



## DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BROTHERS.

NEW-VERNON, N. Y., NOVEMBER 28, 1832.

### GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

### BAPTIST CONVENTION

A meeting of Particular Baptists of the Old School, convened agreeable to a previous appointment, at the Black Rock Meeting House, Baltimore, Md., on Friday, 28th September, 1832.

The introductory Sermon was preached by Elder SAMUEL TROTT, of Delaware, from Daniel ii., 34, 35, "Thou sawest till that a stone was cut out without hands," &c. The meeting was then called to order by Elder John Healy, of Baltimore. Prayer by Elder Thomas Barton, of Pennsylvania. Elder Wm. GILMORE, of Virginia, was elected Moderator, and Elder GABRIEL CONCKLIN, Clerk.

A brief statement of the object for which the meeting had been called, was made by the Moderator; and thereupon it was

*Resolved*, That a committee of seven brethren, viz: Trott, Healy, Poteet, Barton, and Beebe, together with the Moderator and Clerk, be appointed to prepare an Address expressive of the views of this meeting, touching the object for which it was convened.

Brethren Scott, Cole, Ensor, and Shaw were appointed to make the necessary arrangements for preaching during this meeting. Prayer by Br. Trott.

Adjourned to 9 o'clock to-morrow morning.

SATURDAY MORNING, 9 O'CLOCK.

Met pursuant to adjournment. Prayer by Br. Choat.

The committee appointed to prepare an Address, submitted the following, which was unanimously adopted.

### ADDRESS.

To the Particular Baptist Churches of the "Old School,"\* in the United States.

### BROTHERS,

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 *antinomianism, 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 establish-

\* 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 apostles' days.

ed 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.

We commence with the 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 bible 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 that 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 or 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 neighbours, any thing and every thing 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, because 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 apostles, 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 receiveth not the things of the Spirit of God*, we cannot believe it will have any better effect on the children in 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 education 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 neighbourhoods 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 combina-

tion 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 of 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.

3d. That the Bible Society, whether we consider it in its monied foundation for membership, and directorship, in 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 *pat-tern* 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. Previous to stating our objections 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 those 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 labour 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 his 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 to be composed of baptised believers; the poor is 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 in 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 to 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 labours.— 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. Whereas in ancient times the preachers of the gospel by the Holy Ghost. Acts xiii. 1, 4.

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 may have been set apart according to gospel order to the work of the ministry, and however zealously they may be labouring 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 by 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 neighbourhoods 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 the affection for the preacher as such, feel burdened with the whole system of modern *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 honourable 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 this 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 to 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 his 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 labour 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 instruments 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 and 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.*

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.

We now pass to 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 prudence for preaching the gospel, wherever they met 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 into 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 for them 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 1st. 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 ballances of the sanctuary; and then say if 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 money payments. If you cannot for yourselves meet the 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 perse-

utions, &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 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 promise 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 wherunto he send it*.—Faith in God, instead of leading us to contrive ways to help him 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 *purposes shall stand, and he will do all his pleasure*. Jesus says, *ye believe in God, believe also in me*. Ye 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 the 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 engage with them 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 churches, 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 practicing 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, serving apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or to separate from you, the sin lieth at your door. If you meet us in churches to attend only to the order of Christ's house as laid down by himself; and in associations, upon the ancient principles of Baptist Associations, i. e. as an associating of the churches for keeping up a brotherly correspondence one with another, that they may strengthen each other in the

good ways of the Lord; instead of turning the association into a kind of legislative *body*, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by *resolutions*, &c. as is the manner of some, we can still go on with you in peace and fellowship.

Thus, Brethren, our appeal is before you. Treat it with contempt if you can despise the cause for which we contend, i. e. conformity to the word of God. But indulge us, we beseech you, so far at least, as at our request to sit down and carefully count the cost on both sides; and see whether this shunning reproach by conforming to men's notions will not in the end be a much more expensive course, than to meet reproach at once, by honouring 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 witchcraft.*

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 connexion 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,

We acknowledge, with pleasure, the reception of an affectionate letter from the Muskingum Association, expressive of their warm attachment to the ancient order of the Baptist church: and also an interesting epistle from our venerable brother, John Leland, disclaiming any connection with the popular schemes of the day.

The following resolutions were unanimously adopted, viz:

*Resolved*, That our next meeting be held with the church of Pleasant Valley, Washington county, Md., on the Monday after the third Lord's day, in May, 1833, at the close of the business of the Baltimore Association.

*Resolved*, That we cordially invite our ministering and other brethren from all parts of the United States, who accord with our views as expressed in our address, to attend our next meeting. Also, that we recommend our address to the consideration of such Baptist churches as profess to adhere to the ancient faith and order of the Particular Baptist, requesting those of them who are disposed to unite with us in the stand which we



have taken to give us an expression thereof by messenger or otherwise.

*Resolved*, That Br. Henry Moon be our messenger to the Muskingum Association; and that Br. Gilmore write them an affectionate letter on our behalf.

*Resolved*, That we consider the receiving persons into Baptist Churches upon any ground whatever, short of an evidence of their having been Born from above, to be a subversion of the ancient principles of the Baptist, of the Apostolic example, and of the declaration of the Master, that his kingdom is not of this world. Therefore we will not administer baptism to any, without receiving for ourselves an evidence of their having experienced the specified change; and we beseech the churches of our faith and order to guard against persons getting in among them through the excitement of their animal feelings, with as much caution as they would watch against receiving persons upon the ground of their receiving baptism, as regeneration.

*Resolved*, That Brother Healy superintend the printing of our Minutes, and that he be authorised to print 500 copies.

*Resolved*, That Brethren Samuel Trott, Newark, New-Castle Co. Del. Wm., Gilmore, Leesburgh, Loudoun Co. Va., Thomas Poteet, Golden, Baltimore Co. Md., Edward Choat, Golden, Baltimore Co. Md., Eli Scott, Golden, Baltimore Co. Md., John Healy, Baltimore city, Md., Thomas Birton, Strakers Ville, Pa., Gilbert Beebe, New-Vernon, Orange Co. N. Y., Stephen W. Woolford, Washington city, D. C., Gabriel Conklin, Slate Hill, Orange Co. N. Y., be a Committee of Correspondence.

We beg leave to recommend to the patronage of our brethren, a paper published by our brother Gilbert Beebe, entitled "The Signs of the Times."

As some have misunderstood certain expressions in the latter part of his Prospectus relative to the popular institutions of the day, we would say that the views of the Editor are such as are expressed in the Address published by us.

We desire at the close of our meeting to acknowledge the kind hand of God, which has been manifested in bringing us together, and permitting us to sit and consult together in harmony and fellowship, and for the affectionate manner in which we have been received by our brethren and friends in this vicinity.

After an affectionate address and prayer

by the Moderator, the meeting was adjourned to the time and place above mentioned.

WM. GILMORE, *Moderator*.

GABRIEL CONKLIN, *Clerk*.

Preaching during the Meeting, as follows, viz: Saturday, 29th, Br. Edmond J. Rees, from Heb. xiii. chap., and first clause of 9th verse. "Be not carried about by divers and strange doctrines." Br. Barton, from Matthew xvii. 5th. "While he yet spake, a bright cloud overshadowed them," &c. Br. Conklin, from Isaiah, xxxv. 8. "And an highway shall be there, and a way," &c.

Lord's Day.—Br. Healy, from Zechariah, vi. 12, 13. "Behold the man whose name is The Branch, &c. Br. Beebe, from Matthew, vi. 13. "For thine is the kingdom, and the power, and the glory, forever, Amen." Br. Gilmore, from John, xv. 1, 2. "I am the true Vine," &c. Br. Trott, from Rev. iii. 22. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Preaching every evening during the meeting in various places.

We, the undersigned, do hereunto set our names, as cordially uniting in all the proceedings of this Meeting.

Elder JOHN HEALY,

" WM. GILMORE,  
" EDWARD CHOAT,  
" SAMUEL TROTT,  
" THOMAS POTEET,  
" THOMAS BARTON,  
" EDWARD J. REES,  
" GILBERT BEEBE,  
" GABRIEL CONKLIN,  
" HENRY MOON,  
" WILLIAM WILSON,\*  
" JAMES B. BOWEN,\*  
ABRAHAM COLE, Sen.  
LEWIS R. COLE,  
SAMUEL SHAW,  
LUKE ENSON,  
SHADRICK BOND,  
JOHN ENSOR,  
RICHARD ENGLISH,  
EDWARD NORWOOD,  
JOSEPH PERIGOY,  
JOSEPH MATTEM.

\*Elders Wilson and Bowen, were not present at the meeting, but having examined the Minutes and Address, have authorised the insertion of their names.

Weigh not so much what men may say, as what they prove; remembering that truth is simple and naked, and needs not invective to apparel her comeliness.

## SIGNS OF THE TIMES.

NEW-VERNON, NOV. 23, 1832.

Our subscribers have a right to expect from us an apology for the long but unavoidable delay of our paper; but we assure them that it has been kept back by circumstances beyond our control. We have had many difficulties to encounter, and many obstacles to surmount; but truly we can say, hitherto hath the Lord helped us, and the very opposition of our foes has been overruled for our good. We are encouraged to venture on with the utmost confidence, firmly believing that the cause for which this paper is designed to contend, is the cause of God and truth. The violent opposition raised against it and against those who took an interest in its publication, even while it remained in embryo, is but too plain an indication of the importance and necessity of its going on. Our correspondence with distant brethren of the Old School, assures us that it will be sustained, notwithstanding the gratuitous attacks made upon us by the N. Y. Baptist Repository, and the Philadelphia Christian Index. Our object is to diffuse light and truth, and to oppose whatever exalteth itself above all that is called God. If we succeed none have reason to fear but the children of darkness and falsehood; they may expect to be exposed to the broad glare of the truth, "*But he that doeth, truth cometh to the light, that his deeds may be made manifest that they are wrought in God.*" "*Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*"

We have made permanent arrangements for carrying on the "Signs of the Times," and our subscribers may expect their papers regularly. Those who wish to pay their subscriptions in advance, will make their remittances to the Editor within four weeks from the date of this paper, or to any one of his authorised agents. Agents are requested to send on their remittances, in as large notes as convenient, and on reputable banks. Particular care should be taken to mention

the names and post office of those who are to be credited.

About eighteen hundred years ago, a Baptist Church was constituted at Jerusalem, under the immediate superintendence of our Lord Jesus Christ, who according to ancient prediction was born of a Virgin, and came into the world to preside as head over all things to his church, which is his body and the fullness of him who filleth all in all.

Having manifested himself as the only begotten of the Father, full of grace and truth, and the only foundation upon which his church could rest securely, he claimed the exclusive privilege of building and of governing his church in his own way. His language is, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it."

After the similitude of 'A stone cut out of the mountain without hands,' the God of heaven set up a kingdom which shall never be destroyed, nor left to other people; but bearing down all opposition, it shall stand forever. The Eternal Father sat his King upon his holy hill Zion, and to his son he said, "Thy Throne O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom:" and then in an audible voice from the third heavens made proclamation, "This is my beloved Son, in whom I am well pleased; hear ye him." At an early period in the reign of the Glorious Messiah, his authority was questioned by the High Priests, Scribes and Pharisees. "Tell us, (said they,) by what authority doest thou these things, and who gave this authority?"

The subjects of King Jesus were chosen in a furnace of affliction, and advised that in the world they would have tribulation, but in Christ they should have peace.

Tracing the history of the church, from the morning of her visible existence, we find her constantly beset with enemies; presenting to our view the antitype of the burning bush which Moses saw in the wilderness.—She has been constantly enveloped with the flames of persecution, yet, to the astonish-

ment of all her cruel foes, she is not consumed. We behold her King taken, and led like a lamb to the slaughter, after bearing the reproaches of ungodly men for about thirty years, during which time he was a man of sorrow, and acquainted with grief.—He was scourged and crowned with thorns, and to finish the horrid picture, was nailed to the fatal cross, and between two thieves on Calvary, crucified and slain,—not by the open and avowed enemies of God and man, but by the most learned and popular denomination of professors of religion on the earth—not by an “inert or anti-effort class,” but by those who had a zeal for God, but not according to knowledge; by men whose religion was a science, whose ministry was learned, and whose titles were honorary. We cannot do justice to our subject and stop here. No, the cry of slaughtered thousands who were put to death for the word of God, and for the testimony which they held, ring in our ears—who from under the altar cry with a loud voice, “How long, O Lord, holy, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.”—These things have been done in the green tree; and they will be repeated in the dry; They have called the master of the house Belzebul, and they will much more call them of his household so.

We know there are many in our day crying peace, peace, and so there were in those times of bitter persecution above mentioned. The present is a time when men will not endure sound doctrine; but after their own lusts, they are heaping to themselves teachers having itching ears. Popular creeds are substituted in the place of the faith once delivered to the saints—the commandments of men, instead of the gospel of Jesus Christ—human inventions take the place of divine ordinances—the work of the Holy Ghost, in gathering in and regenerating the Elect of God superseded by human contrivances. The Holy Scriptures are made an article of religious speculation; repentance towards God, and faith in our Lord Jesus Christ, are dispensed with, for a mere excitement of the natural passions, and the peculiar virtues of an anxious seat. Four days, or protracted meetings, got up by man, are received as seasons of Pentecost, while the amount of money given in aid of the inventions of man, is made the standard of orthodoxy and the stepping stone to power. Instead of a strict adherence to the command of Zion’s King, “Render unto Cæsar the things that are Cæsar’s, and

unto God the things that are God’s,” a profession of religion has become an indispensable qualification for civil magistracy. In short, by a general amalgamation of the church and the world, by the onward march of Priest-craft, the cloud of persecution is gathering fast, and the impending storm is almost ready to burst with sevenfold fury upon this unhappy land, and stain the American soil with the blood of all such as will not worship the beast nor receive his mark. Candid reader we appeal to you—are these things so, or are we deluded? Would to God we were; but alas! awful realities stare us in the face. Ye can discern the face of the sky, and can ye not discern the signs of the times?

We do not flatter ourselves that this little sheet will be able to shut the flood-gates of delusion; for the man of sin must and will be revealed, whom the Lord will consume by the spirit of his mouth, and by the brightness of his coming. But we feel it to be our duty to “Blow the trumpet in Zion,” and to sound an alarm on God’s holy mountain, and exhort our brethren, and so much the more as we see the day approaching.

In conducting this paper we expect to draw down upon ourselves the indignation and wrath of those we oppose. We shall be greatly disappointed if they do not load us, with reproaches and hard names, but it will be to us a privilege rather than a trial, to follow our beloved Lord through evil as well as through good report. Our prayer to God is, that we may be governed by the same spirit which beautified and adorned the life and conversation of our Lord Jesus Christ in the days of his flesh, that when we shall be reviled we may not revile again.

*“There is a generation, O how lofty are their eyes! and their eyelids are lifted up.”*

SOLOMON.

In looking over the scientific columns of that master-piece of scholarship, the N. Y. Baptist Repository, we were greeted with the following feast of intellect, and flow of soul, contained in the subjoined eloquent extracts, which for talent, generous feeling, good humor and modesty, are well worthy of their distinguished author.

“ANTI-MISSIONARY CONVENTION.—The Editor of the Baptist Weekly Journal, wishes for information respecting a certain convention to be held in Baltimore or vicinity, during the ensuing autumn. We would re-

fer him to the conductors of "The World as it is," recollecting, that not long since, they published a circular from a set of hickory baptists in the region of Baltimore about a convention. And if the World can't tell the whole story, Br. Evans must wait until Eld. Gilbert Beebe of the Warwick association, N. J. commences his anti-gospel publication. Then we presume the whole will be told.— We presume there will be a choice set collected from the Kehukee, the Pig River, the Warwick, the Miamis, and a score of other such like concerns, to tell us what the "world of particular baptists should be," and what they should not be. What a misfortune, that the baptists have been so long without the advice of such a knot of wise-acres to keep them from heresy and ruin!"

In the above mammoth production Mr. Crosby has introduced a few New School terms such as "*Hickory Baptist*, Anti-gospel publication," &c. which, were our literary talents equal to the task, we would gladly translate for the edification of our readers. If the Editor of the Baptist Repository will be so kind as to inform such a "*knot of wise-acres*" what he has found in our publication that is not in accordance with the gospel of Jesus Christ, he will confer a favor. This we have a right to expect, but this he has not done. In a subsequent number of the Repository, under the head of "A Sure Sign," he has furnished us with another rare production, for which we feel ourselves greatly obliged. The next time he has occasion to speak of our "*little sheet*," we hope he will publish positively, as well as negatively, what this paper is pledged to support; and if he will just mention the *terms*, &c. and continue the publication a few weeks, his kindness will be gratefully received, and thankfully acknowledged, and by that measure we shall be favored with considerable accession to our subscription list. Many who are about discontinuing their support to the Repository will follow the example of others who have already stopped that paper, and signed for our *little sheet*. The following is the article above alluded to:

"A SURE SIGN.—A specimen number of a periodical to be edited by Elder Gilbert Beebe, of the Warwick Association, has just

reached us by the politeness of a friend; and we only mention it as an incentive to the supporters of the Redeemer's cause on earth, that they be not weary in well doing. We have in our midst men whom we should pity, and save, pulling them out of the fire if possible.

The principles avowed by this *little paper* are as follows: "Opposition to Bible, Tract, and Missionary Societies; Sabbath School Unions, and Theological Seminaries, against these we wage war."

We had thought that the age of revelation had gone by; but they say that Col. Rd. M. Johnson, an unbeliever, a man who pretends to no religion has *revealed* their faith. We are satisfied to take ours from the bible. Editors are very apt to make mistakes, but it is not often that we discover so much ignorance of plain English as this paper exhibits. We notice in two or three minutes reading, not less than half a dozen words misspelt, several gross ungrammatical sentences and some wrong punctuations. However, we suppose what is wanting in talent will be made up in zeal."

It is not expedient for us at this time to defend ourselves against the charges of *ignorance, or want of talents*, as our paper will of course show for itself. We make no high-sounding pretensions. We claim to be in possession of no more than simply a staff, a few smooth stones, a shepherd's bag, and an old fashioned sling, and our confidence is in the Lord God of the armies of Israel. We are not daunted by the appearance of the man who has attacked us, although his stature may be six cubits and a span, and the staff of his spear like a weaver's beam. There were indeed a few typographical errors in our specimen number, which escaped our notice until it was too late to correct them. In future we will be more careful.

It is true, we said in our Prospectus, that the Hon. Rd. M. Johnson, on a subject involving political as well as religious considerations, had revealed our faith; and we could wish that it was equally true, that the conductors of the Repository were satisfied with the faith of the Bible. In charging that illustrious individual with infidelity, or unbelief, simply because he makes no profession of religion, Mr. Crosby does not stand alone; he will be sustained by a numerous Church and State party in politics. If after all the calumny and abuse which has been heaped

upon that enlightened statesman, we could find as much harmony between the Repository and the Bible as there is between the Report alluded to and the faith of the Gospel, we would rejoice. But in conclusion we say, that we shall go on, and as far as we are enabled, we shall ferret out the hidden things of dishonesty; and if our opponents can find nothing in our course more reprehensible than want of talents, we shall "thank God and take courage."

We know there are some men sufficiently vain to be puffed up with a little smattering of scholastic divinity. A very striking instance of the kind occurred at the Philadelphia Association not long since. A certain professional character was greatly displeased because a poor blind illiterate man, from *back in the woods*, was called on to preach. He said that the people at such a time expected to be entertained with the most splendid talents, and as there were such talented men present he thought it was wrong to set such a man at preaching: he observed that *he* was willing to serve them if called upon. But, alas! his offered kindness was unto them as an idle tale. Is this plain English, Mr. Crosby.

*From the Christian Index.*

*Proposals for another paper, to be published weekly, and to be denominated "The Signs of the Times."*—I see in a Pamphlet written by a Mr. Trott, and published by a Mr. Beebe, proposals for another Baptist paper. At first I thought it was not needed, but on reading over the list of the sentiments it is to promulgate, I became sensible of this, that if such sentiments are to be propagated, a different vehicle from any now in use amongst Baptists must be constructed and brought into requisition for the purpose. And although I cannot wish this establishment success, I am willing that it should be attempted.

"Its utter failure (for fail it must,) will I hope, be the means of doing what our entreaties and our prayers have heretofore failed to effect for these men. Below I transcribe one of their articles. It is in accordance with other things in their proposals. Here it follows:

"The Signs of the Times will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c. &c., waging war with the Mother Arminianism, and her entire brood of institutions.' I suppose the Bible Institution, and the Bible itself would be the pro-

geny of Arminianism, in the hands of those sons of Solomon.  
T. C. T."

#### REMARKS.

Our friend T. C. T. has, it appears, prayed and received not—perhaps he has asked amiss. We think he would do well to look a little to that matter; the prayers which are indited by the Holy Spirit, do not fail; the promise is, "ask and ye shall receive," &c.

It appears our Declaration of War, with the Mother Arminianism, has brought forth into the field some of her devoted sons. The Repository and the Index have sounded the alarm, and we expect, her whole family will soon buckle on their armor. T. C. T. has predicted the certain failure of our paper, and exults in the prospect of great things which are to result from its downfall. But if his predictions should happen to be as unavailing as his prayers, who knows but what our paper may yet go on? We doubt not there will be a union of effort to put it down, but we dread not the contest, we ask not for quarters. Truth never begs, never fears, never shuns the light. She is mighty, and must and will triumph most gloriously.

### JESUS CHRIST SET FORTH.

*From the (Philadelphia) World.*

#### JUSTIFICATION.

The justification of a sinner at the bar of a "thrice holy" God, is a subject of vast importance to mankind. In it we behold the most illustrious display of the infinite perfections of Deity; all made to harmonize in the riches of his grace bestowed on the chief of sinners. That God might be just, and the justifier of him that believeth in Jesus, is the marrow of the gospel; and, when clearly opened by the Holy Spirit to the view and apprehension of a sinner, presents a subject of immense magnitude. We shall inquire,

1. *Into the nature of Justification.*—The word in the New Testament which we translate *justify*, is derived from a Greek term signifying *right*, or *just*; and, in relation to persons, means one that is just, conformed to the rules of justice, without any deficiency. Justification is a forensic or legal term, having relation to a certain rule or law, and signifies to stand blameless with respect to that rule or law. Now, the law of God is that rule; a rule which the Apostle declares holy, just, and good, Rom. vii. And to be justified before God, is, to be viewed, declared and sustained, as righteously discharged, cleared and

acquitted of all crime, charge or fault, in the eye of the said law. Justification is the opposite of condemnation.—See Matth. xii. 37. Deut. xxv. 1. Justification does not design the making one holy, but to account him so. Thus, in the glorious plan of salvation thro' the riches of abounding grace, the polluted sinner is viewed, declared and sustained by God himself, the righteous Lawgiver and Judge, as fully discharged from all penal demands of the holy law—acquitted from all condemnation—without spot and blameless.

2. *What is it that justifies the sinner?*—Surely not what some would call his good desires, resolutions, or works. These, carried to the highest degree of human excellence, can never attain to any thing more than “works of the law” and by these no flesh can be justified. But sinners are justified freely by his (God's) grace, through the redemption that is in Christ Jesus, Rom. iii. 24.

Therefore, as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto justification. For as by the disobedience of one (Adam) many (all his seed) were made (or constituted) sinners, so by the obedience of one (Christ) shall many (all his seed) be made (or constituted) righteous, Rom. v. 18, 19. It is, then, by the obedience of Christ imputed, made over, or placed to the account of the sinner, in law and justice, that he becomes our justification. This is a righteousness provided by the free and sovereign grace of God, and so is said to be without the law, Rom. iii. 21. In the view of this glorious doctrine, we may unite with Isaiah, and exclaim, “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all,” Isaiah liii. 4—6. Here, as in a glass, behold the glory of divine justice; when even the Son of God stands as surety, the cup of wrath could not pass the lips of his-only begotten, nor the avenging sword be prevented from piercing his heart, though he was the darling of his Father's bosom. *This* is commanded to awake and smite: *that* he must drink, even all the dregs.

3. Much is said in our day of the conditions of justification and salvation; meaning

as appears to us, a something performed by the sinner before God, to render himself accepted, or to bring him into such a frame and state as to enable him to participate in the blessings of eternal life.

Such devices of men are at war with the glorious gospel of the blessed God. Every one of Adam's race are, in regard to their condition, either godly or ungodly, in the scripture acceptance of the term: there can be, in our judgment, no medium between these two. Now God justifies the ungodly not for his conditions performed; for the blessing is expressly declared to be “to him that worketh not,” Rom. iv. 5. The ungodly thus justified are, in God's own appointed time and way, manifested as belonging to a class denominated in scripture “the godly.” This is said to be by faith, Rom. v. 1, as that is ordained the instrument by which the soul apprehends this glorious and perfect righteousness, in which he is justified from all things from which he could not be justified by the law of Moses. Remark: he is justified *by*, or *through*, not *for* faith. Without this faith, eternal truth declares, it is impossible to please God; consequently, with it God is pleased. Then, surely, this faith cannot be wrought in the soul while that soul is in an unjustified state. This would present to us a strange phenomenon indeed, of a soul pleasing God while yet in an unjustified state. In this view of the subject, all conditions of justification are out of the question. The whole scheme is “*freely by his grace*”—“*without the works of the law.*”

4. As to the date of this great covenant blessing, men have differed much in opinion, and sharp controversies have been elicited. Some contend that it bears date from the first promise, directly after the fall of man; others fix it at the resurrection of Christ from the dead; others date the blessing from the time of a sinner's believing; while others consider this glorious work as still incomplete, and remaining so until the day of judgment.

In our view, it is of very ancient date, and immediately joined with the purpose of election. Hence, the Apostle says, “Who shall lay any thing to the charge of God's elect? It is God that justifies,” Rom. viii. The notion of some, that justification takes place on believing, and that the elect are not justified before, is certainly founded in error; for all the elect of God were justified in Jesus Christ when he arose from the dead, “and was raised again for our justification,” Rom. iv. 25. In the eternal council, the Son of God was constituted and set up the Head and Repre-

sentative of all the Election of Grace. Their persons, and all grace necessary for their complete salvation, were put into his hands, Eph. i. 3, 4.

Christ was, then, their justifying head, and all his members were complete in him. The eternal purpose of God in the decree of election, being the absolute and irrevocable election of them; so, the purpose of God, in that glorious council, to justify in Christ all the election of grace, is the virtual election of them; though, as yet, they had no actual existence, neither of these acts requiring, at the time, any other existence than a representative one in Christ. Notwithstanding the weighty objections brought against this view of justification, by its opponents, we have never yet seen it confuted; nor do we think it can be. The doctrine, as thus declared, cannot render the actual payment by Christ unnecessary, or discharge him from the obligation of bringing in an actual righteousness at the time appointed. It cannot set aside justification by faith. It cannot set aside the charging of Adam's sin on all his posterity. Nor do we, in thus advocating the truth, knowingly confound designs with execution; and that, (as our opponents declare,) we must be driven to the dilemma of holding eternal regeneration, and eternal sanctification: because the matter of our justification before God, is a righteousness wholly without us, and the whole business is an act of God's free grace towards us, accounting and sustaining us righteous in the estimation and judgment of his Divine mind, through the righteousness of his dearly beloved Son.

Suppose a sinner now (1832) brought, by faith, to apprehend and rest on righteousness of Christ for eternal life, was there no justification for his guilty soul before God until this date? was there no robe wrought for him when Christ was raised for our justification? Undoubtedly there was; and that, too, before time began, as ample and full in Christ, as acceptable before God, as it is now, or can be at any future period. It would be well to consider how the elect can be chosen in Christ from the foundation of the world, Eph. i. 4, and yet be in him, before God, in a state of condemnation, unrighteous, unapproved, unjustified, although all grace is in him for them. Query, What grace is that, if there is no justification? The enjoyment of this covenant blessing in time, constitutes the rich inheritance of the christian. The Holy Spirit brings this holy and royal robe near, works faith in the soul by which the righteousness of Christ is seen, rested on, and re-

joined in, as complete and glorious. In this he stands—has access with boldness, and rejoices in hope of the glory of God, triumphantly exclaiming, "Who shall lay any thing to the charge of God's elect?"

Justification differs from pardon; as pardon is the non-imputation of sin, justification is the imputation of righteousness. Thus the sinner, in the pardoning mercy of God, has the polluted garments taken away, but, in justification, the long provided new and best robe is brought forth, and put on him.

Pardon frees the soul from the punishment of Hell—Justification entitles to heaven and eternal happiness.

Justification is a blessing passed on Christ, as the Head of all the election of grace—Pardon passes upon the members. Christ was justified, not pardoned—we are pardoned. Justification is by imputation; pardon is not.

Justification differs from regeneration.—*This* changes our nature; *that*, our standing and condition. *This* gives a relish and desire for heaven; *that*, a title to the inheritance above. *This* is wrought in us, by the Holy Ghost; *that*, for us, by our Lord Jesus Christ; to whom be glory, honor, and dominion, both now and forever. Amen.

T. J. K.

**RELIGION.**—The spirit of true religion breathes gentleness and affability. It is social, kind, cheerful; far removed from that gloomy and illiberal superstition that clouds the brows, sharpens the temper, dejects the spirits, and teaches men to fit themselves for another world by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for heaven with an honorable discharge of the duties of active life. Of such religion, discover on every occasion that you are not ashamed; but avoid making any ostentation of it before the world.—*Blair.*

God's mercies are more than we can tell, and they are more than we can feel, for all the world; in the abyss of the divine mercies, like a man diving in the sea, over whose head the waters run insensibly and unperceived, and yet the weight is vast, and the man is not pressed with the burden nor confounded with numbers; and no observation is able to recount, no understanding great enough to apprehend his infinity.

MARRIED,

On Saturday the 24th inst. by Elder Gilbert Beebe, *Mr. John Reeves* to *Miss Elizabeth Case*, both of Deerpark,



PROPOSALS

For publishing a semi-monthly paper, called the **SIGNS OF THE TIMES.**

By an Association of Brethren.

Devoted exclusively to the Baptist cause—maintaining inviolably the following scriptural sentiments:

1st. The extensive sovereignty, immutability, omnipotence, and eternal perfection of the Great Jehovah—the revelation which God has given of himself as Father, Son, and Holy Ghost. "These three are one."—1st John, v. 8th.

2d. The absolute predestination of all things.

3d. Eternal and unconditional election.

4th. The total depravity and just condemnation of fallen man.

5th. That the atonement and redemption of Jesus Christ are for the elect only.

6th. The sovereign, irresistible, and (in all cases) effectual work of the Holy Ghost, in quickening and regenerating the elect of God.

7th. The final perseverance and eternal happiness of all the sons of God, by grace.

8th. The resurrection of the dead and eternal judgment.

9th. That the Church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the scriptures are the only rule of faith and practice to the saints of God.

10th. That there is no connection between Church and State; and as touching the proposition of a marriage between them, the Hon. R. M. Johnson, in his report on the Sabbath Mail question, has amply revealed our faith.

"The Signs of the Times" will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c. &c. waging war with the mother Arminianism, and her entire brood of institutions.

TERMS.

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# SIGNS



# TIMES.

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DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

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NEW-VERNON, N. Y., DECEMBER 18, 1832.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Near Newark, Delaware, Oct. 9, 1832.

BROTHER BEEBE:—I hereby send you a copy of Brother Leland's letter in reference to the meeting of the "Old School" Baptists, it being worthy of a place in the Signs of the Times. I presume from some remarks in the letter, that our excellent and aged Brother was, as have been some others, misled, from our adopting the term "Old School," into the idea that our meeting was principally designed to promote our views relative to some system of *scholastic divinity*—such perhaps as *Gill-ism*; whereas in our use of the term as a distinguishing epithet, we have exclusive reference to the school of Christ, in which his disciples are led into *all truth*, not by *theoretical lectures*, but by inward experience; and instead of being induced to conform to the plans and order laid down in the school, by the idea of thereby attaining to greater eminence, they are constrained from love to the Master, not only to acknowledge him as King and Law-giver, but also to believe that the plans and order taught by him, are the best that could possibly be devised. Hence they have no notion of conforming to new plans brought in by others. In these things, it will be seen by the letter, Father Leland is with us;—that instead of considering *new schemes improvements*, he considers them *defection and apostacy*. But the letter will speak for itself.

Yours, &c.

S. TROTT.

September 7, 1832.

"DEAR BROTHER:—When I was young I felt like *enjoining* upon others that which I judged convenient; but being such a one as John the aged, I can only *beseech*. For two

years I have noticed that it has been the constant practice of the young who are rising, to shun or destroy what they esteem the errors of their forefathers: this the young call improvement; but the aged view those changes as defection and apostacy.

"I wish to keep ever in mind that I am imperfect in judgment, and liable to be misled—that like other old men, I may be biassed by long habits, and prone to shut my eyes against good evidence. I would rather be a wise child, learning of others, than an *old and foolish king*, or religious bigot, who will no more be admonished or instructed. It is a fact that when for the time I ought to be a teacher, I have need to be taught by others; but still I am not convinced that it would be wisdom to pull up stakes and take a different course for trivial causes. The religion which I have hoped that I learned from him who was *meek and lowly in heart*, taught me that I was guilty as a law-teacher, and polluted in all my powers of mind: that if there were *conditions* in salvation, they must be performed by Christ, without me and within me, before I could work out my own salvation. I found myself as utterly unable to repent, believe, and give my heart to God, as to create a world; and after about sixty years experience I find myself the same feeble creature.

"The gospel was introduced and spread by a missionary spirit and practice; but *missionary societies* and *missionary funds* have arisen since that era. When I read of the apostles and their labors, I form an idea what spirit they had, and in what manner they labored for the salvation of souls; and if I could now see one shade of likeness between the apostolic mission and the modern, it would ease my mind; but this I have not yet discovered: I therefore stand aloof from every link of the chain, including Sunday Schools—Theological Seminaries—Tract, Bible and Missionary Societies, &c. How many good men and good motives are listed

in the cause I cannot tell; but, to me, the *natural tendency* of the whole, is to reduce the gospel, to school divinity, and represent the work of the Holy Unction in the heart, to be no more than what men can perform for themselves and for others; and also to fill the ministerial ranks with pharisaical hypocrites. And if the modern scheme does not in its progress, call in the civil arm to enforce its dogmas and punish non-conformists, it will be better than my fears. In these things, however, I may be wrong; for I claim neither infallibility nor the spirit of prophecy.—May I, may you, may every one pray and search for himself, and believe, and act, and follow the clearest light.

“That many of the Baptists have departed from the faith of those of the last century, is obvious. Whether the change of sentiment has produced a more pious or a more successful line of preachers is a question. Is it not probable that the preachers who have believed that justification was *by faith without the deeds of the law*, have spent too much of their time in supporting their various dogmas, and too little in preaching *repentance towards God, and faith towards our Lord Jesus Christ*, with the necessity of good works?—That God works all things according to his good pleasure, is certain, and that every rational creature is under law, and must give an account to God for all things done in the body, is as certain. But to unite the eternal designs of God with the freedom of man's will to act, and his accountability for his actions, has confounded the heathens, Jews and Christians.

“Among us, the schemes of Gill, Fuller and Westly are resorted unto to harmonize these two conflicting certainties. If it was as easy for me to produce a system free from error, as it is to see weakness and absurdities in all those schemes, I might boast over them; but this is not the case. Sin has so ruined me in all my intellectual and natural powers—sunk me into such guilt and pollution, that no schemes, which human wisdom could invent, comprehend or develope, would be sufficient to restore. A plan founded in infinite love, devised by infinite wisdom, and executed by infinite power, was necessary for the recovery of rebellious creatures. Such a plan the gospel declares: I believe it—I rejoice in it; but it is my glory that I cannot comprehend it; for if I could comprehend it, I should be afraid to venture my soul upon it.

“This changeable world seems now to be in a great ferment. Mr. Campbell is laboring hard to restore the ancient order of things.

Many by their Sunday Schools and Missionary exertions are bringing in the millennium. Mr. Parker is condemning the missionary principle, and informs me that five Baptist associations in Illinois and Indiana have declared to have no fellowship with the missionary proceedings.

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

I am glad that the following words are in the good old book: “Ye have an unction from the Holy One, and ye know all things, and need not that any man teach you, but as the same anointing teaches you.”

JOHN LELAND.”

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—As I was taking a peep a short time since at the paper entitled the “*World as it Is*,” I discovered some things worthy of being noticed in the *Signs of the Times*. In the *World* of Oct. 6th, is an article taken from the Pioneer, of which I will give you a part as it there stands:

“ANTI-MISSION BAPTISTS.”

“*Persecution*.—That anti-mission Baptists “are resolved to persecute, and do persecute, “those who are active in works of charity, is “becoming every day more evident. The “sooner the line of distinction is drawn, the “better will it be for religion and the interests “of the denomination.

“*Proof*.—In a church in Alabama, at “Loun Creek, a member, by name Baker, “was excluded on the two following charges: 1st, For persisting in keeping a Sabbath School when the church said not: 2d, “For going into the mission system contrary “to the orders of the church.

“*Remarks*.—The church said not! Has “a church any right to make such laws over “its members? The *spirit* that dictated the “orders of this church, is precisely the same “as that which formerly tortured and burnt “its victims because they would not do as “the church said.”

Two other instances are also given as proofs of this position; one of a church in Indiana, the other of a church in Ohio, excluding persons for joining Temperance Societies. As the writer has been careful to speak in such general terms concerning the location of these churches as to prevent an inquiry into the correctness of his statement, I will let this part of his proof pass, and call the attention of your readers to the quotation made above.

1st. This *mission Baptist* says,—“The sooner the line of distinction is drawn, the

better will it be for religion," &c. But who is to draw this line? The *mission Baptists*, it seems, only. It is an act of vile persecution in *anti-mission* Baptists to attempt to draw the line, and to seek a separation from such as adhere to the mission system. It is not persecution, I suppose, to deny the *anti-mission* Baptists the right of withholding fellowship from such as walk not according to the word of God!

2d. The editor remarks,—“*The church says not! Has a church any right to make such laws over its members?*” I remark, that all the wickedness with which the *anti-mission* Baptists, as such, are charged by these mission editors, may be traced to these two heinous crimes; 1st, They will not submit to laws enacted by churches, associations, or any other ecclesiastical bodies: 2d, They will not suffer those laws to be loosed from them which He whom they delight to honor as their only proper Lawgiver, has given them. But, whoever may reproach them, they do claim the right, as given to them of God, both as churches and as individuals, to judge for themselves what doctrines and what institutions are of God and what are of men; to adhere to the one and reject the other; to fellowship those who, as they judge, walk orderly according to the divine rule, and to withdraw their fellowship from such as walk not according to the *traditions* of the Apostles. From the exercise of this right they will not easily be driven by the cry of persecution, or by persecution itself.

I will notice one instance in which they have uniformly exercised this right, as a parallel one to that for which they are reproached by these editors, viz: in relation to *baptism*. They have judged that immersion upon a profession of faith was of God, and that infant sprinkling was of men. The latter they have rejected, and withheld church fellowship from those who practice it; yea, have even dared to exclude such as have persisted in extending fellowship to it by communing with sprinklers; although they have been uniformly saluted for it, by the *Pædo-baptists*, with the same cry of persecution that has been reiterated by these *mission* Baptist editors.

It is possible these gentlemen may doubt this being a parallel case to the one they have denounced as persecution. I will therefore say to them, that if they will allow it to be correct in a church to exclude any of its members for persisting in *open communion*, that by the same arguments they would

prove the correctness of this, I will prove the correctness of the transaction of the Loun Creek Church, which they have so heavily denounced. Would they say that baptism is an institution positively appointed by the King of Zion? I shall have occasion before I am done with the “*World*,” to show that the ministration of the gospel is equally so. Should they say that sprinkling is a manifest departure from the ordinance as appointed by Christ, I will say and prove too, that *Sabbath* schools and the *Missionary system* is as palpable a departure from the command as given by Christ to his disciples to go *teach all nations*, and as exemplified in the Acts of the Apostles. And proving this, I shall of course prove these two editors to have been guilty of the awful wickedness of placing that discipline which the Lord has given for the government of his church, on a footing with that *spirit which tortured and burned its victims*. In the *World* of Oct. 13, the editor, Mr. Dennison, upon his own responsibility, offers some remarks relative to certain *anti-mission* brethren, whom it seems he has found in the Philadelphia Association. After giving a very flattering sketch of the proceedings of that Association at its late sitting, and of the state of religion in the churches comprising it, he adds, “There are some things in a few of our churches which are not altogether as they should be. It is a source of regret to us and to a majority of our venerable Association, that a few of our ministering brethren should have arrayed their influence and efforts against some of the charitable institutions of the age. The present occasion is seized by us to present to these good members of Zion a few queries, for their *prayerful consideration*.”

“Brethren: You declare your sincere belief that Missionary, Bible, Tract, Temperance, and Sunday School Societies, with their legitimate kindred associations, are contrary to the spirit of the word of God.—Now allow us to ask you, under the influence of the most sincere emotions of brotherly regard, have you any Scripture warrant, as Particular Baptists, for formularies of faith—for plans of decorum—for a medium of record attached to each church?—Nay, more; we ask, where is your Bible authority for choosing moderators and clerks? where that for singing and praying before preaching? where that of partaking of the Lord’s Supper in a sitting instead of a reclining posture? where that for omitting to administer that holy ordinance always in an

"upper chamber? where even that for the erection of meeting houses, with their cushioned pews and baptisteries? Until you satisfactorily answer these questions, brethren, which are based on those put to all Christendom on this subject by the spirit of our religion, and which have begun to be efficiently answered on the ground of authorized implication, if not of direct scripture warrant; we for one shall be satisfied to go on as we have commenced, desiring to labor with all our might in the broad field of benevolent effort."

Mr. Dennison has avoided in these remarks, that opprobrious language which appears to be so familiar with his brethren of the Repository and Pioneer, and which he can quote, it seems, notwithstanding his "sincere emotions of brotherly regard." He appears to be sincere, and therefore ought to receive a candid answer. It is, however, I confess, past my powers of mind to reconcile his manner of treating the subject, with a sincere and intelligent regard for the word of God. Those brethren whom he addresses, according to his own statement, "Declare their sincere belief that Missionary, Tract, and the like Societies, are contrary to the spirit of the word of God." What is the course he takes with them to prevail upon them to engage in these plans? Does he attempt to bring to their view any scripture authority for them? No, he tacitly acknowledges there is none. What is the amount of his argument, if there is any argument in his queries? It is this: "You, brethren, have already departed in so many instances from the word of God, that it is now in vain to seek a conformity to it; you may therefore as well give yourselves up to be led altogether by the impulse of popular opinion." From what spirit, Mr. Dennison, did this reasoning spring? Not from the Spirit of God: but there is another spirit that frequently takes a similar course with awakened sinners, to prevail with them to go on in sin. Consider this if you please. But what crowns Mr. Dennison's course of contempt for the word of God as a perfect rule of practice, is his prefacing his enquiries with a request that they would consider them prayerfully. What kind of prayer does he wish them to offer while reflecting on the many things they have done, for which, according to his insinuations, they have no authority in the scriptures? Would he wish them to pray thus: "Lord we confess with shame that in these things we have treated thy blessed word with contempt, in presuming to take our own vain

imaginings as our guide in what pertains to thy service. Pardon our sin in this thing, and enable us by thy grace to be henceforth more observant of those directions which thou hast been pleased to give us in the Scriptures, which are sufficient thoroughly to furnish us unto every good work?" No, this prayer would not suit Mr. Dennison's views. The following is the kind of prayer he would approve: "Lord, as we have been doing so many things which thou hast not commanded in thy word, now give us boldness to neglect thy word as a rule of practice just to suit the times, and to substitute for it the plans of men." Mr. Dennison must pardon me, but I do not know how otherwise to understand him.

But even admitting that keeping a church record, and the like enumerated by Mr. Dennison, are things for which we have no scripture authority, is there any comparison between them and the institutions which are objected to by the "Old School" or *Anti-mission* Baptists, on the ground of their being inventions of men substituted for plain directions given in God's word? And is it a fact that there is no scripture authority for those circumstances which are the subject of his enquiries? These are two important queries which must be examined before we can be convinced by Mr. Dennison's argument; as unanswerable as he appears to consider it. However, as this communication has already become lengthy, I must defer any further remarks till another opportunity, and subscribe myself,

A. WALDENIS.

Valley of Achor, Oct. 24th, 1832.

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### CIRCULAR.

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*The Delaware Baptist Association, to the Churches they Represent.*

BELOVED BRETHREN:—Having again been permitted through the mercy of God, which endureth forever, to meet in our associate relation; and to receive, as tokens of your mutual fellowship, the epistles sent by your messengers; we in turn address you by letter, praying that *grace and peace* may be multiplied unto you.

As a subject that may be interesting and profitable unto you, we present for your consideration a view of the relation of gospel Churches and Ministers, as we believe is revealed in the word of God, the only correct standard of gospel order.

This relation is therein represented as a household or family relation. The churches,

as the bride of Christ, are the mistresses of their respective families. For although the term *bride* is more generally applied to the collective church, or body of Christ, yet as each branch into which the body is divided, is individually spoken of in the New Testament as a distinct church, and as an independent body is entrusted with an administration of the discipline and order of Christ's house, in its own sphere, (see, for instance, Paul's direction to the church at Corinth, concerning the disciplining of its members, 1 Cor. v. 1—13, and 2 Cor. ii. 6—10,) each branch may be considered as the bride of Christ, owning him for her Head and Husband, and as the Father of her children.

The gospel ministers, stand to the respective families or churches with which they are severally connected, in the relation of *servants*, as the term *minister* denotes.

The minister of the gospel is primarily the minister or servant of Christ, being by him entrusted with the ministry, (see 1 Tim. i. 12, and Col. iv. 17.) Hence says the Apostle, "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God." 1 Cor. iv. 1. Being the servants of Christ, they are of course, especially called by him, and gifted or qualified for the work assigned them. Hence in all their ministration they are to be governed by the New Testament; it being the law of Christ, which they are to seek at his mouth, as the *High Priest of our profession*. See Mal. ii. 7. To him they must also ultimately account for the manner in which they have discharged their stewardship. *Vide* Luke xii. 42—48, and 1 Cor. iv. 2—5.

But whilst the gospel minister is to act as the servant of Christ, he is also to consider himself as a servant of the church of which he is a member, and which he is appointed to serve; and is therefore to act under her direction, in all things committed to her government by her and his Lord. And surely the Lord has not appointed his bride to be subject to the servants, as many will have it, but his servants to be subject to the church.—Paul says to the church at Corinth, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." 2 Cor. iv. 5.

To the churches it belongs, in administering the government of their Lord's house, to set her servants to work, or in other words, to call into public service the gifts bestowed upon them respectively. But in doing this, as they are so abundantly cautioned by their Lord to "*beware of false prophets, which come*

*in sheep's clothing, but inwardly are raving wolves,*" and to "*try the spirits,*" &c. it becomes them to be very cautious that they set none to work whom the Lord has not sent forth into *his harvest*. And to the churches it belongs to examine the credentials of those who would introduce themselves into the family of the Lord's servants. They are to examine the certificate of their appointment to his service, that is, the gift imparted for the work of the ministry, to wit, *aptness to teach*; and their *experimental* call to it, and discovering their Lord's signature, which is nothing less than an *experimental witness* in their own breast, that the messages delivered are from God; then, and not otherwise, to appoint them to their work, as the case may require, either to labor as a pastor in the duties of that office, or as teachers simply, that is as preachers not having a pastoral care. The appointment to be manifested according to the pattern given, viz: *by prayer, and the laying on the hands of the Elders*; as in the case of setting apart Paul and Barnabas to the work whereunto the Holy Ghost had called them. Acts xiii. 1—3.

We are aware, brethren, that in the above remarks we pass by one practice common in our Baptist churches, viz: that of *licensing* preachers. Upon this point we will propose, for the candid consideration of our brethren, the following queries: 1st. Do we any where in the New Testament, find any pattern or direction for licensing preachers? 2d. Does our Lord any where commission any to preach his gospel, whom he does not commission to baptise? We know that we ought to "*lay hands suddenly on no man,*" nor ought we in any way to send them out into the world as Christ's ministers, without a thorough trial.

But in the case of *licensing* preachers, this caution is not always sufficiently regarded. Too many churches, in sending out preachers in this way, act under the impression that it is only a licensing of them, and therefore think it not necessary to have the same full evidence of the individual's being called of Christ to this work as in the case of ordination; as though a person being imposed upon the churches and the world as a gospel preacher without having the gospel of Christ committed, of God, to his trust, was of much less consequence than his baptising without being specially called to do it. Another evil arising from the plan of licensing, is, that that many persons who are fellowshipped by their churches, as having been called of Christ to preach, but whose gifts are not

great, or who have not confidence to crowd themselves forward, are left to labor for years under the difficulty of being allowed to obey but one part of their Lord's command. He says to his ministers, "*Go and, teach all nations, baptising them.*" &c. but the churches say to these, "No, you may go and teach, but not baptise."

Again, gospel ministers, whether pastors or others, being servants of the church, and connected with the churches where they severally belong as members of the family, are as much under the watch and care of the church as are the other members. Consequently if it is the duty of each church, as it manifestly is, in maintaining the order and discipline of Christ's house, to know how its members attend upon the institutions of the gospel; and to call those to an account who shall be found treating with neglect, or turning from the gospel and its ordinances, as they professed to receive them; it is equally its duty to see that each minister belonging to the church faithfully discharge the duties of his station; and not only to know that he preaches Christ's gospel, but also to know that with fidelity, as providential circumstances permit, he exercises the gift committed to him in the *work of the ministry*. Thus Paul and Barnabas, although specially sent forth by the Holy Ghost to a certain work, yet considered it their duty to account to the church, how they had fulfilled the work assigned to them. Compare Acts xiii. 2, with xiv. 26 and 27. But how different from this is the present state of things among the Baptist churches generally. They leave the preachers which are among them, other than the pastors, to roam at large; and if they abstain from immoral conduct, and from the grosser errors, such as Universalism, or Campbellism, or the like, the churches exercise no more watch over them, either as to the exercising of their gifts, or as to their doctrine, than over those who are not members with them. In consequence of this, among those who profess to have been called by the Lord, to go and preach his gospel, even with the urgent direction to *let the dead bury their dead* rather than neglect this work; and whose call their churches have declared a fellowship for by licensing them, we find *one* engaged in the business of the world, preaching but seldom, if at all; *another* is wandering far and wide, probably more intent to hunt a settlement than to preach the gospel; a *third* we find in a seminary of learning, studying the heathenish writings of the ancient Greeks and Latins, to qualify him

to preach the gospel of Christ; a *fourth* is travelling as an agent of some society, to collect monies, &c.; a *fifth* has engaged as a missionary, to some mission board, to be subject to their direction, to hold himself accountable to them, and to acknowledge his dependence on them for his reward. Thus we find him a member of two distinct families; one the household of *faith*, by which he was licensed, the other a household of *human contrivance*. To the latter he *cleaves*, and owns their government; the other he *despises* as an *inefficient* institution for spreading the gospel. We would not have it understood by these expressions that we are opposed to spreading the gospel upon New Testament principles. Perhaps a *sixth* may be found living within the bounds of his church, and engaged as far as circumstances permit, in preaching the gospel to the destitute.

But to return: the duty of the churches to watch over the preachers, as such, which are among them, involves in it their accountability to their Lord; for the employment of those gifts which he has bestowed upon them. For the apostle tells us, Eph. iv. 11, 13, that "He gave some, Apostles," that is, evidently, *to some churches*, as in the first age of the gospel. "And some Pastors and Teachers;" and they were given for the *work of the ministry, for the edifying of the body of Christ*. By the *body of Christ*, in the passage, as appears from what is said in the following verse, we are evidently to understand the whole collective body, of which each church is a branch. Hence though these gifts are given to the individual churches, yet as they are designed for the *edifying of the whole body*, it becomes the duty of the churches, to see, according to circumstances, that they are thus employed. It is true that as each church can only act in a limited sphere, and as each gift can only be employed in a like sphere, a church will feel the propriety of requiring the gifts committed to it, especially in the pastoral office, to be employed for its own edification, so far as in connexion with the good of the whole, it is judged proper. Not that the labors even of the Pastor should be wholly confined within the bounds of his church; much less that the other gifts, in the office of *Teachers*, should be thus confined.

We do think, brethren, that the churches have been too remiss upon this point. They have of late years acted too much upon the principle of *mine and thine*, as though the pastor was exclusively for the church to which he belonged, and as though the individual church had no concern in the whole



body's being edified. Poor and destitute churches have been left to shift for themselves as well as they could. For that care which the churches ought to have exercised towards the *feeble branches* of the body, and towards destitute neighbors, *human contrivance* has been substituted in the form of Mission Societies;—whereas let the churches but discharge their duty towards, and with the gifts entrusted to them, and it will be found that the institutions of the great Head of the Church are perfectly adequate to the edifying of his body, and the accomplishing of his purpose of salvation, without the intervention of human wisdom to guide *his affairs*.

You will perhaps say, that we do not feel able to support more than one preacher, nor hardly that; and we should not like to insist on a man's leaving his business, and going from home to preach, without being able to secure him a compensation for his time, &c. How was it, brethren, in the early ages of the church? Oh! but, say some, that was a day of miracles; and we cannot now expect preachers to be supported by miracle. Jesus has the same power as then, and the promise that *He will be with his ministers to the end of the world* still holds good. But where have we an instance of the Apostles performing a miracle to procure themselves sustenance? *Paul's own hands ministered unto his necessities*, when the churches did not communicate to him; and he tells the elders of the church at Ephesus, *I have shewed you all things, how that so laboring ye ought to support the weak*. Hence we have here an example for preachers, when the churches fail to minister to their necessities,—that they should *labor, working with their hands*, to support themselves while preaching the gospel. See Acts xx. 34, 35. It is true, the Lord has *ordained that they which preach the gospel should live of the gospel*; but he has never appointed that his ministers should wait till they have competent wages secured to them, before they go forth to preach the gospel. And if they have put their hands to the *gospel plough* in a right spirit, they will not be *looking back* for their gains, before they can move on.

But let not the churches conclude that they are not under obligation to communicate a support to those who preach the gospel, or to their families. *Let him that is taught in the word, communicate unto him that teacheth in all good things*, is the direction of *Zion's King*. Gal. vi. 6.

An important enquiry arises, how this support is to be communicated; whether as a

fixed salary, or otherwise. Much is said in favor of salaries on worldly principles; but we no where find this to be the New Testament plan; nor is it congenial with the gospel spirit. It places the preacher and church in opposite scales, as much as are the parties to a mercantile transaction. Indeed this stipulating with a preacher to give him a certain annual sum on condition of his being their preacher, looks too much like a worldly bargain, and places the preacher in circumstances very much like those of a hireling. It deprives the preacher of the sweet-consolation of receiving the communications from the church and individuals as a token of love for his work's sake; for they are naturally received as the fulfilment of a contract. Many other evils arising from this plan might be specified, had we room.

On the other hand, by a due regard to the family relation, in which the churches and preachers are connected, the occasion for a stipulated salary for the ministerial support will be excluded. In a family where proper equality reigns, those members of the family who are laboring in the harvest field, or engaged in tending the flocks, will come to a family table, and partake equally free with those who have been concerned in making ready the provisions. So the preachers being called to labor in the *gospel field*, or as *shepherds* to take the oversight of the family in spiritual things, are or ought to be principally engaged in these things; whilst the other members of the family are attending to their worldly avocations, and thereby collecting the *meat that perishes*. Now as these come and freely receive for the supply of their spiritual wants, out of that distribution which the preachers make, as *stewards of the mysteries of God*, is it any thing more than a proper equality that the preachers should be allowed to come freely for the supply of their temporal wants to the *stock* which the others have collected? This is evidently the New Testament view of the subject. See Gal. vi. 6. "Let him that is taught in the world communicate to him that teacheth in all good things." And 1 Cor. ix. 7. "Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not the milk of the flock?" Again, verse 11, "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?"

A correct view of this relation, and a conformity to it in practice, will place the preacher in a happy remove from the two ex-

tremes; that of being engaged as a *hireling*, and that of being supported upon the ground of *common charity*. It will place him at home among his brethren.

But you are ready to enquire how this thing is to be come at; and whether your property is all to be thrown into *common stock*? This was the case in the beginning of the gospel church, and that by the voluntary act of the disciples, from an ardent love to the gospel cause, and a sense of the present necessity. Compare Acts iv. 32—37, with Acts v. 4. But the peculiar circumstances of the first church, which called for these great individual sacrifices, having passed away with the increase of disciples and churches, with it passed away, even in the Apostles' days, the practice of *having all things common*. Still, however, a circumstance arose out of this which produced a peculiar demand upon the liberality of the Gentile churches; and Paul speaks of it as an act of just return in these churches; his words are, "and their debtors they are." See Rom. xv. 26 and 27. That is, as we understand the Apostle, as the liberality of the saints at Jerusalem, in giving up their individual possessions to the church, enabled the Apostles and the other gifted brethren, to give themselves to the *ministry* of the word, and be supported, without a *miracle* too, by which means the knowledge of salvation was extended to the Gentiles, and Gentile churches were planted; so the after suffering state of these disciples, in consequence of their voluntary poverty, in connexion with the oppression of the church at Jerusalem, called for a suitable return of liberality from the Gentile churches, to supply their temporal wants. The Holy Ghost, in handing down the particular description of the management of this collection, contained in Rom. xv. 1 Cor. xvi. 1—4, and 2 Cor. chapter viii. and ix. appears to have designed it as a pattern to the churches in after ages, in reference to those demands which the gospel would at all times have upon their liberality, for the support of its preachers and the poor of the church. Taking this collection, then, as our pattern, we conclude that the preachers are not to be supported by tithing, taxing, or restraint in any way, but by a voluntary and liberal return made for benefits received.— We also conclude that no individual is required to throw his possessions into a *common stock*, but to improve them with care and industry. Upon the proceeds, however, he will find, and feel too, if he feels aright, that the gospel has a claim, for a due share. *Let eve-*

*ry man lay by him in store as God has prospered him*, is the direction; Cor. xvi. 2. Not that the preacher *should be eased and they burdened*; but that whilst he is engaged in feeding the flock with the *bread of eternal life*, they by a proper distribution of their worldly increase may yield him a supply for his wants; and thus *there may be equality*. For to be placed on an equality, as to the circumstances of temporal support, for himself and family, with the other members of the church, is what the preacher has a right to expect, for services rendered, in the gospel; and with which he ought to be satisfied. If the preachers could feel and exercise that humbleness of heart which is proper to the servants of Jesus, and if the other members of the churches, instead of expending the surplus of their incomes in vain trappings, that their families may make a show in the world, or in adding farm to farm or stock to stock, would freely allow the gospel claim to its share of what God from time to time is pleased to bless them with; many churches, which now think they cannot give one preacher a support, would find themselves able not only to make their Pastor comfortable, but also to say to other preachers which they may have among them, "go preach the gospel to the destitute around, as the Lord opens a door for you, and the wants of yourself and family in the mean time shall be our care. Or if they had no gifts among them save the Pastor, they could contribute something towards the support of those who were laboring with small and poor churches, or in destitute neighborhoods, as did the Philipians to Paul, while laboring in Thessalonica and Corinth. Phil. iv. 16, and 2 Cor. xi. 9.

In a word, when we get back to the proper state of gospel feeling, to be of *one heart and of one soul*, to realize that we are *one body*, animated by *one spirit*, even as we are called *in one hope of our calling*, owning and loving the *one Lord, one faith, and one baptism*; then will vanish all difficulties from the way, in supporting the gospel ministry according to the gospel *pattern and order*, even to any extent to which the Lord may *send forth laborers into his vineyard*.

Brethren, let us, both preachers and churches, strive more to cultivate the spirit of the gospel; and to act more in conformity to that family relation by which we are bound together, and as those who are to give an account, not unto men, but unto our Lord. In proportion as this is the case, we shall find it good to *stand in the ways, and to see and ask for the old paths, where is the good way, and*

to walk therein, for we shall find rest to our souls. Jer. vi. 16. Though others may say, we will not walk therein, yet we should find our confidence in the Lord increasing, and also in his wisdom and power to accomplish his own gracious purposes, according to the plan laid down by himself in his word; and of course shall be less disposed to wander after the traditions and inventions of men.

The Lord, we judge from the signs of the times, will suddenly come to his temple. But who may abide the day of his coming? How many, alas! will he have to scourge out, for having made his Father's house a house of merchandize. Brethren, may all our loins be girded, and our lights burning, that when he comes, we may welcome his approach with the salutation, "EVEN SO COME, LORD JESUS. AMEN."

SAMUEL TROTT, Moderator.

J. B. LYONS, Clerk.

#### CORRESPONDING LETTER.

*The Delaware Baptist Association, to the Associations with whom she corresponds, sendeth love in the Lord.*

DEAR BRETHREN,—Through the tender mercy of our God, we have been indulged with another annual interview, and have realized the force of the proverb, "As iron sharpeneth iron, so doth the countenance of a man his friend." We esteem christian fellowship among the richest of gospel privileges, and admirably calculated to help each other in our pilgrimage through this vale of tears. Our letters are of various character; but chiefly complain of small ingatherings. It is natural for us, when things do not proceed as we would wish, (whether in spiritual or temporal concerns) to inquire after the cause. As to the cause of the state of our churches, various conjectures exist. By one, lamentable inertness and the predominancy of anti-effort principles is assigned as the cause. As to the first, we hope none of us are prepared to adopt the invitation of Jehu, "Come see my zeal for the Lord of Hosts;" but with humility would acknowledge our short comings. As to the other, we are not prepared to plead guilty, until convicted by a better standard than that by which many judge at the present day. We have been taught to regard the Scriptures as our rule of faith and practice as churches: Our preachers have been led to regard the commission given by CHRIST as complete; and when convicted of refusing to act under that commission, we shall consider them as unworthy of our confidence and patronage. But as to the modern

system, imposed upon the churches under the assumed authority of Divine institutions, we are not prepared to adopt it. We know the work of salvation is of God; and why he does not convert more sinners among us, we must leave to him, while we would humbly pray, "Thy kingdom come," and with due deference to his sovereignty, desire to be found in the use of those means which he in his wisdom has seen proper to appoint.

Dear brethren, we thank you for your kind remembrance of us, in sending your Messengers, by whose labors of love we have been refreshed in the Lord. We hope for a continuance of your Christian regards, and friendly communications; and should we not reciprocate to that extent you might wish, you will, we hope, attribute it, not to a want of disposition, but to our weakness in the ministry. And now, dear brethren, we commend you to God, and to the word of his grace; to whom be glory and honor, for ever and ever. Amen. Brethren, pray for us.

P. S.—Our next meeting will be with the Church at Cow Marsh, Kent county (Del.) to begin on the Saturday before the first Lord's day in June, 1833

SAMUEL TROTT, Moderator.

J. B. LYONS, Clerk.

#### CORRESPONDING LETTER,

FROM THE MUSKINGUM ASSOCIATION TO THE "OLD SCHOOL" CONVENTION.

*To the Elders and Messengers composing the General Meeting of the Baptists of the Old School, to be held at the Black Rock Meeting House, Baltimore County, (eighteen miles north of Baltimore, on the Falls Turnpike Road,) on Friday preceding the fifth Lord's Day in September next.*

VERY DEAR BRETHREN IN THE LORD.—In explanation of the source from which the letter now addressed to you proceeds, so much of the minutes of the Muskingum Baptist Association, convened with the Baptist church of Christ called Hopewell, near Somersset, Perry co. Ohio, on the 24th, 25th, and 26th of August, as relates to this letter and to you as a body, are herewith (in the absence of our printed minutes from a want of time to get them through the press) in the first place presented to you. They are as follows:

"1. Resolved, That this Association open a correspondence with the Old School Baptists, and that this correspondence be understood to be in answer to their Circular Letter addressed to a number of the Elders belong-

ing to this Association and by them laid before us, and our correspondence recommended as the strongest and best method of answering the invitation contained in their letter.

"2. *Resolved*, That Elder Samuel Carpenter be appointed a regular Correspondent, to correspond with our brethren, the Old School Baptists, in behalf of this Association, until our next meeting in course.

"3. *Resolved*, That a letter of general correspondence be prepared, to meet our brethren aforesaid in their general meeting, and that on account of the measurable impracticability on so short a notice to procure a messenger for so great a distance, our letter for the present year be sent by mail."

It is, therefore, in obedience to these resolutions that this letter is addressed to you.

But inasmuch, dear brethren, as it may be somewhat unexpected to receive a correspondence in this way, it is thought proper to give you a statement of the manner in which it was induced, and the more so as it will in a great measure answer the purpose of the correspondence itself, by bringing to view essentially the object of it. It is briefly this: Copies of your printed circular, containing the minutes of your first meeting, after the close of the business of the Baltimore Baptist Association on Saturday, 19th May 1832, were addressed to sundry of the Ministers belonging to the Association, principally if not all by one of the Members of your corresponding committee, Elder William Gilmore, inviting them if they were Baptists of the Old School, to attend your general meeting in September next. The object of your general meeting, as they were lead to apprehend and interpret it, not so much from your description of it as the significant title under which you have come together, becoming the more especially and strongly significant and descriptive as it is viewed in connection with, the prevailing order of things of the present day, appears to them so striking, that upon a little conference with each other, they concluded to defer any active measures until the meeting of the Association, for the two-fold purpose of obtaining all the information which would be brought together throughout the whole Association, in relation to the object and character of your Body, and that more especially, of giving the Association an opportunity, (if all was found to be right) of acting upon it in her collective capacity, and thus to make our response the more strong. You may readily suppose those brethren who had not the privilege of hitherto en-

joying a personal knowledge of their Brethren of the Old School as a denomination, nor any acquaintance with the individual character of any of its members, known as such, while they delighted in the best hope of the prospect set before them, they still stood somewhat in uncertainty, until at our Association Brethren whose personal acquaintance with many of the highly esteemed members of your body, came in as the Heralds of glad tidings, to dispel all doubt. No one could be present and not be convinced that the whole Association with one spontaneous movement of grateful acknowledgments, and exalted though calm and solmen rejoicing before God, was led to behold in their Brethren of the Old School Baptists, the Day Star arising in the East, and to behold in them a redeeming spirit enkindled and raised up by the mighty hand of the Lord; to stand up for the Godly simplicity and purity of the truth, as exemplified and set forth in the primitive Churches.

It was then that there were moved and seconded and adopted; and *unanimously adopted*, the resolutions standing at the head of this letter. Dearly beloved, we have thus set before you the origin of this correspondence, and in so doing, have left but little room for the extensive range of matter, which would come within the legitimate scope of its subject, beyond what is incidentally brought to view in the account of its origin. We must therefore, for the present content ourselves by merely saying in addition to what has been said, that we see the Church rapidly hurried to an inevitable crisis, that of dissolving all union with a large portion of those who call themselves regular Baptists, or falling in with the popular order of things of the present day, brought into the Church, to the subversion and supplanting of the glorious Institutions of God our Saviour in his Church on earth.

We in the west, are thickly and strongly beset with innovations, and the flood gates of invention seemed to stand open upon us from the East, until we feared the mighty arm of the Lord, as it regards visible and external means of resistance and defence, was well nigh withdrawn; both the Zenith and Horizon all around, being to human appearance, overhung with thick darkness. We of the Muskingum Association, except so far as we could look to parts of our sister Associations with a few entire ones in the still further west, felt ourselves much in the attitude of the Prophet, when he complained to the Lord that all had forsaken him, and he alone re-

mained; and it is therefore, with the more warm and heartfelt gratitude to God, that we feel ourselves advised from him, that in you with many others to us yet unknown, he has reserved to himself those who have not bowed the knee to Baal. It is therefore, in this point of view that the blessed work of the Lord, in the direction and impulse given to your hearts, becomes more deeply interesting and encouraging to us, and the more strikingly so as it can be viewed in no other light than a work of his own glorious hand, working simultaneously in precisely the same channel and to the same end, and entirely free from any consultation or preconcert of ours. Dearly beloved, we must close: do not expect too much from Ohio; there are but few entire Associations like Muskingum, though blessed be the Lord there are a few, who will stand by the truth. We cannot stimulate you to courage by our strength, nor by any we have reason to look for from Ohio. But oh! Brethren, be encouraged, for there is a better source of strength—yea, not only be encouraged but rejoice, for the LORD God omnipotent reigneth, and in his strength, peradventure, we will be made strong.—We have as an Association appointed a Minister meeting to convene at Lancaster, (Ohio,) on Friday, preceding the 5th Lord's day in December next, at which your aid by counsel or encouragement through a messenger or messengers, would be thankfully received.

May the great Head of the Church preside over your meeting, and direct you to such measures as shall be for the accomplishment of his Divine Will, and the setting forth declaratively of the glory of his great name, and such as shall through his grace enable the Church firmly to withstand the torrent, and triumphantly to sar mount the deluge of anti-christian delusions which inundate the land—to outride the storm, and finally land in the mansions of his glory, is the prayer of your Brethren of the Muskingum Baptist Association. Dearly beloved, farewell.

Signed by order, and in behalf of the Muskingum Association, this 18th day of September, 1832,

JOHN CARPENTER,

*Correspondent.*

“The most incorrigible and most dangerous set of *unbelievers* of this day, are those that will not believe their *Ministers* can do wrong; or that any thing can be done wrong, that is done in the name of *charity* and *benevolence*. These are *unbelievers* of the worst kind?”

## SIGNS OF THE TIMES.

NEW-VERNON, DEC. 18, 1832.

Our paper will hereafter be issued on *every other Wednesday*.

The Letter from our aged Brother **LELAND**, with the remarks connected with it by Brother **TROTT**, will be read with interest by those who love our Lord Jesus Christ in sincerity and truth. May we often hear from them.

We are happy to learn by the letter commenced on our 25th page, from the Muskingum Association, that God has not left himself without witnesses in that region. We discover too, in what light our western Brethren of the Old School view the popular movements of the eastern Baptists of the New School, from whom they have been so amply supplied with Missionaries, Tracts &c.

It appears to be impossible for the pupils of the Old School practically to learn the lessons of the New School-book—they cannot be convinced of any deficiency in the council of God, or purpose of Eternity, or in the rules laid down by the great Head of the Church for the building up, and government of the Gospel Church.

We rejoice that our Muskingum brethren have not been carried away from their steadfastness in the Gospel of Christ, by the flood which the Dragon has poured out of his mouth. We believe that if it were possible the very elect would be deceived.

*From the Temperance Recorder.*

THE GOLD CHAIN.

Not many weeks since, the writer of this article received from an unknown donor, a gold chain enveloped in a slip of paper, on which was written, apparently in a female hand, “The avails are for temperance.” The chain was sold to a gentleman for ten dollars. On receiving the chain, and while I held it in my hand, a variety of reflections passed through my mind. From whom did it come? This I could not discover, neither did I wish to. But *perhaps* it was the generous gift—the thank-offering of some tender affectionate wife, the dear partner of whose bosom had

been reclaimed through the influence and exertions of temperance societies, from his wanderings, and restored to hope, to love, to happiness. If so how great the comfort of that tender wife. Her sorrows are turned to joy, her tears are change to smiles, and the wounds of her heart are healed. Peace and happiness now dwell in her family, and she no longer feels that she is the wife, or that her children are the children of a drunkard. Her days now fly on wings of love, and hourly she blesses the exertions of temperance societies and prays for their success.

*Perhaps* the gold chain was the gift of a mother whose son, the child of her hopes, of her tears and her prayers, had been reclaimed from the sin and the degradation of drunkenness. Long has she seen him treading the devious road. Night after night had he broken away from maternal solicitude, and gone to the haunts of dissipation and riot. With tears she had besought him to stay with her at least *one* evening, but no. Bursting over tears, and commands, and entreaties, he rushed away like a bullock to the slaughter.— And it may be that this was the only son of his mother, and she a widow. If so, what agony has that poor heart endured, as hour after hour she has sat waiting his return from the grog-shop or the tavern, and then when he came, he growled a curse upon his mother and staggered to his bed. This prodigal, the temperance society perchance has found, and like an angel of mercy, has brought him back to cheer and make glad his poor mother's heart. Now she can say, "my son was lost, but is found; he was dead, but is alive."

*Perhaps* this chain was the gift of some, affectionate sister, whose brother had become a drunkard and was thus disgracing his family, bringing down with sorrow to the grave, the gray hairs of his aged father and mother, and preparing himself for an early and unhonored tomb. If so, what an instance of affection in her. "Can a maid forget her ornaments?" Yes to save a *brother* from ruin, she can. That brother she has received as one risen from the dead. Temperance societies have been the means of restoring him, and that sister has wept for joy and blessed the benevolent institution.

But *perhaps* it was neither of these—it *may* be the generous gift of some benevolent lady, whose heart, bleeding for the woes and the wretchedness of others, yielded this ornament to aid those who are engaged in the holy work of drying up the fountains of misery, and of reclaiming the sons of intemperance and vice. If so, how great will be

her consolation to reflect upon the almost moral certainty of some one, perhaps many, being by means of her gift, brought back again to the paths of virtue, and restored to their right mind, to hope and to happiness. The avails of the gold chain will carry the light of temperance truth to at least ONE THOUSAND individuals, and perchance the messengers of mercy thus sent out, shall find their way into some house of woe, and reclaiming the husband or the father, make a whole family happy.

But conjecture is useless—no discovery will probably be made till the day when the judgment shall sit. Then the gold chain will come into remembrance, and all the blessed results shall be revealed. Till then, little chain, go. Go on your errand of mercy, and draw back one and another, still from intemperance and guilt. Go bind up the broken hearted, proclaim deliverance to the captives, and let the prisoners be free. C. S.

#### REMARKS.

The awful degradation to which we see many of our fellow men sunken by the intemperate use of intoxicating drink, cannot fail to awaken the liveliest sensations of the souls of every Christian, and it is unquestionably the duty of all good citizens to use their influence against this, as well as every other evil. But while we set our faces against one sin, let us not fall into another of still greater magnitude; drunkenness, is bad, but Idolatry is far worse. We are decidedly opposed to drunkenness, we will oppose it by our example, and we will fight against it with the sword of divine truth, but while we go to all scriptural lengths in opposing drunkenness, we wish to beware of the "*Golden Cup*" the contents of which has made the Nations of the Earth drunk. In the above article C. S. has given in striking colours, the outlines of the character of a drunkard, for which we give him credit—but his remedy is worse than the disease. If the setting up of a Golden God, and ascribing to it the salvation of lost man, or if the offering praise to a Golden substance and the ascribing to it the official work of our Lord Jesus Christ, such (for instance) as the "binding up of the broken hearted, the proclamation of Liberty to Captives, and letting the prisoners

go free," is Idolatry in the Scriptural sense of the word, C. S. has introduced Idolatry as a remedy for carnal drunkenness. By the word of God, "the man of God is thoroughly furnished unto every good work" and as we wish to be found in the good work of temperance to the Bible we will go, and on it we will depend, rather than a Gold Chain, or ten dollars the price of a Gold Chain. In this holy book we are furnished with a perfect system of temperance, laid down by our Lord Jesus Christ, and practised by the Apostles and primitive Saints, upon a less expensive plan than that which requires Gold Chains or Jewels for its support. We dare not attempt to improve the divine rule lest our Lord and Master should accuse us of being wise above what is written.

*From the Independent Republican.*

*Presbytery of Hudson.*—At the last stated meeting of the Presbytery of Hudson held at Monroe Sept. 12, 1832, a minute was made of which the following is a copy viz:

Resolved, That the stated clerk of this Presbytery be directed to publish under his own signature, in the papers of this county, the following preamble and resolutions formed and adopted by the last general assembly of the Presbyterian Church, viz:

"It being understood that christians and churches both in this country and in Europe have at different times desired the public designation of a day to be observed by all christians throughout the world as a day of fasting and prayer, for the outpouring of the holy spirit on the whole family of man; and this assembly being deeply impressed with the importance and high privilege of such an observance, and feeling urged and encouraged to more importunate supplications in view of the recent revivals of religion in this land, as well as the signs of the present time, in relation to the prospects of the church in other nations. Therefore.

"Resolved, That it be recommended to the Ministers and Churches under the supervision of the general assembly of the presbyterian church, in the U. States of America and the churches in correspondence with the same, to observe the first Monday in January 1833 as a day of fasting and prayer, for the divine blessing on the ministry of the gospel throughout the world; for the revival of religion throughout the whole of christendom and for the entire success of these benevolent enterprises, which have for their object the world's conversion to God."

"Resolved, That other denominations of Christians in the United States, and the christian churches in all other countries, be and they hereby are affectionately, and with christian salutations invited to concur in the observance of the day above specified."

The above is a true extract from the minutes of

the Presbytery, and is hereby recommended to the prayerful consideration of all Christians, Christian Ministers and Churches included in the above resolutions.

DANIEL T. WOOD,  
Stated Clerk of the Presbytery of Hudson.  
Middletown, Dec. 3, 1832.

REMARKS.

In the above article, published by Mr. Wood, christians of all denominations are invited with fasting and prayer, on a certain day, by the Presbytery designated, to implore the blessing of the God of Heaven on the entire mass of what they are pleased to denominate *benevolent enterprises*; to the end that the whole world may be converted to God.

We wish respectfully to inquire of Mr. W. as he is a professed teacher in Israel, how this article compares with the Presbyterian Confession of Faith, to say nothing of the Bible, and particularly that part of his profession set forth in the following language:

"3. By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"4. These angels and men thus predestinated and foreordained are particularly and unchangably designed, and their number is so certain and definite that it cannot be either increased or diminished." And again, (page 146, C. of Faith,) "God by an eternal and immutable decree," &c. "hath elected some angels to glory, and in Christ hath chosen some men to eternal life," &c. "and also according to his sovereign power and the unsearchable counsel of his own will, hath passed by and foreordained the rest to dishonor and wrath, to be for their sins inflicted, to the praise of the glory of his justice."

Will Mr. Wood, in behalf of the Presbytery, inform all christian denominations invited, how they must pray on this occasion? Shall we say "thy kingdom come," or the whole world come? Shall we say, "thy will be done on earth as it is done in heaven?" This would not answer the design of the Hudson Presbytery; for by their Confession of Faith we are informed, his will is to leave some to inherit wrath, for the glory of his justice. Shall we then pray the Lord to



change his immutable will, counsel and design—sacrifice his truth—lay aside his plan—resign his sovereignty—and adopt the enterprises of the children of men?

Until these difficulties are removed, the Presbytery of Hudson and their agent at Middletown will excuse us from joining them in their enterprise.

*Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*

JUDE 8th.

*From the Baptist Repository.*

"**THANKSGIVING DAY.**—The Governor of this state has appointed by proclamation the 13th day of December to be observed as a day of Thanksgiving and prayer. This is the same gentleman who declined the appointment last July of a day of Fasting and prayer in view of the approaching pestilence, alledging religious and constitutional scruples. John Bunyan would doubtless call him Governor Pliable for it, would be very hard to discover the difference between constitutional right of fast, and a constitutional right to give thanks. We are in favor of a public, general thanksgiving where the hearts of God's people will be filled with sincere gratitude; but what a burlesque upon such a day is a proclamation from a magistrate so hypocritical and heartless as our governor has shown himself in this affair. Although we are a descendant of some of the early pilgrims, we desire to see the practice of state fasts and thanksgivings exploded, except as they are observed by the religious community without the interference of civil proclamations.

We are not prepared to advocate the custom of appointing fasts and thanksgivings, by legal authority—nor can we see any just reason, John Bunyan, or C. C. P. Crosby, should apply the epithet "Pliable" to the Chief Magistrate of this state, merely because he refused to be dictated by a set of religionists, what time he should recommend for Fasting or Thanksgiving.

The reasons assigned by our Governor for putting his Veto on the project of an anti-cholera fast, was to us as well as to a majority of the republican citizens of this state perfectly satisfactory.

And in the present recommendation of a day of thanksgiving, he has acted no more

the part of an heartless hypocrite, than to yield to a long established custom. We should have expected Mr. C. would have been among the last who would have called that hypocrisy.

### ANTI-CHRIST EXPOSED.

#### PROPHECIES OF DANIEL.

There are no prophecies in the Scriptures more plain and easy of interpretation than those in the book of Daniel particularly those in the 2d and 7th chapters; nor are there any, when understood, more calculated to comfort the mind of a true christian in times of great degeneracy. In these chapters it is plainly shown, that all tyranny and degeneracy among professing christians will be brought to an end; and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High." And what people will these be? A people, as different from the various religious orders and professors of this day, as the Pharisees were from the disciples of Christ.

The stone which overthrows all that is opposed to the kingdom of Christ, and fills the whole earth, is cut without hands—human combinations, human efforts and device being unable to accomplish any thing in the cause. God himself will indeed, be the author and efficient agent in the whole work. And those who will rise up at this time, will be opposed by all the power of the earth, and all the corrupt sects and professors in christianity, with all the zeal and enmity of which they are capable. But they will all be overcome and brought to naught.

Just before, or at the time this work shall begin, the iniquities of men and of sects will have come to the full. Hardly any true love or friendship will exist among them, and they will be destroyed by the hands of each other, and by wars and bloodshed, in a more awful and sanguinary manner than has ever yet been witnessed, since men were upon the earth for this will be the treading of the wine-press of the wrath of God when blood comes out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs, and when there shall fall upon men a great hail out of the heaven, every stone about the weight of a talent.

This awful period is drawing on apace, and every sect now in existence, and mankind in general, will go on corrupting themselves until it arrives with a rapidity before un-

known. The greatest sign indeed, of the approach of this period, is the degeneracy and corruption that already exist; for the darkest time will be just before it arrives, when the two witnesses will be slain that during 1260 years of abounding evils continued to prophecy in sackcloth, and power with God, and tormented them that dwelt upon the earth by rebuking their iniquities and testifying against their sins. While these witnesses are in a slain condition there will be no faithful testimony in the earth, (or next to none) and there will be great rejoicing, complimenting and presenting of gifts one to another among the different sects, because they are so much alike and do not rebuke each other's faults, and because there are no faithful witnesses on the earth, to torment them by rebuking their wickedness and corruption.

But have these witnesses yet been slain? Every one must judge for himself by past and present events. They are to be overcome and killed by the beast, or corrupt sects and parties that ascend out of the bottomless pit, and they will overcome them and kill them by the powers of delusion, wonderful works and great outcry, show of religion which they will manifest thereby causing all (even such as would be otherwise faithful witnesses) to come into their ranks and conform to their ways and practices, so that there will be no honest faithful testimony to be found, all who profess religion, holding with some sect, seeking to please men, and to have the honor and esteem of this world. These things have already taken place to a great extent; but whether to the extent signified by the witness *being slain*, is difficult to decide.

### POETRY, &c.

We recommend a perusal of the following to those persons who give of their abundance to those *charitable Societies* of the present day, where their noble deeds are trumpeted forth to the world, while their poor neighbours, instead of receiving from them a morsel to relieve their hunger, oftentimes suffer through their extortion. We need not go far from our door to find one who gives hundreds of dollars annually for the support of what goes under the name of charitable Societies for religious purposes and a preached gospel, who at the same time will turn his face from the wants of the unfortunate cripple who calls on him for assistance, and leave him to be supplied by those of his less fortunate citizens whom he would disdain to "set with

the dogs of his flock." These things we can attest to.—*Baptist Herald.*

(From the *Christian Mirror.*)

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou  
Hast power to aid and bless—  
Whose aching heart, or burning brow  
The soothing hand may press.

Thy neighbor? 'Tis the fainting poor,  
Whose eye with want is dim,  
Whom hunger sends from door to door—  
Go thou and succor him.

Thy neighbour? 'Tis that weary man  
Whose years are at their brim,  
Bent low with sickness cares and pain;  
Go thou, and comfort him.

Thy neighbor? 'Tis the heart bereft,  
Of every earthly gem—  
Widow and orphan, helpless left;  
Go thou, and shelter them.

Thy neighbour? Yonder toiling slave,  
Fetter'd in thought and limb,  
Whose hopes are all beyond the grave;  
Go thou, and ransom him.

When'er thou meet'st a human form  
Less favored than thine own,  
Remember'tis thy neighbor worm,  
Thy brother or thy sor.

Oh! pass not, pass not heedless by;  
Perhaps thou canst redeem  
The breaking heart from misery,  
Go, share thy lot with him.

ANECDOTE OF ROBERT HALL, OF ENGLAND.

MR HALL, was the pastor of the Baptist Church in Leicester, and Mr. Robinson was at the same time Vicar of Mary's Church, in the same place; the two pastors, lived on terms of intimacy, both being evangelical in their religious sentiments; some of Mr. Robinson's hearers left the Church and joined the Baptists, on which the Vicar said in conversation one day—"I cannot think Br. Hall how it is that so many of my sheep have wandered into your fold."—"Oh, replied Mr. Hall they only wanted *washing*, to be sure." *Baptist Herald.*

ERRATA.—On the first page of the present number, in that sentence of Elder Leland's letter, "the religion which I hoped that I learned &c." for "guilty as a law teacher," read law "breaker."

MARRIED, by Elder G. Beebe, on Wednesday morning last, Col. Levi Westbrook, to Miss Louisa Baker.

## PROPOSALS

For publishing a semi-monthly paper, called the  
**SIGNS OF THE TIMES.**

By an Association of Brethren.

Devoted exclusively to the Baptist cause—  
maintaining inviolably the following scrip-  
tural sentiments:

1st. The existence, sovereignty, immuta-  
bility, omnipotence, and eternal perfection of  
the Great Jehovah—the revelation which  
God has given of himself as Father, Son, and  
Holy Ghost. "These three are one."—1st  
John, v. 8th.

2d. The absolute predestination of all  
things.

3d. Eternal and unconditional election.

4th. The total depravity and just condem-  
nation of fallen man.

5th. That the atonement and redemption  
of Jesus Christ are for the elect only.

6th. The sovereign, irresistible, and (in all  
cases) effectual work of the Holy Ghost, in  
quickenings and regenerating the elect of God.

7th. The final perseverance and eternal  
happiness of all the sons of God, by grace.

8th. The resurrection of the dead and  
eternal judgment.

9th. That the Church of Christ is compo-  
sed exclusively of baptized believers—that to  
her are given able ministers of the New Tes-  
tament—that the scriptures are the only rule  
of faith and practice to the saints of God.

10th. That there is no connection between  
Church and State; and as touching the pro-  
position of a marriage between them, the Hon.  
R. M. Johnson, in his report on the Sabbath  
Mail question, has amply revealed our faith.

"The Signs of the Times" will be decided-  
ly opposed to Bible, Tract and Missionary  
Societies, Theological Seminaries, Sabbath  
School Unions, &c. &c. waging war with the  
mother Arminianism, and her entire brood  
of institutions.

## TERMS.

"The Signs of the Times" will be printed  
on super-royal paper, each number to contain  
sixteen octavo pages with double columns,  
and be issued to subscribers at ONE DOLLAR  
per annum, payable in advance—one dollar  
and twenty-five cents, half yearly; or one  
dollar and fifty cents at the end of the year.

N. B. All payments will be considered in  
advance, if received within one month after  
the issuing of the first number.

## AGENTS.

The following gentlemen are appointed  
Agents for the *Signs of the Times*, and as  
such are hereby authorized to receive sub-

scriptions, and to collect such monies as are  
or shall be due to this establishment.

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	" Hez. Pettit,	Lexington, "
	" Levi Streetor,	Broom, "
	" David Mead,	Roxbury, "
	" Wm. Warren,	Kingston, "
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	G. Westervelt,	

N. B. Br. Henry Moon, an itinerant prea-  
cher of the gospel is our travelling Agent in  
Ohio, Virginia, and elsewhere.