. 25, *in the Lord shall all the seed of Israel be justified and shall glory*. This surely presents justification of something then future. Other passages will be found to correspond with the above, as this is the name whereby he *shall be called THE LORD OUR RIGHTEOUSNESS*.—Not *was called*. Jer. xxiii. 6. Hence the Apostle's account of those worthies who went before, Heb. xi. 39 and 40, "And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." They received a *good report*,—the *report of good to come*, but the manifestation of this *promised good* they received not. This text not only manifests that the faith of the ancients was in anticipation of good to come, but it also shows that there was an imperfection connected with their faith, which nothing but the coming of the gospel day could do away.—*That they without us should not be made perfect*. Hence it is no wonder that the prophets enquired—searching what or what manner of time the Spirit of Christ which was in them did signify when it testified before-hand the sufferings of Christ and the glory which should follow. 1 Pet. i. 10 and 11. There is a *glory* connected with the full manifestation of justification, which they had not. For though as the redeeming *Lamb*, Christ was *foreordained before the foundation of the world*, yet he was not *manifested until these last times*, for those that *believe*. 1 Pet. i. 19 to 21. If these texts consist with the idea that the justification of the elect was completed in eternity, I must confess my utter inability so to understand them.

From the remarks which I have interspersed with my objections to the doctrine of eternal justification, it will be discovered that *my thoughts* concerning justification, are, that, as it is presented in the Scriptures, it is altogether a legal trans-

action; though a gospel or gracious provision that it has to do with the people of God, only as they stood connected with Adam, and under the law; and with Christ, as he was involved by his union with them in the demand of the law.—That its use is to manifest their clearance by the redemption of Christ from under the law, and the righteousness of God in bestowing upon them, encompassed as they are with humanity and sin, the adoption of children.—It is I think altogether a mistaken notion that justification is what entitles the saints to heaven. Equally erroneous is the notion that Christ by his death purchased heaven for his people. This union to Christ as his bride, his body, and being the children of God, is what entitles them to the heavenly glory. Justification could no more entitle them to heaven, than the law could give life. Gal. iii. 27. Hence my view of justification is, that it was a provision made for the people of God in Christ, and which they needed, wholly as they are creatures of time, and from the nature of it, that it is altogether a time act, though appointed and provided for in the counsel of eternity, as were other time things.

In reference to the eternal standing of the elect before God, as they were set up in Christ, they forever possessed in him a spiritual beauty, excellency, and glory which nothing arising from their connexion with Adam and the law could ever add to, or diminish from, excepting on the one hand this connexion was till they were delivered from it, an insuperable barrier to their inheriting the kingdom prepared for them, and indeed to their being manifested as the sons of God; and on the other hand the experimental knowledge which they thereby have of the evil and misery of sin, and of the grace, love and mercy of God, manifested in delivering them from their thralldom and sin, will enhance to them the excellency and enjoyment of their heavenly inheritance and glory.

I have thus given a summary of my thoughts upon this subject. If they are wrong, it is because I have a wrong understanding of the Scriptures upon this point. If they are right it is because God has graciously given me to understand the Scriptures concerning this doctrine, for I certainly never learned it from men. Were it not that the Scriptural account of this doctrine appears to me so clearly to support my views concerning justification being a law, and a time transaction, the circumstance that so many, more excellent, and more gifted brethren differ from me in their judgment concerning it, together with the reflection, *What am I* that I should be made thus to differ; would lead me much to doubt the correctness of my views. As it is, I must retain them, till I am led to see some direct Scriptural authority for the doctrine of *eternal justification*.

With love to the brethren, and a hope that I may be found to share with them in the perfection there is in Christ Jesus our Lord.

I subscribe myself yours S. TROTT.

P. S. I wish not my apologies, with which I commenced this communication, construed as a plea with my brethren not to answer my objections if they see fit. As I wish on this and all other religious subjects to see eye to eye with them, if any of them can give a more correct view of this subject founded upon direct Scriptural authority I shall be glad to see it. I would further remark that perhaps some may think the view I have given of justification, and especially from my remarks, being especially designed to illustrate those views in distinction from the sentiment of *eternal justification* are calculated to diminish the importance of this gospel doctrine; but I do not view it as presented in the Scriptures in a light any less important by its standing so immediately and intimately connected with the *actual obedience* of the Son of God *unto death*; an obedience yielded especially to bring about the accomplishment of this act, than though it was revealed as, like predestination, an absolute act of the Divine Mind, or as being passed in anticipation of the obedience of Christ. The fact is, the grace, love and mercy of God is far more displayed, in the act of justification by viewing it as thus involving as essential to it, the actual obedience unto death of the Son of God, then they could be, by separating the act in any measure from the obedience and sufferings of Christ. And it can be no less precious to the believer by viewing it as coming to him, a poor, guilty, law-condemned sinner of Adam's race, alone through the righteousness of Christ brought in by his actual substitution in his law place. And as they are made to view it, in their experience, whatever may be said of their having been eternally justified.

S. T.
Fairfax C. H. (Va.) Nov. 22nd, 1837.

For the Signs of the Times.

AN APOLOGY

For those brethren who are opposed to Baptist Conventions: Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God, in two parts, by JOHN M. WATSON, M. D., of Murfreesborough, Tennessee.

PART THE 1ST.—Continued from Page 186.

According to arrangement I shall proceed to make some general remarks.—The reader may suppose, from my opposition to Baptist Conventions, that I am opposed also to all benevolent societies, but this is not the case. When they are not connected with the church, and do not interfere with any of its internal operations, I have no objection to them. It may be asked where is the proper place for them? I would reply they should be as distinct from the church as CIVIL INSTITUTIONS ARE IN THIS COUNTRY. It may be further asked what harm can there be in connecting moral, or literary institutions with the church? This question can be best answered by asking another—what harm can there be in connecting the church with *civil institutions*? Civil, moral, and literary institutions are all good

in their proper places; but their excellency depends on human wisdom and power; but not so with regard to the church, which is founded in the power and wisdom of God, and must receive rules and regulations from Him alone, and not at all, from civil, moral, or literary institutions.

To illustrate this matter more fully as some have affected not to discern any difference of unions between those institutions said to be connected with the church, and those which are not. In a temperance society for instance when professors unite and form a society, which in all its operations, does not interfere with church affairs, any more than when they unite in any civil institution to affect a moral purpose; or when Bible Societies, Sunday School and many other charitable and literary institutions, are conducted on the above principle, we should not exclude, or deal with Brethren for joining with them. This would be an assumption of power by the church which does not belong to it. But should a Temperance Society, begin in any way to interfere with church affairs, then it should be rejected, and Brethren should withdraw from it, or be dealt with, for attempting to give direction to things in the church in that way. Or should the Bible Society attempt to give us a particular translation of the Bible, and to impose it on us in that way, it would be proper to reject it, and deal with Brethren for encouraging the like, by joining that society. And so with regard to all the human institutions of the day.

The convention cannot go on without directly interfering with the internal business of the church, for it at once invades the church, and takes important ministerial matters under its direction and jurisdiction. It may be said many entire churches belong to the convention, and when admitted makes the matter worse, as it shows there is a greater portion of the general church under the control of human enactments. I believe there is a dangerous disposition on the part of all these human institutions to interfere with the church of Christ, as well as the government of the land. The Temperance Society has so far invaded some of our Baptist churches, as to assume to itself the right of presenting terms of fellowship—withholding fellowship from Brethren who may make only a temperate use of ardent spirits, &c. And it is very probable the Bible Society will in a few years attempt to change the English version of the Holy Scriptures, according to the wishes and suggestions of some already.

The abolition society has of late manifested a determination to interfere with civil as well as religious affairs. That society is now attempting as almost every body knows, to direct our government on the subject of slavery, by *very* *exceptionable* and *dangerous* means and a religious society, in the State of Ohio, has lately made fellowship and co-operations with it, at least of membership and of ministerial acceptance!! Should not the church of Christ and our government, both repel, by all laudable means, encroachments of this kind,

Thus we see, we should only patronize benevolent, moral, or literary institutions, as long as they maintain their proper sphere of action, and whenever they transcend this, they should not receive any encouragement from us. There is a tendency in all of them to interfere with Church and State, to the embarrassment of both, as has already been experienced. This tendency manifests itself more plainly, almost every day, and we hope it will be more fully seen by many, who at present seem not to be aware of it. The blind zeal exerted in behalf of these things seems somewhat similar to that which the Blessed Saviour so often reproved while here on earth. "A hint to the wise is sufficient." And these Brethren seem to regard all opposition to them, as unchristian and arbitrary, and ask us for liberty of conscience, which is but masked sophistry; they had just as well ask liberty to proceed with their measures, right or wrong. It is true they have liberty of conscience secured to them in all religious affairs, as citizens of the United States, and can as Shaking Quakers, or Mormonites claim this right of conscience, but can they as members of the Baptist church. Or does this liberty of conscience secure to them the right to introduce innovations on their own authority into the Baptist church? If so when the church is orthodox a very small heresy has to make great exertion for existence, but when corrupt, is overlooked, however important the principle involved, I have no doubt but the Convention, is greatly restrained, in several respects by that disposition *so peculiar to the Baptists to subject every thing of the kind to the test of Divine Truth*, the church is connected with a convention, and becomes more pliable, it will soon be seen, in that institution in the assumption of greater power, rights, and privileges. As long as a Convention is any where connected with the Church, it will answer as a good test to point out its general corruption; and will point it out as accurately as a barometer does the state of the atmosphere.

[To be Continued.]

For the Signs of the Times.

Strickersville, (Pa.) Nov, 7, 1837.

Dear Brother:—I this day, providentially obtained a No. of a paper published in Philadelphia, called the "Monthly Paper," containing a communication from Elder D. Dodge, to his Brother Dennison, of Wilmington. This letter is in answer to a request of the letter for some information relative to the proceedings of the Delaware Association, in times past. The object of this correspondence, appears to be to correct the said Association of a departure from Old Fashioned Baptist principles; but unfortunately for them the whole has proved to be a complete failure. It is true Eld. Dodge has furnished proof of what was never denied, that the Association had at various times sanctioned, by her acts the missionary and its kindred institutions. But the extracts fall far short of proving that the churches in abandoning them have departed from first

principles. The Association existed as a body under a constitutional form, long before the introduction of these things; in which constitution no provision is made for them, but instead of providing for them it tacitly prohibits them in recognizing the scriptures of the Old and New Testaments, as containing a sufficient rule of christian faith and practice. It is true, that constitution does not verbally prohibit them; but acknowledging the scriptures, a complete rule of gospel faith and order does by a fair deduction prohibit the introduction of *any* thing as of religious use or obligation not found in them. The scriptures do not say in so many words, you shall not sprinkle your children; but I presume that Elder Dodge, will admit that it is sufficiently prohibited without it. If it be a fact (which is abundantly evident) that the Association existed under a constitutional form for years previous to the introduction of those things, then the abandonment of them cannot amount to a departure from first principles. We will suppose that the Congress of the United States subsequent to the adoption of the constitution should have adopted a measure as they supposed for the good of the country, but finding it not to answer their expectations, abandon it? will any man of common sense charge them with a violation of past principles, in so doing? and yet Elder Dodge triumphantly supposes that he has deprived us of the title of Old School Baptists; because he has proved that the churches of the Delaware Association have abandoned certain unscriptural institutions foisted into the Association by the cunning craftiness of man, long since the formation of her constitution which constitution to say the least of it makes no provision either directly or indirectly for them. It is a well known fact that when the missionary spirit first appeared there were many that favored it and gave it their support until they saw the cheat, and even afterwards they suffered resolutions to pass in its favour, either from personal feelings of friendship for those who offered them, or from an unwillingness to excite contention, this I know to be the fact; and I am inclined to think this was the case in the Delaware Association from the fact that though various resolutions were passed favoring such things very little was ever done in them more than to pass resolutions and then let the poor little things die, unpitied; and unmourned. Elder Dodge thinks that the quotations made from our minutes, fully justifies a conjecture of his at a tent meeting held in the state of Delaware some time during the current year; which was that "If our dear brother Farrel should arise out of his grave and visit the places, with which he was once conversant he would scarcely believe they were the same places." This was not the first attempt to enlist the influence of that eminent servant of God, Gideon Farrel in the service of error. A Mr. Neal in passing through this region and having an opportunity of seeing some desultory notes of Eld. F.'s, pronounced him a general atonementist; but I presume Eld. Dodge

would hardly admit the correctness of Mr. N.'s, conclusion, and yet the one is just about as probable as the other. As Elder Dodge has ventured a conjecture in reference to Eld. F. I hope he will pardon me should I indulge the same; and from the acquaintance I had with that excellent man I am inclined to think that had he witnessed the Pharisaic display at the above named Tent meeting and particularly the splendid Flag waving over a mammoth Tent with the old Pharisaic motto "*Holiness to the Lord*," emblazoned in splendid capitals, he would have realized all those feelings that agitated the mind of that holy man of God, Moses, who, when coming down from the mount, saw Israel dancing around Aaron's calf, shouting, "these are thy gods O Israel that brought you out of Egypt," But we will let Elder F. rest, God has seen proper to take him to himself and thus delivered him from these painful reflections, that must have harrassed his mind had he still been living to see those whom he once regarded as yoke fellows in defence of the great principles of gospel faith and order, now floating down the current of popularity.

Ah! popular applause?

What heart is proof against, thy false seducing charms? Eld. Dodge, after quoting his memorable conjectures at the celebrated Tent meeting, seems to have been seized with a sudden gust of mingled imotions of contempt and pity. He first pronounces us awful apostates, and then under a gleam of hope perhaps that we were not given over to hardness of heart and reprobacy of mind, holds out a very pathetic invitation to come over to them; and then calls himself and *Mr. Dennison*, Old School Baptists, "Let us be called by thy name to take away our reproach" No. No. Eld. D. we cannot consent that you should have our name, if you take it it must be by stealth we cannot give it you. As to the charge of Apostacy I as a member of the Delaware Association denounce it most positively and defy Elder D. with all his consummate logic, to prove it. Also Eld. D. ventured to say, that those boasted institutions of his are co-temporary with the existence of the Delaware Association as a body. Will he deny that the Association existed for years under a regular constitution before an attempt was made, to introduce them into her deliberations; but it will be incumbent on him so to do or to lay under the imputation of uttering a false and unsupported charge, against us, a charge which I repel with utter indignance.

With apparent compassion (or perhaps zeal) Eld. D. asks the question, "Is there no balm in Gilead?" We answer "Yes, Enough to heal all the wounds, that sin has inflicted; and to that we feel ourselves indebted for relief from the missionary mania; and had it not been for a timely application by our beloved physician we should have been as completely deranged as are El. D. and his brethren. But we would have Eld. D. to know that we are not prepared to accompany him and his co-adjutors to Babylon in pursuit of

it; we have not so learned Christ. I will here take leave of Eld. D. for the present by restoring his own apostrophy. "Tell it not in Gath", publish it not in the high-way of Delaware, even N. Jersey, that Eld. D. has brought the serious charge of Apostacy against the Delaware Association without attempting to produce one solitary proof in support of it either from her constitution or the word of God, the latter we do not expect; but the former we have a right to look for.

In the same paper, containing Eld. D.'s, effusion I find a communication from Mr. Dennison complimenting his brother's letter, and offering him some encouragement to hope that the Delaware Association will yet be reclaimed, from her reputed apostacy; and become attached to their *New Car*. He speaks in very flattering terms of his success already in the State; but what ground he has for his boasting I know not: I believe his boasted Tent meeting has done more towards opening the eyes of some to the deceptions of their modern movements than any one thing that has ever occurred since my acquaintance in this region. It is possible that some material may be found suited for their building, and the sooner we are freed from such the better. We are not prepared to doubt there is hay, wood, and stubble among us; and we have no objection that Mr. Dennison, and his brethren should have it.

Mr. Dennison thinks the Lord has pointed out Delaware, as the field of his *poor* labour. That the Lord has a hand in it in one sense, I have no doubt. "Is there an evil in the city and the Lord has not done it?" The lying spirits could not enter Ahab's Prophets without God's permission, neither could Mr. Dennison, and his co-adjutors introduce their *erroneous system into Delaware* without God's permission. Mr. Dennison, calls for the prayers of God's dear children, and I believe he has the prayer of some of them at least that God would if consistent with his Holy purpose open his eyes that he may see his error, and embrace the truth in the love of it; and should this be his happy lot he will then be joyfully received by those who now feel it their duty and determination to reject him and his enchantments.

Mr. Dennison goes on to complimentus with the old epithet Anti-nomianism; but as to this I have nothing to say, being willing to take it *from whence it came*. Had Mr. Dennison favoured us with a quotation from the Bible in support of his favourite measure instead of an extract from the History of the celebrated Carthaginian General Hanibel it would have been more appropriate; but I suppose we must excuse him under the presumption that he is better acquainted with the latter than the former, I cannot help thinking that with all his boasted humility, in this allusion Mr. Dennison betrays a little vanity at least. Mr. Dennison seems to think that the conquest of Delaware is allotted to him; and while ruminating upon the momentous enterprize, his mind is exercised by a variety of difficulties such as, Anti-nomianism, Black-rockism, Anti-effortism, Iron-sides, Stait-Jackets, &c. &c. and while looking at these form-

idable obstacles his mind is at once arrested by a view of the sublime Alps with its tremendous rocks and dangerous defiles, as a fit comparison. This view might for a moment possibly, cast a damp over his prospects; but again his courage receives a recollection that all those formidable obstacles were surmounted by the celebrated Hanibel and concludes that even Black Rock, formidable as it is, will melt down before him, and his co-adjutors as did the Rocks of the Alps yield to the experiment of Hanibel! Stop, Mr. Dennison not so fast, you may depend upon it that the old Black Rock is not so combustible as to be consumed by your strange fire, nor so soluble as to melt before your milk and water gospel, it has stood the test of these things for upwards of eighteen hundred years and still remains unsullied and will appear in its Pristine beauty, when your, unscriptural system shall have been buried deeper in the sea of oblivion, than ever the Lead-line sunk in the bottom of the Atalantic ocean.

It may be thought by some that I have been too severe in my personal allusions to Elders Dodge and Dennison, be it so, I have nothing to retract I can but view them actively engaged in a warfare against a system of truth that I hold dearer to me than reputation or in the defence of which I feel willing to sacrifice both.

N. B. Should you give the above an insertion will you be so good as to send a copy to the above named persons and oblige your old friend in tribulation.
THOS. BARTON.

SIGNS OF THE TIMES.

Alexandria, December 1. 1837.

ERRATA.—In the hurry of getting the inside form of our last number to press, we accidentally transposed the order of the pages, inserting that which should be the 190th page where the 191st page should be; and that intended as the 191st page where the 190th page should be; thus in turning over from the commencement of our Editorial matter, the reader will suddenly find himself in the midst of an extract commenced on the next page. This difficulty will be obviated by reading the 191st page as they improperly, now stand, first, and then the 190th.

COLUMBIA ASSOCIATION.—The Minutes of this body are at length before us, and we would pass them by in silence, were it not for a sense of the imperious duty devolving on us to disabuse the public mind, and especially the mind of our brethren abroad, of the misrepresentations palmed upon them by this Association, in the Minutes referred to. The first of which, that we shall notice is, the summary of faith published on their title page. We can but view it as a base misrepresentation of the doctrinal sentiments maintained by the churches which now remain in that body. We challenge them to show one church among them, who support from their pulpits the preaching of the doctrine which they in that summary profess to maintain.

The second misrepresentation we notice, is in the table of churches, &c. in which they claim no less than three churches, which have withdrawn from them, on account of their departure from the faith and order of the Gospel, viz: Chappawamsic, Alexandria, and Elk Run. The Cappawamsic Church, have not only published

their withdrawal from that body, but have shut their pulpit against Elder Bennett, their former pastor, and all other preachers who identify themselves with the New School order of things, or any who hold fellowship with those who do so identify themselves; and all these facts were very well known to the Association, yet she claims and represents the said church, as still standing in her connexion. The Alexandria Church were denied their right of being represented among them, at their session, the preceding year, when a disorderly faction of our church, with Mr. Samuel Cornelius at their head, were, by the management of O. B. Brown, Esq. (late of the Post Office Department,) with the help of the vote of the unauthorised messengers, professing to be from the Alexandria Church, together with the casting vote of Elder A. H. Bennett, allowed to assume our name, and take our place in that Association, when our authorised messengers were present and suing for the privilege of proving by the most unquestionable testimony that we were, in point of numbers, faith and order, decidedly the church, and the only legitimate Baptist church at Alexandria: several churches of that body also at the time did testify that, that having investigated the relative merits of the claims set up by the two parties claiming to be the church had, as churches decided officially, that we, and not the other party, were the true church. And at their late session our church sent them a letter protesting against their disorderly and unconstitutional course and disclaiming any farther connexion with them; and although this letter was sent to them when in session at Fredericksburg in August last, yet their minutes give no acknowledgment of the receipt of it; we are led therefore to conclude that the reading of our letter was suppressed by the management of the same distinguished individuals who suppressed our communications the year preceeding. We may hereafter, for the information of honest brethren still remaining in that corrupted body publish a copy of the aforementioned letter.

The Elk Run church, which is also retained on their Minutes, protested against the proceedings of the Association both in regard to their conduct in relation to Alexandria Church, and in their aposticy from the stand which they had taken a few years previously against the heresy of Wm. F. Broadus and his brotherhood of the new school and this church with Chappawamsic, and several others that withdrew from them at the same time, have subsequently formed a corresponding meeting, and disclaim all farther fellowship with the Columbia Association, under present circumstances.

Mr. Cornelius, loaded as he is with a catalogue of charges, to the investigation of which by the church to which he belonged at the date of these charges, has refused to submit, and finally being excluded from the church, is still held in good standing in that body; the recent developments in this city of his claim to the sacred office of a regular minister of the gospel notwithstanding.

Query? Will not the man of Past Office notoriety with his usual tact of monœuvring plead his cause with the Temperance and seventh Commandment Societies, as well as in the Association.

The next misrepresentation on the face of their minutes, which we notice is the assertion, that

they had received correspondence from the Baltimore Association. The Messengers of Baltimore Association, the preceding year, protested against the course they were pursuing, and in the name of that body, withdrew all further correspondence, and at the last session of Baltimore Association, a resolution was by them passed unanimously approving of what their messengers had done.

The 17th. Item of their minutes, we have concluded to preserve as a novelty; it reads as follows, viz:

"Brother Cornelius submitted the following Resolution, which was adopted unanimously.

"The person appointed at the last meeting to prepare a Circular Letter, having failed to do so, Resolved, That the Moderator, (O. B. Brown) be respectfully requested to prepare and publish with the Minutes a Circular, on the causes of the low estate of religion in our churches and the BEST scriptural means, under the divine blessing, of healing divisions, restoring fellowship and promoting a general revival of pure religion AMONG US."

We say nothing at this time of the admirable grace, with which this resolution comes from the former of these two gentlemen, nor of the competency of the latter to ascertain which Scriptural means, if any such things there be, which God has revealed, are the best, and which scriptural means God has revealed, are to be thrown away, as being not so good, and thus make a judicious selection of means for securing the ends desired by the mover for the healing of divisions, restoring of fellowship and reviving pure religion generally among the churches claimed as their own. Should Obediah's plan fail to suit the views of the mover, we would suggest to his consideration whether his own course in relation to the church in this city where he once held his membership is not calculated to heal divisions, and whether his moral conduct of late, is not calculated to restore lost fellowship?

Passing however the ballance of their minutes of *Wherefores*, and *Resolves*, we will close with a few remarks on the circular, brought forth by Elder Brown and adopted by the Association.

We might reasonably suppose from the proposed object of this letter, that if there was any such thing in the heart of the writer, as truth or candor, it would show itself in this production, but alas, for depraved human nature!—In the very commencement of his letter he states that six churches have withdrawn from that body on account of their determined hostility to the efforts which are made by most christians at the present day for the diffusion of the word of life, through the whole world, and in which many of the members of our churches claim the privilege of bearing a part. We do most positively deny this assertion, and in evidence that such was not the cause, we refer to the letters from those churches, in which the true cause is given. We were personally present at the time these churches withdrew their fellowship from that body, and we are very positive that one word was not uttered by them upon the subject of *diffusing the word of life through the whole world*; the reasons given for their withdrawal from that Association were, first, on account of the majority's virtually recinding a former decision, in relation to rejecting the heresy of Wm. F. Broadus, and a second reason named was the conduct of that party which recognized the faction above mentioned, as the church of Alexandria, These churches are as friendly to the diffusion of the word of life as any churches on the earth;

but as far as our knowledge of them extends, they are in sentiment opposed to union of church and world, for the purpose of promulgating a spurious gospel, under the pretention of diffusing the word of life, this however was not stated as the cause, or among the causes which led them to withdraw, for at the time they withdrew the Association had not entered upon these measures except in the bearing of the above recantation. In detecting the causes of the low estate of religion, the first thing named is in the following words. "Experience confirms the sentiment, that no subject which christians may lawfully enter upon, is so hostile to vital godliness, as that of POLITICS."

Hem! Wonder if Obediah thought of this fox when he stuck the national flag through the roof of his house, at the election of a favorite President? Wonder if he would have fallen out with politics, if he had not been removed from a snug birth in the General Post Office, for—He knows the cause. He tells us under the head of his letter that we cannot serve God, and Mammon.—Wonder if any man could begin poor, and at a salary of from \$1,500, to \$2,000, per annum, and living at the rate of say \$1,500, become in the course of a few years possessed of an estate of from 50 to 150,000 without serving Mammon? But the writer goes on to tell us of better times than the present among the Baptists in years which have gone by.—Ah, we remember them well, when there was peace, and fellowship through out our denominational boundaries, and Obediah might add, that these halcyon days continued until the new, religious inventions of the day, commenced their fatal rage among us, and to the introduction of these new fangled systems we are now indebted, for the divisions which exist among the Baptist churches at this day.

But the writer thinks differently, he attributes the divisions to the political commotion of our national affairs, and the best Scriptural cure he has hit upon, turns out at last, to be totally destitute of Scriptural precept or example. Instead of Scriptural means, he has hit upon the very doctrine of means which are, at this moment very popular among all the advocates of the popular religious inventions of the day. He recommends nearly every popular human invention, and extols them in the most extravagant language, "Little Messengers of salvation in the form of Tracts, he says, have been scattered in the way of every passenger." Sunday Schools have been established. The progress of intemperance has been arrested. Query. Does the writer mean to say that all who have joined the Temperance Society in this District have ceased to get intoxicated?

Finally to avoid the cause of declension, and to promote revivals, union and fellowship, he recommends. First, Prayer Meetings, &c. Second, To avoid entering warmly into political discussions. Thirdly, To immediately cease from contentions among themselves. Fourth, The very popular effort system, which has produced the mischief among the Baptists. And, finally he concludes with a choice cluster of good things, by way of exhortation, and among them he says, "Guard against the earliest temptations to the prevailing sin of intemperance." O, that, the writer, and the man by whom he was nominated, and all whom they address had observed this seasonable, reasonable, Scriptural and important part of the exhortation.

A COMPASSIONATE HIGH PRIEST.

"For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

Sweet, very sweet, in my lowest moments, do I find the thoughts that I have an High Priest, even Jesus, in

the heavens, that *ever liveth*, who sunk for my sin as low as I deserved, and lower than I can sink; that he has borne the sting away from all my grief, so that they are no more punishments but parental corrections, not curses, but blessings in disguise, which, though for the present grievous, yet afterwards yieldeth the peacable fruits of righteousness.

How consoling in a time of trouble to have a sympathizing friend, even if unable to assist us, even in earthly matters; how far better in spiritual trouble, when a true friend can tell us how he has passed the same waters before, how he was helped here, and how the billows passed over him there, and how the Lord in very faithfulness brought him safe through it all! This is good news to the heart and comfort to the mind; but better still is the voice of Jesus, saying, I have borne all this for thee; the cup thou art taking I have drank; I have passed through it all and become perfect through suffering; I feel for thee now, my heart-strings beat when thou art touched. Such is his language, such are his feelings, towards his members upon earth—When Saul persecutes his church, he feels it, and cries, "Why persecutest thou me?" and he even regards the giving or denying of a cup of water to one of his disciples, as being done unto himself.

While upon earth, he was despised and rejected of men, a man of sorrows and acquainted with grief; he came unto his own and his own received him not, for there was neither form nor comeliness in him that they should desire him. He was born of a woman, passed through the helpless state of infancy, took upon him the form of a servant, and, though God of all, denied himself of all, and for our sakes earned his bread by the sweat of his brow. Even the bread that he gave to man, he laboured for to receive from man. He hungered and thirsted, and had not where to lay his head. He suffered in all things, even as we, for he took upon him, in deed and truth, the very nature of man. He comes unto John, and is baptized, is about to enter the work of his ministry, and is testified of from heaven; and then the devil comes, determined to oppose him in his public work, and, if possible, to crush him on the very threshold thereof. He comes, and says, "If thou art the Son of God," do so and so; and does he not often tempt us the same, saying, If thou art a son of God, why commandest thou not that these stones of unbelief be changed, so that thou mayest live sensibly by the Son of God being revealed unto thy soul? Shall we not answer him in Jesus' own words, that we live not by sight alone, but by every word that proceedeth out of God's mouth? And if he comes in an Antinomian dress, and tells us that as all for whom Christ died must be saved, live as they list, therefore, if we in a manner fling ourselves off from the pinnacle of holiness, his angels will bear us up, what shall we answer him? Even again with Jesus' words: "Thou shalt not tempt the Lord thy God." And when all the pomps and vanities of this wicked world spread their enticing pleasures before our eyes in their most alluring dress, to draw us off from the promises of grace, O, then let us remember the devil is at hand; then let us turn round upon him, and say, "Get thee hence, Satan!" If we were to follow our Lord through his life upon earth, (what we often do in thought,) we should still find him tempted in all points, and at all times, by his malicious adversaries, who sought occasion of accusation against him to put him to death. They blasphemed him, they stoned him, they sought to cast him from a mountainous brow; yet in all this he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was laid upon him, and by his stripes we are healed. Surely one who has thus suffered knoweth our frame, and remembers that we are but dust; he is touched with a sense of our infirmities, and knoweth how to succour them that are tempted.

The great difference between his temptations and ours is, that in all his he was without sin. This was necessary, otherwise he could not have saved himself, much less others; but at the same time it heightened the odiousness of the temptations; for as long as sin remains in our hearts we are partially blind to its true horrors and abominable nature. Now, for a moment, suppose we were shut up in a cave with a band of banditti, and beheld them in the actual perpetration of the most horrid crimes, what horror must our minds be worked up to by the sight. Perhaps some few of the band, less hardened than the rest, would be grieved at the violent outrages of their fellows; but still, being used to crime, they would not view their acts in that hateful light that we should. Thus, like these villains,

we look upon sin with a sinful eye, and see nothing of that odiousness that is apparent to him whose eyes are pure. Every day of my pilgrimage I see self and sin more sinful, so that I am forced to cry, I am vile! I am vile!

This text most blessedly sets forth our Lord in his complex character as God and man; for were he not man, he could not feel our infirmities; and were he not God, he could not be acquainted with the infirmities of those at a distance; but he is God over all, every where present, nay, in the believer himself, in union to him; for they are one. The divinity of our Lord is that which stamps worth upon his offices, for it gives him power over all things, for he himself affirms that all his Father hath are his, and that he will send the Comforter to show them unto us; he will pray the Father, and he shall send the Comforter; so that the sending of the Holy Spirit is a consequence of his intercession, as are all our other mercies. He died for our sins, rose again for our justification, and is ascended into heaven, where he sits on the right hand of God, to make intercession for us, and to see, as I may say, that no drop of his blood was spilt in vain, and that none of the heirs of promise stand in need of anything really necessary.

John tells us, that if we sin, he is our Advocate with the Father; and sure we are of our acquittance at his hands; for he himself holds the proof of our discharge; for we are righteousness through him becoming sin; we are saved by his death; and there is now no condemnation to those in Christ Jesus the Lord, who walk not after the flesh, but after the Spirit.

These considerations, when felt, induce us to come boldly to a throne of grace, assured that we can never there meet with a rebuff; on the contrary, resting assured that we have a compassionate High Priest that feels for our manifold infirmities, and is able to supply all our wants in a time of need, and will cause all things to work together for good to them whom the Father has given him, that they may be with him where he is, and behold his glory.

VERICULTOR.

DIED

In New York, on Thursday Nov. 23, Mary Ann, daughter of John and Sarah Axford, aged 4 years and 7 months.

"Though stern, un pitying Death, with fearful frown,
Cuts all my rising expectations down;
Though thrice my fond, parental heart has bled,
To see my offspring numbered with the dead;
Yet still I bow to my Creator's will,
And, though he slay me, trust his goodness still."

RECEIPTS.

Capt. Thomas Monroe,	D. C.	\$2 00
Eld. Wm. K. Robertson,	Del.	17 00
Eld. David Shirk,	Ia.	5 00
Eld. E. Crocker,	N. Y.	5 00
T. Saxton,	do.	5 00
Isaac Settle, Esq.	Va.	1 00
F. M. Lewis,	do.	1 00
Chas. Gallatt,	do.	8 00
Eld. S. Trott,	do.	3 00
Wm. C. Boggs,	do.	5 00
F. T. Hathaway,	do.	5 00
Amon Cast,	Ky.	10 00
B. Lawrance Esq.	S. C.	5 00
Total,		\$72 00

NEW AGENTS.—James Sperry, Zanesville, Ohio.
Francis, T. Hathaway, Huffsville, Harrison, Co. Va.
Wm. C. Boggs, Onancock, Accomack, Co. Va.

Having Removed our Office to the new building on Franklin street, near the Hunting-Creek Bridge, our City subscribers, or such of them as may desire it, can have their papers left at the store of our Brother Thomas Monroe, Royal street, directly opposite the Market house.

As we intend to execute all kinds of JOB PRINTING, at the shorest notice and on the most reasonable terms, all orders in our line left at that place will receive prompt attention.

dec 1 21

Poetry.

From the Gospel Standard, (Eng.)

The following lines were written after hearing a much-esteemed pastor preach from 1 Peter ii. 7.

THE DISALLOWED STONE,

"Unto you therefore which believe, he is precious but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."—1 Pet ii. 7.

The worldly wise, with boasted sense,
Count Christ a Rock of great offence;
And all who are not newly born,
Behold him with contempt and scorn.
Sufficient goodness of their own,
Makes Jesus but a stumbling stone:
But when in God's appointed hour,
The Holy Spirit comes with power,
The sinner leads to Sinai's Mount,
And opens there the dread account;
He stands condemn'd, and looks around,
No friend nor helper can be found.
Then when the Comforter comes near,
And sweetly whispers in his ear,
That Jesus came for him to bleed,
His name is precious then, indeed:
Precious is God's appointed way,
His own perfections to display;
For what of God is understood,
Save thro' the Lamb's redeeming blood?
He's precious all our journey through,
As when the first believing view
Removed the heavy load of sin,
And brought the peace of God within.
He's precious in his righteousness,
Our all-complete and glorious dress;
That robe which evermore endures,
Rejoice, believers! it is yours,
In God's decrees, ere time began,
Or you had faith to put it on.
He's precious as our covenant Head,
And precious when, in sinners' stead,
He paid the law's immense demands
Into his righteous Father's hands;
And precious when "'Tis done," he cried,
And bow'd his sacred head and died!
Then death for ever lost his sting!
The church may now of victory sing!
Precious when faith beholds him rise
Victorious to his native skies;
And precious now in heaven he pleads,
And for his members intercedes.
If varied often be our case,
He's precious then in various ways:
When weary, weak, and sore oppress,
He's precious as a place of rest.
When clouds and darkness intervene,
And Jesus beauties can't be seen,
Why do we linger by his cross,
And count all else but dung and dross?
Because he's precious to us still;
Nothing on earth his place can fill.
When under fresh contracted guilt,
Sorrow and heartfelt shame are felt,
The blessed Spirit comes again,
Sprinkles the blood, and heals the pain.
How precious then the Son of God,
From whose dear side the torrent flow'd;
With joy we lift our heads again,
And sing the Lamb that once was slain!
Sometimes, lest we should lift our head,
As if the man of sin were dead,
We're left to feel a deadly blow,
To humble pride, and keep us low.
God shows us some inherent sin,
Which makes us cry, "Unclean, unclean!"
Yet, 'midst the thorns he'll safely keep
The feet of all his helpless sheep:
He but designs from self to wean,
And make us more on Jesus lean;
Atoning blood the more to prize;
Himself more precious in our eyes.
While travelling through a hostile land;
With mighty foes on every hand;
When call'd in battle to engage,
And hot the fight, through Satan's rage,
How precious then our conqu'ring Lord!
How sweet to hear that cheering word,
You need not fear, you need not flee,
Stand still, and my salvation see!
Then shout, ye saints, the battle's won!
Your Captain is to glory gone,—
Gone up your places to prepare,
And soon he'll fetch and place you there;
With all the heavenly host to praise
A precious Christ, through endless days.

ANN.

LIST OF AGENTS.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz: NEW YORK.

Hezekiah Pettit, Timothy Godfrey, Gabriel Conklin, Lebbeus L. Vail Esq. Jona. Vaughn, Amos Holmes, Esq. E. Mosely, T. Fankner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Stawson, Thomas Hill, E. Crocker, Martin Salmon, B. Herring, ton, D. Jackson, C. Hogaboom, A. Hart, H. Rowland, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell J. B. Howel, Clemen, West, E. J. Williams, D. D. Andros, U. H. Moore, R. Stawson, R. Burritt, D. Sabins, D. V. Owen, Samuel C. Lindsly, Dea. P. N. Rhodes, Charles Woodward, James Robinson,
New York City.—Samuel Allen, 19, Watt street,
J. B. Preston, Brooklyn.

NEW-JERSEY.

Christopher Suydam, Peter Hoyt Jr. George Doland, Wm. Patterson, Wm. Drake.

PENNSYLVANIA

T. Barton, H. West, J. B. Bowen, B. Whitlatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilnot Vail, Eld. J. Ash, Eli Gitchel, Benj. Newton, Theo. Harris, E. Dean, B. G. Avery, Arnold Balch, J. Cribfield, Z. D. Pusko, H. Clark, Joseph Hughes.
DEL.—W. K. Roberson, P. Meredith, Wm. Alman, Md.—Eli Scott, Thos. Potee, Edward Choat, Wm. Wilson, S. W. Woolford, D. Uhler, Wm. Selman.
CON.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe
TEN.—J. Fort, J. W. Springer, T. P. Moore, J. Harrison;
MICHIGAN.—A. Y. Murry, J. Hitchcock, G. Livesay.
Alabama.—Baker Roberts, Richard May, Jeremy Pearsall, R. Newton.

KENTUCKY.

T. P. Dudley, E. W. Earl, Wm. Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, C. Calvert, J. Gonterman, J. M. Higgins, S. Jones, J. M. Clarkson, R. W. Ricketts, J. West, J. Larew, J. H. Walker, S. J. B. Keith, J. Moorman, J. Owen, C. Mills, P. S. Nance, H. Cox, R. Owings, J. Cullen.
Maine.—P. Hartwell, P. C. Mason, Paris, W. Jay.
S. C.—Theron Earl, B. Lawrence, Esq. P. M.
Georgia.—Elder J. Henderson, R. Reese, J. Greer, W. Hill, C. Foster, J. W. Turner, A. Cleveland, F. Ivey, A. Hood, V. D. Whatley, R. Gray, J. L. Mitchell, G. Lumpkin.
Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather, Elder David Clark.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindell, J. Westfield, John Lamb, Elder Mark Bennett.

VIRGINIA.

Samuel Trott, H. Cool, W. Marvin, M. Monroe Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, J. Williams, Wm. Costin, C. Goode, P. T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, P. Phillips, P. Klipstine, D. T. Crawford, M. A. Van Cleve, C. Gallatt, S. W. Greer, P. M., E. D. Roberts, G. T. Barbee, A. R. Barbee, J. Triplett.

ILLINOIS:

C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, G. Beck, R. Gear, R. M. Newport, J. Readman, J. Sawyer, H. C. David, Doct. R. Norton, S. Hilton, J. Ticknor, J. P. Bennett, W. Spiler.

OHIO.

S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz E. Ashbrook, E. Barker, L. Parkhurst, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore, J. Taylor, J. Humphries, W. Kirkpatrick, B. D. Dubois, C. B. Smith, S. Yeomans, J. Harshberger.

INDIANA.

J. Mason, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Bryce, John T. Brooks, Elder A. Neal, J. Hawkins, S. Stalcup, G. Anderson, J. James, Elder John W. Thomas, A. Bland.

Mo.—J. Rumsey, F. C. Hathaway, T. Turner, T. P. Stephens, T. T. Wright, G. Wood, J. M. Butt, Elder A. Patterson.

MI.—J. Barret.

N. H.—J. Fernal.

LOUISIANA.—H. Moore, J. Mason.

TENNESSEE.—John S. Watson.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, DECEMBER 15, 1837.

NO. 26.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly.

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms: \$1 50 per annum: or if paid in advance, \$1 00. A current \$5 note will be received in advance for six copies.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk

Communications.

For the Signs of the Times.

Orwell, Bradford Co., (Pa.) Nov. 29, 1837.

BROTHER BEEBE, SIR:—In one of my late rambling tours among the mountains in Pennsylvania, in search of my Master's Sheep, desiring to feed them with the true bread which come down from heaven; I found (I trust it was) a Lamb who had been severely wounded. Though raised in the wilderness within hearing of the howling wolves, yet till lately unacquainted with their appearance in Sheep's clothing, or at least not so well acquainted before as of late, being scattered from the flock in a cloudy and dark day. I send you the following complaint of his, for publication in the "Signs," if you think proper which he wrote to the church to which he belonged.

H. WEST.

TO THE BAPTIST CHURCH IN RUSH.

Dear Brethren:—After much meditation and consideration about the ancient church—her faith, practice and travail, and then comparing it with the church of the present day, it makes me astonished to see the difference between the two professing to be the same people. And as I cannot fellowship the new schemes connected with your practice at the present time, I am compelled by the command of God to withdraw myself from them that walk disorderly and not according to the commands of Christ; but receive for doctrine and practice the commandments of men. Brethren, bear with me whilst I shall tell you where in you differ from the ancient church, which was established by Christ himself whilst here on the earth; as well as their faith and practice. And I am confident dear Brethren, that when you have taken this matter into serious consideration you will not only clear me from all blame in doing as I now do, but many of you will fall in with me and practice the commands of God, instead of the commands of men.

In the first place we find that Christ himself, chose out, called forth, and qualified whom he would, and sent them where he would to preach

*This is a youngerly man who appears to have had but small opportunities.

the gospel, and after his resurrection he sent them into all the world to preach the gospel to every creature; saying, "Lo, I am with you always, even unto the end of the world." Not only so, but we see he did not call many rich or noble of the earth to preach His gospel to the poor, his choice was of the poorer class of people: such as Peter and Andrew his brother; they were both fishermen by trade, and were casting their net into the sea when Christ called them. "And they straightway left their nets and followed him." Again, he called James and John his brother, they too were fishermen, and they immediately left the ship as well as their Father, and followed him.

Now we find that Christ sent them forth in his own name; and when he sent them to the Jews (their own nation.) He commanded them to take with them neither "purse nor scrip." But they were to put their trust in him, and he would supply all their needs, as well as fill their mouths with words suitable to speak at all times. Now dear Brethren we will look at the difference between those that were called forth qualified and sent out by Christ the Living God; and such as pretend to preach the gospel in these latter days.

In taking a view of this subject we find that preaching has become a very popular thing, and men love popularity; and for the purpose of becoming so, they will join themselves to the church, and make their desires known under the light or name of preaching the gospel. And when they have obtained liberty of the church, they find that they are not qualified of God for that work: so they cannot go directly into it as did Peter, James and John; but, they must first go away to some seminary or college, and there learn some orthodox system; & prepare themselves with skeletons before they can preach at any rate; and even then instead of enquiring of the Lord where they shall go to preach, they go to some Board or Convention made up of men, to enquire where they shall go, and how much they shall have to pay them for going and preaching the gospel to perishing sinners.

And we see that instead of their going in accordance with the command, without purse or scrip to preach the gospel to the poor, they go to the cities and villages, and places where there is the greatest salary assigned them. And our churches are staying up their hands in this their wickedness, by giving their money for their support. Again, the Apostles, and church of Christ, were commanded to contend earnestly for the faith once delivered to the Saints. Now faith is the substance of things hoped for, the evidence of things not seen; so of course, faith must consist in a genuine belief in God and his word, then it

follows, that which was delivered to the saints, to contend for, was a saving faith and a firm belief in God and his word. God and his word are one, for in the beginning was the word, and the word was with God, and the word was God. Now God tells us in his word to stand still and see the salvation of God. And the promise is, he that believeth shall be saved.

Now brethren, what more ought to be done than to stand still and see the salvation of God and believe? or what more were the saints to contend for than this belief in God? For it is evident that salvation is of the Lord, and not of men. Let us just look for a moment at the difference between the ancient church and ours on this ground. We find instead of believing God to be able to do his own work, that our churches are trying to help him by very unwarrantable means; such as making use of all the frightful arguments that lies in their power, connected with the most terrifying and frightful gestures which they are able to invent, so as to work upon the passions of sinners, and such other kind of performances as will frighten them to embrace the cause of Christ out of fear that they shall be damned.

And when they have gained one prosolyte by compassing sea and land, he is made two-fold more the child of hell than themselves. We find that this is not the first step to wisdom: but it is to consider upon thy ways, and be wise; or in other words, stand still and see the salvation of God.

And again, our churches are trying to help God to spread his gospel as they say, by the use of means: and for that purpose they will present to every member a subscription book for him to sign a little for Foreign Missions, a little for Home Missions, a little for Bible Society, a little for Tract Society, a little donation for this purpose, and a little for that purpose; and the whole cry seems to be like the Horse leach's daughters crying give, give! And for what? I will tell you what, it is to puff up this Agent for establishing Sunday Schools, with from 300 to 500 dollars a year, and as much more for an agent to establish Temperance Societies; and a very extravagant sum of money given to some Seminary learned preacher to go as a missionary to Pennsylvania or else where, in places where they can get the most money from their hearers to replenish their pockets or the funds of the society that sent them and begging seems to be their greatest concern. And their delight seems to be that of getting up on a fine horse, with one valice on before and another behind; well stuffed with Bibles, Testaments and Tracts, &c. which they sell for ready

cash, instead of giving them to the poor, as it was said by the Society was the design.

Also they make their appearance in a very fine suite of clothes, having on their hands a pair of black gloves; then say they (by their actions as they pass along) who is better qualified to preach the gospel than I am? There also we see them going forth in the name of the Board or Convention instead of the name of the Lord; and in the strength of money, instead of going in the strength of King Emanuel. Is it not time that we come out from amongst them; and be not partakers of their sins? Is it not high time that we begin to cry out O the abomination that maketh desolate! Perhaps dear brethren from what I have written, you will say that, I am opposed to works as well as benevolence. I will tell you plainly brethren that I am opposed to all un-gospel measures, and un-gospel means. I can also tell you of a truth that I do believe in works, but they are the works of God; such as Christ spake of to those that followed after him for the sake of the loaves and fishes, after rebuking them for labouring for meat that perisheth. He tells them that, "This is the work of God, that ye believe on him whom He has sent." We are also commanded to work out our own salvation with fear and trembling, for (says the word) it is God that worketh in you both to will and to do, of his good pleasure.

And I believe the one that has the love of God shed abroad in his heart will work it out, and that it is his pleasure to work out that which God hath wrought within.

And now dear brethren I will close for the present and hope that you will examine this carefully and compare it with the Scriptures of divine truth, and see if these things are not so.

ALONZO P. KENNE.

Gibson, Susquehanna Co. Pa.

For the Signs of the Times.

N. T. Stephensburg, Va, Nov, 22nd, 1837.

BROTHER BEEBE:—I noticed in the 22nd. No. of the Signs, that one of the only two Old School Baptist Periodicals in the United States will be discontinued at the close of the present year: Also an intimation that one dirge (perchance) will answer both papers.*

I do hope the only people of God in the United States, according to the New Testament will not manifest so much indifference and remissness on their part in withholding that support they have already subscribed for the more extensive circulation of truth and information, and exposing the workings and movements of Anti-Christ amongst the Baptists, and by their neglect be instrumental in giving the enemies of God and man an opportunity they so much desire and seek for, of shouting victory to human means and measures to evangelize the world, on the ground of moral reform. When my thoughts recur to the time when your little hated sheet first made its appearance, the circumstances attending its circulation, and the results within my circumscribed acquaintance with the Old School or Regular Baptist Churches, it does appear to me the

thing must be of the Lord, or it could not possibly had the salutary effect in the churches, that is too manifest to be denied by any who know, believe and love the truth as it is in Christ, and practice according to the statute Book of King Jesus.

Have the Old School or Regular Baptists (indeed) forgotten the dreadful predicament they were in when that little thing first made its appearance amongst them? Are they now really willing to loose all the pleasing and propitiable information, it can and will yet bring them from almost every place where the truth is believed and practiced according to the New Testament, quietly sit down in ease and idleness while the Anti-Christian Baptists are spreading their baneful errors and influences belieing the church of Christ by mocking the children of the free woman, and carrying on their unrighteous warfare against the truth (and all such as are made free by it) in their many irreligious periodicals? And will they now withdraw their support from the little despised "Signs of the Times," because of its enemies, or from avarice, or from luke-warmness in support of the truth disseminated by its instrumentality.

That little thing has been one among other occasions under divine providence, of much correct information generally, and specially, in support of truth and exposing error, and is hated by the whole Arminian gang, or herd of Hagerines, the world and the Devil.

I do not suppose there is an absolute necessity for the little "Signs," or that the Old School Baptists derive their existence or support from them, but I do think as a medium of communication they are quite expedient. Therefore, rather than they should be discontinued, it has been proposed by some of the Brethren (your patrons and Agents) that those who are able and willing to pay, subscribe for two copies each, at the present price; and I would propose that the price generally, be augmented to one dollar and fifty cents. I submit the whole scribble for your consideration and disposal. And if you conclude your readers, or patrons can be, in the least informed or benefited by the above remarks you may print them; if not, throw them away or burn them, as you please.

Your brother as usual,
I. CHRISMAN,

For the Signs of the Times.

BROTHER BEEBE:—Subsequent to the addition of the three thousand in one day, the church at Jerusalem, continued steadfastly in the Apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers; and to which the Lord added daily, such as should be saved. This was the subject matter which the great shepherd of the sheep referred to, in his address to Peter; who said "upon this rock I will build my church and the gates of hell shall not prevail against it:" which thing is and eventually will be a complete fulfilment of a prophetic declaration

by Daniel the prophet, who said, In the days of these Kings, shall the God of heaven, set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. This is the church of God—the purchase of his own blood—the sealed with the spirit of promise, which is the earnest of her inheritance until the redemption of the purchased possession, unto the praise of his glory. By the church is not meant an edifice of wood, brick, &c. but an assemblage of persons; and that not of any sort,—an assembly of tumultuous persons in disorder, neither does it signify the faithful of a family, nor a particular congregated church, but the Elect of God,—the general assembly and church of the first born, they collectively being Mount Zion, the city of the living God.—The heavenly Jerusalem, whose names are written in heaven, in the Lord's book—the Lamb's book of life; especially such of them as were to be gathered together in, and built on Christ from among the Jews and Gentiles; and these were no better naturally than others, but lay in common with the mass of mankind, differing nothing from them as servants of sin.—Shut up unto the faith of the Son of God by which the just live until God, by his powerful, distinguishing, and efficacious grace, in regeneration and the second birth, makes them manifest, and presents them separate from those whose names were not written in the book of life from the foundation of the world; they being of the substance of Christ, counted to him for a generation, a chosen generation: chosen in him before the foundation of the world. Thus in him when chosen, he secured, in the payment of the redemption price, their faith and repentance unto life, in which is involved regeneration or the second birth, as the efficient cause thereof, and they (faith and repentance,) being the effect of the operation of God according to the working of his mighty power which he wrought in Christ when he raised him up from the dead—Quickened and brought him to life—born again, not with corruptible, but incorruptible Seed:—Begotten of God,—begotten of the Father—born of the Spirit—born of God; as perfectly passive in the second as in the first birth, this being the result of predestination which is unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—And because they are sons, God sent forth the spirit of his Son, into their hearts, crying Abba Father.—Thus taken from the quarry of nature, prepared by the Spirit of God, materials for the building—made lively stones, built up a spiritual house, to offer up spiritual sacrifices—planted together in the likeness of his death, buried with him in baptism, that is immersion. Thus the gentile believers becoming fellow-citizens with the saints from among the Jews, who

* See page 207.

first trusted in Christ, of the household of God, and are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth up into a temple in the Lord: in whom ye are also builded together for a habitation of God through the Spirit. The above goes to show, that a church, organized upon gospel principles, is a building compact;—gathered together in, and built upon Christ; God is its maker and builder,—for except the Lord build the house they labour in vain that build it; Christ is the foundation; True believers are the proper materials: the entrance therein is Christ and faith in him; true gospel ministers the pillars, and the ordinances are the windows thereof. The furniture is of various sorts: there are vessels of small and great quantity, and its provisions are large and entertaining. The visible church of Christ, is a building consisting of many parts, joined together by mutual agreement, knit, and cemented in love; and being thus joined, the object is social worship, and the members thereof deeply concerned in the edification of each other, is intimately connected with the advancement, and progress of the Redeemer's Kingdom here in the world. This faith in him, being the result of the operation of God who raised him (Jesus Christ,) from the dead, and which is by the working of his mighty power; and again according to the Apostle Paul—a gift in the behalf of Christ, not only to believe on him, but to suffer for his name's sake.—They (the Elect, or chosen of God, the gift of the Father to the Son, his seed, and substance, his children, his people, his sheep,) are all baptised into one body, by one spirit, and made to drink into one spirit,—chosen in him, taken out of him, as was the rib of Adam, a figure thereof,—and will ultimately be presented to himself a glorious church; members of his body, of his flesh, and of his bones; not a bone of him shall be broken. Again it is said, ye are the body of Christ, and members in particular, many members, yet but one body,—complete in him, being the fullness of him. This clearly develops that unity of principle of influence, existing in the church of Christ, steadfastly attending to the doctrine of Christ, and his apostles, conscious that they are brethren, of the same family, of the same Father, having the same conflicts, and the same spiritual enemies to oppose, armour from the same armoury, and from the same fountain, strength to wield, wisdom to direct, and supplies to sustain. Under these considerations, how applicable the exhortation of the apostle;—“Beloved let us love one another” which is according to the new commandment given by Christ, who said, “this is my commandment that ye love one another, as I have loved you.”

This great and governing principle, first love to God because he first loved us; and secondly, love also to the brethren the begotten of God, confers on us the high title of being called the sons of God, and directs us to be followers of him

as dear children, and to walk in love, in testimony of the fact that we love God;—in relation to which Christ said “if you love me, keep my commandments.”

Again the church of Christ is but one, represented under the simile of a kingdom possessed of many privileges; said to be a kingdom of Priests designed to offer up spiritual sacrifices, as such the Apostle said, “by him, (that is Christ,) let us offer the sacrifice of praise to God continually that is the fruit of our lips, giving thanks to his name. This is to be done in consideration of mercies of a spiritual character; particularly wisdom, and righteousness, and sanctification, and redemption, in which is the cleansing of sin by the blood of Christ, and an assurance of heaven, the continuing city that is to come. This sacrifice is not a propitiatory one, but spiritual and evangelical, it glorifies God, is well pleasing to him, and is the reasonable services of believers in Christ, for their being made kings and priests by him unto God. And having faith in him, such are capable of offering it aright, and to do which they are under the strongest obligation, and that by Christ who is unchangeable, who suffered without the gate, that he might sanctify the people by his blood; which is to be done by his assistance, for him, and in imitation of him, and for blessings in him,—he the altar on, and high priest, and mediator through which the whole is accomplished, for their is no coming to God but by him, and all our preparatory blessings come to us through him; and our thanksgivings are only acceptable to God on his account, therefore, it must be right to offer them up by him, and that to God continually, as our creator, and the preserver of us in our beings, as Father of mercies. Father of Christ, and our covenant God, and Father in him: since he is blessing us with a variety of mercies, and therefore should be continually praised, even in times of adversity, affliction, and temptation, in the midst of reproaches, and persecutions, yea! with joy contemplate the approach of the continuing city that is to come.

Believers have something for which to be thankful in any situation in life, it being the fruits of their lips. Hosea xiv. 2. “So shall we render the calves of our lips” that is the sacrifice of praise instead of calves offered under the law;—the apostle adds for further explanation: giving thanks to his name—the name of God, and glory thereof—the honor of his divine perfections, and for mercies of every kind. The word signifies a speaking together, and is expressive of the union of the heart and tongue in praises, and also a social giving of thanks to God by a body of saints together.

Changing the subject, the Apostle goes on to say, “but to do good and to communicate forget not, for with such sacrifices God is well pleased.” The understanding of which is, not in reference to good works in general, but acts of beneficence, or communicating to the necessitous. The Apostle here notices a sacrifice, that con-

tinues under the gospel dispensation, that is alms, which should be attended to. Benevolence should be exercised towards all persons in need, even to our enemies, as well as our friends, and relations, and especially to poor saints, and ministers of the gospel;—forget not;—this shews that it is a duty of importance, in relation to which brethren are apt to be too negligent, and should be stirred up unto it, for with such sacrifice God is well pleased, not that they merit eternal life, for what a man gives in the way of charity is but what God has given him, and cannot be profitable to God, though it is to our fellow creature, nor is there any proportion between what is given, and grace and glory received by the saints, yet, doing good in this way, when it is done in faith springs from love, is directed to the glory of God, and is well pleasing in his sight, yea, these sacrifices are preferred before legal ones, Hosea vi. 6. “For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings.”

And further, the importance thereof is made clear so far as regards the true gospel ministers, from the fact that the Apostle is definite and plain in his instructions to the church at Corinth, &c.

The principles of which, he has explicitly taught, and argumentatively sustained in the ix. chapter of his first letter, in which he proves his apostolic office, authority, and right of maintenance; also that of all true gospel ministers—presents reasons why he did not exercise his privilege in this respect, and in the conclusion gives an exhortation to diligence in a christian course of life in which he himself is an example—proves his office by his independency of men, as it regards his mission, not having received it from them;—his corporeal sight of Christ, and having his authority from, and also by the success of his ministry among the Corinthians, verse, 1 and 2.

The conclusion of which is for “the seal of mine Apostleship in the Lord.”

And since his call of God to the ministry, was firm and evincibly true, he declared his right to a maintenance for himself and family should be have one;—also that of any other true gospel minister without labouring with their own hands, verses 3, 4, 5 and 6. Which thing he goes on to prove from the law of nature, and of nations, exemplified in the case of soldiers, planters of vineyards, and keepers of flocks, who by virtue of their calling have a right to a livelihood upon principles taught in the three above referred to cases, between whom, and gospel ministers, there is a similitude to some degree, verse 7, and also from the law of Moses relative to oxen; which were not to be muzzled when treading out corn, and which, he lets us know is not to be considered literally in reference to oxen, but to preachers of the word, who are as husbandmen that plougheth and thrasheth in hope, and therefore should be partakers of their hope; verses, 8, 9 and 10. Furthermore the Apostle argues the right of maintenance from the justice, and equity there-

of; that seeing they minister spiritual things it is but reasonable that they should receive carnal or temporal ones, verse 11.

And which the Apostle argues for himself and Barnabas as from the instance of other Apostles, verses 5 and 6.

So as for the example of those, that succeeded in Corinth, were maintained by that church, though he did not think it expedient to claim his privilege, and make use of his power, lest he should hinder the gospel of Christ, verse 12. He goes on to make this point clear, and maintain it from the case of the Priests and Levites, under the former dispensation who ministered in holy things,—had provisions made for them, verse 13. And lastly from the Lord's appointment, that they which preach the gospel should live of it; though the Apostle himself did not, nor would he ever make use of his privilege at Corinth for which he gives his reasons, and the principle one was, that his glorying might not be made void.

The 14th verse reads thus,—“Evan so hath the Lord ordained that they which preach the gospel should live of the gospel,” that is the Lord Jesus Christ has ordered, and appointed, that his ministering servants who labour in preaching the gospel should be sufficiently taken care of, as to a comfortable living: as the Priests and Levites had a right to partake of the things of the Temple, and Altar, and live on them, so it is the will and pleasure of Christ that they which preach the gospel,—that continue to do so not loitering but labouring in word and doctrine, upon principles set forth in the gospel—who do the work of the ministry fully, and faithfully by giving themselves wholly to reading, and to doctrine, and to exhortation, and to prayer, and to the ministration of the word, &c. And not bear the name only of gospel preachers, should live of the gospel; not the gospel itself, which is spiritual, and not corporal food, but the sense is that in consideration of the fact, that they are the ministers of Christ, engaged in his service and should be supplied, they, and their families with the proper necessaries of life.

This is a business that belongs exclusively to the church, and should be attended to upon principles set forth by Christ and his apostles, particularly Paul: and each member to act in their church relationship independent of the organization of other societies, not warranted by the Scriptures of truth, which is our chart directory.

The motto of, to support the gospel and salvation of souls for whom Christ died depending in part or, the whole upon the benevolence of men, are terms in amount synonymous, being alike, and spurious, for the former (i. e. the gospel,) stands upon its own basis; it being the power of God unto salvation, and the latter is based in his divine, eternal, and immutable purpose, which he purposed in himself, and maketh manifest in their conversion to the faith, love and practice of the gospel; thus chosen and appointed to obtain salvation by our Lord Jesus Christ, through the Spirit. 1 Thes. v. 9. 2 Thes. ii. 13. 1 Pt. i. 2.

JOHN W. THOMAS.

AN APOLOGY

For those brethren who are opposed to Baptist Conventions: Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God, in two parts, by JOHN M. WATSON, M. D., of Murfreesborough, Tennessee.

PART THE 2ND.—Continued from Page 197.

The duty of the Church to its Ministers, in administering to their temporal necessities.

1st. To Pastors; 2nd. To those who may be travelling; 3rd. To those who may be Preaching at remote places.—I shall now attempt to give an exposition of these important matters, which have lately involved a great deal of feelings, strife and discussion among us; and concerning which a great difference of opinion continues to exist.

1st. To Pastors.—In order to insure a candid perusal of this essay, it may not be amiss for me to adopt the language of St. Paul on this occasion, which I can conscientiously. 1 Cor. ix. 15, “But I have used none of these things: neither have I written any of these things, that it should so be done unto me.” If the subject now under consideration can deserve additional attention from a disinterestedness on my part it is certainly entitled to it; yet I know many worthy ministers who cannot “make the gospel of Christ without Charge.” unless they neglect their families, while they exclaim “Woe is unto me if I preach not the gospel,” and go forward to relieve their feelings in that respect, they often become pained at heart in view of another difficulty. “But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” Does not this critical condition of the preacher cry aloud for help from the church? None can deny it; but strange to tell, there is such a disagreement among us about things of this kind, that many seem to think themselves excusable for their neglect of ministers, and their families, merely because of the great contrariety of opinion which prevails on that subject. The light of Divine Truth has been too much neglected, in the consideration of this subject: we have not sought after it, with that zeal and research, which its importance requires; and it is now high time, that we make a candid appeal to it.

In as much as there is a great difference of opinion about the manner of affording ministerial support, and manner of propagating the gospel, we should pursue alone that course which the New Testament points out, for a course of that kind can alone produce harmony of action and feeling on these controverted subjects.—This would bring back those who have gone into action in a mode prescribed on human authority alone, and at the same time stir up those who have heretofore been so very remiss, and thereby unite the two extremes in a proper medium. I shall therefore endeavor to point out some of those duties which are obligatory on

the churches to their pastors, on authority which cannot be gainsayed, and expressed in terms too plain to be successfully contradicted.

“See that ye refuse not Him that speaketh” Heb. xii. 25. We should speak with more than man's authority on this subject.—We may reject or controvert each others views, opinions, &c. but let our notions, or prejudices be what they may, we should be willing to submit to the authority and light of Divine Truth.—Therefore let us give heed to Paul, speaking in the light of inspiration: 1 Cor. ix. 7—14. Gal. vi. 6. Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes no doubt it is written: that he that plougheth should plough in hope: And he that thresheth in hope, should be partaker of his hope. If we have sown unto you Spiritual things, is it a great thing if we shall reap your carnal things. Do you not know, that they which minister about holy things live of the things of the temple? And they which wait at the Altar are partakers with the Altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. Let him that is taught in the word communicate unto him that teacheth in all good things.

I know it may be asked, why does St. Paul teach these things so plainly and yet not practice them? He tells us “a necessity is laid on me, and woe is me if I preach not the gospel: under these circumstances, it might be expected he would preach the gospel, but to make it “without charge” at Corinth would enable him to boast before his enemies, the false teachers, particularly after having proven his right to have demanded a support, or reward from them. He further informed them, that he had “robbed other churches taking wages of them to do you service, and when I was present with you, and wanted I was chargeable to no man for that which was lacking to me; the Brethren which came from Macedonia supplied. 2 Cor. xi. 8 and 9. Here we have an example every way worthy of the ministers imitation in the present day; for he should even be ready to forego his just rights, rather than cause the gospel to be evil spoken of: As St. Paul has expressed it “to cut off occasion from them which desire occasion.”—Ah! such times as these he worked for a maintenance sooner than demand it from the church, which under the then existing circumstances would have been an abuse of his power. With this view of the subject we can easily reconcile what otherwise might appear contradictory; and which also resolves the whole matter into this, that he had a right to support himself by his own hands, or to demand it from the church, according to circumstances. St.

Paul had no family dependent on him, and could provide for himself individually, when he could not have provided for a large family, such as many of our ministers have. Moreover whenever any preacher shall discharge his duty, as faithfully as St. Paul did, we can allow him to work occasionally for his support whenever he may think the cause of the gospel requires it, or he may not be able otherwise to obtain it.

The disinterestedness of those ministers who first preached the gospel in this and other States, under its discouraging attendants, particularly that of having to provide for themselves and families, by their own occasional labour, along with their great success in the ministry, clearly show that the Lord yet calls such as Paul, in principle, to preach his gospel. These have planted vineyards, have fed the flock, and have sown spiritual things.—How just their claims and yet how much neglected!! Strange, strange indeed that the churches should be so unmindful of their temporal affairs in the present day!!—Although thus neglected, a consciousness of having discharged their duty “not by constraint, but willingly; not for filthy lucre, but of a ready mind, must afford them greater consolation, even under a painful sense of the neglect of their Brethren, than possibly could have been derived from the greatest Ecclesiastical fees, or temporal preferments. They have won souls to Christ, and will have a greater reward than if they had gained the kingdoms of this world.” A ministry of this kind, called of the Lord, trusting in his power and wisdom, self-denying and often self-supporting, is a far greater blessing, and more in agreement with the gospel-scheme than many seem to be aware of, Solomon says “he that winneth souls is wise,” yet such ministers often get but little credit for wisdom by the greater part of mankind. They possess the spirit of truth, whom “the world cannot receive; neither knoweth;” and consequently is opposed to them. “Howbeit” they “speak wisdom among them that are perfect: yet not the wisdom of the world.” Neither would the world, nor some professors have selected such; for all those who come through human administration are generally of a very different character: “they are of the world: therefore speak they of the world, and the world heareth them.” Let us learn to appreciate the former more than we have done, and be more cautious of the latter; for, by the foregoing we discover, that the Lord’s ministers will preach the gospel under very painful and discouraging circumstances, even in patient view of the great neglect of the churches, in supplying their temporal wants; while false ones will not do so, but will devise ways and plans for getting money, even if such ways and plans should split churches, divide associations; and destroy the general union, or what not—money must be had, let the consequences be what they may; and whether the means for getting it be authorized, or not, is not the point in view, it is money, and so that is obtained, it seems to make but little difference,

about other things however distressing they may be. But not so with the Lord’s ministers, sooner than get money, at such dear rates, they would, I am persuaded, forever forego every consideration of the kind. They seek the good and peace of Zion, and will not have these disturbed for any PECUNIARY considerations; neither do they believe that the success of the gospel is dependent on what amount of money may be raised for its propagation &c. But after all, it is right that our churches should assist their Pastors, and we hope none are so blinded by covetousness, or prejudice as to deny it; but if it be right, why not let Conventions and other monied institutions administer to their necessities?—Because these things should be done in the *MANNER*, which the New Testament directs.—*The manner itself as there recorded seems designed as a barrier, against the introduction of those pernicious evils into the church, which invariably attend all other modes devised on man’s authority and judgment.* The manner of attending to these things as brought to view in the New Testament will not for instance, admit of a nation, or nations being taxed for the support of a Pope; a minister cannot in that way obtain a princely fortune; nor will it admit of members of the church being cast into prison for their non-payment of tithes.—Moreover it does not authorize any special contracts for preaching, for pecuniary considerations, either in part or altogether; no paying per month, per year or per sermon.—Lastly it does not require the aid of civil law, or monied institutions to put it in operation, it only requires “an acknowledgement of the Truth,” as recorded in the New Testament, in communicating “unto him that teacheth in all good things.” And further by this plan we see the pastor cannot suffer, and if he does, it is not owing to any defect in the New Testament-manner of doing these things; but is owing to some defect in the hearts of professors. As soon as we depart from this *primitive mode*, we are liable to be imposed on, and violate the great principles by which we profess to be governed, in all ministerial affairs, and get out into those plans and schemes, which seems to be so very dependent on money, that we infer if its power and influence were withdrawn, they would soon be abandoned.—If all monied concerns, in connection with the church, so called, were henceforth to be carried on *in the manner alone prescribed in the New Testament*, how many false systems would immediately fall to the ground, which have not hitherto been much suspected by many; and how embarrassing it would prove to all the advocates of error, even to some, who seem to be sincerely concerned in these things. *The world* will always have to get up a *plan* of its own, for false teachers, for they will not work *in the way* the Lord has directed.—Or, to be plainer, whenever the Devil tempts a false teacher to preach, he always holds out a false plan, of the above kind connected with *worldly* considerations.

Those ministers who are not willing to go out into the world’s way of managing these things

should, by all means, be sustained by the churches in the way and manner directed in the word of Truth. But alas! there are many who admit that pastors should be assisted, and that it is the *plain* duty of the churches to do so, but do not seem to give themselves any further concern about it, and their acknowledgement generally ends in a selfish and *sinful* omission of duty! which amounts almost to actual contempt for the plain instructions given in the word of God, as previously quoted! And many act as though no such directions were given in the New Testament. These truths, (plain truths,) have been quoted for their consideration; for we fear such are not in the habit of reading their Bibles, and have great need of teaching, the only way we know of prompting them, under the blessing of the Lord to a performance of this neglected duty.

[To be Continued.]

For the Signs of the Times.

Henningsville, Southampton, Co. Va.

BROTHER BEEBE:— December 12th, 1837.

I am glad that among the number of *Kings* we have with us, we have none such as Mr. H. H. King of Ohio, who though he be KING; supposes that to pay one dollar per annum for so important, and valuable a paper as the “*Signs of the Times*,” would be noticed as an extravagant man, I do not blame the man for being sparing of his money, but for keeping back part of the price for which the paper is sold (if he knew it) and I should be unwilling to admit that after a ten months perusal of the paper to learn whether it suited his taste or not, he had not learned the conditions upon which it was forwarded to subscribers, (had he have learned this then he would have learned that the Editor had a claim on him for one dollar and fifty cents, instead of one dollar for his consideration) but see the man out—hear him condemn the ‘*Signs*’ as a bad paper then hear him assign this as a reason for handing it over to one who he says is grown older in crime than himself (O thou pharisee) and is this *New Schoolism*, and does the man really mean by this that he is determined to keep his neighbour elder in crime than himself by giving him bad Books, and bad papers to read? No. No. that is not this King’s intention, (for we have better *New School* Baptists in Virginia than that;) he only intended to say that he had one neighbour who by reason of use had his senses exercised so as to enable him to discriminate between Gospel doctrine and the doctrine of men, and that as the language of the ‘*Signs*,’ was so compatible with the doctrine of the gospel it best suited that neighbour, and that he himself would use milk a little longer until he should arrive at that age when he should become capable of deriving strength and encouragement from the sentiment and doctrine inculcated through the medium of that valuable paper, the “*Signs of the Times*”

your friend and Brother,
E. HARRISON.

For the Signs of the Times.

Hopewell, N. J. Dec. 16, 1837.

BROTHER BEEBE.—Esteeming the privilege and duty, of the Old School Baptist, to exercise freedom, candor and faithfulness, toward each other; I will drop a few thoughts, which I submit to your disposal; first the hints suggested by our Brother Slawson, in the 23rd. No. of the Signs, with regard to matter for your columns, in general, accord with my views and feelings, I have thought for some time that fewer of those long details concerning Associational quarrels and the like, and more doctrinal, and experimental matter, would be more profitable to the Saints, for it is this whereby they must grow in grace, and in the knowledge of Christ, even the sincere milk of the word, and in that growth alone shall we find ourselves harnessed with the whole armour of God, and above all, the shield of faith, whereby we may quench all the fiery darts of the wicked; and thus by well doing we shall most effectually put to silence the ignorance of foolish men. Such views and feelings, Brother Beebe, are not only my own, but I have learned from several brethren in this part of the country, that they are theirs also: and some on that account conclude no longer to take the Signs, the reading of them, they say, becomes tedious, because of so much repetition on controverted matters. Let no one construe the above remarks into the supposition that I have any fellowship with the New School Baptists, or their measures; on the contrary the more I witness of them, the more I see their deformity: my only desire is that the Signs may be conducted in such a way as to be the most profitable to your readers. Nor am I by any means opposed to that controversy with Anti-Christ, which must needs be in wielding the sword of truth against the enemy; but I think the best way to use the sword is in direct appeals to the word of the Lord and thus exhibit truth and error in their opposite characters as has been done by brother Trot, in his examination of the modern Mission system as well as other correspondents in communications of the same stamp.—As for Associations, I think the time is near at hand when the Lord will drive his people and churches out of all combinations, and cause them to know that the bond of the spirit is sufficient to keep them together without any thing which savors of human invention. Dear brother permit me now to offer a suggestion to you and your correspondents in general. Might not a spirit of enquiry into our spiritual state as a people, prove profitable to us as individuals, and as the church of God, which is called by Divine inspiration, the pillar and ground of truth? My spirit, says one of old, made diligent search, again search me and try me, O Lord, Yea, search and try my reins, and again, stand ye in the way and ask for the old paths, which is the good old way and walk therein. As Old School Baptists, we disclaim all fellowship with the unfruitful works of darkness, even all submission to traditions; but let us remember how, but a short time ago, we were intermingled with the New School in one confused mass, in regard to many things which had crept in among us unawares. The Lord has in great mercy to us, sounded the alarm in his holy mountain and given us ears to hear. A separation has taken place, but are we yet stripped of every tatter of the

Babylonish garment, or have we yet laid aside every weight? We still need daily to be tried in the balance of the sanctuary; would it not be to our profit to enquire at the mouth of the Lord, as individuals, as churches, and as the body of Christ at large. Is there any thing, if any, what or how many are there that are inconsistent with our holy profession, and what virtue is to be found in the Balm of Gilead to recover the health of the daughter of my people? A faithful discussion of matters, like these by yourself and correspondents to occupy a portion of the 'Signs of the Times,' would I think be food to my soul, and to the souls of many others.

Yours in the best of bonds,

C. SUYDAM.

SIGNS OF THE TIMES.

Alexandria, December 15, 1837.

In closing the present volume of the 'Signs of the Times' we have abundant reason for gratitude to our Gracious and Heavenly Father for his untiring care and providence towards us; whereby we have been sustained through the labors of another year. With the present we terminate the labours of five years in the Editorial field; twenty six, of the thirty seven, of our mortal existence, has been spent in connection with the Baptist church, and about eighteen in trying to proclaim the finished work of our Blessed Christ, and the complete salvation of all his people in him. Blessed theme! May we spend, and be spent, while here below, in the delightful work,

"And when our lisping stammering tongue
Lies silent in the grave,
Then in a nobler sweeter song,
We'll sing his power to save."

If not deceived, we have duly appreciated the kindness of our brethren, the patrons of our labor, who have sustained us by their subscriptions, their contribution to our columns, and in the kind manner in which they have looked over all our imperfections; we do most cheerfully acknowledge our obligations to them as brethren—while we ascribe to the only wise God our Saviour all the glory of our salvation.

The, now closing, year has seemed to pass away on swifter pinions, and with far greater velocity, than any we have ever witnessed before; yet passing onward, it has marked its usual changes on all things here below. Could we confine the changes which we witness to the perishable things of earth, we might rejoice; but such is not our privilege: the very gold has contracted a dimness, and the most fine gold has, in many instances, changed.

Well might the prophet cry, "All flesh is grass and all the goodliness of man, is as the flower of the field: the grass withereth, the flower thereof fadeth away; but the word of the Lord endureth forever." May it be ours then to continue in the *old track* marked out in that faithful Word, which liveth and abideth forever.

Since June, we have issued our numbers very irregularly, and none have been mailed as early as their date, this want of punctuality has arisen from a variety of causes unnecessary now to mention.

We are making arrangements to issue the first number of our next vol. by the second week in January and contemplate some considerable improvement in many respects. We have during this year issued about 3000 copies, our receipts amount for the current year to about \$2000; deduct from that amount what has been applied to the payment of former volumes, together with discounts on uncurrent money, Postage &c. and a balance

is left sufficient only to meet the bare expence of the work, allowing but a moderate compensation for labor. It rests, of course with our subscribers to determine whether the Signs of the Times shall be sustained or not. If they forward their names and remittances, it goes on, if they withhold these, it must stop. But we are happy to assure our friends that we have not the least idea of being compelled to discontinue our work this year; but should we meet with any serious loss, we shall be compelled, to relinquish the publication at the expiration of the next volume.

It would encourage us much, if those who have failed to pay the amount due us on the preceding volumes, or on any of them, would make their remittances soon, and in as current money as possible.

The deranged state of our paper currency, as our subscribers may well imagine, has operated very much against the Signs. When we commenced our publication five years ago, nearly every dollar we received, would pass currently for paper, work, or any other expenses incidental to our business; but now we frequently receive small amounts which cost half their nominal value to get them here, and the other half in some instances would not pay the discount to get them exchanged for money which is current at this place.

—————

CASE OF SAMUEL CORNELIUS.—Our friends in the country having heard of the legal investigation of the case of the above individual and the various discordant statements of the result of his trial; have made many enquiries of us for the facts in the case. Among other statements abroad, at a distance it is industriously reported that the charges against him were proven to be false, and that his accusers were instigated to persecute him by the members of our church, and that through bribery. In order to meet and refute these base slanders, and to show that the church, having expelled Mr. C. from their fellowship last summer, do not consider themselves responsible for his licentious conduct since that period, they have appointed a committee of seven Brethren, with instructions to collect, as far as practicable all the facts of the case, with duplicates of the affidavits of the witnesses, (if these can be obtained) together with all other information bearing on the case, and the result of their investigation to be imbedded in a suitable form, for record, or publication, and to submit the same to the church at our next regular meeting for business. The report of this committee will probably be ready for publication in our first January number, and, will in all probability present some "Awful Disclosures," hardly to be surpassed by those of Maria Monk.

In the mean time we say that the charges were brought against Mr. C. by a respectable sister (of his own party, in the late division of the church of this place) Mrs. Garrel stated, on oath, that Mr. C. had visited her house several times recently, and that on the last visit, he, after sending away from her house a young girl, (the only person present except herself and the accused), and after refreshing himself with a glass of Wine, did in a most licentious and gross manner insult her, and took hold of her, but being firmly repulsed in his wicked design, with some struggle, she made out to extricate herself from his grasp. Some person at the moment coming into the store, and there being no further danger apprehended of being again left alone with him she suffered him to remain in her house until her husband came home, but, before the arrival of Capt. Garrel, Mr. C. had helped himself so freely to the liquors, that Capt. G. found him in a state of intoxication, so much so, that in attempting to walk, as soon as

he let go of the casks by which had he helped himself upon his feet, he sallied against the door.

We do not pretend to give the above as the precise words of Mrs. Garrel's statement on oath, but as embraced with other things in substance in her affidavit—and corroborated by the testimony of Capt. G. and the young woman whom he had sent away, as far as they were witnesses of the shameful scene. Our readers may expect a more full and minute statement of these matters in our next.

Mr. C. we understand, did not personally appear to defend his cause when tried; but employed two able attorneys. Owing to a fault in the warrant on which Mr. C. was arrested, the two presiding magistrates, did not (as we are informed) feel authorized to bind him over to appear before the Grand Jury. He has as we learn from the Alexandria Gazette, left our city and is reported to have received, and accepted, a call to the pastoral charge of the Baptist church at Mount Holly, N. J.

From the "Gospel Witness," (so called) of the city of New York. We extract the following reiteration of their old Mother Hagar, who when she had brought forth her illegitimate creature of means, Ishmael, despised her mistress. The same spirit and boasting continues to be the most prominent characteristic of her entire brood down to the present day. They bring forward as irrefragable proof that they know God, and are known of him, or that they are more acceptable to God than the free woman is, the fact that they are more prolific in the production of *Ishmaels*, *Ichabods*, &c. Indeed not only their Mother, but one also, whose speech seems to indicate some kindred with that family, was heard to cry "Legions" for a certain reason. We Old Fashioned Baptist readily admit that the missionaries may and often do add by forties, or fifties to their (missionaries,) churches, while for the trial of our faith God is pleased to withhold the special outpourings of his Spirit among us, in adding to his church such as shall be saved. And be it so, God has revealed his purpose to cast Jezebel into a bed and he will kill her children with death. But for the encouragement of his church he has said "Fear not Little Flock, it is your Father's good pleasure to give you the Kingdom." Read it!

From the Gospel Witness.

"I WILL KNOW THEM THAT KNOW ME."

"The anti-mission Baptists," says a correspondent in St. Clair co. Ill. "in our county will soon be gone." I have the minutes of two of their associations now before me, and they both have baptized but two persons the last year." Our informant has labored in their midst, and during the last three months only, he has added forty-seven members to his churches, sixteen of them by baptism. How strikingly does this illustrate the quotation above, and show on whose side the Lord is!

To SUBSCRIBERS AND AGENTS.—In arranging our mail Book for the Sixth Volume, we shall strike off the names of many; some of whom have directed us to do so, others have neither paid up their subscriptions nor requested a continuation of the paper. In the hurry of business pressing on us at the close of this, and the commencement of the forthcoming volume, it is highly probable we may retain some names which should be discontinued, and discontinue some which should be retained. Should any such cases occur, we beg our friends would advise us of the error, and not impute any such inaccuracy to a design on our part. We wish not to urge our paper on any who do not feel inclined to take it, nor do we wish to withhold it from any who love to read it for the truth's sake.

Should the first number of the next volume reach any who do not wish to continue, they will please write their name, and the name of their Post office, and State, on the margin, (so as not to disfigure the printed matter) and wrap it in an envelope directed, "Signs of the Times," Alexandria, D. C. Those who at any time wish to discontinue their subscriptions, providing they be not in arrears with us, can do it in the above manner, and save the postage of a letter; or otherwise by informing their Post Master who is bound by law to give us the notice free of postage.

We avail ourselves of this opportunity to acknowledge the kindness of our numerous agents throughout the United States, and to tender them our grateful thanks for their labors in behalf of the Signs, while we indulge the hope that they will not be weary in well doing. The cause in which we are engaged is one in which we all have a common interest; there can be no neutral ground, all have an interest, and when properly exercised on this matter, we feel ourselves vitally interested in the cause of truth and righteousness.

"Primitive Baptist." We announced sometime since, the design of the publisher, to discontinue that publication at the end of the second volume. From more recent dates of that paper, we learn that at the earnest solicitation of the friends of the work, the publisher and editor has concluded to continue the work.

Several of our brethren in this region have expressed their regret at the prospect that one, or both of the *only two* Old School periodicals in America should be brought to a stand, while the enemies have exulted in the thought; but to the joy of the former, and wrath of the latter, both papers are to be continued, with unabated energy, and on the same terms as formerly.

Having Removed our Office to the new building on Franklin street, near the Hunting-Creek Bridge, our City subscribers, or such of them as may desire it, can have their papers left at the store of our Brother Thomas Monroe, Royal street, directly opposite the Market house.

As we intend to execute all kinds of JOB PRINTING, at the shorest notice and on the most reasonable terms, all orders in our line left at that place will receive prompt attention.

RECEIPTS.

Mrs. Lowe,	D. C.	\$1 00
Capt. Jacob Curtis,	do.	1 00
James Harrison,	Tenn.	5 00
Azor Compton,	do.	5 00
Wm. Anthony,	do.	10 00
Josiah Fort,	do.	5 00
A. Keaton,	Ala.	3 00
John Blackston,	do.	5 00
Elder Wm. Abbott,	Ga.	5 00
Elder Allen Cleveland,	do.	10 00
Elder R. Reese,	do.	5 00
Waid Hill,	do.	5 00
W. W. West,	Va.	2 00
Phinebas Phillips,	do.	5 00
Elder E. Harrison,	do.	5 00
Elder Tho. Buck, Jr.	do.	11 50
Elder E. Hansbrough,	do.	1 00
J. Triplett,	do.	5 00
Wm. Costin,	do.	5 00
Capt. Henry Fairfax,	do.	1 00
Elijah Thonhill,	Mi.	1 00
Dea. Tho. Faulkner,	N. Y.	5 00
Luman Reed,	do.	5 00
Samuel C. Lindsley,	do.	5 00
Tho. Brown,	do.	5 00
Samuel Allen,	do.	24 00
Archibald B. Murray,	Mich.	5 00
Elder C. Suydam,	N. J.	10 00
Wm. Drake,	do.	5 00
Elder John Miller,	do.	5 00
C. S. Morton,	Ill.	5 00

Nicholas Wren,	do.	10 00
Jas. Ticknor,	do.	10 00
David Taylor,	Ohio.	5 00
Z. Hart,	do.	5 00
Linus Parkhurst,	do.	5 00
J. Srethen,	Mo.	5 00
Joseph Thorpe,	do.	10 00
A. A. Cole,	Ia.	6 00
Jonathan Jones,	do.	5 00
David Cole,	Mass.	10 00
Eld. Noah Y. Bushnell,	do.	6 00
Eld. Edward Choat,	Md.	6 00
Total		\$253 50

New AGENTS.—Azor Compton, Somerville, Fayette co. Tenn. Wm. Anthony, Franklin, Williamson county, Tenn.

INDEX TO VOLUME V.

This Index is arranged under four heads, viz:— 1st. Communications; 2nd. Editorial matter; 3rd. Extracts from other publications; and 4th. Poetry.

Under the First head will be found all Original Communications, with an Alphabetical arrangement of the names of Correspondents referring to the page where their communications may be found.

The Second table will direct to the Editorial matter.

The Third table directs the reader to Extracts or Articles copied from other publications.

Fourth. A Table of the first lines of Poetry, alphabetically arranged.

Communications.

Adams, James Athens, O.	50
Allen, Samuel New York City. (Fragments.)	123
do do do do	164
Ambrose, George Darbyville, O.	141
Ashbrook, T. P. Fairfield, O.	163
An Apology for these brethren who are opposed to Baptist conventions, by Jon M. Watson, M. D. Tenn.	178, 185, 196 and 204
Burton, Wm. Schcharie, c. h. N. Y.	5
Barton, Eld. Tho. Strickersville, Pa	33, 46, 163, 197
Bloomington, I. Abion, N Y	34
Baptist church, Fairfield, O	67
Buck, Elder Thomas Mt Pleasant, Va	77
Baptist church, Hector, N Y.	121
Big creek meeting, Ga	140
Burritt, Elder Reed N Y	141
Bowen, Elder James Southampton, Pa	155, 161
Biography of Elder Wm. Warren, of Olive, N Y	70
Chappawamsic church, Va	9
Clark, Elder John	10, 62, 196
"Complement from a stranger,"	12
Comstock, Watts, New Canaan, Ct.	12
" Candor,"	19
Carr, Elder Stately Walton, N Y	76
Committee of four churches, Kenawha, co Va	81
Calvert, Elder Alpheus Reeding, N Y	83
Chrisman, Isaac N T Stephensburg, Va	85, 181
Canton Baptist church, N J	131
Covington, Elder W. W. Woodville. Va	150, 153
Cuilen, Joseph Morganfield. Ky	139
Crook, John T. Russellville, Ia	67
Counter Expose	41
Chrisman, I. N. T. Stephensburgh, Va.	202
Circular Letters of Wabash District, Ill.	7
do do do Pocatigo, Va	14
do do do Sugar Creek, Va	14
do do do Baltimore, Md	105
do do do Ketocton, Va	142
do do do Licking, Ky	174
Corresponding Letters of the Old School Corresponding Meetings, held at Occoquan, Va	1
do do do Bethlehem, Va	145
do do do Baltimore Association, Md	107
do do do Licking, do Ky	174
do do do Old School, P. Conference, Me	189
Declaration of the Churches, on withdrawing from Columbia Association,	2

	Page		Page		Page
Declaration of Sentiments held by the Old School Corresponding Meeting, at Occoquan, Va	1	Another specimen of Waller's honesty,	94	Soft words &c.	103
Ellis, A. Clerefield, Pa	13	Correspondent's request,	103	Support of the Gospel,	117
Earle, Elder E. W. Greenville, Ky.	37	A Fast at the Tabernacle, New York,	103	"Their Wine is the poison of dragons."	54, 61
East Fork of Paint-creek church, O	108	A Happy talent,	111	The "Gospel Standard."	143
Ebenezer Association, Ga	125	Apology,	133	Wm. C. Logan's sense of Justice,	14
Fife, Edward R. Pocotaligo, Va	81	Awful desparation,	142	Warwick Association,	103
Fragments	123, 164	A just God and a Saviour,	153	"Where to put it?"	111
F. M. P., Amiesville, Va	141	Baltimore Association,	102	Wars and rumours of wars,	142
Green, Jesse D. Sumpter co., Ga.	12	Black Rock Address,	116, 118, 126, 127	What will they say?	174
Gilbert, K. C. Snydersville, Va	45	Challenge	7	Extracts.	
Gidding's Essays, examined by Elder S. Trott	129, 137, 153, 169, 177	Caution to Religious mendicants	79	Alabama Baptist State Convention,	47
Goode, Cyrus Chesterfield, c. h. Va	140	Corresponding Meeting at Bethlehem, Va.	151	Anecdote.—Indian experience,	95
Gourdvine and Jefferson Meetings,	19	Columbia Association,	198	A compassionate High Priest.	198
Hughes, Joseph W. Fallowfield, Pa	26, 139	Daniel's Hickory poles,	102	Blodgett's Letter,	55
Hartwell, Elder Philander N Berwick, Me	34	Delaware River Association,	102	Controversy between Elder W. Thompson	
Hargrove, John Princeton, Ia	53, 115	Disinterested Benevolence,	191	and S. W. Lynde,	87
Hart, Z. Lebanon, O	54	Doctor Klipstine's cure for Chronic Thrush,	191	"Christ a Sin-bearer."	191
Harris, Elder Theopholus Philadelphia,	75	Elder John Bryce,	31	Disaster at Troy, New York.	16
Headington, Moses Lexington, Ky	92	English Bishops. in trouble,	79	Five thousand Sabbath breakers!	51
History of Miami Association, O	99, 147	Extract of a letter from the wife of a Burman		Falsehood detected,	39
Harrison, Henry Greene, co. Ala	109, 171	Missionary,	86	From the Watchman,	47
Hector Baptist church, N Y	121	Editor of the Banner, Criticisms, &c.	189	From Primitive Baptist	96
Happy New Year, from Philadelphia,	5	From whence came Tract Societies, from		Good out of evil,	87
Harrison, E. Henningsville, Southampton co. Va.	205	heaven or of men,	94	Influence of Arminianism,	252
Janeway, James McConnellsville, O	12	Going's representation of Balt. Association,	38	Intolerance,	87
Kirkpatrick, William Highland co. O	76	How to settle accounts,	47	Mr. Davis and the Old School Baptists,	22
King, H. H. Esq. So. Solon, O	191	House divided &c.	95	Membership for money!	166
Kinne, Alonzo P. Gibson, Pa.	201	Healey and Jones' Association,	102	Meditation during a journey,	191
Leland, Elder John Cheshire, Mass	4	Hvdrophobia,	159	On Predestination,	8
Lanck, Elder Wm. C. Luray, Va.	17	Introduction,	6	One thousand Karens Baptized, the last dry	80
Lumpkins, George Harmon, Ga	140	"It is Finished,"	30	season,	8
Martin, Elder Wm. Picotaligo, Va	9	Ketocton Association, Va.	142	Pandora's Box,	9
Moore, Hannah Cutchegue, N Y	11	"Life Boat of Ship Zion,"	46	Prospectus, of a work on Theology by Elder	
Minutes of a Meeting held with Nettle-creek		Licking Association, Ky.	173	Waters,	163
church, O	77	Mission Boxes, or another trick to rob the		Robert Williams' enquiry, &c.	87
Montague, H. Piney Ridge, N C	84	poor,	6	Singular delusion,	48
Martin, S. M. Columbus, O	93	Ministerial Education, &c.	7	Satan driven by Parleiment,	48
Mills, Charles Todd, co. Ky	115	Mr. Waller's Banner,	14	The Kingdom of Heaven,	82
Miller, Elder John Canton, N J	131	Mr. Waller's remarks on Elder S. Williams'		Tract Societies originated from Infidelity,	94
Morton, R. A. Fulton, O	166	letter, and our reply,	87	"The blessings of thy father," &c.	159
Miami Association, O	99, 147	Mr. Stephens of the Cross and Journal,	133	"The right way."	159
Measure for Measure,	41	Miami Association, Ohio,	151	"Union, A Fable."	71
Minutes of the annual Meeting of Old Fashioned		Membership for Money!	166	Union of effort,	95
Regular Baptists, at Skirquarter, Va	188	New York Association,	102	"What will they say."	174
do do of the O. S. P. Conference of Me	188	Notice of Old School Meetings,	86, 88, 96	Poetry.	
Newport, Elder Richard M. Grandview, Il	27, 184	do. to Agents and Subscribers,	86, 133, 183	Almighty God, to thee we owe	72
Newton, R. Lawrence, co. Tenn	101	Old School, defined,	20	And shall we, my friend,	184
Osbourne, Elder James Baltimore, Md.	84	Obituary, of Elder Charles Polkinhorn, of		Behold, from the desert of sin	112
Odom, Elder A. Pulaski, Ga	125	Washington, D. C.	8	Come all who fear the Lord, and see.	56
Old School Meeting at Grass Point, O.	4	do Mrs. Mary Hoyt, New Vernon, N. Y.	24	Dress, uniform the soldiers wear,	40
Parkhurst, L. Princeton, O	6, 67	do Deacon Joseph Burrows, Washington		Earth thou art rich in varied scenes,	48
Poteet, Elder Tho. Mt Pleasant, Md	35, 75, 84	City, D. C.	24	Go wing thy flight, from star to star,	24
Pasko, Dr. Joseph Rascine, Mich	86	do Elder E. Wickes, Green, co. N. Y.	64	How much averse, are fallen men,	24
Predestinarian O. S. Baptist church at Elk-creek		do Joseph Chattle, Esq. Mt. Hope, N. Y.	80	I feel the seeds of sin and death,	24
O. To J. Roberts and F. Whitney New York,	91	do Mrs. Catharine, wife of J. F. Green,		in silence round the concert hall,	32
Providence Baptist church, Mo. To the Biblical		Alexandria, D. C.	120	I saw a father swim the wave,	48
Association,	197	do of Eld. Jas. Reynolds, Hector, N. Y.	167	Lord from this world call off my love,	88
Roberts, Mrs. E. C. Mt Hope, N Y	64	do Dea. Wm. S. Marye, Mt. Carmel, Va.	176	'Midst changing scenes, and dying friends below,	192
Report of Committee from four churches in Ka-		Our visit to the North,	102	O! Thou who dryest the mourner's tear,	72
nawha, co. Va	81	Old School Meeting at Harford, Md.	117	O, Piety! Thou goddess of the day,	138
Round, Elder James Eastern Shore and	142	Their Address,	117	O. Love! eternal, rich and free,	168
Slawson, Dr. Wm. B. Morganville, N Y	52, 182	Postage,	31	Precious Jesus, what a treasure!	16
Saunders, Deacon I. T. Hamilton, O	53	Primitive Baptist,	31	Retire, my soul, from noise and strife,	184
Sailmon, Elder Martin, Turin, N Y	55	Protracted Meeting at the Navy Yard, D. C.	95	Sometimes I see and hear the Lord,	64
Shaw, John Wilmington, Del	68	Punctuality,	95	Still out of the deepest abyss,	88
Saltzman, Elder Peter New Harmony, Ia	91	Paint Creek Church, Ohio.	111	Swifter and swifter, day by day,	96
Trott, Elder Sam'l. Fairfax, c. h. Va 1, 7, 19, 25, 167		Peace,	124	Saviour of sinners, hear thy creature's prayer,	152
do. On iv. chap. Isaiah, 35, 43, 49, 57, 73, 89, 97	113	Provisional preservation,	142	Thou art, O God! the life and light,	72
do Examination of Gidding's Essay	129, 137, 153, 169, 277	Queries of I enquire, and reply,	69	The Savior died upon the cross,	96
do Thoughts on Justification,	193	Remarks on iii. John 18,	38	The Canaanite still in the land,	104
Terry, E. G. Durham, Mich	59	do Dr. Going's misrepresentation of Bal-		'Twas with an everlasting love,	104
Thomas, John W.	202	timore Association,		That grace might reign in sovereign sway,	112
Van Cleve, M. A. Martinsburgh, Va.	11	do On S. W. Lynds enquiry, &c.	86	The Savior died for sinners taught to view,	144
Virginia,	18	do On the statement of the wife of a		The King of Kings hath kindly made,	160
Williams, Elder Samuel Westville, O.	3, 51	Burman Missionary,	86	The worldly wise, with boasted sense,	200
Walker, Jordan H. Lawrenceburg, Ky.	29	Reply to Brother Kirkpatrick, of Ohio.	79	When life is like some gentle rill,	8
West, Elder Hezekiah Orwell, Pa.	35, 201	Refutation of Waller's slander,	103	What means that sweet and heavenly sound!	40
do On xxxiv. Ezekiel,	65, 156	Second Baptist Church Washington, D. C.	70	When first mine eyes began to see,	32
Wilson, Elder William Cub Hill, Md.	41			We've no abiding city hear,	80
Williams, Elder Evan J. New Vernon, N Y	95			When my breast labors with oppressive care,	152