

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

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To whom all communications must be addressed.

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## INTRODUCTION.

We desire to acknowledge with sincere gratitude, the protecting care and providence of our heavenly Father, in sustaining us thus far on our mortal pilgrimage, in delivering us from the numerous evils by which we have often been surrounded, and in granting us permission to commence this, our tenth volume, with the cheering assurance that the same Almighty arm which has been raised for the defence of his people in all past ages, will continue to defend his own cause; and, notwithstanding the violence and apparent success of the opposing powers of anti-christ, *will cause the wrath of man to praise him, and the remainder of wrath, restrain.*

The contemplation of the being and perfections of the God of Sion, arrayed in radiant light, crowned in awful majesty, and extending his sovereign government over all beings and all worlds, fixing the destiny of all things according to the counsel of his own will, and with the most exact and infallible certainty directing all things to their final issue, so that nothing, however malignant, profane or ungodly, can possibly fail to result in his declarative glory and the good of his people, affords us the most delightful incentives to action, that can possibly exert an influence over the head or heart of man. In the absence of this incentive, how gloomy would be our prospects! No confidence in ourself, none in our fellow men, any farther than they are influenced by the absolute government of God, every power of the soul would be paralyzed, and every encouraging prospect of the mind would yield to gloomy despair, if compelled to surrender our confidence in the Holy One of Israel.

In prefacing this volume with a few preliminary remarks, it is proper that we should give a brief statement of our designs, together with the prospect of success. Our *design*, has been stated in our prospectus, and laid before our brethren on more than one occasion; and it will be sufficient here to recapitulate, for the satisfaction of those who have not formerly patronised or read our paper: of our prospects we will speak more particularly.

OUR OBJECT. That we may be more definitely understood, we will state our object negatively and affirmatively. We do not design this sheet as a *standard of orthodoxy* for the Old School Bap-

tists, or for any other order of people; for the disciples of Christ, at this day, designated Old School Baptists, discard and renounce all other standards of faith and religious practice, than the New Testament of our Lord Jesus Christ: that being full and in every respect complete, and a transcript of the will of the glorious King of Sion, the Old School Baptists require no other standard or criterion by which to estimate the orthodoxy, or to detect the heterodoxy of those who claim their fellowship. Nor do we contemplate the conversion of the world or any part of it to the christian faith by the publication of our sheet; nor even to be able to satisfy the enemies of the truth of the reasonableness or scriptural consistency of our cause: because, first, we have no evidence that God designs the conversion of the world: secondly, we have positive evidence that he does not; and thirdly, if he did intend it, it could be effected only by the power and influence of the Holy Ghost. We do not expect to make the cause of truth appear reasonable to any of the *wise men* of this world; for God has hidden these things from the wise and prudent, and revealed them to babes.

Again, we do not expect to avert the storm of persecution and wrath of the dragon, which is now gathering thick and threatening loud the slaughter of the Lord's true witnesses, and the extermination of their testimony from the world. For by the decree of God, the *dragon*, the *beast*, and the *false prophet*, must fill up the measure of their iniquities, and then, not by us, but by the victorious arm of God, be hurled, like a mill-stone, into their eternal perdition.

If then, it may be demanded, we neither design nor expect, by our labors, to convert the unregenerate to God, convince the world of the justice of our cause, nor to overcome, neutralize, or exterminate the hostility of our enemies, nor even to sustain the orthodoxy of our brethren, what can be our inducement to take ground against the *great*, the popular, the learned, the wealthy, the influential, and the countless millions of those against whose doctrines and works we so earnestly contend, since we have nothing to expect from them in return but reproach, persecution, proscription, racks, tortures and death?

We answer, *affirmatively*: as far as God is graciously pleased to enable us, we design to edify, comfort, strengthen, and encourage the tried, tempted and afflicted saints of God, and to bear a frank, faithful and unreserved testimony against all the *hidden things of dishonesty* in matters of religion, so far as we can discover them; and, in short, as our title implies, to mark and report the current *signs of the times*. In prosecuting this work, we shall protest against all innovations, corruptions and perversions of the doctrine of the New Testa-

ment, and of the order of the gospel of our Redeemer, without courting the smiles or fearing the frowns of men or devils.

OUR PROSPECTS. We expect, as formerly, to receive a very liberal share of ridicule, abuse and misrepresentation from opposing periodicals of the day, together with the malignant, cruel, relentless opposition, proscription and persecution of the united batteries of false professors and false apostles, of the present degenerate age.

Judging from the past history of our periodical, we rejoice in the prospect that our humble labors may be greatly blessed to the consolation of many of our scattered brethren throughout our wide spread-country, spreading before them the correspondence of their brethren in Christ, from all parts of our country, and *stirring up their pure minds by way of remembrance*. There is, at present, a flattering prospect, that our brethren will not suffer us to go a *warfare* altogether at our own charges; that we shall be sustained in our pecuniary affairs, by their continued support, which we have every reason to believe they feel a real pleasure in affording us.

We closed the last volume, with a subscription of about 2350 subscribers, from whom we received during the past year, including some that was paid on account of former dues \$1537, which, with the strictest economy and industry on our part, has met the current expenses of the work, and allowed us a moderate compensation for our labor. Comparing the amount of issue with that of our receipts, our readers will see that but part of our dues have been paid; some of the above number have been gratuitously sent to indigent brethren and sisters who have desired a copy, but were unable to pay for them. On the amount of money received during the year, we have paid about \$200 discount; some of the notes sent to us are worthless, and some have been lost on their way to us.—Our subscription list amounted a few years since to about 3000, the reduction has been occasioned principally by the introduction of other papers into the field, and not by a reduction of the number of valuable brethren of the primitive faith, who feel the importance of a press connected with, devoted to, and under the control of the Old School Baptist family in the United States.

It has been suggested to us by a valuable correspondent, that our list of subscribers can be greatly increased by a little extra exertion on the part of our agents, and those generally who feel an interest in circulating the paper. If this can be done, and we have no doubts that it can, we would soon be enabled to enlarge our facilities for serving our brethren; by improving, enlarging, or multiplying the number of our issues. We only ask that the expense of the work be promptly met,

and that for our unremitting labors we may have wherewith to meet and liquidate the claims of a dependent family, the right of which to a support by our labor, we cannot dispute without involving a crime worse than that of infidelity. Our object however in stating our prospects thus frankly, is not to complain, nor would we wish to urge any one to patronise us, any farther than they may esteem it a privilege to do: so soon as the publication shall cease to support itself, we shall be satisfied that in the estimation of our brethren, its continuance is uncalled for, and we shall discontinue it.

The subject is fairly before our readers; if they are of opinion that the interests of Zion would be served by an enlargement of our paper, or by changing it from a semi-monthly to a weekly, and will forward to us the means to do so, our press, our type, and ourself are at their service. And when they can persuade themselves that our publication is of no farther use to them, they have only to withdraw their support, and the work will stop. Those who wish to discontinue their subscription, will pay up arrearages, and give immediate notice, either by letter, through their post masters, as the law provides, or if their accounts are balanced they may write their name, and that of their post office on the margin, and send it to us, directed, "Signs of the Times, New-Vernon, Orange, Co., N. Y."—All who neglect this notice will be considered as renewing their subscription for the current volume. We shall drop from our list quite a number from whom we have not heard for a long time; if in doing so, we should drop any who wish to continue, they will immediately renew their subscription, by forwarding to us their orders. We shall send some few extra copies of this number to some of our friends, desiring them to give them a circulation among those whom they think will be likely to subscribe for the volume; and some copies will be forwarded to individuals whose names have not yet been enrolled as subscribers; should they wish to encourage the work they will forward their orders without delay.

### COMMUNICATIONS.

#### TO WALDO, A NORTHERN BAPTIST. NUMBER III.

DEAR BROTHER:—I will now endeavor to give an illustration of the circumstances which render the condition of the southern slave more favorable as to suffering oppression, want, distress of mind, &c., than that of many of the day laborers at the north, especially the operatives in the factories.—The difference I conceive arises from the different relations, the owner and the northern employer stand in to their respective classes of laborers.—This I think is happily illustrated by the figure our Lord uses, John x. 12, 13, and which he indeed applies to himself: I hope, therefore, my using the figure itself, will not be construed as showing any disrespect to the glorious dignity of his person; I say then, with this precaution, the slaves are like sheep under the care of a *shepherd, whose own they are*; the northern dependents, like those under

the care of an *hireling, whose own they are not*.—Before going more fully into this illustration, I will premise that similar differences of character are found among the slaveholders, as among the northern employers; some are more passionate, cruel, avaricious, &c.; others more gentle, kind, humane, &c. Also, that liberality of principles, generosity, a high sense of honor, and regard to character, republicanism, and among the more wealthy, intelligence, must be admitted to prevail quite as extensively at the south as at the north. I now come to the illustration; first, the condition of the slave. 1st. The master from the property he possesses in his slaves, and dependence he has on their labors, their health, activity, &c., has a real interest, in taking care of them and for them, not to overwork them, to provide for their general health, and against their suffering from hunger, cold, weather, disease, harm, &c., and from want of medical aid when sick. 2nd. The same law which gives the master his control over his slaves, requires him to make the necessary provisions for them, from infancy until buried after death. Tho' the children of the slave may multiply ever so fast, it gives him no care to provide for them, nor for age when it comes on; whatever he makes from the privileges granted him, he feels perfectly free to appropriate to the gratification of his own pleasure, as his inclination may be. 3rd. In many instances the master was brought up with his slaves, was nursed by them in infancy, played with them in childhood, often labored with them in youth: thus early partialities and favorable feelings are produced towards the slaves, which generally have their influence through life. Now look at the contrast, the relation which the northern employer stands in to his dependents, or hirelings. This relation is no other than that of their being thrown in his way, and its suiting his interest or his fancy at the time to give them employment. He has, therefore, no peculiar interest in their welfare, his interest so far as that governs, will lead him to make the most he can of their services for the time being, by scanty wages, hard work, &c. And when he has no further use for them, or they do not please him, or are sick, or infirm, they are discharged, and he has no further concern about them, how they are to live. But to the manufacturing establishments I wish more particularly to call attention. To show the dependent state of the operatives, the spinners and weavers, on the manufacturers, in its full operation, I will quote one or two extracts, as being at hand, of the late news from England: "There are about 14,000 looms in Bethualgreen, Spitalfields, Shoreditch, &c.; about 3,000 are quite out of work, and the 11,000 at work, are only three fourths of their time employed, which causes great distress and privation among those who are considered the respectable portion of the district. There are hundreds without a bed to lie on, having parted with it for food. Cases are occurring every day that weavers are parting with their looms and tools to obtain food for their starving families—those being the only things left of any value that they can dispose of;

and when they are gone, they are quite destitute—not a bed to lie on—not a chair to rest on, nor tools to work with. This is the heartbreaking situation of many hundreds of the useful, industrious, Spitalfield weavers." This is an extract re-published, from the London Chronicle, and relates only to weavers, the more independent part of the operatives connected with the factories. I will now give an extract from the remarks of a New York editor, relating probably to the same district and embracing in the numeration, all the operatives and their families connected with the factories. "While the table expenses of the English sovereign are given at \$300,000 a year, it is stated that in one manufacturing district there are 400,000 of that queen's subjects, without work, in a state every hour verging nearer starvation, without the remotest prospect of relief. By day and by night this terrible tale has been ringing in our ears—this picture of horror has been constantly before us. We have seen the madness of the father, the despair of the mother, and the pale beseeching faces of the mourning babes. The sun shines on them from the azure heavens, the gentle rains fall round them, and they live on the beautiful earth, denied the privilege of toil, with nothing before them but the prospect of a horrible death." This relates to only one of the manufacturing districts of that country of boasted liberty, where *if a slave touches their soil, he is free from his master*; from whence abolitionism is imported to this country, and abolition missionaries, leaving all that scene of wretchedness and woe, among the dependent classes in England, untouched, unpitied, have come hither out of pretended compassion to the blacks, to procure their being let loose upon our country to shift for themselves, or starve like their own poor. It is not probable that the manufacturing towns of our country, such as Pawtucket, Lowell, Patterson, &c., during the present state of society, and prices of labor, bread, &c. will ever present on a general scale quite as deplorable pictures as those seen in England. But the spinners, weavers, &c. in these factories, like those in England, are dependent entirely upon the caprice or the ability of the manufacturers to continue their operations, for employment, and without an acquaintance with other means of support. If a large manufacturer fails, fifty or a hundred families are thrown out of their present means of support; though their wages may have been nominally good, yet having to purchase their whole living out of the factory store, at the manufacturer's price, when thrown out of employ they are probably without the means for laying upon their oars, or removing elsewhere. If a panic is to be raised for political purposes, or the operatives are to be coerced to vote a particular ticket, the manufacturer's regard, not the throwing thousands out of the means of daily support, by stopping their mills, or discharging their hands, is looked to. Again, the hours in which those who work in the mills, are employed, are excessive, from four or five in the morning to eight at night, with scanty recesses to get their meals. When the bell rings for the wa-



ter to be let on, all must be in their places; no pinching cold, nor storm, nor indisposition or want of proper clothing to face the weather, is taken as an excuse. The rod of an immediate discharge, is held over them, to compel them to punctuality. These measures for keeping the operatives in dependent subjection, may not, in all cases where the mill is owned by a single individual, and under his own management, be so rigidly enforced. But in most cases, these large manufacturing establishments are owned by companies, and under the management of agents, whose instructions are to make the most they can of the capital invested. These agents stand between the owners and the operatives, with their whole interest and ambition to please, leaning to the one side, the aristocracy of the establishment; the cause of the poor operatives, they feel not, they know not, only that they must be driven and stinted to the utmost the custom of other mills will warrant, and if they murmur or resist, they must be discharged, and others put in their places. Strange as it is, yet such is the fact, that in our land of liberty, hundreds of white men, are found having families of children, who for the sake of a little ease to themselves, will move into these manufacturing places, to get employment for their children, at the spindle, the reel, or the loom, and live upon the pittance they earn. Thus their children, instead of being taught how to obtain an independent living, learn nothing but to march at the sound of the factory bell, and to step early and late to the buz of the spindle. Tell me not of the benevolence of abolitionists, whilst they look with complacency on an interest like this, yea seek protection for it that it may be extended, and by its expansion, engulf thousands more in its vortex, and place them in the above described state of servile dependence on a few, and they are on the other hand, seeking to have the powers of government employed, to snatch from the southern farmers their means for cultivating the soil, by letting loose the slaves from bondage, but in that release, throwing them loose from their homes, their useful labor, and their sure support, without prudence to contrive (that is, in nine cases out of ten) or energy to carry out any plan for an honest and comfortable livelihood. Benevolence would weep, rather than rejoice at the success of such plans.

But says one, *slavery*, or the idea of being in bondage, is a gall mixed with all the comforts of the southern blacks—this is what the abolitionists would take away and give in return liberty. Yes, let the dissolute, starving pilfering condition of a great proportion of those blacks that escape to the north, tell what are the sweets of liberty to them. Let the riots in Philadelphia, Cincinnati and other places bear testimony to the kind of citizens they make when congregated together. Let the testimony of the runaway slaves in several instances which I could specify if necessary, tell how they themselves view that liberty, when once proved, by their desires to return to their bondage from which they had been seduced away, if they could be assured their masters would again have confidence in them, and not sell them.

But this idea demands more particular attention, and calm consideration, and this I must give it, though my communication is already longer than I intended. In order to decide on the relative notions of slavery, and liberty, and their influence upon the mind, other circumstances must be taken into consideration. I readily admit that to a true American, inured to the idea of independence, and educated in the love of it, slavery would be like death. He would not readily brook the servility which the English peasantry have to show to the aristocracy, in that they cannot even speak to them without taking off their hats and putting them under their arms. But again, the English peasant, with his scanty food and servile subjection to the aristocracy, would feel his rights much abridged, and his boasted English liberty eclipsed, were he placed in the situation of the Russian peasantry, who are brought and sold by the nobles with their estates, and otherwise in abject servitude. And yet the Russian peasant is as well pleased with his situation as is the English peasant, or American citizen. If we look to Africa, we find the nations of that vast continent, with the exceptions of wandering Arabs, knowing nothing but the changes from slavery to despotism, and from despotism to slavery, and with these they are familiar. Hence as found in their own country, or here, the blacks are inured to slavery; to them, therefore, familiar as they are with it, in themselves, in their parents, and all their associates from infancy on, it cannot convey the same distressing idea, nor be that heart-rending thing, it would be to one trained as our white citizens are to liberty. They may, and no doubt would in most cases, desire liberty from seeing it in others; and the effect of abolition movements has been, as before noticed, to make them more discontented with their situation, under the notion that they are wrongfully held in bondage. But if this desire for liberty be examined, it will be found in most cases, like that of the apprentice boy to be of age that he may be free from the wholesome restraints of his boss, without any other consideration of the future than to be free to go where he pleases, and to idle when he pleases. If this desire in the slave commands such commiseration, why not feel some bowels of mercy for the poor man, who much more rationally desires wealth that his family may be free from want. There are colored persons, who are honorable exceptions to the above general view given of the black population; persons who desire freedom from slavery, from the wish by honest industry to be independent in their living. To such I would readily, with the Apostle, say, "If thou mayest be made free, use it rather," not force thy freedom, against law and the indications of Providence; but if *thou mayest be made free*.

In conclusion, I would request those who from the smooth verse of Cowper, and the writings and declamations of others, have been led to view slavery in all cases, as so horrid a thing that it ought not to be endured, to reflect: first, on the situation of the blacks in their native state in Africa, not only subjected there often to abject slavery,

but also as destitute of regular food, clothing, fixed homes, and that rational enjoyment, arising from the faculties of the mind being improved by information, as is common to the savage state, and contrast this with the superior advantages they enjoy in all these particulars even in their bondage in this land of civilization; and above all with the joyful reflection that thousands of them in being brought to this country, have been brought not only within the external sound of the gospel, but also to know and rejoice in its precious consolations. And second. To contrast the situation of the slaves as being freed from all care as to providing for themselves and families, having their homes and all things necessary for the preservation of life and health, together with special privileges for occasional enjoyments secured; with the situations of multitudes at the north, not only of improvident blacks, but of white people who are dependent on their daily labors for the support of themselves and families, and being dependent for work on the caprice of their employers. After thus contrasting their situations with others, judge ye, whether the providence of God in placing them in bondage, is so unequal and unjust, that it must be resisted, even by the most dishonorable and violent means, and at the expense of rending asunder the happiest government existing on earth. I will further ask my friends to reflect seriously, before indulging in unkind feelings towards their brethren who are slaveholders, that neither the Baptists nor our government had any hand in placing the slaves among us, they were brought here when these States were British colonies, and before the Baptist faith was published or known here; this being the case, and the colored people being found in such numbers in bondage among us, that the retaining them in bondage is considered to be both necessary and humane. For the setting such a body of them loose, would render the slave States uninhabitable by the whites, from the insubordination that would result from the blacks being set at liberty in such numbers. And not only would it result in the whites being driven from their homes even if they escaped with their lives, but the blacks from the want of the provident care of their masters to provide for them, would sink into wretchedness and want. It certainly ought to be admitted, that as there is some true religion, some of the spirit of the gospel here, there may be some benevolent feelings in slaveholders towards the blacks they have raised, as well as in those northern abolitionists who have manifested such a willingness to instigate the slaves to seek their liberty by brutal force, and thus bring on a servile war.—Indeed, when we consider the general course of the British government towards the laboring poor of their own country, and of Ireland, and their readiness to employ the savages in warring upon this country, and even to reward them for their bloody exploits with the tomahawk and scalping knife, we must believe that something different from humanity influences them in their zeal to accomplish the liberation of the blacks. And can we form an opinion more favorable to the benevo-

lence of the northern abolitionists when they are so obstinately pursuing those measures, which they must know, will, if enforced, result in drenching the fair fields of America in the blood of her own citizens, shed by infuriated slaves, set on and aided by the dupes of a phrenzied religion, or the ambitious aspirants after a *religious-political* government?

I am, in what I have written, far from having presented all the circumstances calculated to establish the views I have taken of this subject, and far from presenting what I have noticed, in their most forcible light; but I hope, dear Waldo, enough has been written to convince our northern brethren and friends that the case between the abolitionists and the south, has two sides to it, and that the plea of benevolence or humanity, is not, after all their parade of religion, so much, so decidedly on the side of the abolitionists as they would make the northern public believe. And if our brethren are hereby induced to seek correct information on the subject, and to view it in all its bearings before they lend their aid to the abolition cause either at the polls, or by their private influence, and thereby unwillingly help to build up an interest tending to an amalgamation of religious creeds and politics; and of course an interest in direct opposition to that kingdom which is not of this world, I shall be satisfied that my *hap was to glean after you in this field*.

Your brother, in the bonds of the gospel,  
S. TROTT.  
Centreville, Fairfax Co., Va., Nov. 25, 1841.

FOR THE SIGNS OF THE TIMES.

Dekalb, Hancock Co., Ill., Oct. 24, 1841.

DEAR BROTHER BEEBE:—Having a remittance to make to you, seems to render this a favorable opportunity to communicate some of my thoughts to the brethren who are scattered abroad. The shortness of time that I can now devote to writing, admonishes me to forbear entering upon the more important considerations connected with the gospel of the Redeemer, and to limit myself to giving a brief account of the state and travel of the Old School Baptists in this country, for a short time past. Since the expulsion, from our fellowship and communion, of the Ishmaelish band of arminians, who were and are engaged in the modern mission effort system, we have enjoyed peace and harmony throughout our correspondence, and I rejoice to add that none of the preachers remaining with us, especially in the Salem Association, preach a mixed gospel. Our watchmen lift up their voice *together*, their preaching is of one solid piece, like the two silver trumpets, and they give a *certain sound*, viz: "Salvation by grace alone." Some of God's people have been captivated, and led astray by the alluring charms of missionism, a goodly number of whom have become tired of the *husks* on which they were fed, and have returned to their Father's house, where they enjoy refreshing manifestations of the love of God, and find bread enough and to spare, and where they enjoy an earnest of the inheritance

which God has secured for them in heaven. We have had considerable additions, by experience and baptism, during the past year; in many of the churches of Salem Association; this proves the falsehood of the frequent declarations of the effetees, that our doctrine is unprofitable, that while it is true it prevents revivals, &c. They must have forgotten, or they have never known, that it is truth that kills, and truth that makes alive. I hope never to be connected with revivals that are produced without truth. I am happy to testify, to the praise of divine grace, we have enjoyed for the last two years, a general reformation in this part of the country, and it has been under just such preaching as the New School would be offended with. I find that just such revivals are calculated to build up the church with sound materials, such as are able to endure sound doctrine, and grow and thrive upon it.

The last annual meeting of Salem Association took place on the Saturday before the fourth Sunday of last month, at which we had in attendance sixteen ordained preachers; from this fact you may judge of the truth and sincerity of those who are raising the great hue and cry at the east, of those who are engaged in begging money to send the gospel to the *destitute west*. We are indeed pleased to hear the gospel preached, here in the west, by all who bring us the true *tidings*; but those *hirelings* from the eastern preacher-factories bring another gospel, which is not another, but a perversion of the gospel of Christ; and is calculated to build up the anti-christian cause, and oppress the true church of God. We have great reason to thank God that he has preserved us from falling into their errors.

I will conclude this letter, after stating to you and your correspondents a few questions, which I hope may be answered, in a scriptural manner: they are in regard to the order and discipline of the church, viz:

First. Is it right for a church to grant letters to persons that are in good standing and fellowship in the church, upon their application for them, to join another church of the same faith and order, when the persons applying do not intend to change their place of residence?

Second. Suppose a member to be excluded from a church for a crime of sufficient magnitude to justify the church in his exclusion, should return to the church confessing his wickedness with sorrow, and the church should refuse to hear his confession; what course should he pursue to regain his standing in the fellowship of the church?

I remain, your brother in the afflictions of the gospel,

THOMAS H. OWEN.

FOR THE SIGNS OF THE TIMES.

Southampton, Pa., Nov. 16, 1841.

BROTHER BEEBE:—Feeling inclined to converse with those of our Father's children who read the "Signs of the Times," I send you the following, and would write much oftener were I not ashamed of my poor scribbles.

It is good news to the poor and afflicted saints, when they hear of the revelation of the salvation of God to his chosen and redeemed people, and of their deliverance from the bondage and condemnation of the law—when faith is wrought in them, and they, as the sons of God, enter into gospel rest, and are enabled in the spirit of adoption to cry, "Abba Father!" It is also esteemed as good news when such as have wandered far and widely from the fold, and have been associated with those who have a name to live when, alas! they are dead, are reclaimed and return with songs to Zion. If the spirit that now directs the religious movements of anti-christ, be the spirit of Christ, as is by *that man of sin* pretended, then surely, Christ must be divided! Albeit, He was not divided in the days of the Apostle Paul. Daily occurrences do clearly prove that neither Andrew Fuller's gospel, nor Pelagian heresy, nor Universalism, nor Socinianism, nor Arianism, nor even John Wesley's God dishonoring doctrines, as developed in the mongrel creed of the New School Baptists of the present day, will serve to unite permanently, the people of God with the new-light converts of their *anxious bench* production, which are born of the flesh, and of the will of man, and not of God. So sure as it is written, "The son of the bond woman shall not be heir with the son of the free woman, so surely shall God draw the line of separation between them, and call his children out from Babylon, that may have wandered thither, and cast forth from Zion all such as have entered in, not by the door." Blessed be his name, he is even now bringing out some from their captivity. God is evidently sanctifying his great name which has been, and still is profaned among the heathen of our day, and that too, before their eyes, by taking his people from among them. "How good is the word of the Lord!" "Stand still, and see the salvation of the Lord." He says, "I am God, and beside me, there is no Savior." Yes, precious believer, he will do all his pleasure; and his dear Son, our elder brother, has said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." By one of his prophets who had lodged in the den, and who witnessed the divine protection of his God, in locking the devouring jaws of the ferocious lions, he has said, The kingdom shall be given to the saints of the Most High.

Although proud Babylon may raise her towering head, in this highly privileged land of freedom; her inevitable doom, awaits her; for the mouth of the Lord hath spoken it. How things are going to work—whether brother Beebe's fears are to be realized, or the more comfortable hopes of some that claim kindred with the family, is a question which I cannot, and probably, in my day, shall not be able to determine, as I feel that my poor, crazy, shattered bark is ripening fast for the grave. Ripe as the body may seem for dissolution, I often feel as though my soul was not ripe for heaven; but there are other times, when I feel as though I was permitted with Paul, to rise and sit together with, and in Christ, in the heavenly places. How delightful is the contemplation, that

Christ is set down at the right hand of God, having finished the work of redemption, and we, after finishing our work, our legal bondage, when we have worked ourselves out of materials, and have become weary and heavy laden, are permitted to sit with him—enter his rest; and seek and enjoy those things which are above, where Christ sitteth, &c. Dear brethren, we should have worked on, and perished in our sins, had we not been given to the blessed Jesus and by him redeemed from the wrath to come.

"O glorious power, that rescues souls  
From sin's degrading curse and shame;  
That makes the trembling sinner whole:  
Who else can love his precious name?"

I would inform brother Trott, and the brethren in general, that Elder John Thompson, (a sister's son, of the late Elder Thomas B. Montanye) who has been preaching for some time past, at Lambertsville, N. J., has been treated in such a manner by the leading members of that church, for his faithful defence of the truth, as to compel him to withdraw his fellowship from them, and from that church for their bitter opposition to the doctrine of salvation by sovereign grace alone. He has withdrawn from that people, and united with the church at Kingwood; and for the truth's sake, has rejected the popular institutions of the day, and has cast himself and family upon the providence of God. I would hereby introduce him to the kind and christian regards of the brethren, who may feel a sympathy for brethren under such circumstances. He continues to reside at Lambertsville, N. J.

Brother Beebe, we have received several persons, in the course of the past summer, who were convinced of their errors, and have left the New School and united with us upon experience and profession of faith.

Yours in gospel fellowship,

JAMES B. BOWEN.

P. S. Brother Beebe, in answering the enquiries of brother Paton, you speak of congregations' voting in the choice of pastors, and of renting or selling pews, &c. I know not what others may think, nor how they feel, when such arrangements are made by churches professing to take the precepts and examples of Christ, and the Apostles for their *only rule*, in faith and practice, and still practise this direct system of amalgamating the church and world, by which Baptist churches may be supplied with any kind of preachers. When, for instance, the payment of one dollar a year, entitles any person to a vote, how easily, in many places, a sufficient number of votes might be procured, to saddle a New School, a Methodist, Presbyterian, or a Universalist preacher upon a church against their will. Wherever this worldly policy has existed for a long time, it is surprising that the world has not taken the advantage it has afforded them. I would to heaven, that all who profess to be governed by the laws of Jesus, were more regardless of the opinion of the world, and would, at the risk of all consequences, strictly follow their divine Lord in all his laws. The winking at, or sanctioning the above practice has cost me many severe re-

proaches of conscience, for *we* must say, as did the lawyers of old, "Master, in thus saying, thou reproachest us also!" And if such a congregation should unchurch us, thus we should stand. I request the views through the Signs, of some of the Lord's servants on the following question, viz: Will the church occupy apostolic ground before all things belonging to the family are made common or equal? See acts xi. 44, 45.—Say on, brother Beebe.

Yours,

J. B. B.

FOR THE SIGNS OF THE TIMES.

Elkton, Todd Co., Ky., Dec. 2, 1841.

BROTHER BEEBE:—As I have to send you some money for our much esteemed and much despised little paper, I have though I would say a few words to you, lest my long silence through barrenness and affliction might be taken for indifference in our good cause, and that I cared but little for our little messenger; but not so, for I often find very interesting matter in its pages. I was quite delighted in reading over the 21st No. of the present volume, with your views in regard to the *best way* to stir up the brethren to their duty towards their preacher; and that was for the preacher to feed the church well: and when I came to your remarks, I said, good—good; yes, my dear brethren, in the ministry, feed the sheep and lambs of Jesus well, the church of God which he hath purchased with his own blood, and you have nothing to fear; for sooner than the great Shepherd of his sheep would see one of his servants lacking daily bread while executing the commission he had given him, in relation to the flock, over the which the Holy Ghost had made him overseer, he would make the ravens feed him, or open the hearts of his saints as he did Lydia's, of old, to minister to his wants; for he hath said, I will never leave thee, nor forsake thee: tell the poor broken hearted saints, that the great Shepherd loves them with an everlasting love; that the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes: tell them that all the wormwood and gall, and bitter cups of affliction which they have to drink in the wilderness, are lined with love, and when the set time comes, like the lion that roared upon Sampson in the vineyards of Timnath, will be all filled with honey. And do not forget to touch that heavenly chord, that golden chain of love, which begins and ends in God and immortality, secures the salvation of all the "chosen generation," through grace to glory; and not one fortuitous link in time nor in eternity can be found in the chain of eternal love. And while feeding the sheep and lambs on such heavenly food, so cheering and so comforting to the poor saints, it will open their hearts and until their purse-strings too; and as long as there is meal in the barrel, or oil in the cruise, will they divide with you. And should you, in your travels, brother Beebe, come across a poor, cast down, disconsolate saint, in chains and

fetters of unbelief, under the hidings of God's face, writing bitter things against himself, and satan, to help forward his misery and despair, whispering blasphemy in his heart, and telling him that he has committed the unpardonable sin, and that his case is hopeless and beyond the reach of mercy. Oh! if you come across such a poor soul, "feed him well," and tell him Jesus lives and is behind the storm with a smiling face, holding satan in chains, that he cannot go an inch without permission; and that however bitter and afflicting the cup may be, it will all redound to the honor and glory of God, and to the good and benefit of his poor and afflicted people: and although the storm and dark clouds of despair may last long, and continue for many days, one smile from Jesus pays for all.

And now, my dear brother, may the Lord bless you, and all his dear saints, with all the covenant blessings of God in Christ Jesus our Lord, and to his name be the praise. AMEN.

Your brother in a precious Savior,

C. MILLS.

FOR THE SIGNS OF THE TIMES.

"We wonder he [editor Signs of the Times] does not condemn carving knives for the still stronger reason that with such a knife the murder was performed."—Cross and Journal.

Now it strikes me, that to condemn carving knives would be to adopt the doctrine of all *new-light* professors. Do they not denounce as *murderers*, all manufacturers of alcohol, because of its improper use? holding them accountable to God for all the evil resulting from its *abuse*. Upon their principle they should not only condemn the *carving knife*, but the man who made it. In short, where would it not lead us? What article would be exempt? Gunpowder is designed for useful purposes, but is its use not *abused*? is it not applied to the taking of human life? and, are not swords, muskets and bayonets made almost exclusively for such purposes? and, are not all manufacturers of them to be held in the light of murderers? Indeed it may be extended to pure water, for persons over heated often destroy themselves by an improper use of it, and the one who put it in their power to do so, by digging the well and placing a pump within their reach, must be accountable as the cause of their death. It is absurd to contend for the total *annihilation* of any article because man in his depraved state *abuses* the use of it, or to brand him who produces it as a murderer. As alcohol is named, I will express my decided opinion that a greater number of the human family shorten their days by intemperate *eating*, than intemperate *drinking*, and the obvious reason why one is more unpopular than the other is, because ninety-nine may by *intemperate eating* gradually kill themselves unnoticed by any, while one *intemperate drinker* carries the evidence, visible to all: hence the great hue and cry against the latter, and nothing said of the former, notwithstanding the injunction to "Be temperate in *all things*."

W.

## EDITORIAL.

*New Vernon, N. Y., Jan. 1, 1842.*

TO OUR AGENTS AND SUBSCRIBERS.—In adjusting our books, we find an unpaid balance in our favor of about \$2000, an amount sufficient if paid, to enable us to liquidate all claims against the establishment, and leave in our hands the means to enlarge our sheet. We have no complaints to make; our subscribers have generally been remarkably punctual, and considering the extensive circulation of our paper, the number of our issue, and the length of time we have been publishing, it is rather a matter of surprise than otherwise, that we have no more outstanding demands.

In hope of effecting a settlement with the delinquent portion of our subscribers, we forward to them, with this number, their respective bills, which are made out according to our published terms, "\$1.50, if not paid in advance," and show the balances due according to our books.

There is great difficulty in keeping an accurate account with all our subscribers; from several considerations it is the next thing to impossible. Many of our subscribers have made their payments to our agents, and some of our agents have been quite indefinite in regard to the names and post office address of the persons, to whose account they designed to have their remittances applied. Some of those to whom we have sent bills, will perhaps be surprised, having perhaps, already paid; let them not be alarmed, we do not wish any one to pay a second time; we only ask of such, that they pardon our mistake; and at some convenient time, through their agents, or otherwise let us know how the account stands. Other errors may also be found in our account, where agents have been sufficiently explicit, owing to some oversight of ours. We indulge the hope that neither agents nor subscribers will take any offence, at our sending out the bills, made out as accurately as circumstances would allow.

Bills are sent also to many who have formerly been subscribers, but have long since discontinued their subscription. As many of the latter class as have the means, will see by their bills, that we appeal to their honesty and sense of honor; this is our last appeal; those who have neither honesty or honor in the premises, are beyond our reach, as we have no disposition to appeal to Cæsar for redress.

While upon this subject, we will call the attention of our agents to the necessity of mentioning expressly the name of every subscriber, and his post office address, to whose credit they wish us to apply the money sent on. And when any new subscriber's name is sent us, or any one is to be discontinued, let the name and post office be written in the plainest manner possible; a little care and attention to this request, would save us hours of impatient toil in searching among from two to three thousand names, for the persons they may intend to designate.

Some of our agents have said, "The inclosed — is to pay the amount due, from the list I sent

you," &c. How we are to ascertain what names they sent us, is more than we know. It would require at least a *Philadelphia lawyer*, to keep every agent's account correctly by itself; as for instance, one agent sends on a list of names this year; next year some of that list pays their subscription to another agent, or sends it on to us, thus the names become intermixed in a short time, so that we cannot tell to whose agency they belong. Another great source of embarrassment to us, has been when agents have written, "I have lost my memorandum, or forgotten the state of my account; please inform me who on my list are in arrears," &c. We can sometimes state the account of those who are sent to the same post office, where the agent receives his own paper, but it is seldom we can do more. If an agent wishes information of the kind, he should state his enquiry, thus, "How does the account stand with A. B. of C. post office, and D. E. and F. of G. post office;" then we could readily, and in a moment turn to the post office designated, and give the statement required.

All mistakes on our books, or on the face of the bills sent out, shall be promptly and satisfactorily corrected, so soon as we are advised by them.

For the information of such as might otherwise be imposed on by ignorant or unprincipled post masters, we will mention, that the bills enclosed with this paper are not subject to postage, as the law regulating post offices, postage, &c., expressly gives the privilege to publishers of newspapers, to send slips of paper containing a notice of the amount due to the publisher from each subscriber. We hope the above hints may be kindly received, and duly remembered.

In closing this article, we again take occasion to express our sincere thanks to our brethren, agents and subscribers in general, for their liberal patronage, and as far as in us lies it will be our care to give satisfaction by a cheerful and prompt application to the duties devolving on us in the station we occupy, as editor of the "Signs of the Times."

*Lebanon, Ohio, Dec. 2, 1841.*

MR. BEEBE, SIR:—You will discontinue the number of the "Signs" directed to S. Gard, as I consider the general sentiment or doctrine which they embody opposed to "salvation by grace," as taught and exemplified by the inspired Apostles. The very first principle of the doctrine which they advocate, is evidently wrong, inasmuch, as it substitutes *feelings* for *faith*. It requires no stretch of thought to discover, that the very first promise of the new covenant which their author pretends to venerate, so much, is at utter and eternal variance with the rejection of the law as a rule of life. That first promise, "I will put my laws in their minds, and write them in their hearts, saith the Lord:" a fact which is fatal to *all such* unholy applications of the doctrines of grace. In a word, their doctrine is, the hope of a salvation from that holy salvation which is, "the end" of election, redemption and regeneration.

These are my humble convictions.

Yours respectfully,

W. V. H. GARD.

We notice the preaching, not for the mere gratification of our ambition for such flattering expressions of *benevolent* sentiment and gracious feeling towards us, as it so *feelingly* breathes forth; but more particularly with a view to commend the candor of the writer, in so frankly avowing his decided preference for Judaism, *alias* arminianism, to the doctrine of the gospel; and his readiness to expose his ignorance of the difference between the two covenants, the law of the spirit of life, written and engraved by the Holy Spirit upon the fleshly tables of the hearts of the children of God, and that which was written on tables of stone, addressed to the carnal Israelites, which was a shadow of good things to come, and destined to wax old and vanish away when the true tabernacle should be revealed. While others of the same arminian fraternity may accord in feelings and sentiment with Mr. Gard, few of them have been so open in exposing their real preference for the bondage of Ishmael over the liberty of the sons of God. While we commend so much of the letter, and the generosity of its author, in attempting to convert us from what he seems to consider the error of our way, there are some little inaccuracies in some of his remarks, which, although liable to occur in the productions of the wisest and best of writers, require some correction. As Mr. G. has the honor, (if honor it be,) to be the first, to charge us with opposing the doctrine of salvation by grace, "as taught and exemplified by the inspired Apostles," he will confer a lasting obligation on us, by pointing out very clearly and distinctly every particular in which he finds us hostile to that doctrine, and every point of discrepancy between us and the inspired Apostles. And if the very first principle of the doctrine which "they" [the editor of the Signs] advocate, is *evidently* wrong, and substitutes feelings for faith, we conclude that none can be more competent to demonstrate the fact, than the man who made the discovery. We call on Mr. G., therefore, to come forward immediately to the work. If "*no stretch of thought*" it requires to discover that the very first promise of the new covenant, which their author pretends to venerate so much, is at utter and eternal variance with the rejection of the law, as a rule of life," we repeat it, Mr. Gard is eminently qualified for the undertaking. And when he shall succeed in proving that the law of Moses to the Jews, the Sinai covenant, or the ceremonial economy is *by divine authority*, to be observed as the rule of the christian's life and practice, and that the law which God has promised to write in the hearts of his children, under the new covenant dispensation, is only a transcript of the law of sin and death, we shall have no farther use for the new testament.

The fact that God will write his law in the mind, and in the hearts of his children, Mr. G. says, is *fatal to all such unholy applications of the doctrines of grace*. We are not sufficiently learned to understand the meaning of this last sentence, especially as he has represented us as discarding, instead of applying the doctrine of grace! Who can he mean? "In a word," says our sapient



writer, "their," [meaning the editor's of the Signs] doctrine, is the hope of a salvation from that holy salvation which is the end of election, redemption and regeneration!

What an overwhelming summing up! What extraordinary talent for cramming the world into a nut-shell, the entire doctrine of the Old School Baptists screwed up into one word, and that one word spun out into a sentence; and that sentence big with meaning, explicitly declaring what mortals never knew, or angels never thought!

But taking our generous friend upon his own ground, seeing he claims for himself what he denies to us, viz: to be consistent with the doctrine of salvation by grace, &c. We will demand of him, in the words of the Apostle, "Tell me, ye [thou] that desirest to be under the law, dost thou hear what the law saith?" In what precept of the law is faith, repentance, baptism, the Lord's supper, or any other sentiment or ordinance of the gospel church enjoined? If the law is the rule of life to believers, then instead of what Christ and the Apostles have enjoined upon the gospel church, she should teach, and require of all her members to be circumcised, with the circumcision of that law, in their flesh; they should maintain the priesthood of Aaron, offer their sacrifices as did the Jews; they should go up to Jerusalem, (literally) to worship, as often as did the Jews; they should observe days, and new moons, sabbaths, meats, drinks, and divers washings, for the purification of the flesh. They should exact an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, blood for blood, life for life, &c., and not pray for their enemies, nor forgive them. The law shows no pity, neither should they; the law curses transgressors, so should they. For every failure to do the whole law, the law demands that the offender should die, and that the sentence be executed by those who are under the law as the rule of their life. Mr. Gard, therefore, is by his law required to execute the work of death wherever he finds offenders, and if he fail to execute to the full extent of what law demands, himself must die.

What charming harmony this, with the doctrine of salvation by grace, as taught by inspired Apostles! and especially where the inspired Apostles declare, "By the deeds of the law no flesh shall be justified." Gal. ii. 16. "This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh?" Chap. iii. 2, 3. "I testify again to every man that is circumcised, that he is a debtor to do the whole law, Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace." Gal. v. 3, 4. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no more under the schoolmaster." Gal. iii. 24, 25. "But if ye are led by the spirit, ye are not under the law." How now, friend Gard, did you ever read these scriptures? Well, just turn over, and read the second chapter of Paul, to the Colossians,

read the chapter through; and then, if your courage fail you not, accuse the old Apostle Paul of opposing the doctrine of salvation by grace; and smack it right into his teeth, that, if he teach that the church is not under the law, but under grace; then his doctrine can be summed up in a word, to mean no more, nor less than that he hopes to be saved from that salvation which is connected with election, redemption, regeneration, &c. But (privately, between ourselves) we advise you before encountering the old Apostle, to stop and count the cost; he will not let you off as we do. Better not be in a hurry. Return your quill to the goose whence it was plucked she will make a better use of it: and when you have done this, tarry yourself at Jericho, or at some other place remote from Zion, until your beard be grown.

#### REPLY TO BROTHER J. B. BOWEN, PAGE 5.—

"Will the church occupy apostolic ground before all things belonging to the family are made common or equal?" Acts ii. (not xi. as by a typographical error stated on page 5,) 44, 45. As brother Bowen has desired us to—"say on," we will give him our opinion, in the manner requested; and would be glad to hear from others on the same subject. We have never understood the circumstance of the disciples' selling their possessions, and laying the proceeds of those sales at the Apostles' feet, for general application to the wants of the persecuted, proscribed, and outlawed saints of that day, as intended to constitute any part of the order of a gospel church, or to be considered an example for imitation in the subsequent practice of the church, excepting under very similar circumstances. The church was greatly oppressed at the time referred to; a law had been passed by the Jews that if any man confessed Jesus, in his true character, or became his disciple he should be cast out of the synagogue. It should be unlawful to favor such proscribed persons; and when thus proscribed it was easy for the Jews to prevail on the Roman authorities to cause their estates to become confiscated. And even without such immediate legislation by the Romans, the violence of the Jews was such as to drive the disciples away from their homes, and render their real estates of no value to them. They were greatly scattered by the persecution, and they that were scattered, we read, went every where, preaching the word. It was impossible they should carry their houses and lands with them every where, and hence, they were instructed to "Make to themselves friends of the mammon of unrighteousness, that when they failed, they should receive them into their everlasting habitation." The persecution that arose at the day of pentecost, became very general, and dreadfully severe; many were reduced suddenly from a state of comparative affluence, to the most abject poverty and distress: hence it became necessary for the contribution, to relieve the poor saints at Jerusalem, and elsewhere. From all these considerations, it became expedient, for the time being, that those who were about to confess their faith in Jesus, and thereby, expose themselves to the for-

feiture of all their possessions, to sell all that they would otherwise loose, and lay the proceeds at the Apostles' feet, and thus provide a common fund, out of which the wants of the needy should be supplied. Should we attempt to revive the same practice now, it would be somewhat difficult to find Apostles prepared to take charge of the money. The Apostles found it so difficult a task, that they directed that seven men of honest report, full of the Holy Ghost, should be elected, to superintend the disbursement of the funds. We suppose brother Bowen would not like to become the "fiscal agent," for all the property of the whole church; nor could we easily find men of honest report, to occupy the place of the Apostles. There are men, any quantity of them, to be found, who would like the appointment much, but they uniformly lack the important qualification of being honest and full of the Holy Ghost.

There is, however, a sense in which we believe Christians of the apostolic order do, or should lay all their possessions at the Apostles' feet, and so have all things common. When called by grace, we are called to be no more our own, as we are bought with a price; we are, therefore, required to give ourselves to the Lord, and by his will, one to another. As the members of our body all that we possess, should lay at the Apostle's feet, if we would occupy apostolic ground; and without reserve, we should acknowledge the obligation as perpetually binding on us, to appropriate any part of our possessions, or all of them, whenever called for by apostolic authority. It will not be sufficient, however, for men to come, in the name of Christ or of the Apostles to draw upon the common fund, unless they can produce the proper credentials, that the Lord has, personally, or by the Apostles made the requisition. Every saint should consider all that he is and all he has, as consecrated to the Lord, and subject to such drafts, (to be paid at sight,) as he may, by his word or spirit, order at any time. And as far as our acquaintance extends, we believe this principle is acknowledged, at least in theory, by all Old School Baptists. To occupy apostolic ground, we should not only acknowledge the obligation, but reduce the doctrine to practice. If any disciple should see a brother or sister in needy circumstances, and having the means to supply such things as are needed, should shut up the bowels of compassion against them, how dwelleth the love of God in that disciple! And whether it be to communicate to the temporal supply of the ministers of Christ, or to provide for indigent saints in general, or even to extend to the relief of suffering humanity in the world, and among our bitterest enemies, all such drafts are made by divine authority, and should be honored, from the funds, laid by the saints at the Apostles' feet, to be disposed of as the Apostles have directed. Should a time of persecution, similar to that which the Apostles experienced, overtake us, and it is highly probable there will; it will then become us to call to mind the saying of the Lord, that, "The children of this world are wiser in their generation than the children of light," and endeavor to profit by the application of his parable of the unjust steward.

## POETRY.

## REFLECTIONS ON THE PAST YEAR.

Another year has fled,  
And spared, we will tell  
The wondrous love our God hath shown,  
Our souls to save from hell.

We'll praise his glorious name,  
Whose grace hath brought us through,  
Our shield and help hath surely been,  
From ev'ry hurtful foe.

Tho' pestilence abound,  
And death around us fly,  
Yet still preserv'd we safely stand,  
Whilst thou our God art nigh.

From past deliverances,  
We draw a present plea,  
And forward thus we boldly press,  
Leaning alone on thee.

When trials press us down  
Thy promise is our prop,  
To thy dear bosom, flee,  
The anchor of our hope.

Tho' friends and kindred die,  
And human helps subside,  
Yet in the lonely sinner's Friend,  
Our trembling souls we'll hide.

We're passing safely on  
To heav'n our final home,  
Where peace and joy eternal reign,  
Beneath the sacred throne.

Ere long the trump shall sound,  
The funeral of Time,  
Then while eternity rolls on,  
The glory shall be thine.

EBENEZER.

## NEW YEAR.—Psa. LII. 1.

Our follies past forgive;  
Our souls divinely cheer;  
And help us more to thee to live,  
Dear Lord, in this new year.

Prepare us for thy will,  
Whatever may appear;  
And let thy loving-kindness still  
Preserve us through the year.

Confirm our souls in thee,  
In faith and holy fear;  
And let a precious Jesus be  
Our song through all the year.

MEDLEY.

## TRUTH ATTESTED, OR THE GOODNESS OF GOD RECORDED.

Listen, O ye tried believers,  
Ye who feel your guilt and shame;  
Ye who love the Lord of glory,  
Listen while I bless his name:

In myself I feel unworthy,  
Sin's my burthen ev'ry day;  
Still I trust the great Atoner  
Died to put my sins away.

Listen, O ye timid christians,  
Ye who often dread to die,  
Ye who daily fear presumption,  
God will hear you when you cry:

Mercy will not ever linger—  
Hungry souls shall sure be fed—  
Mourning souls shall find deliverance,  
They are dear to Christ their Head.

Listen, O ye saints afflicted,  
Sore disease now holds you fast—  
All your restless nights and sickness,  
Must be shortly overpast:

I have found the Lord most precious  
In the fires afflictions bring,  
Life and peace, and drops of heav'n,  
Made me in my furnace sing.

Hear me, O ye vile despisers  
Of the Savior's worthy name,  
Ye who hate the holy Bible,  
And your hate aloud proclaim:

When you come to be afflicted,  
When the pains of death are felt,  
Will your system yield your pleasure?  
No—'Twill aggravate your guilt.

Hearken satan, thou deceiver,  
Well thou knowest the Lord I love,  
For through grace my hope is founded  
On the Rock thou ne'er couldst move:

Under his divine protection—  
In his righteousness I stand,  
And defy your keenest malice,  
Whilst upheld by his dear hand.

Hear me, death, thou king of terrors,  
Christ has took thy sting away;  
But for this I dare not face thee,  
E'en thy looks would cause dismay:

Since my Savior drank thy venom,  
Thee I hail a welcome friend,  
And thou'lt soon transport my spirit,  
And my life of warfare end.

Hear, O grave, thou greedy dungeon,  
Thou no terror hast to me,  
For my Savior burst thy prison—  
Sang aloud thy victory:

Thou may'st take this feeble body,  
Worms may feast and cause decay,  
But thou shalt not hold one fragment,  
O'er the resurrection day.

A DWARF

## OBITUARY.

Philadelphia, December 6, 1841.

MY DEAR BROTHER:—It is with painful emotions that I address you this letter, conveying the sorrowful intelligence of the demise of my father-in-law, Elder THEOPHILUS HARRIS, on the 18th day of November last, in the 73rd year of his age. Elder Harris was born in Wales, and emigrated to this country in the year 1794, and was for some time thereafter engaged in mercantile pursuits in Alexandria; but for the last thirty years he had been a diligent and untiring laborer in the Lord's vineyard. The doctrine of the cross of Christ was his constant and in fact his only theme, to dilate on which no weather was too inclement for him to attend the sanctuary, even to the date of his last illness. He was a zealous and powerful advocate for the doctrine of particular and personal redemption through the blood and righteousness of our blessed Lord, and, never yielding to the seductive allurements of the times, he boldly and on every suitable occasion denounced the insidious errors of Fuller and others, and stood manly up, bearing testimony to the truth as it is in Jesus, warning his flock to beware of the wolves in sheep's clothing, who now go about seeking whom they may devour. Nothing gave him more sincere joy than to behold the dear lambs of Christ renouncing the deceitful and evanescent ties of this world and publicly embracing the cause of their Lord and Saviour.

In his last illness, brother Harris spoke much and often to his friends and family of the ever enduring love of Christ to his people; expressed no desire to remain any longer here, but said emphatically that he was in the Lord's hands, and was waiting his time. Brother Harris was sick for about five weeks, and it was the privilege of the writer to pass much of that time in the chamber of this afflicted disciple of Christ; and he can truly say that he never witnessed such an entire giving up of this world, and resignation to the will of his Lord and Master. And, as I before remarked, on the 18th ult., he calmly closed his eyes, gently breathed away his spirit and fell asleep in Jesus. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Yours, in the bonds of the gospel,

DANIEL P. BUSSIER.

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V. R. Hawkins, Esq.,	"	6 00
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Charles Mills,	Ky.	10 00
James M. Butts,	Mo.	5 00
Total,		\$38 00

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

NEW VERNON, ORANGE CO., N. Y., JANUARY 15, 1842.

NO. 2.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

### REPLY TO ELDER GOLDSMITH'S LETTER.

BROTHER BEEBE:—I am not disposed to call in question the propriety or the advantage in your publishing Elder Goldsmith's letter, (in No. 23, Vol. 9,) but for myself, I would rather not have seen it. As, however, it has been published, I feel bound to reply to some of its leading points. The subject of a *future judgment*, I had hoped was disposed of, unless some one was prepared to show that the scriptures, according to the plain, natural and candid construction of them, do not declare such an event. As to *prejudice*, I do not pretend to exemption from it, though I would be truly glad to be rid of it; I have felt too often the galling nature of its chains, to desire its influence. But that which Elder Goldsmith, I presume, considers as prejudice in me, is, if it be prejudice, a most inveterate one: I mean the principle which I have long cherished, viz: that the meaning of any portion of scripture, is to be taken, according to the plain natural reading thereof, with a due regard to the connexion, and the several circumstances related to it, such as, who is the speaker, who is spoken to, or spoken of, and what is the subject, whether typical, figurative or literal, &c.; and the import of the words to be taken according to the scriptural use of them. When it can be showed that the reading is a false or strained translation of the original, that of course forms an exception. It was in defence of this principle, together with the other, viz: that the scriptures in the manifest construction of them, constitute the only correct and a divine rule of faith and practice, that I took to me the *weapons of warfare* when I enlisted in the Old School stand. And I am not yet disposed to ground my weapons, even though an Old School brother may appear in the field to advance, or contend for an opposing principle. My zeal in defence of these principles, whether true or false, (and of this Eld. G. and others will form their own opinions,) has led me so often to the combat, and with so many different ones, that I need not think strange should my brethren pronounce me an Ishmaelite, as *having my hand against every man; and every man's hand against me*. And indeed, a view of my apparent single-handed position in several cases, and

a consideration of who are arrayed against me in those cases, would be well calculated to lead me to the conclusion, that I am truly an *Ishmaelite* according to the spiritual import of the term; were it not for the confidence which the plain import of the scriptures on those points give me, and also the recollection that even an Apostle had on one occasion to complain that *no man stood with him; but all men forsook him*. 2 Tim. iv. 16. I have, however, taken up too much paper on this point.

Eld. Goldsmith says, "Every one knows that judgment preceeds justification or condemnation." This point I will let stand. He then quotes the declaration, that, "By the offence of one, judgment came upon all men to condemnation." And this, I perhaps as fully believe as does Eld. G., and that this judgment took place upon Adam in the garden with all his posterity in him. But may I not speak with as much confidence as does Elder Goldsmith, and say, that, *Every body knows that what is past, is not future?* If the scriptures spoke only of that one past judgment, it would be truly blind prejudice in me to contend for a future judgment. But when I had produced so many texts to show that the scriptures declared a future judgment, one which is *after death*, and in which the dead are to participate, whereas, the one to which Eld. G. referred was according to his own showing before death, I do think he might have found other grounds than that of prejudice for my believing in a future judgment; one distinct from the one unto *condemnation*, especially until he can show that I have not read those texts right, or that they do not mean what they say. I will not now again quote those texts, but will just refer to them, viz: Acts x. 42; xvii. 31; Rom. ii. 12—16; Acts xxiv. 25; Heb. ix. 27; and Rev. xx. 11—15, to which I will add, John v. 27—30. It is true that brother Klipstine has helped brother G. to an exposition of Heb. ix. 27, to which he is welcome, if such suits him.

But what was this judgment, mentioned Rom. v. 18, to which Eld. G. refers? That this judgment was not a final decision, upon the case of man, assigning him at once over to eternal perdition, is manifest from the fact that Israel and the Gentiles, the elect and non-elect, were all alike included in the same decision, and judged to the same condemnation, all being in Adam, and concerned in the *one offence* by him their common head. And Israel, Eld. G. very inconsistently admits, according to his position in reference to that judgment, had a further trial assigned them, under a second administration of the law, were again judged, and had the sentence of this second judgment immediately executed upon them in the destruction of their city, &c. Neither was this judgment merely a decision passed upon the body, that it should

return to *dust*, as the Methodist ruling Elder supposed. But it was emphatically a *judgment to condemnation*, and what this condemnation is, the Master himself informs us, John iii. 19, "And *this is the condemnation*; that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This judgment was in accordance with the declaration going before, that, "In the day thou eatest thereof, thou shalt surely die." It is perpetual and universal, so that not an individual of the human family ever has been or ever will be able to be justified by the deeds of the law, but as *many as are of the works of the law are under the curse, all are concluded in unbelief, concluded under sin, or dead in sins*. The situation of national Israel under the new administration of the law, though a state of trial, and in reference to the enjoyment of the land of Canaan, &c., may be called a state of probation, yet it was very far from being similar to the state of Adam before his fall. In reference to their individual relation to God, it was an illustration of the immutability of the *judgment to condemnation*. But if this judgment was not so final a decision upon the everlasting destiny of Adam and his posterity, that the Jews could not have another judgment passed upon them, that Christ could not be judged, when standing in the law place of his people, and that his people could not be assigned and tried at the bar of conscience, I cannot conceive why it should debar Christ, as the appointed judge of *quick and dead*, from executing a further and more final judgment upon impenitent gentiles.—And how with a becoming reverence for the plain declarations of scripture, any one can, confine all future judgment spoken of in the scriptures to the judgment executed upon the Jews in the destruction of Jerusalem, is as inconceivable to me as the other. For such texts as the following, as clearly threaten a *future judgment* upon gentiles, as they declare the former judgment unto condemnation, yea a judgment alike upon Jews and gentiles, and, therefore, one distinct from the special judgment upon the Jewish nation. In Rom. ii. 1, "Therefore, thou art inexcusable, O man, whosoever thou art," &c. Verse 2, "But we are sure that the judgment of God is according to truth against them which commit such things." Verse 3, "And thinkest thou, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God." Here then is a *judgment of God*, spoken of with reference to the special actions of men, and, therefore, is distinct from the judgment referred to by Eld. G., for that was by the *offence of one*, and by *one offence*, Rom. v. 16—18. Besides the threatening is addressed to individuals, to *Thou, O man, whosoever thou art*, and, therefore, must be a judgment distinct

from the judgment threatened and executed upon the Jewish nation as such; and it alike involves Jews and gentiles individually. Again, verse 5, "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Here is a *day of wrath*, and a *revelation of the righteous judgment of God*, which was clearly future, as well as threatened upon individuals as such; and according to verse 9, it is to be, "Upon every *soul* of man that doeth evil, upon the Jew first, and also upon the gentile." See further, verses 11, 12 & 16. If Eld. Goldsmith can throw these texts away, which so clearly speak of a future *day of wrath*, and *revelation of the righteous judgment of God*, which is to come upon the *souls* of men individually, both Jews and gentiles, that do evil, and of God's judging the *secrets of men by Jesus Christ*, I cannot; neither can I disregard them. And remember this is a *day of wrath*, and, therefore, cannot mean the *gospel day*, which is a day of *good news*, of *peace on earth*, and *good will to men*. Eld. Goldsmith speaks of my referring to certain parables, and of my forgetting that *goats were clean animals*, &c. I did refer to the one parable contained in Matt. xxv. 31—46. But in what way did I refer to it? its having been remarked on by brother Beebe; and instead of giving my own views of it, I simply remarked, that *I do not in general object to his view*, if so and so understood. Strange that he should learn from this that I had forgotten goats were clean animals. And strange that he should censure me for *not objecting* to those views, whilst he seems to speak as though what brother Beebe wrote was correct. This looks like giving a cake to one and a blow to another, for the same thing. The reason I did not object to brother Beebe's views of this parable, was, that I considered the ideas, with the specified modifications, were correct in themselves; though I did not then, neither do I now, believe that the design of that parable was to teach those ideas. But Eld. G. manifests in this case, a boldness in bringing the scriptures to his own standard which truly astonishes me.—He says, that parable was *spoken about Jews*, and *could represent none but Jews*, when Christ's own declaration makes this parable *relate to all nations*. His words are, "And before him shall be gathered all nations, and he shall separate them one from another," &c. To whom does the *them* refer, that Christ shall *separate one from another* according to his own words, but individuals of all nations? I think it would be a more consistent course to bring our views to correspond with the language of scripture, than thus to make the scriptures bend to our notions, especially as Old School Baptists.—That goats were clean animals, and that they were often flocked and folded with sheep, I admit; but I cannot admit that they ever were, or will be sheep; neither can I admit that they thereby any more correctly represented the Jews as such, than they do the professed members of the visible church, or what claims to be the visible church of Christ, and who in truth are not sheep. It is of

the professed visible church among all nations, that I have for several years, understood this parable to be spoken. And my opinion is, that we see the division now going on among all nations, where the religion of Christ is professed.

Elder Goldsmith, as have some others, quotes a part of the passage found in 2 Thess. i. 9, 10, and refers it to the event of Christ's executing judgment upon the Jews. As it is my privilege in this case to be replying to one, who, I presume, holds himself free from the influence of prejudice, I may venture to reason with him on the incorrectness of such vague applications of scripture, in hopes that he, and perhaps others, may be induced to consider the thing. Were it a manifest fact that the parable of the sheep and the goats, was spoken with a distinct reference to the Jews, Eld. Goldsmith would no doubt consider it a perversion of that passage of scripture, to apply it to the gentiles.—If so, why is it not a perversion of this portion of scripture to apply it to the judgment executed upon the Jews as a nation, when it was so manifestly written with a distinct reference to the gentiles.—Perhaps Elder G. may doubt this distinct relation of this passage: we will, therefore, notice its attending circumstances. 1st. To whom was this epistle addressed? To the church of the Thessalonians; to those of course, who were citizens of Thessalonica, a city of Macedonia in Europe, and who, therefore, had no greater relation to the Jews, or to the destruction of Jerusalem, than we have; unless indeed, some of them may have been in the Roman army by which Jerusalem was taken and destroyed. 2nd. Who are they that the *Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on?—They who know not God, and obey not the gospel of our Lord Jesus Christ*. This declaration is, to be sure, unlimited as to national character, it is general as to nations and times, embracing those *that know not God*, &c., whenever and wherever they may have lived or may live. Have there not been those of various nations of the gentiles, are there not those of these nations now living, and have we not reason to believe others will yet live, that fully answer the character of those on whom Christ is to be revealed as *taking vengeance*? If this declaration is thus general in its application to all *that know not God*, I ask by what authority does any one confine its application to the people of one nation, and one generation only, even if we consider it separate from its context? I further challenge them for any authority to assert that the Jewish nation and people were *punished with everlasting destruction*, &c. in Christ's executing judgment upon Jerusalem, when Christ himself says of that event, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. xxiv. 22. If the scriptures are to be used in this way, that is, in taking any passage we choose, and making what application we please of it, without any regard for the connexion, or for any divine authority for such application, how can the scriptures remain to be to us a perfect rule of faith and

practice? And how is any point of faith and practice ever to be settled? But 3rd. The connexion in which this general declaration was made, is to be considered. And by noticing the 6th and 7th verses in connexion with it, we shall find the whole to have been primarily written for the comfort of that church, in their tribulation, and for a warning to those that *troubled* them. And by turning to 1 Thess. ii. 14, we find that those who troubled them were not Jews, but their *own countrymen*. The text reads thus, "For ye brethren became followers of the churches of God which in Judea, are in Christ Jesus: for ye also have suffered like things of *your own countrymen*, even as they have of the Jews." If this does not show a perversion of the passage under consideration in applying it to the destruction of Jerusalem, I shall despond of proving any text perverted. I have more fully examined it, because it has recently in several instances been so applied.

Elder Goldsmith's queries concerning the resurrection will, if I am permitted, be noticed in another communication.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 22, 1841.

#### FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—In looking over the last, (the 24th) No. of the Signs for 1841, I came to certain remarks on the sovereignty of God, from Missouri, which appearing very good, I was induced to look forward to find the writer's name, and behold, in an acrostic I found John Pearson! a name fresh in memory from having but a day or two before received a very lengthy letter from him, which I shall redirect and remail to you to dispose of as you please. As it more generally relates to you, though I come in for a share, I think it right that you should share in the exquisite pleasure of reading it, and of noticing it if you choose. As to a formal answer, I shall not undertake it nor request you to do it, nor any other of his communications unless they could be written with a little more candor and discrimination, and a little less apparent wrathiness. He commences with a complaint that his contributions would not be inserted in the Signs, that the "Editor is too lofty an ecclesiastic to meet his approbation." He next charges the Signs with making a great *buz* with the terms Old School Baptist church, or as he has it Old Baptist church as a general term of designation. Here he is out, and all his display of learning about the Greek word *ekklesia* might have been spared; for I have no recollection of a single writer in the Signs using the word *church* in the singular number, to designate the collective body of Old School Baptists; but the word *churches* is frequently used; or *church* when one congregation of brethren is intended. He then complains of our using the discriminating term *Baptist*, to designate ourselves from him and the whole host of infant-sprinklers, or *rantizers*. His next complaint is, that a certain writer in the Signs, was never a *thousand miles from his own door*, and as *ignorant of ecclesiastical affairs as a Hottentot*, but



the sting was that he had said there were no christians but among the Old Baptists—(it may be so) but yet Eld. Beebe published such a *nostrum* of ignorance, &c., (for I cannot follow him in all his epithets, nor all his remarks.) His next attack is in reference to brother Beebe's views concerning ministerial support. He can see but one text in the New Testament having reference to the subject, that is, Acts xx. 34, 35. His next charge is that the Signs for Oct. 15th, presents the editor in the posture of a *thundering ecclesiastic, in all the tremendous majesty and terror of a fierce modern Bonner, or an intolerant raging Gardner, &c. &c.*, referring to brother Beebe's remarks in reference to brother Clark's letter. He goes on with a lengthy review of those remarks in the same strain as above quoted, or rather waxing hotter and hotter. He then takes up the cudgel in opposition to our views concerning a future judgment of the saints. But his weapons are far from being those of candid investigation. He quotes two or three texts in support of his opposition to the doctrine that the saints have been judged, and justified from all things; but even his quotation and manner of applying these texts is in a way to display fully the poison of the asp, and the contempt in which every thing American is held by so large a proportion of his countrymen.

From the above subject he passes to combat the sentiment which has been advanced both by you and myself, that no instrumentality is used in quickening the sinner, or opening the heart to receive the word sown, that it is immediately by the sovereign energies of the Holy Spirit, agreeable to the words of the Master, "It is the Spirit that quickeneth; the flesh profiteth nothing." The misrepresentation and perversion of some expressions you have used, in admitting that the preached gospel has an instrumental connexion with bringing the sinner to repentance, &c., is astonishing even from him; he representing this to be all the use which you ascribe to the gospel. His array of texts or parts of texts is wonderful in his opposition to the above sentiment, and in support of his position that the Holy Ghost cannot operate but through the gospel. Such texts as these, "If any man be in Christ Jesus he is a new creature," &c. "That God had granted unto the gentiles repentance;" that, to them that received him, "To them gave he power (*privilege* he changes the word to) to become the sons of God;" but the rest of the text he leaves; and that, "The dead shall hear the voice of the Son of God, &c.;" that the gospel is to them that *believe*, that are *called*, &c., the *wisdom and power of God*, &c., as though preachers have the same power to speak life to the dead that the Son of God has; and as though there was no difference as to receiving the gospel between them that believe and them that believe not; between them that are *called*, and them to whom the preaching of Christ crucified is foolishness, &c. To show how far he carries his opposition, Campbell-like, to the sovereign operation of the Holy Spirit, even to pronouncing the idea of heart distress, of godly sorrow for sin, being connected with

conversion, a delusion, I will quote one sentence of his: "I know an Old Baptist from Kentucky, now my neighbor, who was quickened by one of those demon spirits, but it took him many months to form into a thorough shaped convert. The operation was so important in some of its harrowing sensations of anguish, that although forty years have rolled away, the poor creature has still the lively impression engraven upon his mind, that the remembrance of it constitutes the only ground of his hope of acceptance." He then sets up a lamentation over him, crying, alas! alas! &c.—He writes this from Boonville. But that I be not further tedious, I will just remark that he passes from this subject to advocating Bible Societies in their present operations, &c.

I have thus given enough to show that the man possesses as great a composition of contradictions as ever need to be found in one man; and here I leave him.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 28, 1841.

FOR THE SIGNS OF THE TIMES.

Hopkinsville, Ky., Dec. 14, 1841.

BROTHER BEEBE:—By the help of the Lord I am here, and am in the enjoyment of usual health; I cannot enter into a detail of my journeying to this place, but suffice it to say, that through some difficulties occasioned by snow, bad roads, and cold weather, I arrived at this place four weeks ago the day before yesterday, after travelling about eighteen days. I had no opportunity of preaching on the way until I arrived in the upper part of Kentucky, where I was detained about ten days, and preached three times—twice in Frankfort, once in a private house, and once in the court house. The New School party of Frankfort have shut the Old School out of the house they used to occupy; yet, they have a church of the Old School, and with as many as I became acquainted I was much pleased, and they received me, and my preaching gladly. I think the little church is on the increase. I became acquainted with two Old School preachers there, brother Atkins, and brother Ricketts, with both of whom I was pleased. I preached once in Versailles; there I found some few brethren and sisters of Bible stamp; they have a tolerable good house that they worship in, but I fear the Campbellites will root them out. I came on about two hundred miles to this place, and have preached twice in this place, in the Presbyterian house, there being no Old School church here, and but few members; but the place abounds with Campbellites, Fullerites, some Methodists, and Presbyterians; the Campbellites and Fullerites are going on here now, and have been more than a week engaged day and night, using (what appears to me to be) sorcery, bewitching the people; and were it not that I know the foundation of God standeth sure, having this seal, *The Lord knoweth them that are his*, I should tremble for the church. But, my brother, I am confident truth must and will triumph, and that the gates of hell cannot prevail against it. I have visited three churches in these

parts, two in Kentucky and one in Tennessee, and I found them to be few, almost destitute of houses for public worship—every where spoken against, and evidently bearing the marks given by Jesus Christ and his Apostles of the church, of Christ, as being hated by the world because the Lord Jesus has chosen them out of the world; and it does appear clearly that they are hated because they hold and contend for the truth. I have become acquainted, and had an opportunity of preaching with two of the old order of preachers since I have been here, brethren Bobbett and Earle whom I consider faithful ministers of Christ Jesus. I have been several times with my old brother Bobbett, and find him a true yoke fellow—the Lord bless them both. I have seen some of the brethren whom you are acquainted with by letter, brother Mills, and brother H. C. Catlette and others, and they all seemed to know me as well as if they had been personally acquainted; and I find myself identified among these despised people—Who is it that loves the Lord Jesus Christ, but would be willing to suffer reproach for his sake?

I have it in contemplation to visit Missouri before I return to Virginia, but it appears rather doubtful whether it will be in my power to extend my journey so far and get back as early in the spring as I desire; as I long to see the dear sisters and brethren belonging to the churches of my charge. O! that my God and Savior may bless them and keep them in the truth, to the praise of the glory of his name, that they may walk worthy of the vocation wherewith they are called. Brother Beebe, do you not believe that the present afflicted state of the church is a most gracious dispensation of the blessed Redeemer, sent in mercy, to purge out the dross and tin, and to relieve her of the cumbrous weight of anti-christian doctrine and practice, and worldly conformity? that she had so far lost sight of her dignity and high birth, that she had condescended for the sake of the friendship of Babylon to receive of her wares and merchandise, and to feast with them at their idolatrous feasts; and that she had sought the friendship of the world so far that she had become too much conformed thereunto? And now these are become her enemies, and would trample her in the dust, and will yet do what they can; and if they could would exterminate the church. But thank God, they can only go so far as shall be sufficient to cause the church to repent of the error of her ways, and return again, and seek the good old paths. I am looking forward to that with great intensity, but believe there still remain much to be purged out, and many that will yet go away from us because they are not of us. I have not yet had the pleasure of seeing our esteemed brother T. P. Dudley, but I hope to see him on my way eastward in the spring.

My brother, may God preserve you in the truth, and direct your usefulness, is the prayer of your unworthy brother in Christ.

Farewell,

THOMAS BUCK, JR.

FOR THE SIGNS OF THE TIMES.

## BROTHER TROTT'S PROPOSALS.

BROTHER BEEBE:—I am much pleased that brother Trott contemplates republishing Elder Daniel Parker's work on the "*two seeds*," with his own notes appended, and which will be designed to correct the erroneous views which brother P. is supposed to entertain upon the *two seeds*, or more particularly the *serpent's seed*; and also the origin of satan.

I received from brother James F. Crafton, simultaneously with brother Trott, the "*third dose*," and "*views of the two seeds*," and hereby return him my thanks; and after a careful perusal of said works, I am free to confess that I am much more favorably disposed both towards the work and its author than I formerly was, owing chiefly to newspaper accounts and verbal statements which I had received of them.

I am, however, far from receiving Elder P.'s notion about the origin of satan, and the serpent's seed; but I believe Elder P. to be a christian and a minister of Christ; and this is perhaps as much as I could say under any circumstances: but that he is in an error as to the devil and also the two seeds, I as firmly believe.

From the short but rather cautious notice that brother Trott published of the "*third dose*," I am satisfied that he will go right as to his satanic majesty, and I am willing to trust him on the two seeds, and so I wish him success, and hope to be prepared to encourage the work by subscriptions.

Elder Parker in denying the apostacy of the devil, or that he is an apostate at all, very naturally discovered the two horns presented, upon one of which he must hang, either that God made him as he is, or that he did not make him at all, and so he chose the latter alternative, and maintained that he is *self-existent*! Brother P. shows some ingenuity in support of this theory, but it is bad logic and worse divinity. Can brother Parker or any one else, tell us how it is that a *self-existent* being (not to say a creature, for that is an absurdity) can be a *dependent* being? or how is it that a being can be *independent* in his original existence, and yet *dependent* in his life and actions? If, in a word, the old dragon can exist, or be independent of God's creative power, how is it that he cannot *live* and *move* independently of God? It is hard to tell, however, which horn is preferable, whether that the devil is self-existent, or that God made him a devil; and upon a denial of his apostacy we are driven to one or the other of these alternatives.

Brother Parker in his original design in making out his views on the seed of the serpent, appears to have labored hard to get around one of the "*mountains of brass*," the doctrine of reprobation. To make it more consistent with the justice and honor of God in non-election, he conceived it to be better to say that God did not create them in Adam, but that they had a different origin from the elect, and so God is not obnoxious to the arminian charge of condemning to everlasting misery creatures that he had made, &c., I say, it appears to me that this was what first led Elder P. to give the reprobate a different origin from the elect.

But I must stop this, I only designed to cheer brother Trott's proposed undertaking, and to inform brother Crafton that I duly received the pamphlets he sent me, &c.

But let no brother imagine from what I have said that the work upon the whole is not worth having. Aside from brother Parker's peculiar views referred to above, it is an excellent defence of the doctrine of grace, and of the church of God, and will prove interesting and edifying to those who love the truth. It is true that brother P. at page 30 seems to lean strongly to the theory of *gospel condemnation*, but brother Crafton, in a note on that part, thinks that he would not contend for what his words, upon a fair construction, would mean. This part, however, will no doubt be noticed by brother Trott in his appendix.

I would say a word to brother Trott before closing. The pamphlet, exclusive of brother Crafton's introductory essay, contains 70 pages octavo, and his notes, unless he is less prolix than usual, will extend to 40 or 50 pages more, and he must be patronised more liberally than I anticipate if such a work will not cost him 60 cents per copy, or 50 cents at the lowest estimate.

My christian regards to all who love our Lord Jesus Christ in sincerity,

JOHN CLARK.

P. S. What next? There is a Mormon priest or apostle in town, who is busily engaged preaching in the Campbellite meeting house, and he has raised much contention among that people. He maintains the doctrine of eternal and particular election, the influence of the Spirit of God in regeneration, and many other points consistent therewith; and the Campbellites are much at a loss to know how to dispose of him now they have given him the use of their pulpit. He goes against Campbell and his whole system. Some have been to him to be healed of their diseases; but as they had no faith he could not heal them!! He has not yet come out on the "*golden bible*." Some think that he is an Old School Baptist in disguise; but as I do not believe that such will go in disguise I have not been to hear him. I have had an interview with him at a private house; but it was more upon the subject of the "*Wars and rumors of wars*" that they have had in Missouri, than their religious tenets. This is truly an eventful era: an age of wonders; but as Zion's God lives, she shall live also.

J. C.

Fredricksburgh, Va., Dec. 28, 1841.

FOR THE SIGNS OF THE TIMES.

N. T. Stephensburg, Va., Dec. 20, 1841.

Yes, brother Beebe, our brother Thomas Buck, Jr. who is an Elder, a member and pastor of the church at Zion meetinghouse, may well be commended by you and all the brethren and churches who know him; and I doubt not but his Master will commend him to all the dear children of God wherever in his providence his lot may be cast amongst them. Brother Buck and myself have been acquainted nearly from our childhood, and

have for about forty years walked together in christian love, peace and fellowship in the Water Lick, and Zion churches, who at present are deprived of his pastoral services; and the privation is much felt by them and other churches who have heretofore participated in his ministerial labors round about his locality. Such temporary privations, and all others, though they may be of a more durable nature, ought not—does not, yea, cannot destroy the hope of the dear children of God; their faith, hope, and charity, stands not in the wisdom of men; but in the love, wisdom and power of God. My brother, when I see or hear any excessively bewailing a short privation or entire loss of anything they can be deprived of in the providence of God, I conclude such persons are sorrowing a worldly sorrow; therefore, they have just right to expect it to work nothing but death. What murmurings, grievings, and great wailings I have seen extended to the greatest excess in some publications, for a father, mother, a husband, wife, preacher, or something else of a perishable nature, all—all under the control, direction, and wise disposal of the infinitely wise sovereign God of heaven and earth! How far these excesses are right and commendable, I leave for those who practise them to justify themselves in accordance with the revelation of God, if they can:—but for me to indulge in them, I dare not, I cannot—I desire not; for thereby I should do violence to the word of God, and my own experience, and a reverential respect for the righteous government of God. What the consequence would be if all the suggestions of the wicked one, together with the carnality of our depraved, corrupt hearts, powerfully aided by unbelief, were encouraged and cherished by us, none can know to the full extent. But as there is a point beyond which satan, sin, and every other evil cannot go, specially with the dear child of God, is it not matter of humiliation, thanksgiving and praise to our blessed Master, that all things work together for good to them that are chosen and called according to the eternal purpose and exceeding riches of God's grace in Christ Jesus before the world began?

All the trials, afflictions and privations the children of God experience in this world of sin and sorrow are necessary and minutely arranged in quantity and quality as seemeth good, right and best, according to the will and purpose of their heavenly Father, who is infinitely wise, and doth his pleasure in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, nor say unto him, what doest thou?

When I commenced the above, it was my intention to say a few words only, on the absence of brother Buck, and without much study or arrangement, you see the production, such as it is, it is at your disposal.

I subscribe myself, your brother in gospel relation,

ISAAC CHRISMAN.

I have it in contemplation, if the Lord will, once more, to journey to the far west; perhaps it may be prudent for me to tarry there until next

fall; but of this, as of every thing that is future in this life, I know nothing: in all things, especially at my time of life, it behooves me to look well to my ways, lest I slip. I hope the Lord will keep me from every presumptuous way, and afford me such intimations by his providential guidance that he will hold me up—then I shall be safe. My heart is fixed, trusting, hoping, and believing in his omniscience, omnipotence, and omnipresence: that the time when, the place where, and the manner how, is all fixed—nothing can be added or diminished. Bless the Lord, O my soul! worship and praise his most holy and ever blessed name, for all his benefits; and for any well grounded hope of a place in the covenant of redemption, wrought out and finished by the blessed Jesus, who is not ashamed to call his dear children, brethren. O Lord, please to strengthen every power of my soul, to love my God and Savior supremely; and serve him in spirit and in truth to his declarative honor and glory while I live, and take me to his bosom when I have finished the few remaining days allotted for me in these low grounds of sorrow.

My christian regards to all who love our dear Lord and Savior Jesus Christ, and that know any thing about me.

I. C.

FOR THE SIGNS OF THE TIMES.

Exposition of the EPISTLE TO THE HEBREWS,  
by Doct. P. A. Klipstine, New Baltimore, Va.

### CHAPTER I.

In the ninth chapter, the Apostle has been treating of testaments or wills, which became valid only after men are dead; and that as men must necessarily die, and the judgment or decision of their testament become efficient only after that event; so Christ must needs suffer to make his testament effective: and having been once offered up, as men die once, he would appear the second time without sin, unto salvation, that is, his one offering, by which sin was forever put away, was perfect; and in that offering he bore the sins of many, which is his testament. The Apostle, as we have before remarked, continues the argument in the commencement of this chapter, the first sentence of which is a deduction from the above position, with which the preceding chapter was closed: *For the law, having a shadow of good things to come, and not the very image of the things, can never with these sacrifices, which they offered year by year continually, make the comers thereunto perfect.* By the law, the Apostle in our estimation intends not the moral or the ceremonial law as separate from each other; for the nice distinctions schoolmen did not perhaps obtain in his day: but he means the whole economy, which in all its parts was only the shadow of good things to come—they all had their fulfilment in Christ; and as the benefits of the shadow were confined to temporal Israel, so the benefits of the substance are confined to spiritual Israel. The moral law was but a part of that economy, as inapplicable to the gentile world, and with as little bearing upon them as the

gospel of the grace of God is to those, that finally perish—it is true, as a rule of right, it will be obligatory upon human society, as long as that society shall continue; for it enters into the code of laws of civilized nations, and forms the basis of all righteous human legislation: but none but the Son of God could meet its demands; there was none among the sons of men, that could render perfect and perpetual obedience to its requirements: hence it was but a shadow of that perfection, which like the ceremonies and ordinances of that economy, found its image in our Lord Jesus Christ. The whole economy then was but a shadow—the empty unsubstantial form of good things to come; in itself totally unavailing and inefficient in regard to eternal salvation, and unable to make its votaries or the comers thereunto perfect. By the term *perfect*, we understand that state or condition of any thing, which renders further improvement impossible; and although in that sense, it cannot strictly be applied to any human production, yet we will say, that the architect, when he has put the finishing stroke to the stately edifice, throws aside the gavel and the square, the compass and the trowel, as no longer necessary; the workmanship of his hands stands out in all its beauty and symmetry, in just proportion and order, perfect and complete, and needs no addition. Not so the law; its operation upon the worshippers under it was imperfect; it reached not the heart; it touched not the affections; it sanctified only to the purifying of the flesh, and, therefore, possessed no finishing or perfect influence—otherwise, *its sacrifices would have ceased to be offered; because the worshippers once purged, should have had no more conscience of sins.* The cheering and sublime doctrine of the gospel on this hand is, that the testament of our Lord Jesus Christ, made valid by his death, has put an end to sin, as it regards the subject of that testament; for “There is no condemnation to them that are in Christ Jesus”—being once purged, they have no more conscience of sins; not that they are free from indwelling corruption; not that their hearts and lives are pure, for “There liveth not a just man, that sinneth not;” but having been once brought before the judgment seat of Christ, self-condemned, and graciously pardoned, and having experienced the efficacy of the life-giving blood of Jesus, in raising them from the dead and making them heirs by will, their consciences cannot again be oppressed with that load of guilt, which once bore so heavily upon them. Now if the offering under the law had been equally effective in putting away sin, the worshippers under that system should also have had no more conscience of sins, and the sacrifices would have ceased to be offered; but this was not the case, for those offerings were repeated yearly, and that repetition was itself a remembrance of sins; for it is not possible that the blood of bulls and of goats should take away sin. But what the law, or the simple shadow of good things to come could not effect, the image of those good things could; for this is the argument of the Apostle; salvation through the sacrifice of Christ is

perfect; redemption through the blood of atonement is complete in all its parts. The glorious edifice reaches from earth to the skies; it lifts its splendid columns to heaven, crowned with grace, and completed by that hand, which built the universe and laid the deep foundations of the earth. All is proportion and order; no addition necessary; no further sacrifice requisite; but all its materials are fitted and adopted, and perfected, forming one complete whole. Walk about Zion, says the psalmist, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. And how was this grand system, this perfect order of things effected? Why, inasmuch as the blood of bulls and of goats could not take away sins, the Son of God came into the world, took upon him the form of a servant, assumed a body—a body which had been prepared him—a body in which he was to do the will of God, that is, to establish the provisions of the New Testament by offering it up in sacrifice, and thus forever abolish the sacrifices of the law, in which almighty God had no pleasure: all of which is expressed in the three following verses, *Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God.* The Apostle in the two succeeding verses gives this explanation to these verses; for they are but a repetition of the former, and repeated with the evident design of drawing the conclusion, that the Old Testament was taken away in order that the New Testament might be established; and of certifying that the sacrifices in which almighty God had no pleasure, were those that were offered up under the law, *Above, where he said, sacrifice and offering, and burnt-offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein; (which are offered by the law;) then said he, lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.* It is by this second, this New Testament, *this will of God, we are sanctified, through the offering of the body of Jesus Christ once.* Sanctification signifies the setting apart for a particular purpose; but it can only be effected by sacrifice. The vessels of the temple were sanctified or set apart by the sprinkling of the blood of the sacrifice. National Israel was sanctified as the temporal people of God by virtue of the blood of the same sacrifices; and the people of God are sanctified only through the offering of the body of Jesus Christ once; for it is the result of the will or testament of God, which was made valid by that offering. The Apostle in the four following verses still continues the argument respecting the two testaments, showing the utter inefficiency of the Old Testament, and the perfect efficiency of the New, in putting away sin; and that so complete was its provision, that its one offering not only sanctified its subjects, but perfected them, and perfected them forever. *And every priest standeth daily ministering, and*

offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected forever them that are sanctified. The perfection here spoken of consists in the remission of sins forever; and to establish the truth of that position, the Apostle adduces the Holy Ghost as a witness—whereof, the Holy Ghost also is a witness to us: whereof, that is, of the perfection of those that were sanctified or set apart by the provisions of the New Testament; for after that he had said before, that is, after what he had said by the mouth of David, concerning the coming of Christ, and the establishment of the New Testament, as quoted by the Apostle in the 5th, 6th and 7th verses of this chapter, the Lord said by the mouth of Jeremiah, who lived after David, that they who were sanctified by the provisions of that testament were forever perfected by its offering; that perfection consisting in having his laws put into their hearts and written in their minds, and their sins and iniquities remembered no more. *This is the covenant that I will make with them after those days; saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.* The conclusion, to which the Apostle arrives from these premises, is, that under the New Testament, there is no further offering. Unlike the Old Testament, whose sacrifices could not take away sins, and therefore needed repetition, the remission of sins forever under the New Testament precludes the idea of additional sacrifice.

[TO BE CONTINUED.]

## EDITORIAL.

**New Vernon, N. Y., Jan. 15, 1842.**

THE "TWO HORNS" OF ELDER PARKER'S DILEMMA.—We are highly gratified with the favorable notice brother J. Clark has taken, in his communication, page 12, of brother Trott's proposals to republish Elder Parker's "Third Dose," with strictures on the objectionable parts of the same, and we sincerely hope brother Trott may be sustained in the undertaking by a liberal patronage. We feel disposed to offer a remark or two on that part of brother Clark's letter in which he speaks of the horns.

Whether Elder Parker has, or has not denied the apostacy of the devil, we are not informed, excepting by what may be implied in brother Clark's remark; but if Elder Parker or others have denied that the devil was ever an inhabitant of that heaven which is the throne of God and the ultimate destiny of all the election of grace, we cannot perceive that such a denial would involve him or them in any such dilemma as brother Clark seems to suppose. We can perceive no necessity for horns or dilemmas, in sustaining the position we have hitherto maintained upon this subject; yet, lest our views should be misunderstood we will state

as explicitly as possible that while we deny a heavenly origin to satan, and consider the views of Milton, in his "Paradise Lost," unscriptural, absurd and ridiculous, we do believe that the devil is a creature of God, *more subtile than any of the beasts that the Lord God made*; yet we believe that he came a sinless creature from the hand of his Creator; that he has apostatized from his native sinless state, and since God put enmity between him and the woman, and his seed and her seed, he goeth about as a roaring lion, seeking whom he may devour. If the fact that the devil is what he is, is thought by brother C., or any other brother, to involve the monstrous doctrine that the devil is either self-existent and independent, or that he originated in the throne of God, (according to Milton,) and has apostatized to what he now is, is not the same difficulty involved in reference to the human family? Does any brother conclude, because man has apostatized from his original innocence, and become degenerate and devilish in his nature and actions, that therefore, he was once a member of the angelic host of the world of eternal and unfading glory, or that he is in his existence independent of God? Some have expressed a difficulty in conceiving how God could produce a creature unlike himself; but do they dispute that God has created innumerable creatures opposite to each other? "I form the light, and I create darkness, I make peace and create evil, I, the Lord, do all these things," such are the words of the Creator himself. Light and darkness, peace and evil, heat and cold, are opposites, yet God has made them all; he has formed the smith, that bloweth the coals, and he has created the waster to destroy. But does all this imply that God is like every thing that he has made, or that every thing he has made is like him? We believe not. Serpents, no less than doves, were essential parts of the general creation of God, and all were pronounced very good, in the day of their creation; not because they were like God, in wisdom, power and majesty; but because the workmanship was perfect, and the vast variety of creatures produced by the all creative voice were precisely such as God designed to make. The subsequent history of the creation of God, whether of men, devils or beasts, does not effect our argument; but if either men or devils have failed to fill that sphere for which they were designed by their Maker, this would involve an awful thought indeed. Whether it is, in the estimation of brethren, more compatible with the attributes and eternal perfections of God, to suppose that the alwise Creator, has been disappointed in regard to the place or station of any part of his workmanship, so that those intended by him to bask in the uninterrupted enjoyment of ineffable glory, in the cloudless realms of interminable day, have now to bear the fury of his wrath, in storms of ceaseless vengeance so long as he is God, than to believe the simple history of the creation and government of the heavens and earth just as God has been graciously pleased to reveal them in the scriptures, we leave others to decide. We would not strive for the mastery, and certainly, our views on this

point are not sufficiently popular to make us ambitious; but we honestly think the traditional notion of the apostacy of satan, and especially the whimsical and ludicrous flights of Milton's dramatically written, "Paradise Lost," derogatory to the character of God, as challenging the wisdom and immutability of the Holy One. Whether any of the brethren named in this article will agree with us, we know not; but we feel confident that the position we have assumed is perfectly tenable, and fully warranted by the scriptures of truth.

### A CHURCH CONSTITUTED IN PHILADELPHIA.—

The subjoined letter from brother Bowen, announces the organization and recognition of another church, in the great city of *brotherly love*, professing to be of the Old School faith and order.—That there are a sufficient number of brethren and sisters in Philadelphia to maintain the order and visibility of a gospel church, we have no doubt, but that they have difficulties to encounter, which, to the same extent, are unknown to our churches in the country, the history of other populous cities will abundantly testify. There is a greater number of brethren in the city of New York, who profess the faith of the gospel, than in Philadelphia; but to unite all these brethren upon one platform, and to persuade them to walk together in the fellowship and order of a gospel church, has proved no easy matter. Several attempts have been previously made in Philadelphia to unfurl the banner of the cross, and stem the torrent of popular delusion; but, alas! how transient their existence, how languid their zeal, and how easy their discomfiture. We would by no means discourage the brethren of the recent constitution, nor doubt the purity of their motives in organizing the Salem church; but rather hold up the beacon and admonish this little flock of the rocks and quicksands where others have foundered.

God is as able to sustain his truth and the order of his spiritual kingdom in the large cities, as elsewhere; and the churches located in the interior of our country are as dependent on him for support as are those of our cities. Where churches are founded by his will, wherever their location may be, if they are enabled to rely alone on him, and are willing to abide his will, they will undoubtedly stand. But is it not to be greatly feared, that in this age of novelty there are too many who rush into a profession of the faith, and attempt to maintain gospel order without first counting the cost? Anything that is *new*, will find votaries in large cities, however false or true may be the doctrines they profess; but every plant, in the kingdom of God, which our heavenly Father has not planted, he will root out. A church, to flourish in our fashionable cities, must be indifferent to the flatteries and frowns of the multitude by which they are surrounded, content to dwell alone and not be reckoned with the nations. Is it not too frequently the case, that a number of brethren become dissatisfied in the connexion where they have held their standing, either from the corruption and heresy of the ministry, departure of the



church from the faith, or from some other cause; they withdraw, resolve to constitute a new church, draw up their articles of constitution, call a council, and in due form enter into solemn covenant together, having in view, that although small, they shall grow, and soon become large and respectable churches? Human policy is brought into requisition to carry out their ambitious feelings; they are tired of being branded, by their New School neighbors, as a little insignificant, inert, and contemptible body, and assay to pursue a course that shall wipe away the reproach. In reference to this point, a suitable house is sought for public worship, and if obtained, a preacher, that will draw around him a congregation, not by presenting the undiluted truth of heaven, in its native simplicity and intrinsic value; but by presenting that truth in such a manner as to allure and charm the multitude with the talents of their orator; and if what is called a talented man that loves the truth is found willing to cast in his lot with them, he is soon admonished by some of, or by all the church, to avoid the offence of the cross. Something like the following language is heard. My dear pastor, we all love you dearly for the truth's sake, and we believe the doctrine you preach, as firmly as you do; but we wish you to bear in mind that we are but a little handful, and very poor, in debt, &c., and if you offend the hearers they will not assist in renting or building a house for worship, or in liquidating the debts already accumulated, and how in the world shall we be able to support you? We do not wish you to preach any other doctrine, but we wish you to preach the gospel of Christ, only preach it in such a way as shall not offend the people. There are many of our friends who do not relish the doctrine when it is preached in the blunt manner of Peter; but when it comes in the soft eloquence of Paul, or in the melting strains of Luke, are delighted. When in addition to all the corruptions of his own depraved nature, the minister is beset with such harangues from those whom he esteems better than himself, if he be not diverted from the simplicity of the gospel, it must be owing to superabounding grace. We know there are many who will attach themselves to Old School churches, as soon as to any other churches, provided they can see in such churches and their ministry a desire to please them, and often, when the truth is extremely offensive to them, they are capable of being enraptured with the style and manner of the preacher, and when they would scorn to hear the same doctrine advanced by an unpretending, plain, honest and unadorned preacher of Christ, they will hear it and profess to embrace it when served up in a *lordly dish*. Accessions are too frequently made to the churches in this way, when, not the gospel, but the man who preaches it, charms them.

We have extended these remarks far beyond what we designed; but we feel a deep interest in the prosperity of the newly organized church; and our remarks may also have some application to other meridians than that of Philadelphia. Our apology, if an apology for these remarks be necessary,

will be found in the fact, that there is scarcely a branch of the visible church of Christ, in primitive order, to be found in any large city on the globe; and in every instance that has come to our knowledge, of the organization of churches in such places, the world, the flesh and the devil, have united in palming upon them some charming retailer of heresy, or some orthodox but immoral man to beguile them in some way or another. We hope that our dear brethren in Philadelphia have appreciated the admonition of the Head of the church, and "First counted the cost."

May they prove their right to the name they have assumed, and although the mountains may depart, and *Tabor* is removed, so long as their *vision of peace shall continue*, may they trust in the Lord and become like Mount Zion, that cannot be removed; but abideth forever.

FOR THE SIGNS OF THE TIMES.

**BROTHER BEEBE:**—By request of the brethren I send you for publication, the following account of the constitution of the *Salem* Regular Baptist church, of the city of Philadelphia.

On invitation of the constituent members, a number of brethren convened on the 30th day of December last, at the house of Elder Thomas Durfee, in the city of Philadelphia, to consult upon the propriety of constituting a number of brethren and sisters and in due form acknowledging them, a church of Jesus Christ.

After supplication at the throne of grace, for direction from the Head of the church, the brethren desiring to be constituted, presented their form of constitution, summary of faith, and covenant, &c., which were read, and being, in the judgement of the brethren convened, in accordance with the gospel of Christ, and having satisfactory evidence of the christian deportment of the brethren desiring to be recognised as a church it, was, therefore,

*Resolved, unanimously*, that we proceed on the first day of January, 1842, to publicly recognise the said brethren, as a regular church. The brethren present by invitation, were Elders Thomas Barton and John Miller, of Delaware, and James B. Bowen of Southampton, Pa. The day was remarkably favorable, and the order of the exercises was as follows, viz.

At half past 10 o'clock, preaching from Malachi, iii. 16, 18: at 3 P. M., from I Cor. i. 10; and at 7 P. M., brother Barton preached a very interesting and appropriate sermon, from Daniel, ii. 44: "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed," &c. After which the articles of faith and form of constitution were publicly read, prayer was offered by brother Miller, the right hand of fellowship was given by the council. An address was then made to the church, by brother Bowen, her visibility, place and rank among the churches of our order was acknowledged. The meeting was continued on Lord's day, and, truly it was a soul refreshing season. The preaching was all of a piece; Christ and him crucified was the theme. The brethren and sisters seemed greatly animated and

truly devout hearers of the word. We have good reason to believe, brother Beebe, that the brethren composing this church are true followers of the Lamb, who have **COUNTED THE COST**, and are disposed to endure hardness, as good soldiers, and to contend earnestly for the faith once delivered to the saints.

Elder Thomas Durfee, who has been rejected from the Mount Tabor church, evidently for his honesty in defending the doctrine of the cross, has now united with this Salem church. God appears to be gathering in his scattered ones from mystical Babylon.

This Salem church, in their articles of union, renounce all the modern popular religious inventions of the day, and refuse their fellowship to any who advocate them. It is the earnest desire of this newly organised church, that all Old School Baptist ministers, who may sojourn in their direction, may visit and preach for them.

In behalf of the brethren,

JAMES B. BOWEN.

N. B. Brother Jewett is requested to copy the above into the "Advocate and Monitor."

J. B. B.

**RELIGIOUS GAMBLING.**—This species of immorality (not to say blasphemy) is extensively practised in Europe as well as in America. The cause of humanly instituted religious missions, may require all its kindred schemes of legerdemain for its support, as it has nothing but divine wrath to expect from the hand of that God whose name they blaspheme and whose majesty they insult. We are not surprised to learn that the *Rev. author of Mammon*, was the successful gambler. How many poor silly adventurers, less familiar with mammon, have received blanks instead of guineas, for equally laborious efforts to eulogise the missionary speculation, we are not told. When any of the children of God, lack wisdom, they are directed to ask it of God, who giveth liberally to all men, and upbraideth not; but if anti-christ lack wisdom, they offer 200 guineas, for that kind of wisdom which is bought and sold; that kind which our God has made foolish, and that kind by which man shall not—cannot know God. See 1 Cor. i. 19, to the end of chapter ii.

The following scrap, copied from the "Cross and Journal," will serve to illustrate:

**"PRIZE ESSAY.**—An English paper says that the first prize of 200 guineas, for an essay on missions, has been awarded to the Rev. Dr. Harris, author of the 'Mammon,' and the second of 100 guineas, to the Rev. Richard Winter Hamilton, of Leeds."

### OLD SCHOOL MEETING.

The Old School Baptist church at Olive, Ulster Co., N. Y., have appointed an Old School Meeting, to commence, at their Meeting house, on the third Wednesday in February next, at 10 o'clock A. M.

Old School brethren in general, and especially brethren Harding, Conklin, Broom and Beebe are invited to attend.

**APPOINTMENT.**—With divine permission, the editor of this paper, will visit the church at Hardiston, Sussex Co., N. J., and preach at their Meeting house, on the first Sunday in February next.

## POETRY.

## CHRIST TRULY PRECIOUS.

On thy soft wings, Celestial Dove;  
Whilst in this wilderness I rove,  
Oft bear me to that heavenly place  
To see my elder brother's face.

Hail precious Lamb! thy work is done,  
The throne which thou art seated on;  
For ever occupied shall be:  
O what a pleasing thought to me!

O were it not for God's dear Son,  
Who made his church with himself one;  
Ne'er had my sins been wash'd away  
On the great expiation day.

He laid his life a ransom down,  
The ransom that Jehovah found;  
Save from the pit of endless woe,  
Where his dear fav'rites ne'er shall go.

Finish'd! he cried, and bow'd his head,  
Awhile to sleep, among the dead;  
Then from the tomb victorious rose,  
Triumphant o'er the church's foes.

In his rich blood, and sacrifice,  
He waves the pleasure of his eyes;  
And in those vestments all divine,  
His much lov'd bride shall ever shine.

O wond'rous man! O glorious hour!  
When he display'd his godlike pow'r;  
By rising from the gloomy grave,  
The Lord omnipotent to save.

Whene'er I seek my risen Head  
Among the silent prostrate dead;  
Blest Spirit! let me hear thee cry—  
He is not here, he's gone on high.

O precious stay! O glorious prop!  
His person bears my spirit up;  
The anointed, soul sustainer he,  
The gift of love to such as me.

This privilege O my Jesus grant,  
(Thou, charming, all for whom I pant),  
Faith on my bosom to recline,  
When I must leave this world behind.

O glorious sight, to faith reveal'd,  
That him whom God the Father seal'd;  
The temple, of the Deity  
Rests, O my soul! in love to thee.

Beneath thy feet my soul would bend,  
To thee, my God! let praise ascend;  
For what I am, by grace divine,  
A gem in that bright crown of thine.

What should I do in Jordan's flood,  
Without a dear unchanging God;  
Support in that important hour,  
When I must distant worlds explore.

And when thy time shall fully come,  
To call a sighing pilgrim home,  
My dear companions in the way,  
Bear me to realms of endless day.

W. GAY.

## OBITUARY.

Died, in Bradford county, Pa., Nov. 27, 1841, GILBERT CHAMBERLAIN, aged 40 years.

BROTHER BEEBE:—It pleased the Lord, about twelve years ago to give me no rest in the city of New York, where I resided at that time, so I took my departure thence and made my way westward to the Susquehanna river, and pitched my tent in the township of Asylum, Bradford Co., Pa. In that place, I found a little band of brethren that I thought were walking in the truth, with them I soon became acquainted, and my mind was at rest. It was not long, however, before they were plunged into a state of deep trial, of which, for years, I was a participant with them. It is with me, as I trust it is with the saints in general; after passing through severe trials together, the bond of union is strengthened in proportion to the amount of trials in which they have been companions and fellow sufferers. Among those for whom I thus formed a strong attachment, was brother Gilbert Chamberlain, the subject of this obituary notice. This brother truly bore his part of the trials and afflictions alluded to, with patience and deliberation be-

coming a soldier of the cross. In him was verified the declaration of the Apostle, that tribulation worketh patience, and patience experience, and experience hope; for he seemed truly to grow in grace, wisdom and understanding. He was remarkable for his firm attachment to the truth, and as a private watchman he was faithful. He was strong in his attachment to the servants of the Lord, especially when they faithfully preached the gospel of Jesus Christ. The Lord having blessed him with the things of this world, his hand was always open to relieve the necessities of his brethren, as very many of them can testify. But alas! he has gone! His last hours were the most happy of his life; he seemed like one preparing for a pleasant journey. After adjusting his domestic affairs, he gave the parting hand, affectionately, to his family and friends, with solemn exhortation and advice, which has made a strong impression on the minds of those who witnessed the scene. After his farewell, he lay tranquilly a few hours, and then fell asleep.

H. ROWLAND.

Athens, Pa., Dec. 20, 1841.

Died, on the 13th inst., at Newark, N. J., very suddenly of hemorrhage of the stomach, Mrs. CHARLOTTE SELLERCK, aged about 53 years.

## RECEIPTS.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

NEW VERNON, ORANGE CO., N. Y., FEBRUARY 1, 1842.

NO. 3.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

Franklin, Va., Dec. 20, 1842.

DEAR BROTHER BEEBE:—Since I returned from the State of Missouri, where I removed in the fall of 1838, I have often thought of writing to you, but from various causes have failed until now—my unsettled condition has prevented me, during the whole time, from being a subscriber, as well as even a constant reader of your very useful and welcome paper. Many times in the far west did I unexpectedly fall in with it at some brother, sister, or friend's house: it at other times has served as an introduction to sacred fellowship; and at all times has it proved to me as a sweet messenger. I have long since concluded that all that is human is imperfect, and that we must needs take the little that is bad to get the good; that the abuse of anything is not always a sufficient reason to abandon the use of it. I am one that does not look for perfection in the flesh, hence I now wish to be a subscriber to your paper. I confess, my brother, I should have often thrown in my little *mite* against the mighty if I had not been afraid—I felt that I was a child—I knew that I was ignorant and no scholar, and I was afraid: sometimes I thought that some slip, failure, or imperfection might be overlooked by the editor, and I might fall into the hands of those of less charity, that they might bite and devour me: being always certain that if we bite and devour one another we are in danger of being consumed one of another. Could we always know the age, capacity and disposition, as well as the intention of those we would reprove, we should know better whether to do it in meekness, or whether to rebuke them sharply. But after all, as with most apologies, there is more of pride mixed than anything else.

I feel that I have the advantage over many of my brethren, particularly those that write or have written, either for the "Primitive Baptist" or the "Signs," by being better acquainted with them than they are with me; all of whom, could it be possible, I should rejoice to see and hear. I have been trying for upwards of ten years to preach, and my object was, and I believe the nature of my call, if called at all, was, and is, to defend the gospel. Hence, you may naturally and justly conclude that the manner, matter, and tone of your paper meets my approbation and hearty concur-

rence. Indeed, my brother, in these days, when mens' hearts fail them with fear, I am proud to see so many valiant for truth; while I wonder that so many are halting between two opinions, trying to bind together that which has not, nor never ought to have any connexion, *grace* and *works*. For let men say what they may, with all their philosophy or vain deceit, their Fullerism, which is arminianism, (if it is anything) it is nothing more than a struggle between us, which doctrine shall predominate; as for my own self, as with all those with whom I am associated, I can say, "If the Lord be for us, who can be against us?" I am not afraid to trust the matter in his hands. But, as before remarked, I do wonder, that so many that bear the name of Baptists have never discovered that means, effort, benevolence, (extraordinary) praying and preaching, and all other human and discretionary contrivance, are nothing more nor less than works. I do wonder that they have never discovered that money instrumentally can no more preach or pray one soul out of hell before he dies, by Protestants, than it can instrumentally out of purgatory, by Catholics, after death. Surely one is as probable and as possible as the other, and, I believe, as heretical. Under this view of the case, I oppose all those that distinguish themselves by the name of missionaries, whether Baptists or not, by name, believing that if the mother arminianism is destroyed, the children will die of course with all their brood. If satan ever have cause to rejoice and laugh aloud, surely it is when he persuades all men to believe in these instrumentalities; and if he did ever invent any one plan more stupendously fraudulent and deceptive, and even bewitching than the rest, this must be the one.—To have thousands fed by Jezebel and paid out of the Lord's treasury, which has been filled by spiritual swindling, and swindlers, begging in his name without any authority; pleading his poverty and weakness and helpless desires; making salvation possible for every one; preaching gospel condemnation, thus making the gospel a curse; an infinite atonement, free will and successful resistance to the Spirit of God, and many more such delusions, it would seem ought to satisfy even satan himself. But, "The love of money is the root of all evil," and this is the main spring to much of the extraordinary benevolence and effort, if not all, with which we are so much annoyed. Truly how tempting to the wicked heart to have a salary commensurate with his talents for life; to have it in his power to raise his family in ease and luxury, with every accomplishment; and even the prospect under a further extended and better regulated economy of having them provided for after his death, which I have no doubt will be attempted if not accomplished.

Since I returned to Virginia, I visited a missionary association [Strawberry] for the purpose of ascertaining the true difference between us. It is known to you that they petitioned the Pig River association for a correspondence, contending that there was no difference in faith and doctrine between us. I heard things, not unspeakable, but certainly not lawful for Baptists to utter. A gentleman from New York, [Havens] said, "That the process through which man was prepared to reach God need give us but little anxiety; that man's original estate was as the gall of asps; God's mindfulness proved by earthquakes; free will; a covenant; must not despond God's will and ability; regenerate by the blood of Christ; God will not suffer his saints to be trod under foot," &c. &c.—Now, my brother, I want you to keep if you can, (but I fear you cannot spare the money for the purpose) such preachers in their own state. Another from Petersburg, [Southwood] preached an "infinite" atonement—mark the word. Next, [Seftwitch] "Faith cometh by hearing, and how shall we hear without a preacher? and how shall he preach except he be sent?" Consequently they were to send preachers into all the world. It reminded me of the old tale, "The pig will not go over the bridge—can't get home to night." You can carry out the idea. Last, for then I left them, [Eli Ball] numbered Israel; told of the claims of the general association of Virginia, that it "Supplied deficiencies in the ministerial ranks made by removals and deaths"—was a kind of foster-father, hence men were laboring efficiently who could not otherwise. We appoint ministers among them—anecdote of an old woman that prayed so hard that the General Association would send them a preacher, &c., and then a song, and the hats. I returned satisfied to be of a different and distinct people; and while so many are contending for the liberty of conscience, I pray God that we may be blessed with the privilege of withdrawing from all who do not hold one Lord, one faith, and one baptism. It was always a singular if not an alarming circumstance, that the Baptists could not worship in their way without so much opposition. We only ask, leave us—go out from amongst us, if not of us: our object is not number nor gain; but the glory of God.

May God grant you grace, and be with you always.

T. F. WEBB.

FOR THE SIGNS OF THE TIMES.

## RELIGIOUS INTELLIGENCE.

Such as are insulated, scattered, or persecuted on account of the doctrine of Christ will estimate an interchange of hopes and fears very highly.—It must be highly desirable to such individuals to

learn the state of the dispersed and afflicted, who are sustained and comforted by the same rich and gracious promises; the same sovereign, eternal grace; the same divine and infinite love, smiled upon and cheered in the dreary night by the same High Priest who can be touched with the feelings of our infirmities. To learn by the experience of others that the Holy Spirit leads the children of Jesus through the same "floods and flames," encourages to persevere in well-doing, knowing that the trial of our faith is more precious than of gold that perisheth, though it be tried by the fire. It girds up the loins of the mind, enabling it by the influence of the divine Spirit to run with patience the race which is set before us, looking unto Jesus, the Author and Finisher of our faith.

Numerous indeed have been the storms which have beaten upon Zion, fierce and unrelenting the persecutions which have wasted her, and scattered abroad such of her members as escaped from the slaughter. The nations of the earth have been drunken with the blood of the saints—earth and hell have beleaguered the city of our God from its commencement. That it has existed at all, is proof that it is the city of the great King, who neither faints, nor grows weary, whose rebuke dries up the sea and maketh the rivers a wilderness. But notwithstanding the blood of the saints has been shed as water, and men and devils have taxed their minds to the utmost for forms of torture; the church has come up from the dungeon refreshed, and gone to the scaffold and the stake rejoicing in God her Saviour. Having the great Redeemer for assistance and defence, she has wrestled successfully against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. While time has tolled her knell for the funeral obsequies of an hundred empires, the church of our Lord Jesus Christ is in the morning of her days, having the most comfortable assurance that her kingdom shall never be removed. Whether persecutions intend the same as in the 8th and 1st of the Acts of the Apostles, or that under which the Waldensian church suffered and bled, or whether they are intended to only injure such as disagree with the innovations of the present day, it is the same spirit, only changing the form and application of its severities.

It is impossible fully to appreciate the exquisite afflictions of those strangers who were scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, who were driven from all they held dear on earth, and like their brethren in the days of the prophets, were wandering about in sheepskins and goatskins; in deserts and in mountains; in dens and in caves of the earth, destitute, afflicted, tormented, while to human reason it seemed that the Lord had forsaken them, and that their Lord had forgotten them. Nor is it less difficult to appreciate that rich gush of feeling which issued from the deepest fountains of their hearts when they received the first Epistle general of Peter by the hand of Sylvanus, especially when they had read the prefatory sentence, "Elect according to the

foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus: grace unto you, and peace be multiplied." Nor can we pretend to accompany them in feelings from sentence to sentence, through this divinely inspired missive, while it was pouring the fulness of grace and love upon their aching hearts. But we are permitted to believe that holy gratitude and faith became the supreme emotion and exercise. Nor is it unreasonable to presume, that before they had finished perusing this most welcome message from on high, they could say with Polycarp, when threatened with the wild beasts in the den of the amphitheatre: Do not threaten us, said the martyr of Jesus and disciple of John, as if any torture or death could weigh against Jesus Christ and his glory, "But bring out your lions." But we may as well pretend to the measure of their sorrows and their joys, as to say how high above all price they valued this religious intelligence.

Although persecution may never again scatter the saints at Jerusalem, although the popular powers may league no more to exterminate the Waldensian disciples, yet it is beyond all controversy that some are suffering at the present time on account of the New Testament of Jesus, and non-conformity is as unpopular as in former times. As God is the same in every age, as he moved upon the mind of his Apostle to comfort the hearts of his children who were scattered abroad, may he not move upon the minds of some poor servant at the present time to comfort those who are in any trouble, by the comfort wherewith they themselves are comforted of God? Such poor servants, although they have no claims to divine inspiration, or to Apostolic authority, may perhaps comfort some of the afflicted by telling them the story of their own tribulations. The divine Spirit, acting on the heart of him who feels deeply for Zion, may open some well of salvation to some thirsty soul, or carry some piece of bread to some hungering disciple—He may point some one who feels forsaken and condemned, to the triumphant exclamation, "Who shall lay anything to the charge of God's elect." The children of the bond-woman will never become reconciled to the children of the free woman, and already the battle waxes hot, and some are sitting in the gate daily to learn the first intelligence from the little army of our God. The necessity of some periodical, at least during the war, must be more than apparent. Such are the facilities of the press and the post office, that an interchange of experience and of prospects may easily and cheerfully be had by all who desire it.

J. W. CLARK.

FOR THE SIGNS OF THE TIMES.

WORTHY AND BELOVED BROTHER BEEBE:—It is with unfeigned satisfaction that I announce to you the receipt of your papers, the "Signs of the Times;" those numbers have already been to my soul like good news from on high, since they have dissipated my fears, relieved me from many doubtful disputations, and established me in the sove-

reignty of all abounding grace. I am greatly delighted in reading the epistles of your worthy correspondents, and much interested, especially with editorial remarks. Although there are some opinions given in some of the communications to you, and one at least in the editorial remarks, that I cannot as yet give in to; yet they may be right and my views wrong. And since I am unknown to you by face, and most of the brethren that communicate with you, I have concluded it nothing wrong to let you know who I am, what I am, and whither bound, before I communicate any more pieces to you for publication.

I was born of the flesh, October 28, 1782, in Nelson Co., Ky., and I hope I was born of the Spirit, Oct. 1801, in Meclenburg city, Kentucky. I joined Cedar Creek church, Nelson Co., Kentucky, on the 4th Sunday in May, 1802; in Oct. same year, I was licensed to preach, by the above Regular Baptist church, constituted on the Philadelphia Confession of Faith. In the sixteenth year of my natural life I embraced the views and opinions advocated by Thomas Payne, in his "Age of Reason," and then commenced abusing the Bible as a book unworthy of my attention, believing or feigning to believe it a book of lies, contradictions and burlesques on common sense; the invention of designing priests to awe the world into subjection to their ambitious designs. About three years I was trying to disbelieve the Bible as a revelation from God, supposing that the laws of nature were all sufficient to teach me every thing about God desirable for me to know. But God who is rich in mercy, did not design that I should thus remain; in his providence I was directed to attend at a place of worship in Meclenburg Co., Ky., where Elder Benjamin Talbert was to preach; a man I esteemed as a fine jovial fellow. I took my seat in about the middle of the house. After he was done preaching he commenced singing a hymn and shaking hands. I thought he fixed his eyes on me; at all events, he moved towards me and reached out his hand to me: I said, Every dog shake his own paw, and refused him my hand; he smiled and passed on, but as he passed me he laid his hand on my shoulder: as he took it off, this awful sound like thunder horrified me, "God will pass you by in the great day of accounts." I trembled, and was near falling on the floor, after meeting was dismissed I got out as well as I could, believing the eyes of the people were all fixed on me: however I got to my horse and made for my home. My reflections were such as I cannot describe; I considered myself ruined or totally undone, since the christians all knew there could be no mercy for me, having abused the Bible, denied the Saviour, and ridiculed religion, and my former associates would laugh at and scorn me. I continued in this awful situation about a week, when I concluded I would go and see two of my deistical associates, hoping they would by their conversation with me drive these melancholy reflections out of my mind—all proved ineffectual, and I returned home, worse burdened than ever. I next tried the "Age of Reason;" its arguments were disgusting,



so that I burnt it. I then concluded I would quit all my bad practices and keep the law since I thought I believed in the Bible, and also believed in Christ. In this way, I continued for at least a month; yet the awful thunder, *God will pass you by*, would demolish all my hopes, and sink me back into almost hopeless despair. I was next solemnly impressed with the duty of prayer; but how to perform it I knew not, for weeks I faltered or lingered in this way, and I well recollect the first time I ever attempted to get upon my knees; I was alarmed with this awful reflection, whom are you going to pray to? The God you have said is a bastard, an impostor, &c. This awful reflection drove me from my knees and suddenly hurried me from the place: still I was impressed to pray and often made attempts; I began, supposing that as God had not killed me for praying to him I might pray on; I did so, and soon began to conclude I could pray pretty well; I had quit swearing and all my immoral actions: I concluded it was not as bad with me as I had supposed. In this Pharisee-like way I went on, for two or three weeks, until this alarming text thundered in my ears, *He that denies me before men, him will I deny before my Father*, &c. I now was brought clearly to see that I had sinned against God and his gospel, as well as against Moses and the law; I also discovered that obedience was due to faith as well as to the law, to God as well as to Moses. The purity and spirituality of law was here brought to view, which I never could keep, since I was carnal, sold under sin; here the commandment came, sin in me revived, and I died; here I discovered that original guilt, the corruption of my heart, that was truly like a cage of unclean birds, deceitful and desperately wicked. This awful discovery made me cry out; oh! wretched man, I am forever undone; keep the law I never can; reconcile an offended God, I never can; here I was made to cry, Lord, save, or I perish: Lord, have mercy, I am undone. In this way I went on for weeks in glimmering hope, hoping against hope, sunk almost into irretrievable despair; getting as I supposed worse and worse—whether awake or asleep I was either thinking or dreaming over the above awful words of Jesus, *him will I deny*, &c. Then did my sleep depart from me, and I concluded I was one for whom Christ did not die, or he would have never suffered me to blaspheme his holy name; these reflections drove me into despair, so that I cried in bitter anguish of soul, salvation for me is forever gone. I recollect one evening, I was laying on the bed, and I suppose fell into a doze; at all events I imagined I was suspended over hell, kept out of it by a brittle thread fastened to my breast, and the sword of the Lord turned round and round, and in every turn, it came near to the thread; the next turn I felt confident it would cut the thread and let me drop into hell: I screamed out, Lord save or I perish, and instantly left the bed. This was on Monday evening. In this state of almost hopeless despair, I continued until Thursday about 3 o'clock, P. M., then it was that I was made to yield.

All hope apparently seemed to be fled; my tears were dried up; all doing power was gone—To pray I durst not, the heavens appeared as brass, God was to me, I considered, a consuming fire—all nature seemed to frown upon me, and I was brought to stand still. Here I perceived the justice of God in my banishment from him into endless perdition. To be reconciled to my fate was more than I could then bear—I trembled over the yawning gulf of hell, expecting every moment to be plunged therein. In this almost hopeless situation I felt a desire, if I were sent to endless perdition, which I thought I justly deserved, that I might be prevented from sinning against God, even in hell—instantly I felt resigned to the will of God. If he sent me to hell I knew I deserved it. This resignation was instantly followed by an impression to pray to God once more. I began to bend my knees, when these ravishing words rolled into my mind, Come unto me and rest, you that are troubled, rest, &c. My guilt vanished, my burden was removed, my fears all quelled; all nature smiled; such feelings as I then enjoyed I cannot describe; I felt calm and serene, at peace with God, with myself, and all around me. But this transport of joy was almost instantly followed by doubtful disputations. I concluded this was not the way God gave religion, since my feeling came in a way I had never thought of, and I commenced praying for my burden back again. In this doubtful way I continued, from October until January; some moments I could feel as though God was my friend, but that feeling, when gone, left me doubting again, until at last I concluded it was all delusion; for surely Christians are not like I am. In this cold doubtful state, I was one evening travelling up a long hill, pensive and alone, a proper time and place for reflections, my mind being grievously burdened by a sense of my deceived condition; I burst into a flood of sorrowful tears and anguish of soul, I cried out, Lord, save me from this awful delusion I groan under now. Instantly, as though one spoke to me from on high, these glorious words sounded into my soul, "In my Father's house are many mansions," &c. These words instantly banished all my doubts which filled my eyes with tears of joy, unspeakable and full of glory, so that I cried out, Glory to God in the highest. Yet strange to tell, in less than thirty minutes I was assailed with the most grievous temptations to renounce the Bible and all pretensions to religion, as the artifice of designing priests, then it occurred to me, *he that is a heretic after the third admonition is to be rejected*. It occurred to my mind, this is the third time that you have thought you were happy, but now you see it is all delusion, God hath surely been mocking you: this I felt inclined to think might be the case. In this awful way of temptation I went on for weeks, praying if I were deceived that the Lord would undeceive me and send me back my trouble in proportion to my sins. During all this time I never had a view of how faith justified by laying hold of the righteousness of Jesus Christ, nor was I enabled to see the difference between the old man (or the flesh) and new man (or the Spirit)

until on the third night of January, I was sitting ruminating upon my wretched state, and often venting a bitter sigh. All at once a thought crowded upon my mind, to take the Bible and open it, and the first verse I cast my eyes upon would exactly describe my state: I arose from my seat, advanced to the Bible, and as I took it up I trembled, fearing I should read in it my just condemnation; but to my unspeakable surprise, the Bible opened to the 5th chapter of John's gospel, 2nd verse, "Now are ye clean through the words I have spoken into you." Instantly all those previous joyful feelings, with the scriptures applied, presented themselves to my view—a heavenly calm ensued, joyful transport in still accented whispers run through all the powers of my soul: while I stood so amazed at the sweet consolation, these words sounded in my ears, "Be not faithless, but believing." The application of these words presented Jesus as my righteousness, my wisdom, my sanctification and redemption. Here I think I saw how God could be just, and the Justifier of his people or the sinner though the redemption that is in Christ Jesus.

Thus, brother Beebe, I have given you the outlines of my hope in Christ, whom I own as my wisdom, righteousness, sanctification and redemption; for sure I have none beside him. I confess with Jacob, that God found me in a waste howling wilderness, deaf, dumb, blind, and dead in trespasses and sins, that he unstopped my deaf ears, opened my blind eyes, let loose my stammering tongue, quickened or made alive my dead heart or soul, gave me repentance unto life not to be repented of, and with the cords of eternal love brought me to see how he can remain just in the justification of one who with Paul owns himself the chief of sinners. I acknowledge myself a sinner, and daily stand in need of the advocacy, intercession, &c. of Jesus Christ, my surety and eternal redemption, my life, light, strength, liberty and crown of rejoicing, my all in all. This is my hope; take this from me, and I am eternally gone—gone. But thanks be to God, who (I hope) hath given me the victory through my Lord Jesus Christ, hence the gates of hell, the powers of darkness, the rage of devils, the malice and efforts of men, with the abominable institutions, inventions and intriguing designs of the day can never overturn that hope which enters into that within the veil, and thus becomes the anchor of my soul. Although my journey through life is rough and boisterous, and made more so by the persecutions I daily have to encounter, yet I rejoice in the promises of the gospel of the grace of God, that persecution, more or less, is the lot of all God's dear children. This I believe is one of the *all things* that shall work together for good to them that are called according to his purpose. In a word, my hope is in the eternal, electing love of God, and if saved from sin, it is by grace through faith, and that not of myself, all the gift of God, being his workmanship, his creation in Christ Jesus. This brother Beebe, is the old fashioned religion, taught by Christ and his Apostles upwards of 1800 years ago; against this religion, all the New School parties are now fighting, such

as Campbellites, or pretended reformers, Christians, Marshalites, with all the effort-men of the day, such as Missionary Boards, Sunday School Societies, Bible Societies, Temperate Societies (falsely so called) with every other *ite* and *ism*, all designed and tending to destroy experimental religion, and tarnish the beauty of the gospel by introducing an other gospel predicated upon the wisdom of men. Hence the struggle to get a supply of theological colleges to manufacture (or to use their own words, to qualify) thousands of fops, dandies and money-lovers, to ride rough-shod over the dear people of God. This was once done, and is being aimed to be done over again. As such, shall we who are the soldiers of the cross lay down our arms in the hour of danger, and surrender the citadel of God to them? God forbid,—“My voice I must confess is still for war,” not against men, but against principalities—against spiritual wickedness in high places, against all the man-made inventions and innovations palmed upon the Baptists in modern days.—The weapons of my warfare being spiritual, not carnal or worldly, I can with propriety reject the sword of Gideon, and use only the sword of the Lord, which is the sword of the Spirit, or written word of God; the unerring rule of my faith and practice. This sword will cut its way in spite of all opposition, either by men or devils. As such, my dear brother, the Old School Baptists have nothing to fear but themselves: let them keep themselves from idols, or from running after the abominations of the day, and all is safe. Though we in ourselves are weak, and in the estimation of the ungodly, few in number; the Captain of our salvation is strong, and at the head of an innumerable army—all in martial array; all clothed in clean, white linen, the righteousness of faith—their helmet is salvation; their girdle is truth; their breastplate righteousness; their shoes the preparation of the gospel, and their banner is grace—all abounding grace, while their escutcheon is “The Lord their righteousness.” Against such an army, in vain shall the powers of darkness or effort-men contend,\* already are they defeated, vanquished and driven to new shifts to rally their scattered forces to again measure strength with the Old School Baptists, or the army of the living God; and were not their Captain the Captain of their salvation, both in the front and in the rear; both on their right hand and on their left, they would certainly be defeated, since the world, the flesh, the devil, and all carnal or effort professors are arrayed against them. O then, ye soldiers of the cross, gird on your buckler of defence—march to the contest—hoist the cross, your glory; present courageously your faith as the standard in your camps, dispute every inch of ground, and thus shall victory perch again on your banner. Old School Baptists ask not the aid of the sword of Gideon, being thoroughly furnished unto every good work, having in their possession the sword of the Lord, or the written word of their God.

May their God at all times, and on all occasions learn them how to use successfully this divine sword. I am with sentiments of profound respect and christian fellowship,

Your unworthy brother in Christ,  
WILLIAM DOWNS.  
Hartford, Ky., Nov. 2, 1841.

FOR THE SIGNS OF THE TIMES.

Jacksonville, N. J., Dec. 25, 1841.

DEAR BROTHER BEEBE:—I address to you a few lines, expressive of my thoughts upon the first six verses of the 4th chapter of 1 John, which, if you shall think are of sufficient value to entitle them to a publication, you may give a place in your paper: “Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world.” The first point I desire to notice, is, how affectionately and pathetically the Apostle addressed himself to the dear saints of God: he styles them the beloved—what grace, what love, what tenderness; yea, what a heaven is brought to view in the expression, *beloved*! Beloved of God the Father, who hath blessed them with all spiritual blessings in heavenly places in Christ Jesus; beloved of Jesus Christ, in whom they have redemption through his blood, even the forgiveness of sins according to the riches of his grace. And of his fulness have they received, and grace for grace, “The law was given by Moses, but grace and truth came by Jesus Christ.” Beloved of the Holy Spirit, who hath distinguished them from the world and the seed of the serpent, by bringing them to trust alone in the Lord Jesus Christ, for life, pardon, righteousness and salvation: beloved too, of one another; “For if we love not our brother whom we have seen, how can we love him whom we have not seen? who are beloved in the truth, and for the truth’s sake, for charity rejoiceth not in iniquity, but in the truth.” The second point that seems to strike my mind with a good degree of force, is, the great evil which the Apostle forewarns the saints of God of; and that is, the going out of false prophets into the world, “Because many false prophets are gone forth into the world.” This character is described, first by the appellation of prophets; now the word prophecy is derived from a Greek word, which signifies the fortelling of future events; but this signification is not the restricted and only one attached to the word or use of the same, both in the Old and New Testament. In Nehemiah vi. 7, it is said, “Thou hast appointed prophets to preach.” The Apostle Paul in 1 Cor. xiv. from 1 to 4, proves that prophesying is no other than speaking to edification and exhortation and comfort: so that in plain English to prophesy is to preach, and thus the word *false prophets* may be rendered false preachers, which have gone out into the world. This character is described in the second place, by the adjective *false* being prefixed, which shows they are deceivers, mere pretenders, false ones, who preach false doctrine, corrupt the word, handle it deceitfully, who teach for doctrine the commandments of men,

deceivers and being deceived; clouds without water, carried about of winds; trees whose fruit withereth without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the mists of darkness forever.

It appears plain to me, that there have been from the beginning, two seeds, or generations of men entirely differing from each other: the one is called the seed of the serpent, “And God said, I will put enmity between thee and the woman, and between thy seed and her seed.” So that the serpent, as well as the woman hath his seed, and no doubt to my mind but this was the woman’s curse, to have her sorrows multiplied, by giving birth to the seed of the serpent, as well as unto her own children. Thus we see, that both these seeds are from one common mother, and of the same nature or humanity, for of Eve it is said, she is the mother of all living, and of God’s children, it is said, that they are by nature the children of wrath even as others. One of these seeds is called the sons of God, the other the sons of man, Gen. vi. 6. The Spirit of God inspires and manifests the one, for, “As many as are led by the Spirit of God they are the sons of God, while the other is governed by the spirit of satan; the spirit that worketh in the hearts of the children of disobedience.” These two spirits differing in every trait, principle and movement, taking possession of their respective seeds, began very early to act according to their natures. The one implants truth, the other error. The one begets and brings forth children to God, the other the children of men, of satan and of falsehood; the one enlightens, comforts and edifies God’s children, the other deceives mankind and predominates in the hearts of apostates, Pharisees and hypocrites. The one calls, qualifies and sends forth from among the children of men, true, faithful, and able ministers of the New Testament, who preach Jesus Christ and not themselves. The other causes to go forth many false prophets, opposing, counteracting, and lying spirits, who preach themselves instead of Christ Jesus; which brings me to the third particular in this description of character, viz: the number, because *many false prophets*, &c. The false spirit is the most common in the world, therefore, its prophets are not a few, now and then one; but many; the opportunities and advantages that the evil spirit hath are great and numerous, the whole world lieth in wickedness, and just ready to be captivated, charmed, led and governed by the false spirit. But the true Spirit hath been from the beginning, found in very few: the prophets of the Lord have been comparatively but few, as in the days of Elijah and Micahiah. While our blessed Lord himself declares, that many false prophets shall arise and deceive many. Peter also affirms, “That as there were false prophets among the people, [that is, the Jews] so there shall be false teachers among you [the christian church] who privily shall bring in damnable heresies, even denying the Lord who bought them, [temporally] and bring upon themselves swift destruction.” “And many

\*The beast hath received a deadly wound, the inquisition put down; the supremacy of the clergy, overthrown, &c. all intended to be revived by the effort-men of the day.

shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." While the present is, (if I am not greatly mistaken) a blazing comment on the truth of these awful declarations.

The two spirits in the two seeds, have existed from the very fall of man, but never more apparently than now. Does Christ have a church? The devil also has a church. Does Christ have prophets? So the devil has many prophets. Does Christ have ministers? The devil has a great many more. Does Christ's people as a church meet for worship, and present themselves before the Lord? So the devil comes also, and anti-christ sitteth in the very temple of God, and that too as God, showing himself that he is God. Does Christ possess a little flock? So the evil spirit in the seed of the serpent possesses a great flock, "All the world wandered after the beast; and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Does the Spirit of Christ lead men into the truth? So the spirit of the devil leads its multitudes into error, and not only does it exert its influence and effect an entire control over the hearts and minds of the seed of the serpent, but oftentimes it exerts a bewildering and bewitching influence over God's dear children for a season; but thanks be to God, it cannot predominate so as to effect their entire apostacy or final destruction, for John says, "Ye are of God, little children, and have overcome them; because, greater is he that is in you, than he that is in the world." Thus we learn, that although the Spirit of God does not dwell in as many as does the evil spirit, yet that it is quickening, almighty, and invincible. A discovery of the two spirits in the two seeds, both from scripture and observation, is too clear to be gainsayed or resisted. The one appeared in Abel, the other in Cain; the one in Jacob, the other in Esau; the one in Isaac, the other in Ishmael; the one in Elijah, Elisha, Micaiah, and the holy prophets of the Lord, the other of whom it is said, "They speak smooth things, and prophesy deceits, and turn aside out of the path." "The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and professedly and hypocritically say, is not the Lord among us? none evil can come among us." "The prophets are light and treacherous persons, her priests have polluted the sanctuary; they have done violence to the law." Isa. xxx. 10; Jer. xiv. 14; Mic. iii. 11; Zeph. iii. 4.

[TO BE CONTINUED.]

May God bless you.

I remain,

Your christian brother,

J. C. GOBLE.

FOR THE SIGNS OF THE TIMES.

Exposition of the EPISTLE TO THE HEBREWS, by Doct. P. A. Klipstine, New Baltimore, Va.

CHAPTER X.

[CONTINUED FROM PAGE 14.]

Now where remission of these is there is no more offering for sin. The Apostle now addresses an exhortation to his Hebrew brethren, an exhortation based upon preceding premises, and urged by considerations of the most weighty character: *Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* He begins with a *therefore*, that is to say, inasmuch as ye were sanctified or set apart by the will of God, through the offering of the body of Jesus Christ once; and inasmuch as that offering has forever perfected them that are thus set apart; and inasmuch as that perfection consists in the remission of sins forever, of which the Holy Ghost is a witness; therefore let us draw near with a true heart, in full assurance of faith. And what more solid basis could he lay, upon which to establish an exhortation, than the glorious exhibition of their sanctification, perfection, and remission of sins?—What stronger incentive could he urge upon them to draw nigh unto God, than the assurance of interest in the offering of the body of Jesus Christ once? Yet he urges additional considerations; he adduces a figure drawn from the ceremonial law: "Having, therefore, brethren, boldness to enter the holiest by the blood of Jesus." *The holiest* under the old dispensation was a sacred place—none entered it but the High Priest—it was an awful place. The High Priest entered it not lightly or at pleasure—he entered it but once a year, and then not without suitable preparation. He must be clad with his priestly robes of office, bearing with him the blood of atonement and incense, to burn upon the altar, that the smoke thereof might ascend, and cover the mercy seat upon the ark of the covenant, lest he should die before the Lord; it was a place rendered sacred and awful by reason of the Shekinah or Divine presence, which rested on the mercy seat. This tabernacle too, into which the Jewish high priest entered with so much awe and reverence, was but the figure of the true tabernacle—and yet it is into the true tabernacle that the Apostle tells the Hebrews they may enter, and enter with boldness, through the blood of Jesus: they may approach the mercy seat, where the Divine presence manifests itself, without fear of dying before the Lord—no awful voice, no thunder and lightning there, no devouring flame, no burning wrath; but sprinkled with the blood of the New Testament the mercy seat reveals a God of love and compassion, and grace, mercy and peace flow from thence to the vile and the guilty. But not only have they boldness to enter the holiest by the blood of Jesus, but their entrance is, "By a new

and living way, consecrated for them through the vail, that is to say, his flesh." The way into the holiest under the Old Testament was an old way, a way of several hundred years standing—it was a dead way, a way possessing no life-giving properties; a way consecrated to the Jewish high priest alone, through a vail made with hands.—Now this, although an old and a dead way, was of divine appointment, and had its utility in sanctifying to the purifying of the flesh; but many are the ways devised by man for reconciling (as it is termed) the offended justice of heaven, and appeasing the wrath divine—sacrifices, human and brute—stripes, penances, and seclusions—forms, ceremonies, and ordinances—works of merit, and of supererogation, conventions unknown to the word of God, and irreconcilable with the truth: these are some of the devices of human ingenuity, which have obtained in all ages of the world; but the world by wisdom knows not God. They are all devious ways, crooked ways, ways that lead down to darkness, and to the shadows of death: but here is a new and a living way—the King's high way, the way of life and salvation, of peace and joy, leading to the celestial city, and to the paradise of God—it is a straight way, a way, so plain that the wayfaring man, although a fool, shall not err therein. No ravenous beast frequents this way; no dangers beset it; no lurking gins, no fell destroyer there: it is illumined by the Sun of glory, and marked out by the precious blood of Jesus; for it is consecrated for us through the veil, that is to say, his flesh. *Consecrated for us!* not for the world, as some will have it: but for those who have been separated from the residue of the world by the will of God, and who have been perfected by having all their sins remitted, and remitted forever. *Consecrated for us through the vail, that is to say, his flesh,* through the suffering and death of the Son of God. But not only have they boldness to enter the holiest by the blood of Jesus, by a new and living way, but *they have a High Priest over the house of God.* The Apostle still continues the figure: *the office of a High Priest is to offer up sacrifices and make atonement for sins.*—The Jewish High Priest did this once a year when he entered the holiest; but the Apostle exhibits our great High Priest in a more attractive point of view; he enters not the holy place once a year, but having made one sacrifice for sins, he has forever sat down at the right hand of God, where his church is seated: he is over the house of God and over it continually. *The house of God,*—here is the proper subject of exhortation! exhortation to the household of faith! How unlike that of the present day, in which the Saviour of sinners is held out to a scoffing and a gainsaying world, as persuading and entreating them to come unto him, while they cry in their hearts, away with him! crucify him! crucify him! But the Apostle addresses his exhortation to his brethren, to the Hebrew christians, and the substance of his exhortation is *that they should draw nigh with a true heart.* He does not mean, that when they approach the mercy seat they should give themselves a true

heart; for he knew that the earnest desire of every christian is, that he might be true and sincere in his worship of Almighty God; but he intends it as a mark of christian character, and in contradistinction to that of the worshippers under the law. The Jews drew nigh unto God, in their sacrifices, and in their institutions; but not with their hearts; for, says the Holy Ghost, "This people draw nigh unto me with their lips, and honor me with their mouths; but their hearts are far from me."—*And with full assurance of faith*: not that the Hebrews were able to give themselves faith; for the Apostle knew that the anxious desire of the christian is, that his faith might be increased; but he intends it as a mark of christian character, and in contradistinction to that kind of faith, which belonged to the worshippers under the law. This view of the subject is proven by the observation of the Apostle immediately following, *Having our hearts sprinkled from an evil conscience and our bodies washed with pure water*. Here the heart sprinkled from an evil conscience, is expressive of regeneration, which is signified by the sprinkling of the blood of Jesus Christ, and in which a true heart is given—an expression drawn from a rite under the ceremonial law, in which the priest took blood and water, and scarlet wool, and hyssop, and sprinkled both the books and all the people. *And our bodies washed with pure water*. This is christian baptism, and is evidently intended to signify the full assurance of faith, which the Hebrews possessed, and with which the Apostle exhorted them to draw nigh unto God. It is a metonymy, the effect put for the cause; for in the early ages of the church, the believer in Jesus, unlike some of the present day, submitted to baptism as a sign of his faith, and as the answer of a good conscience. *Let us hold fast the profession of our faith without wavering, for he is faithful that promised*. Here the whole subject of the epistle is expressed in a few words.—The Hebrew christians were liable to be drawn aside to the observance of the law; it was the religion of their fathers, the religion in which they were educated. Judaizing teachers moreover had sprung up amongst them, who taught that unless they were circumcised and kept the law of Moses, they could not be saved: these teachers had penetrated even to the gentile church of Galatia, and indeed such teachers harass the church of Christ in this our day; for unless you go with them in all their plans, and fall in with their views, you cannot be saved. But the Apostle exhorts the Hebrews to hold fast the profession of their faith without wavering; and he connects with this exhortation the assurance that *he is faithful that promised*. What promise is here alluded to? Not the general promise of the gospel, for it stands associated with faithfulness in the Hebrews; with their holding fast the profession of their faith without wavering. To this particular promise we shall presently refer.

The Apostle proceeds in his exhortation: *Let us consider one another to provoke unto love, and to good works*; that is, call forth or excite the spirit of christian affection and love to God and its consequences, good works, and this by considering one another, by taking an interest in each other's pros-

perity temporal and spiritual. *Not forsaking the assembling of ourselves together, as the manner of some is*. Christians assemble for the worship of God, and for the promotion of the Redeemer's kingdom amongst men; but some, who had united themselves with the Hebrew church, forsook this glorious privilege, which the Apostle here signifies by the phrase, *as the manner of some is*, and to which circumstance also we shall presently advert. *But exhorting one another to be steadfast and immovable, to hold fast the profession of their faith without wavering, and to draw nigh unto God with a true heart; and the more so, it is the more necessary, as ye see the day approaching*. This is the key by which alone the difficulties hanging around the three or four following verses can be unlocked. To see a thing and to see it approaching signifies that it is not far off and that it will shortly be at hand. The more so, as ye see the day approaching; it is a particular day,—and what day is meant? Not the day of judgment, when according to the popular belief, the whole family of Adam in one dense mass shall stand before God to answer for the deeds done in the body; for there were no signs, by which they could determine that that day was at hand. Not the day of death; for until old age shall have bowed us to the earth, and the powers of life are evidently flagging, or until disease, fatal and incurable disease, shall have arrested us with its iron grasp; or until we are about to be taken out as criminals to execution under the condemnatory sentence of the law of the land, it cannot be said that the day of death is at hand. It is the day of the judgment with which Jerusalem was to be visited, attended with desolation and ruin, and the consequent abolition of the Jewish worship, which was foretold by our Lord, and which was to be preceded by such signs, as that the disciple might be aware of its approach. Among these signs, was the falling away of some, who professed christianity, or as the Apostle has it, *the neglecting the assembling of themselves together as the manner of some is*, and to which we promised awhile ago to refer. In the prophecy concerning that day too, is the special promise attached to the holding fast the profession of their faith, to which also we promised to advert. In referring to that prophecy, as recorded by Matthew, we find this, as one of the signs, which were to precede the destruction of Jerusalem, "And because iniquity shall abound the love of many shall wax cold." This state of feeling would consequently be attended with the neglecting the assembling of themselves together, as mentioned by the Apostle. Now this is immediately followed by the promise, "But he that endureth to the end, the same shall be saved:" he that holds fast the profession of his faith without wavering, during this prevalence of iniquity and the falling away of some, shall be saved from the impending desolation. The same promise as recorded by Luke, is in these words, "Not a hair of your head shall perish; in your patience possess ye your souls." How consonant this with the exhortation of the Apostle to the Hebrews, that they should *hold fast the profession of their faith without wavering, for he is faithful that promised*: and how applicable this reference to the prophecy of our Lord in view of its speedy fulfilment! The Apostle now approaches the subject, on account of which he had exhorted the Hebrews to draw nigh unto God with a true heart, to hold fast the profession of their faith without wavering, and to consider one another to provoke unto love and good works; and having reminded them of the promise, which belonged to a patient perseverance in well doing, and that the day of the destruction of Jerusalem was at hand, now, says he, *If we sin wilfully; if we forsake the assembling of ourselves together, neglect the worship of God, observe the rites and ceremonies*

of the law, and engage in the abominations of the Jews, after that we have received the knowledge of the truth, after the truth of the prophecy is set before you by the appearance of the signs predicted by our Lord, *there remaineth no more sacrifice for sins*. The Apostle had already proven, that where remission of sins was, there was no more offering under the New Testament; whilst on the other hand, the sacrifices that were offered under the Old, some of which were for wilful transgressions, would be unavailing, for there remained nought for that devoted city, *but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries*, and if found in company with those adversaries, that temporal judgment and fiery indignation will fall upon you in common with them. The Apostle now proceeds to contrast the horrors of that desolation and ruin, which should fall upon apostate believers in common with the Jews, with death inflicted by the ordinary sanction of the law. *He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?* Eternal death is not here intended by the phrase, *how much sorer punishment*; for eternal death cannot be contrasted with temporal death, with any more propriety, than eternity with time; but one kind of temporal death may be much sorer than another—death in its mildest form is awful, even to the believer; it is a dark valley, although he may fear no evil—death inflicted by the law of the land is shocking and revolting to the soul; but how much more so when it is the consequence of wilful transgression against God; transgression persevered in in the face of repeated admonition; transgression too of such character as to tread under foot the Son of God, by disregarding his injunctions, and rejecting his admonitions—transgression of such character as to count the blood of the New Testament, or covenant, wherewith they were sanctified, an unholy thing, by rejecting it, and substituting in its stead the blood of bulls and of goats, as in the sacrifices of the law; transgression of such character as to do despite to the Spirit of grace, by seeking to be justified by the law, and by persecuting the subjects of that grace!—How incomparably more shocking, how infinitely more awful is death under such circumstances, when inflicted under the manifest exhibition of Almighty Vengeance and the burning wrath of heaven! *Vengeance belongeth unto me, I will recompense, saith the Lord. And again: the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God*. These quotations remind us forcibly of that part of the prophecy recorded by Luke, where it is said, "For these be the days of vengeance, that all things which are written may be fulfilled." We would also notice the similarity of language, as well as of ideas, between this expression of the Apostle, "But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries;"—and that of Luke, in the prophecy, "Mens' hearts failing them for fear, and for looking after those things, which are coming on the earth."—Now that the above view of the Apostle's meaning is a correct one, we will attempt to show from the following considerations. 1st. It is the only rational one, because considered in any other light it stands an isolated passage, wholly detached from, and irreconcilable with other scriptures, and establishes the final apostacy of the children of God. For the Apostle is addressing christians; he had just called them, brethren, and in the beginning of the epistle, he had called them, holy brethren.



## EDITORIAL.

*New Vernon, N. Y., Feb. 1, 1842.*

## ERRATA.

BROTHER BEEBE:—I discover a mistake, made either by myself or the printer, in my last communication, which I wish you to correct. It occurs on page 186 of Vol. ix. No. 24, near the bottom of the third column. It reads, "I called on brother P. and others the next day and found the facts in the case very different from what I had been told." It should read, I called on brother P. and others, &c., and found, according to their statements, the facts were very different.

JAMES BICKNELL.

BROTHER BEEBE:—Please give your views in full through the "Signs of the Times," about the benevolent institutions of the day, as they are so called, and on abolitionism. The reason I want to know your views, is, there was an association organized last fall in Jo Daviess co., of this state, denominated the "First North Western Baptist Association," who believe in all the above named; and some of them are the rankest abolitionists I have ever seen.

Brother Samuel Trott is requested to give his views through the Signs of the Times, on the following portions of scripture, to wit: Gen. iii. first part of the 16 verse; and vi. 2. Ezek. ix. 4, 5, 6. Isa. xxxiii. 13, 14, 15, 16.

Very respectfully,

JOHN B. KAUFMAN.

*Freeport, Stephenson Co., Ill., Dec. 28, 1841.*

REPLY.—Almost ten years have we been laboring to give our views in full, through the Signs of the Times, and, through other mediums, for a much greater length of time, on what are denominated the benevolent institutions of the day; but which with more propriety might be called the covetous institutions of the night, or of the hidden things of dishonesty, and of darkness. Ten years' incessant labor has not been sufficient to give utterance to all we have to say expressive of our views upon the subject. If by the day, we are to understand what the scriptures mean by the use of the same term, we should apply it to the gospel dispensation, which is emphatically an institution of pure benevolence, founded in grace, breathing good will to man, and having its consummation in eternal glory. When the all-creating fiat was issued forth from the mouth of God, "Let there be light," its power was known, and light appeared. God divided the light from the darkness, and the light he called day, and the darkness he called night.—Moreover, God created two great lights, and gave them their stations in the heavens; the greater to rule the day, and the minor to rule the night, and he made the stars also. From the handy work of God in the creation of the natural world, figures are borrowed by the Holy Spirit, with which to illustrate the things of the Spirit. In the application of the figure of light, of day, &c. Christ is brought to view as the fountain, fulness, and origin

of light to the new heavens and the new earth, wherein dwelleth righteousness. Unto you that fear his name, said the prophet, shall the Sun of righteousness arise. In bearing record of his advent, the inspired evangelist says, "In him was life, and that life was the light of men." John i. And this is the true light that lighteneth every man that cometh into the world. On the rising of this Sun of Righteousness, the people that sat in darkness saw a great light! As the refulgent flood of light, life and glory broke forth upon the heavenly kingdom, the Spirit applied the words of prophecy, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee:" to which Sion responded, "This is the day the Lord has made, we will rejoice and be glad in it."

All the institutions of the gospel, therefore, are institutions of the day; and all are benevolent, because instituted and founded in grace, for the most gracious and benevolent purposes: while, on the other hand, all the humanly invented religious institutions, brought into being by authority of the rulers of the darkness of this world, being under the influence and control of the prince of darkness, are consequently institutions of the night.—Hence the propriety of calling the popular societies of the present age, institutions of the day, is as questionable, as to call such institutions benevolent. We have, with others, often misapplied the word day, meaning only the present time, when night would be far more appropriate.

Having defined terms, so far as to be understood, we will proceed to give brother Kaufman some of our views in regard to the institutions of the night. And first we view them as comprising within their serpentine coils every religious institution known or practised by mankind, for which there is no express authority in the scriptures. In the long dark catalogue, Bible, Missionary, Tract, Religious Education, Abolition and Temperance Societies, Infant, Sunday and Theological Schools, Protracted Meetings, Monthly Concerts, National and State Conventions, as organized bodies, occupy very prominent places; and as none of them can bear the light and scrutiny of the scriptures, and none of them can prove themselves of heavenly birth, we consider them all as we have proved repeatedly, and as we shall probably have occasion to do again and again, the brood of their arminian mother, whose house is the way to hell, leading down to the chambers of death. Prov. vii. 27. On each of those sable institutions we might write a volume, but the depth of their iniquity we can never hope to set forth in all its abomination.

Most flagrant outrage, perversion and insult has been done to human language, in the selection of names by which to designate the above list of humanly contrived institutions; whereas, some of the same list of names might in their legitimate use, signify things, not only far less objectionable, but things fully warranted in the scriptures of truth. For example, the term Bible Society, if used in reference to the church of God, which is founded on Bible principles, and governed by the precepts and

examples laid down in that blessed book, would lose all its nightly garb, and all its earthly, sensual, devilish properties. It is only from our attachment to the doctrine of the Bible, the supremacy of the law of our Lord Jesus Christ, that we set ourselves in array against these mongrel organizations, falsely called Bible Societies. Those national, popular institutions, so far from being authorized or required by Bible authority, are in direct hostility to both the Spirit and the letter of the scripture. That Book which expressly commands a separation of the disciples of Christ from the world, cannot countenance the amalgamation of both, under the fallacious pretence of doing God service. It has been asserted that our hostility to missionary speculations is only founded in a virulent antipathy against the word mission, &c. This is also a gross slander upon Old School Baptists. If the term were restricted in its application to that mission which God has established, none could be found more heartily delighted with it than those who are, at this degenerate hour of the night, called anti-missionary Baptists. But in the application of the term to false apostles, and to humanly instituted societies, composed of professors and profane, based upon a monied foundation and requiring a monied qualification for membership, and assuming the right to call, employ, direct or pay off men to whom they profanely apply the name, gospel ministers, they pervert the proper meaning of a word, which in itself would otherwise be perfectly harmless. Tracts, if published by individuals, or companies, without an amalgamation of church and world, when they contain nothing objectionable, would meet with no opposition from us; but when, as at the present, vast mongrel societies are organized, assuming a national character, under a religious pretence, professing to have authority from God to beg money in his name to be expended as Christ expended his heart's blood, for the salvation of sinners, we view them as palpably idolatrous as was the calf, that Aaron set up, or any idols at whose shrine the Philistines were wont to bow. Education is a most inestimable temporal blessing, and when kept within its legitimate place marks the distinction between the heathen and the civilized parts of the world. Too much pains can hardly be expended by parents or guardians, in securing for those intrusted to their care a goodly share of it. As an individual, we should rather limit our children in bread and apparel than to withhold from them the necessary means of acquiring a good education; but the very name religious education is an insult to Divine Majesty, in whose kingdom no man shall say to his neighbor or to his brother, Know the Lord, for they all shall know him, from the least of them even to the greatest. The idea of teaching religion as a human science, is founded in the midnight darkness of the wisdom of this world, which God has made foolish; and such as have never learned the impossibility of finding out God by searching, are also ignorant of the soul refreshing declaration of our Lord, that, This is life eternal, that they should know thee and Jesus Christ whom thou hast sent. Abolition, if applied

in a scriptural sense, instead of sowing discord and discontent into those relations which God, in his holy providence has established among mankind, would treat on the blotting out of the handwriting of ordinances pertaining to the Old Testament, by him who abolished death, and brought light and immortality to light. Against the present perverted use of the term, we have, we do, and we probably shall continue to lift up our voice. Temperance too, is one of those christian virtues that should adorn the character of every disciple of the blessed Jesus. Every christian is required to add this jewel to that of knowledge. See 2nd Peter, i. 6. Intemperance is inadmissible in the christian's deportment. Intemperance, in eating, or drinking, in zeal, or in regard to any thing else, is a violation of the laws of the kingdom of Jesus Christ. The precepts of that code require the subjects of grace to be temperate in all things. Any exertion to snatch from the ruin of drunkenness those poor creatures who have yielded to their depraved appetites their judgment, and are sinking down in wickedness, is charitable and praiseworthy, so far as it is made in a lawful manner; and we trust we shall ever be found very far from opposing any such exertions; but when men set themselves up to be wise above what is written, and take upon themselves to call that a curse which God has called a blessing, and that a sin which the scriptures sanction, and to implicate the Lord Jesus Christ for his non-conformity to their rules, we enter our unreserved protest. The "Temperance Society," as it is now commonly called, has become so beastly drunk with the wine of the mother of abominations, as to attempt to effect a change in the most sacred ordinance of the church of God. We recently received a large quarto number of a periodical, published under the immediate patronage of the Temperance Society, the principal part of which was filled up with a course of letters, urging the christian church to discontinue the use of wine at the communion of the Lord's supper, and to prepare a sort of drink to be used in its stead, to be prepared according to a recipe obtained from M. M. Noah, a Jew, an unbeliever in the divinity of Jesus Christ! On the subject of this periodical we intend to call up the attention of our readers again, when opportunity may serve. The church of God is emphatically a temperate society. Her allegiance to Jesus Christ is her pledge, the grace of God is her security, and the New Testament is her constitution and her rule. The list of names belonging to her organization, is in the Lamb's book of life, and such as require any farther pledges, securities or provisions to restrain them from intemperance, are totally unfit for her society. Such, therefore, as cannot be restrained from intemperate habits by the wholesome laws of the kingdom of Christ, ought to be expelled from the fellowship of the church. It is a painful truth, that the church has, in every age of her existence on earth, been afflicted with some professors of her faith, who have walked disorderly, and among them, some who have discovered a greater regard for their cups, than for a correct and circumspect walk, and if in the present period of her history such persons are found disgracing the christian profession, let them be put away as the gospel commands, and let us, as a city set upon a hill that cannot be hid, show to a gainsaying world, that the grace of God and the laws of our Lord Jesus Christ are far more effectual barriers against intemperance, than any that have been or may hereafter be devised by poor, frail, conceited man, whose breath is in his nostrils.

In the foregoing, we have given only some of our views on the subject of brother Kaufman's enquiry, we should like very much to enlarge, to speak of the national character assumed by the combination of these modern institutions, as being indi-

cative of the signs of the times; but we are admonished of the necessity of closing our remarks, at least for the present, by the already extended space which this article must occupy.

NOTE.—In regard to those passages referred to brother Trott, we presume the passages in Genesis, will necessarily be noticed at large in his contemplated re-publication of Eld. Parker's "Third Dose," and strictures on the same. Brother Kaufman and others desiring to avail themselves of his views, would do well to forward their orders for the forthcoming pamphlet. On the passages in the prophecy of Ezekiel, we hope brother Trott will reply through the Signs, as requested.

### MARRIED.

At Westmoreland, Onedia Co., N. Y., on the 21st day of Dec. last, by Eld. James Bicknell, (pastor of the Baptist church at that place,) Mr. JACOB MASSEY, to Miss FANNY K. ELLIS.

At the same time and place, by the same, Mr. PETER FIGURE, to Miss EMELY KNAPP.

### OLD SCHOOL MEETING.

The Old School Baptist church at Olive, Ulster Co., N. Y., have appointed an Old School Meeting, to commence, at their Meeting-house, on the third Wednesday in February inst., at 10 o'clock A. M.

Old School brethren in general, and especially brethren Harding, Conklin, Broom and Beebe are invited to attend.

APPOINTMENT.—With divine permission, the editor of this paper, will visit the church at Hardiston, Sussex Co., N. J., and preach at their Meeting-house, on the next Sunday.

### RECEIPTS.

Mrs. Mary Corwin,	N. Y.	\$1 00
Wm. Sharp,	"	3 00
John Haynes,	"	2 00
Wm. S. Benedict,	"	1 00
Eld. L. Morely,	"	5 00
John R. D. Noyelles, Esq.,	"	5 00
Dea. O. Mills,	"	2 00
Col. N. Beyea,	"	1 00
Col. T. Godfrey,	"	1 00
Charles Woodward,	"	3 00
Eld. J. D. Wilcox,	"	4 00
Eld. J. Bicknell,	"	1 00
Walter Everet,	"	1 00
Daniel Harris,	"	3 00
Sanford McGee,	Mo.	7 00
Eld. Wm. Davis,	"	10 00
Dea. J. B. Shackelford,	Va.	2 00
J. R. Burns, Esq.,	"	1 00
Eld. E. Hansbrough,	"	4 00
A. Houser,	Ia.	2 00
Eld. J. W. Thomas,	"	7 00
A. VanMeter,	Ky.	2 00
Francis W. Thornton,	"	10 00
C. Taliaferro, Esq.,	"	1 00
L. Jacobs,	"	5 00
T. Davis,	Ga.	2 00
John W. Turner,	"	5 00
Eld. Wm. Abbott,	"	5 00
W. James,	Pa.	1 00
F. Cooper,	"	1 00
Mathew Glasgow,	"	1 00
Wilnot Vail,	"	5 00
E. K. Bunnel,	Ct.	1 00
Lucy Griswold,	"	1 00
Eld. J. C. Gobbe,	N. J.	5 00
Joseph Humphrey,	O.	5 00
George Ambrose,	"	10 00
J. B. Kaufman,	Ill.	3 00
Ezekiel Reed,	"	2 00
Elisha Kingsley,	Mass.	1 00
Eld. Benjamin Lloyd,	Ala.	5 00
J. Lownds,	Md.	6 00
" (for brother Trott's pamphlet),	"	2 00
G. B. Murphy, Esq.,	"	2 00
Wm. Hanway,	"	1 00
James Lee,	Mi.	5 00
William Quint,	Me.	1 00
Total,		\$154

### LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

To Elder Gilbert Beebe,

Editor of the Signs of the Times:—

MY DEAR BROTHER BEEBE:—The length of time which you have occupied in the editorial department of our valuable periodical, the abundance of contumely and scorn which has been poured upon that Old School sheet, and upon him who has supervised it, may be some plea for directing this communication to you.

The importance of a religious periodical becomes more apparent as the new measures of our times develop themselves. Every new accession to their doctrines, every addition to their means, has some claims, and every new position, which if licensed at all, must have issued from that covenant which has long since vanished away, seem to demand something at our hands. Nor can we become so exceedingly wanting in courtesy towards a very imposing majority, as to give them no notice; especially, as their ministers present themselves in bold relief, cheering on their advancing columns, as if some spirit inspired their enterprise. So rapid are their evolutions, so prolonged and toilsome their marches and counter-marches, that some few are seen falling behind amazed and bewildered.—Perhaps this is the condition of some in most of the New School communities: satisfied that they cannot endure and perform the required movements, they are becoming tired of the very hard service. Such persons have some claims upon us: so many as have experienced the severities of such circumstances will desire to send some messenger across the intervening distance, inviting them to turn themselves to the testimony of truth. To discharge this imperious duty we must have a periodical.

There are many difficulties in the way of these afflicted brethren; their troubles are on every side. If they openly disfellowship that course which they dare not pursue, they fear an unceremonious exclusion. Their families also become insulated, and will be shunned, as if some leprosy or plague attached to their persons. It is the part of friendship to convince such that even life itself is none too valuable to lose for the sake of the blessed Jesus: to convince them that an exclusion for the truth as it is in Jesus, is a letter of commendation to our Old School churches.

We are also hoping that by our periodical, truth like the beaconfire in the light-house, many may be warned from the quicksands and whirlpools which threaten to overwhelm them. Or if indeed, the beast must prevail, we desire to have some records which shall inform posterity who we are, and by what means we were overcome: that after generations may learn that when the floods prevailed above the mountains; when all were overwhelmed deep by the dreadful deluge, as heart and flesh were failing us, we bound our records to the wing of the tempest, in the hope, that some *Arrarat* might be commissioned to receive the deposit. It seems to us highly desirable that those who may live after us may know that one chain of gospel truth has bound the church in one bundle of love in every age, to the praise of the glory of his grace, who first made us accepted in the beloved. Such a course seems to us the philosophy of benevolence, an imperious christian duty in which all should desire to participate. There are some appearances abroad already which argue the possibility that the time for doing this solemn duty is not extremely distant.

Your affectionate brother in the gospel,

JOEL W. CLARK.

FOR THE SIGNS OF THE TIMES.

To Elder G. Conklin:—

## RELIGIOUS INTELLIGENCE.

Men are willing and ready to perform almost anything but the divine commands, to embrace almost any doctrine but the doctrine of Christ. The disciples of Christ even find a law in their members which wars against the law of their minds—it is only by the Omnipotence of grace that any are saved from final perdition. It is the cunning of the adversary to withdraw the child from his duty by multiplying the difficulties in the path he should take, by proposing some safer or easier way; or if unsuccessful in these attempts, he urges a postponement of duty for the present.

The importance of stirring up each other's minds to these important considerations, was perhaps never more necessary; circumstanced as we are, we need to employ every facility for the benefit of truth. We have no supernumerary ministers, nor do we possess the means of producing them; we are in small companies, scattered over a wide territory—a sect everywhere spoken against.

While with some others there seems to be a surplus of ministers, glutting their numerous markets; ready for salaried employment, at any moment; with us there are but few ministers, and many, very many of our dear brethren and sisters hear but little of the preached word. Our pastors and itinerants when they have done their utmost are constrained to limited bounds, while the fields

which appear already white for the harvest, are seen at a distance which they cannot reach; and their aching heads, their pained limbs, with a kind of universal lassitude, admonish them night after night, that they had taxed their infirmities too severely. But a paper may go out from some common centre to a wide and yet wider circumference, over towns, counties and states, edifying and comforting the dear children of the covenant over all our country; and in the fulness of our hearts we may by these epistles of love visit our brethren across the Atlantic semi-monthly. If the information contained in one of these periodicals were realized but once a year, how welcome it would be to such as love the truth; but when it comes to our doors semi-monthly what shall be thought of that brother who refuses to receive these visits of love? Is he too poor to pay, or is he too covetous? An after question this, to be discussed in its place.

If such paper brought only so much information, doctrine and reproof, as is sometimes contained in a single gospel sermon, with what gratitude and thanksgiving to God many hearts would be filled; but a well conducted periodical, will, and does, enlist the gifts and talents of many in the entire denomination. It brings intelligence from distant sections where Zion is scattered and afflicted, coming to us all semi-monthly in the name of all Old School brethren, with its pages stirring with divine sovereignty—strong in doctrine—rich in exposition—tender in exhortation, clear and perspicuous in intellectual matter—chaste and sober in historic facts—melting in experience—full of brotherly kindness and love—and yet there are some who refuse its visits! Something more is contained in one of these periodicals than any one, or two of our most gifted brethren could either preach or write: well written communications from the distant sections of our country solicit our attention, and offer us instruction and consolation. Receiving one of these papers semi-monthly is somewhat like a conference with the entire denomination once in two weeks; like hearing several of our ministering brethren preach as often as the periodical reaches us; like listening to the experiences of many brethren and churches; in a word it is hearing from our Father's family, with whom we hope to enjoy the smiles of Jesus forever! These papers seem to contain something which is suited to the taste of each individual—to the varying circumstances under which they rejoice or mourn; that each may be comforted by the comfort where-with God has comforted those who come to us in these epistolary communications.

Some of the experiences which have been published in our papers, which give an account of the dealings of God with the souls of writers, and the dealings of the New School with their persons,

offer us as much gospel truth as any of our most admired communications. There is a directness; a straight-forwardness in some of these letters; a heart and spirit, which sinks all attempts at a learned and elegant style into oblivion itself. Let these dear disciples of Jesus have a place in the "Signs;" whether they reside in a palace, or in a cottage, in the city, or the wilderness, is of no consequence; no matter about grammars and dictionaries, as they have got something better, infinitely better. When one of these tells us in his preface, that he cannot write, and then throws his naked heart into the next sentence, alive, and palpitating in harmony with the doctrine of grace—none can mistake the school where such a man studied theology.—To exclude such is to place the chief value in the style, to the exclusion of the matter—to bow to the stars and garters which glitter on the surface, regardless of the supreme exercises and emotions of faith, gratitude and love—to admire the music, regimentals and other trappings of war, but to overlook or exclude the whole train of artillery. There are a number of individuals who feel themselves pledged to sustain an Old School paper for the special benefit of such as are deprived of the preached gospel statedly, and for the confirming of such as enquire for the old paths.

Those who dare not omit their contributions to the columns of our paper can have no pecuniary interest in writing so frequently—in devoting so much time; but they cannot see the editor whom they love in the truth, and whom they have urged to his thankless and responsible situation, they cannot see him left alone to grapple single-handed with all that can oppose, threaten and abuse: no, if the lightning must find its object among us, let its shafts fall upon more than one head. If our presses are silenced and our editors must perish, there are those who will court the same death-struggle in the high places of the field.

It is an unspeakable interest which we feel for "The truth as it is in Jesus," and for those who hold that truth our papers are originated, and that such sacrifices are made to sustain them—it is for this interest that editors and those who write for their papers are visited with scorn and abuse; but we ask our full share of the salary, such as it is, we are unwilling that they should keep back any fractional remainder, we ask of our editors the entire gain of our stock in trade.

But after all this sacrificing and suffering, this enduring and laboring for the benefit of the deprived and the lonely, the afflicted and such as are far away from the house of God and the preaching of the cross—after all this responsible toiling and bearing the reproaches of many, to harmonize and edify the Old School denomination, and to lead the enquirer to the fountain of truth, how many there are who refuse our papers and all their epistles of love. Yes, how many Old School brethren offer them no aid, who come not up to the help of the Lord against the mighty.—"Tell it not in Gath, publish it not in the streets of Askelon."

Yours in the gospel,

J. W. CLARK.

FOR THE SIGNS OF THE TIMES.

To Elder Reed Burritt, Burdett, N. Y.:—  
RELIGIOUS INTELLIGENCE.

The importance of a religious periodical entirely devoted to gospel truth, is so apparent that little need be said to induce New Testament disciples to give such a paper their united support. At a time when ancient and modern heresies are blending; when delusions are numbering their hosts, and the darkness of midnight is setting in upon us; those who are endeavoring to keep the unity of the Spirit must realize the necessity of some medium through which they may advise and encourage each other—some record in which it may appear to the glory of God, and for the consolation of his people that there are yet a few who hold fast the form of sound words—in these times of trouble and rebuke, when many of the children of God have their business assigned them in the deep waters—when even divine Providence seems to favor the array, and threaten the afflicted; to be certified that some hundreds, perhaps some few thousands are yet reserved, and about each of whom it is equally inclement and tempestuous, but that they breast themselves to the shock of the contending elements, looking to Jesus the Author and Finisher of their faith, must be like cold water to a thirsty soul, or the assurance of deliverance when hope seemed clean gone forever.

But something more is intended than the encouraging of such as are already in the tented field, contending manfully against the flood, which seems to be sweeping over the earth like a mighty deluge; it is intended to so exhibit truth in its primitive transparency, that many who are roving beyond the limits of divine inspiration, may be reclaimed, and a great company of the priests become obedient to the faith. Acts vi. 7.

There are many of the friends of God who are scattered upon the mountains in these dark and cloudy days, who are disposed to obey the word of God; but they are not permitted to know anything more of our sentiments than they can gather from such as slanderously report us. Proscribed alike by councils, associations and their churches, the Romish clergy have scarcely taken more pains to exclude the Bible from their laity, than is now taken to exclude our Bible sentiments. It was reported that the Waldenses ate their own children, and the great mass of the papal communicants joined the crusade to exterminate them.—Such advantages are taken by an overwhelming majority, that we should use our own witnesses and do our own pleadings, especially when those who oppose us are not guilty of being over-conscientious in their choice of testimony, or excessively modest in their declarations against us.

We only desire to come face to face with those who despise us, before the New Testament; nor would we fear the issue. To effect this, a periodical is absolutely necessary. Leaning upon that arm which cannot tire, nor grow weary, we intend to preach, reason, write and publish, until we are allowed that attitude before posterity which the scriptures require us to take: we intend to labor in

every gospel way to place ourselves before all coming generations of men, as those who believed and practised whatever was contained in the divine Directory, and who did openly and loudly disfellowship the creeds and inventions of men. If we are to be tormented and called upon to lay down our very unprofitable lives for the faith of God's elect, we desire, that our blood may be shed so near the word of truth, that posterity may know who perished there. But, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled."

Your brother in hope,

J. W. CLARK.

FOR THE SIGNS OF THE TIMES.

To Elder Hezekiah West:—

MY DEAR BROTHER WEST:—Perhaps no one has been longer in the field contending earnestly for the faith once delivered to the saints, than yourself, which might apologize some few epistles to you through the "Signs." Inasmuch too, as your plan \* \* \* must necessarily be postponed for the present, it seems to be our duty to exercise ourselves upon the great outline of truth, especially, that we make ourselves familiar with such subjects as fall within the immediate range of our anticipated intentions. If you find time to reply to this exordium the subject will be continued.

A religious periodical is especially desirable to us at all times, but it would be indispensable in times of persecution. It would not only be important to us, to learn something of the extent of its ravages, and of its instruments and forms of torture, but also the measure of endurance and faith which armed the disciples for the conflict.

That the word, "persecution," is one of fearful import, none will pretend to deny, and that it should be sparingly used when speaking of the treatment which professing christians receive at the hands of each other, is very desirable. It should be left out of account of any ordinary denominational misunderstandings. But if hereafter, any people who may dissent from the popular creed for conscience' sake, shall be visited with penalties, malignant abuse, and much importunity, they may rest assured, that they occupy the place of the many thousands who have travelled this same thorny path on their way to Jesus. That, "persecution," may exist in the present tense, we suppose is not utterly impossible, and that it does absolutely exist, some have been constrained to admit from the testimony of experience.

If any who enquire for the reasons of these visitations should be told, that the "head and front of the offence," was disfellowship for doctrine or duty, whatever was not revealed, they might, perhaps commiserate the sufferers, or what is equally possible, laugh at their pains. That there is a disagreement in doctrine and practice, between the few and the many, who profess christianity, is suffi-



ciently evident; but that the many should attempt to exercise a dominion over the faith of the few, by the law of the strongest, is perhaps in accordance with antediluvian usages. This spirit has originated the wars and persecutions which have so often deluged the kingdoms of the earth and the church of Christ with blood. It would long since have obliterated truth from our world, had not the wrath of man praised Him, and the remainder of wrath been restrained.

If some historian could be found, who was in no way identified with either of the conflicting parties, we might hope for an impartial record of the doings and sufferings of the times; but as it is, entire impartiality is more than can be anticipated. Yet it is hoped, that the fear of God may be before the eyes of such as may write on this painfully interesting subject. When the accomplished M. Dellon presented his spirited pamphlet to the public, which he had written against the inquisitions of Goa, it was remarked by some, that he had treated them quite severely, but it was replied, that M. Dellon's wounds were not healed, which he received on the rack of their inquisition, when he wrote his book, but that probably, they pained him through every sentence. There is a necessity of being extremely guarded, but we may look in vain for any disinterested person, as those who are not for us are against; and as for our sect, it is every where spoken against.

The width between these many and few, appears to be the measure of the disagreement between grace and works, so at least it seems to us. While both parties appear to be already transacting in accordance with their respective sentiments, their professions and doings seem to designate the respective covenants, under which the one party labors obedience, and the other yields it. Covenants so distantly removed from each other would seem to guarantee a perpetual peace between those who occupy them, as at all points they antipode each other. See the *Epistle to the Galatians*: "God be merciful unto us and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O Lord, let all the people praise thee."

Your brother,

in the reproaches of the gospel,

J. W. CLARK.

FOR THE SIGNS OF THE TIMES.

To Elder S. Trott:—

#### RELIGIOUS INTELLIGENCE.

The importance of some medium of communication among us during the forming of the union of all protracted meeting denominations, and during the conflict which must issue, needs no other proofs than our own reasoning powers. Great changes have taken place within the last two years with the different denominations of professing christians. Whether those changes are the precursors of the reign of light, or of darkness, remains to be tested. A few years since, the Presbyterians carried their pretensions beyond even the

limits of their own N. England and formed the religious aristocracy through most of these States, monopolizing as they did, most of the schools of academic learning, their ministers were learned and numerous, sufficiently so for any emergency, and all these advantages they turned to their own account. The Methodists, we know, are of more recent date, but they have been some younger than at present, and those were their better days, when they divided the contumely and scorn with the Baptists, whose exclusiveness, some few years since was the reason of their abuse and persecutions.—They were unlike all others, and at the commencement of the present century they could not boast of the friendship of one single denomination. But now how altered are the positions of these professing denominations; how softened and diluted is their doctrine; how blinded their practices; how courteous and how sacrificing in their advances toward each other; how amalgamated and neutralized; how similar in all the outward man! It is almost doubtful which is which. From anything to the contrary in their preaching, or their writings of modern date, their means and measures by which they make converts, no sufficient reasons object to their becoming one congregation, and perhaps one communion. When the ordinance of baptism is made the subject of the same neutralizing process, as the doctrine has already experienced which they once held so sacred, when smothered down to more courtly dimensions, it would be received with more favor, and perhaps indeed, the time hastens that few may insist on an uncourtly immersion. The consequences of such a union of the great leading denominations of our country, must necessarily produce considerable changes in our moral atmosphere, and tell heavily and deeply upon all non-conformists, and upon the institutions of our country. Formerly they were a check upon each other. They watched each other's movements with the eyes of an argus, and opposed each other's measures; they thwarted each other in obtaining hearers and in obtaining salaries. They gave each other full employment; little time could be spared for a more foreign warfare, for fear their own congregation would be invaded in their absence. But when the union is effected and all are consolidated under one single government; when they present one imposing, unbroken front, who who shall be able to make head against them? If the Old School are not driven to the dens and caves of the earth it will speak well of their clemency. If our free institutions remain it will test their love of country. But let our state and general government look well to themselves, and if the nation must submit to such shackles as the priesthood may condescend to fasten upon them for the benefit of religion, and for the safety of our country, let them submit with becoming grace, inasmuch as it will be accomplished, if accomplished at all, quite religiously. How far this amalgamation mass of neutralized denominations may proceed in their purifying and reforming process; with what modesty and forbearance they will exercise the supreme power, remains to be developed. But

if our country is to be merged with the priest-ridden nations of the earth, let her forget if she can the means by which her chain was thrown around her, which made her fast at the feet of the clergy.

That this mass of neutralized denominations will find some embarrassments in their way, some hindrances to their rapid and ambitious advances, may be predicted without the hazard of false prophecy. It is but recently that any serious fears have been entertained regarding the Roman Catholics, and even now but few seem awake to their numerical strength and ambitious intentions. This denomination present themselves in such numbers, and avow such intentions as fasten strong claims upon our worst anticipations. Whether they are at present as numerous as some report them, or not, they are certainly too numerous and too well trained to be laughed or threatened into silence. They will act in concert toward a mark as lofty as the triple crown shall condescend to make it.

The wonderful changes and revolutions in Europe have rendered precarious the stability of the papal throne, and it is said to be in contemplation, when Italy is no longer an asylum for the pope, to find him a palace in Mexico, that he may bestow his more immediate blessings on South and North America. The Roman Catholics will never relinquish their pretensions but with their blood, except some advantageous compromise is effected with their aspiring opposers. The Roman Catholics will present themselves in the way of protracted meeting denominations as a *let* or *hindrance* until the great question of supremacy can be disposed of, which may be accomplished by the law of the strongest, or by absorbing all others in the papal communion; or who will dare predict these aspiring denominations may not be neutralized, and both parties find themselves disarmed by some merciful compromise which shall stay the sword when half unsheathed. Diplomacy may do much, some middle ground may forbid the effusion of blood by dividing the offices of honor and profit between them.

The abolition question may retard this union a little, as the north hold a different sentiment on that subject from the south, but whether so all-absorbing as the consummation of an entire union of all these very numerous and respectable denominations should be hindered by the mere subject of abolition, is left for them to dispose of in their own way, either by dismissal or neutralization.

Perhaps these lets or hindrances may afford the O. School some respite, as the arrangement of divine Providence has always favored the purposes of divine grace. It is possible that an ingathering may yet take place before the beast is enthroned, both ecclesiastically and civilly. It is possible, however, that darkness may increase until no watchman can tell, "What of the night?"

When these things are accomplished and a religious despotism shall have placed us among the slaves of European powers, the non-conformists may experience something of the exquisiteness of anguish under which the prophet Jeremiah cried out, "My bowels, my bowels! I am pained at my

heart; my heart maketh a noise; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled and my curtains in a moment! How long shall I see the standard and hear the sound of the trumpet?—I beheld the earth, and it was without form and void; the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled."

In gospel bonds,

J. W. CLARK.

FOR THE SIGNS OF THE TIMES.

To Elder James Bicknell,

Westmoreland, N. Y.:

### RELIGIOUS INTELLIGENCE.

Some periodical entirely devoted to gospel truth seems to urge itself upon our consideration, from the tender regards which we feel for those who are destitute of the privileges which many of us enjoy. It is the very spirit and letter of the gospel that each child of the covenant is privileged with the same endearing, indissoluble and eternal connexion and relationship to Jesus Christ; and when the divine Savior said, "all ye are brethren," He settled the question of equality, and gave to each of his obedient children the same common level.—This one saying of Jesus should enforce upon us all that tender solicitude and love for the brethren, which will urge to an average of privileges through the entire family, so far as it can be effected. To effect this very desirable end, we know of no better way than to offer to each our semi-monthly periodical. In these, all may learn the state of our despised denomination, and hear many brethren exhort, expound and relate their common trials: they may listen to many experiences in which the amazing grace of our God promises a triumphant entry into the glorious kingdom of our Lord Jesus Christ. To lighten their burdens and dispel their gloomy fears, they may read their own troubles and temptations on almost every page. How welcome must this be to the widowed sister, who has little or nothing in this world but the poor orphan; true, the tear may drop from her eye while she holds these poor fatherless babes to her heart, and can with difficulty calculate for the next loaf of bread; but give her the "Signs," and you subtract half her trouble: true, she will say, I am poor and lonely, I know not how I shall manage to find bread for my helpless family; but every two weeks my brethren hold out to me their hand of fellowship, and place me in communion with the dear children of God; they come to tell of Jesus and his truth; of heaven and its glory. Surely, He is the widow's God and judge; he will be a Father to my fatherless children. The writer of this will be one among others to send every such sister a copy of our paper gratis, or even any brother who indeed cannot pay. Conversing on this subject recently with a laborious veteran of the cross, he

said to me, "No doubt, more or less have taken shelter with the Old School to save their money." If this is so, how desirable it is that some leak may let the storm in upon them. It is possible that Col. iii. 5, has something to do with us. If the blessed Lord should make some men as poor as they report themselves, they would deserve a paper without pay. But so it is, there are not a few who do not benefit themselves with any religious periodical; the paper comes near them, they are solicited, but no, they have so many ways for their money. In rejecting it they reject what it contains. If some six or seven of our most approved ministering brethren should call at the door of such, and ask for admittance, telling the brother, that they came to try to strengthen and console him, to remove all his trouble, and to establish him in truth; to relate their experiences with him, and hold a season of conference and prayer, none can suppose he would shut his door in their face. But a religious periodical offers all this and more, but is not invited into his house.

Every accession of light adds something to establish us more in the truth; nor can we neglect opportunities for improvement with impunity. In these papers we get something of the general state and movements of our own denomination; we also learn something of the state and movements of others; we may learn when and with what apparent design they are marching upon some given point, or where they are taking up new positions; we may see them forming hollow squares to accommodate the short service of their chaplains; we may view them on the ministerial drill, and see them put through all the intricate evolutions of modern religious warfare; we may view them in their encampments, and learn something of the general orders as they fall upon the listening ears of the obedient hosts; we may witness the thickening clouds of dust which arise in every direction, as all protracted meeting denominations are urging themselves at the top of their speed to form a common rendezvous, and make common cause in all their future campaigns.

Your brother in the gospel,

J. W. CLARK.

FOR THE SIGNS OF THE TIMES.

### REPLY TO ELDER GOLDSMITH ON THE RESURRECTION.

BROTHER BEEBE:—Elder Goldsmith's queries touching the resurrection now demand some attention from me, as my name is particularly referred to therein. His first position or query, imports that the resurrection spoken of in the New Testament is one and the same with being born again, or that the impartation of spiritual life in regeneration is the resurrection. His words are, "Now we believe that the whole body of the church were dead in trespasses and sins, according to the Apostles' doctrine; resurrection is the opposite of death, or deliverance from it; and there is no deliverance from death, but resurrection, &c." I do not wish to be severe, but really these expressions imply that Elder Goldsmith is as ignorant of

the nature of the new-birth as was Nicodemus; for they imply that the being *born of God*, is only the having a life again brought into exercise which had been before lost in death, as Nicodemus supposed from Christ's doctrine that his natural life must be a second time brought into existence.—The natural and scriptural import of the word resurrection being that of reinstating in a life which had been lost in death; so also the word *raised* as used in reference to the dead, as in the case of Lazarus, John xi. 23—25; and xii. 1—9; and Matt. xi. 5, also in reference to the bringing up from the grave the body of Jesus, as in Matt. xvi. 21; Acts ii. 31, 32; and iv. 2; and xvii. 31, 32, and other places. Indeed the proper import of the word *resurrection*, is a *revival from the dead*; a *return from the grave*; so also the Greek word *anastasis*, rendered resurrection from the word *anisteemi*, to *excite*, to awake or stir up. Our English word *resurrection* is formed from the Latin word *resurgo*, which signifies to *rise again*, to *flourish again*, to *be renewed*. So that the idea conveyed by this word is clearly that of a renewal of a former principle of life or action: very different this from the idea of bringing in a new and distinct life or principle of action, which is embraced in the notion of being *born again*. *Being born* is never understood to be a *reviving up of an old existence*; it is a *beginning to exist*. Consequently, being *born again* or with another birth, is the commencement of a new and distinct existence, not a new beginning of the old existence as was Nicodemus' notion of being *born again*, and as is implied in the idea of a resurrection. According to the view I have given of the *new-birth*, the Master explains it, when he says, "That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit."—John iii. 6. A resurrection does not come up to this idea at all, it is a raising up of that which had before died, a springing up of that which had been sown; whereas the believer is manifested in a spiritual existence, in a relation to another headship. And thus other scriptures describe it, Peter says, "Being born again, not of corruptible seed, but of incorruptible, &c." 1 Peter i. 23. Paul says, "Therefore if any man be in Christ Jesus he is a new creature, &c." "Created in Christ Jesus unto good works, &c." 2 Cor. v. 17; and Eph. ii. 10. As the texts in Eph. ii. 1—5; and Col. ii. 13, are frequently applied to the new-birth, and as the expressions used, might be construed to import something like a resurrection, though not necessarily involving that idea, I will assign my reasons for believing that regeneration is not what is intended by those declarations of the Apostle. The *quickenings* is one in which Christ participated with his people in; and their quickening being with, must have been in Christ. The expressions are, *hath quickened us together with Christ*; and in Col. ii. 13, the same in substance. Now this mode of expressions, is never used, nor the idea ever conveyed by the description given in the scriptures, of regeneration or the *new-birth*; the latter being, if I understand it, descriptive of a work performed in the creature. And the idea of Christ's partici-

pating in such a *second-birth*, such as he informed Nicodemus was necessary to enable a person to see the *kingdom of God*, is contrary to the whole of divine revelation. But in the execution of the *judgment to condemnation*, upon the posterity of Adam, the people of Christ lay under the curse of the law, or in a state of banishment from God, which is no other than a state of *death in sin*, having lost that *uprightness* in which man was created, and being barred from the tree of life; and thus held by the law in a state of corruption and depravity: this is of course fitly denominated a being *dead*, &c. This legal condemnation, this curse of the law Christ became subject to, when he came into the law place of his people; not to their depravity, but without this, to the full curse or hell which the law could inflict. Hence the expression, "Thou wilt not leave my soul in hell."—From this death Christ was quickened, in receiving a full discharge from the demands of the law, when he arose without seeing corruption; and as he was *raised again for the justification* of those for whose *offences he was delivered*, they participated in his quickening, that is, they were together with or in him quickened or raised up from the *judgment to condemnation*. Although some seem to think there is no distinction between this and regeneration, yet those whose eyes have been opened, will I think on reflection see just the difference between the two doctrines, that there is between our relations to Adam and to Christ as heads, or between redemption and regeneration. This quickening was accomplished by Christ for his people in his own person, hence they are quickened *together with him*. Not so with regeneration, his people are not regenerated together with him; they are regenerated *individually* when they are made to receive the *spirit of Christ*, or the *spirit that is of God*. If indeed the death we died in Adam were a spiritual death, or a loss of the same life, which Christ's people afterwards received from him as a Head, then with propriety might regeneration be termed a resurrection, because it would be a reinstating us in the same life we had once lost in death. And if a single text of scripture can be produced which manifestly speaks of regeneration or the being *born again*, as a resurrection, then I must believe that God's *sending forth the spirit of his Son into our hearts*, is nothing more than a raising us up again to the same life or standing which Adam had before he fell, and of course that heaven is nothing more than an earthly paradise. And then might we believe that the whole glory of the New Jerusalem church is seen in this life, and that the *glorious appearing of the Great God and our Saviour Jesus Christ*, which the saints through Titus were exhorted to *look for*, was nothing more than his executing judgment upon Jerusalem. Let those believe such notions who desire it, but I desire to thank God that I have a hope that goes beyond the events of this life, as my anchor. But I feel confident that no text can be produced in which the distinctive idea of being born again is represented as a *resurrection* or being raised up; the two ideas, that of being raised from the dead,

and that of being brought into distinct existence as the seed of Christ, are kept separate in the scriptures, by the use of distinct terms and modes of expression. It is surprising that a man of Elder Goldsmith's mind and acquaintance with the scriptures, and withal his *freeness from prejudice*, should so confound ideas and doctrines which the Holy Ghost has so manifestly kept separated, and more so, considering that he himself speaks of the confusion which results from getting *aside from truth and the consistency that is in it*.

Another query is, *whether we can receive Christ without receiving the resurrection?* I answer, no. For as he is the *Lord our righteousness*, in receiving him, we receive a release from the *judgment to condemnation*, and are raised up from that death under the sentence of the law which came by the *disobedience of one man*. And as Christ has triumphed over death and the grave as the representative and *first fruits* of his people, in receiving him we receive the pledge of a glorious resurrection from our corruption and graves.

Elder G's. 3rd set of queries are these, "Does not animal life belong to animal bodies, or natural life to natural bodies? And is the resurrection only a resurrection of natural life to mankind? It seems to me that Elder Trott's notion would lead to the last named conclusion, &c. It appears to me that the saints of God are to have a body like the seed from whence it grows, of course to a spiritual seed a spiritual body. Is not Elder T's. notion, that the spiritual seed shall have a natural body, or their old body of dust reanimated?"—These queries lead at once to a consideration, not of my notions, but of the doctrine of the resurrection as taught in the New Testament. My notion, if it be a notion, is, that what is declared in the plain language of scripture concerning this subject, will stand true, whether we can comprehend the *whys* and *wherefores* thereof or not.—Elder G. and some others speak of the *old body of dust* as though it were a very contemptible thing. I wonder if, like the Quakers, to show his contempt of the body and the idea of its being raised again, he would carry into practice the principle of Pope, "And not a stone tell where I lie," or if after going thus far with them, he would not, as do they, still show some regard for this *old body*, by having the place of its deposit fenced with great strength and care. But contemptible as the body may be thought to be, remember that the Son of God not only condescended to be clothed in one, but after his death he raised it again and took it with him in his ascension to his glory with the Father. And I do not believe the three disciples thought it so very contemptible a thing when they saw it in his transfiguration on the mount. But let the Apostle speak on this subject, and upon what he says, fairly interpreted, in the xv. chapter of 1 Cor., passing by other proofs to the same point, I am willing to rest the support of all I have written in favor of the resurrection of the body. His words are, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no

resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain, &c." Verses 12, 14. Here the Apostle connects the resurrection of the dead so intimately with the resurrection of Christ, that to deny the one, is in his estimation to deny the other, and to overturn the whole doctrine of the gospel. Let not Elder G. think this an error to be easily overlooked. Now if it be insisted that the *resurrection of the dead* here spoken of, is no other than the being *born again*, then it follows necessarily that the doctrine of Christ's resurrection, is no other than that he was born of the *water and of the spirit*, preparatory to his being able to see the *kingdom of God*; for the Apostle so connects the two that what is the resurrection in the one case, is in the other. But the expressions here used will not admit of the idea of the impartation of a new and spiritual life; they are, *the resurrection of the dead, the dead raised up*, &c.; can these literally or strictly mean anything else than that the very identical part which was dead, is in itself the subject of the change expressed by the words, *resurrection* and *raised up*? Should it be asserted that it is only in reference to the resurrection of Christ that the Apostle is here speaking, we have but to refer to some of the following verses to refute such idea. After using several modes of expression showing that he is contending for the resurrection of the saints, he says in verses 22, 23, "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." It must be then that the Apostle is here treating of a resurrection of the saints corresponding to the resurrection of Christ; if, of course, we can understand what is meant by Christ's being raised up, we shall arrive at a clear understanding of what is meant by the resurrection of the dead. Need I argue the point to show that the resurrection of Christ means that the very same body of his which died on the cross was raised up, was reanimated? The disciples had full proof of this fact, as when he said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side and be not faithless, but believing." And when he again said to his disciples, "Behold, my hands and my feet, that it is I, myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have." John xx. 27; and Luke xxiv. 39. This then being so clearly a fact that the *resurrection of Christ*, consisted in his being raised up in that same body in which he was crucified, it must be that the Apostle means by the resurrection of the dead, their being raised up in the same bodies in which they died. Again, the Apostle speaks of Christ's being the *first fruits of them that slept*.—What were the *first fruits* under the former dispensation but a part and of the same kind and an exact representation of the coming harvest?—What then can he mean by this expression, other than that the resurrection of Christ was an exact representation, and sure pledge of the resurrection of them that slept, and of the same kind? If he

means what his words in this case plainly imply, then he means that as Christ was raised so will they be that are his, at his coming; that is, in the same bodies in which they died. Before Elder G. can get rid of these conclusions, and admit the Apostle's doctrine, he must show that he did not mean what he said: an unenviable task. Elder G. quotes verse 38, "But God giveth it a body as it hath pleased him and to every seed its own body," or rather he makes an assertion, founded I presume, upon this text. But he certainly could not have noticed the connexion in which that text stands, or methinks he could not have thought of a spiritual seed in this relation; and, indeed, I should have thought him too well acquainted with the nature of seeds in general not to have talked of a *spiritual seed* producing a *spiritual body*, &c., even if the Apostle had said nothing on the subject. But what says the Apostle in the immediate connexion? See verse 36, "Thou fool! that which thou sowest is not quickened except it die." Here the nature of seeds is presented in few words. But it is proper here to notice the ground on which the Apostle introduces this and the following figures. He seems to anticipate in verse 35, some man, making the same objection to his doctrine, which Elder G. has actually made to it, on the occasion of my having incidentally referred to it, without having given any illustration of my views thereon; the objection appears to be, that *there cannot be a resurrection of the body without its being raised in the same corruptible earthly state in which it was sown*. To refute this notion by plain common sense observations, he brings forward the figure of seeds sown, in which resurrection in figure is an every day occurrence. The seed in its original form does not come up; it dies, becomes extinct in that form, and yet there is in that very body sown a principle which is quickened, an identity of the body which springs up, and this identity is fully preserved in the after growth, so much so, that you have no expectation from a seed of wheat sown to reap barley, as the Apostle illustrates in the 37, 38 verses. This figure, to be sure, falls short, as all figures do, of a full illustration of the subject, but as far as it goes it illustrates what Elder G. calls my *notion*. The fact is, I have no notion on the subject, excepting just what the Apostle has taught in this chapter, with the further illustrations and confirmations found in other portions of scripture. I make no pretensions to ability to philosophize on the subject, or to understand the *modus operandi*. The Apostle then goes on further to illustrate, and insist on, the fact, that the identity of the body must be preserved in the resurrection, though it be raised a heavenly and not an earthly body, by showing that every distinct body must have its peculiarities, as in the different flesh of different things, and also that there may be a difference of glory between the heavenly or risen body, and the earthly or sown body, and yet the identity be preserved, by showing that visible heavenly bodies have their distinct glories, as that *there is one glory of the sun and another glory of the moon*, &c. And this is what the connexion shows is the import of

the Apostle's argument in saying, "For one star differeth from another star in glory;" a text which men are fond of *abusing*, to support their notion of different grades in glory among the saints.—See verses 37—41. He then goes on to declare, not in a figure, but in plain terms, what is the fact relative to the resurrection. He says, "So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption," &c. Verse 42, and on to verse 45. He herein clearly shows, not only that it is the resurrection of the body, and not of the soul of which he is speaking, but also that the identity of the body is preserved in the resurrection. He declares that the same thing, the same *it*, which is *sown in dishonor, is raised in glory*, &c. He goes farther, he names the *body*, and declares that, "*It is sown a natural body; it is raised a spiritual body*," &c. How can Eld. G. get rid of these positive declarations of the Apostle in support of the doctrine of the same body that dies, being raised, not in its earthly form, but in a heavenly, without wresting the scriptures from their plain import? Some difficulty may be started to this view of the subject, from the fact that Christ arose with his body in its natural state, having flesh and bones, &c., as is evidenced, as already noticed from his disciples handling him, and also from his eating before them after his resurrection. See Luke xxiv. 42, 43. It was necessary that he should be thus raised, to show that he saw no corruption, and thereby to show that in his death justice had received its full satisfaction for the sins of his people; as it was necessary that he should die in the peculiar manner he did, to show that in it he was *being made a curse* for them. But the peculiarity of his resurrection no more than the peculiarity of his death, affects the general principle of his being in his resurrection, the *first fruits of them that slept*. It is the fact of the resurrection of the body, and of its identity in its resurrection, that the Apostle shows is established by the resurrection of Christ. I will now state what is my *own notion* on this subject; though even in this, I consider my views sustained by plain inferences from scripture. My notion is this, that though Christ was raised with his body in its fleshy state, yet that it was changed at his ascension, to a spiritual body. I infer this from the text, "That flesh and blood cannot inherit the kingdom of God," (1 Cor. xv. 50,) compared with this, "Who shall change our vile body, that it may be fashioned like unto his glorious body," &c., Phil. iii. 21, taken also in connexion with the fact that those saints who do *not sleep* at the coming of Christ, will be *changed* at their being *caught up* to meet him; and also that Christ gave an example of the change in his transfiguration. See 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17; and Matt. xvii. 2.

One remark more, of Eld. G.'s, demands some little notice; he says, "Nor does it appear matter to break fellowship on." I have no wish lightly to withdraw fellowship from those who have been recognised as brethren, nor excepting on scriptural grounds. But does Eld. G., or does he not hold that any other resurrection awaits the saints, than

that which they experienced in receiving Christ by faith? Does he, or does he not hold that those bodies which return to dust are again raised? If he does not hold those points, does not his views relative to the resurrection imply that it has passed already in reference to all that have believed? If so, wherein do his views differ from the declarations of Hymeneus and Philetus? If he cannot show an important difference, am I not required by what the Apostle says to Timothy, to withdraw fellowship from him? He says, "But shun profane and vain babblings, for they increase unto more ungodliness: and their word will eat as doth a canker, of whom is Hymeneus and Philetus: who concerning the truth have erred; saying, that the resurrection is passed already, and overthrow the faith of some." 2 Tim. ii. 16—18. I shall be glad to know that Eld. G. is not involved in this Apostolic sentence; and that all other correspondents of the Signs escape it, in carrying out their positions. I wish no break in our ranks if it can be avoided, and truth and order maintained.

I remain your brother,

S. TROTT.

Centreville, Fairfax Co., Va., Jan. 7, 1842.

## EDITORIAL.

New Vernon, N. Y., Feb. 15, 1842.

BROTHER GOLDSMITH vs. TROTT, AND TROTT vs. GOLDSMITH.—At a moment when we are impressed with the importance of concentrating all the strength and ability with which God has been graciously pleased to bless his church, in order to face the common enemy; it is painful, extremely painful to witness anything like discord, or dissension in our ranks. The feeble and the weak are disheartened, when, instead of witnessing an unbroken front on the part of the forces of Israel, they find the spear of the valiant and the sword of the mighty turned against those whom they hold dear as the servants of the Lord. Such may be the feelings of some of our Brethren on reading the late communications of those highly esteemed brethren whose names we have placed at the head of these remarks. When, however, the *flint and the steel* are brought into contact, sparks are produced which may warm and enlighten; and in this case, although our brethren may make the fire fly, may we not hope to be edified and more deeply informed in those truths about which they contend.

In reviewing the whole ground occupied in this discussion, we find ourself somewhat implicated, as our remarks on the subject of the Judgment drew forth an expression from brother Trott, to which brother Goldsmith referred in his communication. We thought, and we remarked, when we published brother Goldsmith's letter, that if he considered brother Trott's objections to our views, to result from prejudice, he was mistaken. From all our acquaintance with brother Trott, which has been very considerable, we have found him, so far as we can judge, as free from prejudice, as candid, and ready to abandon any favorite view, when fairly convicted by the scriptures of the error of such



view, as any brother with whom it has been our privilege to be acquainted. On the merits of the respective arguments of these brethren, we shall leave our readers to form their own opinions.—Our design is, at this time, only to offer a few remarks which seem to us to be called for, in the hope of correcting what we conceive to be a misunderstanding of the brethren.

If brother Goldsmith, in his letter, has advanced or implied the heresy of Hymeneus and Philetus; if he has asserted that the final resurrection spoken of in the New Testament, concerning which, Hymeneus and Philetus had erred, was past already; or if he has, or does deny that the bodies of the saints shall be hereafter raised up from the dead, and be made like Christ's glorious body, or that the bodies of the wicked shall be raised at the last day, we have been so extremely deficient in our capacity for discernment that we have not discovered it. Brother Goldsmith is, however, of age, and can speak for himself: if he holds any such sentiment, let him come out with it fully, and we will be as ready as brother Trott to dispose of his case as did the Apostle Paul with that of Hymeneus and Alexander. See 1 Timothy i. 20.

Although we consider brother Trott, in his general temperment remarkably mild and courteous, yet we do think in the present case, he has departed somewhat from his accustomed tone and feeling.

We had years ago, some very pleasant personal acquaintance with brother Goldsmith, and by correspondence that acquaintance has been perpetuated to this day; from all of which we have the most comfortable assurance of his christian experience, correct deportment, and, so far as we have learned, steadfastness in the faith of the gospel. He occupied his stand in opposition to the New School order of things, bearing a faithful testimony to the truth, many years before the public stand was taken by the brethren at their meeting in Maryland; and although situated in New England, in the hot-bed of Fullerism and arminianism, he has stood disconnected with both, from our earliest knowledge of him. He may, for aught we know, have fallen into some erroneous notion concerning the resurrection; we have even heard some rumor of the kind, but from him, or from any authentic source we have never learned that it was so.

The severity of brother Trott's remark, in reference to the confounding the idea of a resurrection with that of being born again, falls not on brother Goldsmith alone: we had ourselves, with very many others, been in the habit of speaking of regeneration as a resurrection from the dead, nor did we discover any impropriety in the use of the term until the subject was discussed at our meeting in June at this place, where the terms were critically defined. If, therefore, such a use or abuse of the term should indicate an ignorance of the nature of regeneration, the fearful inference would fall as heavily upon all who are implicated as upon any one of them.

We plead not, we ask not for lenity beyond that which is justified by the gospel rule. We

wish not for brother Trott nor others to be less vigilant in watching and detecting error; among those of our own household, but we desire that brethren may bear with one another, and if any err, let such as are spiritual restore such an one in the spirit of meekness, considering that themselves are subject to temptation.

There is much presented in the arguments of brother Trott upon this subject, which is calculated to edify and instruct the people of God, which, but for this little misunderstanding we might have been deprived of. Let us then, hold fast to that which is good, and avoid, as much as in us lieth, all that is calculated to mar the peace, and interrupt the harmony of those who are one in the Lord.

**BROTHER J. W. CLARK'S LETTERS.**—Those epistles of our esteemed brother upon the importance of a vehicle of religious intelligence and correspondence, addressed to several brethren, were, perhaps, designed by the writer to appear separately in the successive numbers of our current volume; but we have thought it better, from several considerations that they should appear simultaneously.—The subject is of vital importance in our estimation, and we rejoice most heartily that some of our brethren understand the signs of the times as we do; and with us, are apprehensive that the time allotted for the Old School Baptists to speak out, is drawing to a close; that the time is not very far distant when, not only the use of the press, but also the use of the pulpit, and the liberty of speech shall be denied us. We rejoice, that others, as well as ourselves, are impressed with a desire to leave a record behind us that may be read by others, when we shall be numbered with the proscribed, if not with those who have been beheaded for the testimony of Jesus Christ. Let these epistles be read, and responded to by the brethren addressed, and also by all who feel an interest in the things to which they invite particular attention.

**PENNIES! PENNIES!! PENNIES!!!**—Who, that heard the old Apostle Peter declare that the people of God were not redeemed with such corruptible things as silver and gold, would have anticipated the astonishing change which a few brief centuries would develop in the creed of those who profess to be members of the same church with that distinguished Apostle of the Lamb?—with those who profess to be governed alone in all their religious faith and practice by the doctrine of the Apostles and the precepts of Christ? The following verses which we copy from the "Cross & Journal," are going the round of the New School Baptist papers, with high commendation for their beauty and adaptation to the modern mission cause. We soil a column of our present number with these filthy rhymes, to show our readers how much more real value and efficiency they attribute to a single penny, than they do to the blood of Christ and quickening power of the Holy Ghost:

"PART I.

A grain of corn an infant's hand  
May plant upon an inch of land,  
Whence twenty stalks may spring and yield  
Enough to stock a little field.

The harvest of that field might then  
Be multiplied to ten times ten,  
Which, sown thrice more would furnish bread  
Wherewith an army might be fed.

PART II.

A penny is a little thing,  
Which e'en a poor man's child may fling  
Into the treasury of heaven,  
And make it worth as much as seven.

As seven! nay, worth its weight in gold,  
And that increased a million fold;  
For lo! a penny tract if well  
Applied, may save a soul from hell.

That soul can scarce be saved alone,  
It must, it will, its bliss make known;  
"Come," it will, cry, "and you shall see  
What great things God has done for me."

Hundreds that joyful sound may hear:  
Hear with their hearts as well as ear;  
And these to thousands more proclaim  
Salvation in "the only name."\*

\* Of PENNIES.

That "Only Name" above, below,  
Let Jews, and Tarks, and Pagans know;  
Till every tongue and tribe shall call  
On "Jesus" † as the Lord of all!"

† Should read "PENNIES," to make sense.

A poor man's child may be induced to approach one step nearer to the point of starvation, or to endure still keener sufferings of hunger, cold and distressing want, and throw his hard wrung penny, (the last farthing of all his earthly possessions, which should go to alleviate the wretchedness of his widowed mother or fellow suffering orphan babes) into the devouring jaws of these greedy wolves, under the delusive notion that he is enriching God, by casting a mite into the treasury of heaven, which, if rightly applied by the fiscal agent of the heavenly treasury, will effect the eternal salvation of hundreds and thousands, who would otherwise be eternally lost maugre the provisions of grace and redemption by Christ.

The New School Baptists represent God as having as little to do with the salvation of sinners, as he has in the tilling of the earth, ploughing, sowing, &c. In agriculture, one seed may vegetate and produce ten again and again, until multiplied to an indefinite amount. The quickening of dead souls with them, is quite as mechanically performed by men, as the production of corn.

### Appointments for preaching.

**BROTHER BEEBE:**—Please notify the brethren and friends at Greenville, through the Signs of the Times, that, inasmuch as I cannot conveniently arrange my appointments so as to preach at their Meeting-house, on the 3rd Sunday of this month, I design, if the Lord will, to preach on the 4th Sunday of this month, at the house of brother Samuel Carey.—Worship to commence at the usual hour.

GABRIEL CONKLIN.

February 8, 1842.

Agreeably to the request of the Waterloo church, the editor of this paper has appointed to preach, if permitted by divine providence, at their Meeting-house at Salem, on the second Sunday of March next, at 11 o'clock, A. M.

### MARRIED.

At this place, on Saturday evening the 26th ult., by Eld. G. Beebe, Mr. — CORWIN to Miss DEBORAH EVERETT.

## OBITUARY.

**BROTHER BEEBE:**—I will notice through the Signs, the severe bereavement experienced by some of our sisters and friends in the death of two amiable daughters of Col. John Reid, of this county, viz: MARY ELIZABETH REID, aged 22 years and one month, died Oct. 25, 1841, and CATHARINE F. REID, aged 19 years and ten months. These young ladies were highly respected and esteemed in life, and much lamented in death by their truly bereaved father, and the circle of their relatives and friends. Of the latter, I had a comfortable hope of her being a subject of grace; with the former I had not the opportunity of conversing satisfactorily, owing to her great weakness. But the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

S. TROTT.

Centreville, Fairfax Co., Va., January, 1842.

Westmoreland, N. Y., December, 1841.

**DEAR BROTHER BEEBE:**—I wish you and also brother Jewett, to publish the following obituary notices.

Since last September we have been called to mourn the departure, by death, of three valuable members of this church, viz: brother NATHAN JOHNSON, sister HANNAH LEE, and Dea. EZRA A. KNAPP.

Brother Johnson was about 68 years of age; he was one of the few old veterans that had contended for the doctrine of *particular redemption*, in which cause he contended, almost single handed, for many years, until the division of the church in this place occurred, since which the whole church of our order have stood with him. It was the Lord's pleasure to call him home on the 10th day of September last, in the full triumph of faith. He has left a widow and several children to mourn his absence.

Sister Lee fell asleep in Jesus, on the 17th day of the same month. She was attacked with inflammation of the bowels, on Tuesday night, the 14th inst.; and from the first of her illness, was impressed that she would not recover from that sickness. She retained her reason perfectly throughout her sickness, and seemed fully resigned, that the Lord should do his pleasure in her case. She was about 25 or 30 years of age. Brother Lee, her companion, is left, with three children to feel and mourn his bereavement. May they console and comfort him in his lonely hours.

Deacon Ezra A. Knapp was a companion with me in my youthful days. I was about two and a half years older than he was. A great portion of our youth was spent together; his widow and my first wife were sisters. Brother Knapp and myself were brought to a saving knowledge of God, as we hoped, in the year 1818, and were with fourteen others, baptized on the same day, nearly all of whom remain unto this present, and are members of this church.

Brother Knapp was a steady traveller in Zion; he was amiable, affectionate and influential; his communications were generally seasoned with grace, especially during the last three or four months of his pilgrimage. On the last Lord's-day that he met with us, after I had concluded my remarks, he arose and addressed the congregation; his heart seemed to overflow with gratitude to Christ for his eternal love to his church, manifested by giving himself to bleed and die for her offences, and arising again for her justification; and for his goodness in revealing all this goodness and grace, experimentally, to his dear people. Dwelling upon this blessed theme in his remarks, he confessed that he had been unfaithful, that time seemed to him shorter than ever it had before, and exhorted the brethren to be steadfast in the truth. Long will the brethren remember that warm, pathetic, and faithful valedictory of our departed brother.

On Tuesday, he felt somewhat unwell, but kept about his business until the following Friday, when yielding to his indisposition, he called in medical aid; but all to no avail. On Friday and Saturday he retained his reason perfectly, and spoke to all that came in, of redeeming grace and dy-

ing love. The brethren who visited him remarked that he seemed ripe for glory. It was not my privilege to see him until after meeting, on Sunday. When I entered the room he said, "Brother Bicknell, you cannot imagine how the Lord has filled my soul with love." He was then so much affected that he could utter no more for some time; but at length added, "I shall get well, and then I will tell you all about it." From that time he was very much deranged; I do not think he had his reason again until the Tuesday following, which was the day on which he died, and then he was speechless. On the evening of that day, he died at 7 o'clock, aged 43 years. On Thursday, at 9 o'clock A. M., his funeral was attended, when, notwithstanding the roads were extremely muddy, our house was filled to overflowing. The Lord was with us by his divine presence on the occasion, and gave us renewed manifestations of his loving kindness. Thus we buried another member, a deacon, out of our sight. Brother Knapp has left a widow and five children to mourn their loss, the eldest of the children is a son eighteen years of age, and the youngest about six years old.

I think I can say in truth, that sister Knapp bears her trials with christian fortitude: I have frequently heard her say, "I cannot wish him back, why I feel so I cannot tell, but I would not turn my hand to bring him back for the world."

Brother Beebe, the Lord is taking his saints from the church militant to the church triumphant. May we not say, "Come Lord Jesus, come quickly."

Yours in the best bonds,

JAMES BICKNELL.

## OLD SCHOOL MEETING.

The Old School Baptist church at Olive, Ulster Co., N. Y., have appointed an Old School Meeting, to commence, at their Meeting-house, on the third Wednesday in February inst., at 10 o'clock A. M.

Old School brethren in general, and especially brethren Harding, Conklin, Broom and Beebe are invited to attend.

## Associational Meeting.

**BROTHER BEEBE:**—Please publish the following notice. The Siloam Regular Baptist Association, will hold their third annual meeting with the Bethlehem church, Pike Co., Mo., about five miles west from Clarksville; commencing on Friday before the third Saturday in September next, at which time and place, we request the attendance of our old fashioned brethren generally.

Your brother in tribulation,

WILLIAM DAVIS.

## RECEIPTS.

Esther Barlow,	N. Y.	\$2 00
R. C. Brown, Esq., for J. Green,	"	1 00
Mrs. Sylvia Seybolt,	"	1 00
Elijah Wood,	"	1 00
Cornelius Shons,	"	3 00
Eld. Reed Burritt,	"	2 00
Mrs. Howell,	"	1 00
Cornelius Hogaboom, Esq.,	"	2 00
Capt. Henry Fairfax,	Va.	1 00
F. Johnson,	"	1 00
Eld. S. Trott,	"	10 00
Elliott Patton,	"	2 00
John Fishback,	"	1 00
John Fish,	Ct.	1 00
Joshua Wheeler,	"	1 00
Dea. I. T. Saunders,	O.	10 00
Benjamin Jones,	"	3 00
N. Hart,	"	3 00
J. B. Cox,	"	2 00
Wm. Goodloe,	Ky.	1 00
Eld. Thomas P. Dudley,	"	30 00
James M. Teague,	"	5 00
John Knight,	"	5 00
James Gains, Esq.,	"	5 00
J. P. Shitz,	Pa.	10 00
Joseph Hughes,	"	5 00
Eld. Hezekiah West,	"	5 00
Abner Lamb,	N. C.	1 00
S. Outterbridge,	"	1 00
Eld. C. Suydam,	N. J.	5 00
R. Daniel,	Ala.	1 00
Eld. S. W. Woolford,	Md.	5 00
Total,		\$127 00

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun.

NEW YORK CITY.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Coe, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris; and brethren A. Cast, A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Klect, Esq.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Terrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Carress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane.

OHIO.—Elders Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Daniel Roberson; and brethren Joseph Tapscott, L. Parkhurst, Zephaniah Hart, Richard A. Morton, George Ambrose, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—William M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. I.

NEW VERNON, ORANGE CO., N. Y., MARCH 1, 1842.

NO. 5.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance, \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

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

## COMMUNICATIONS.

BROTHER BEEBE:—I observe that my hasty epistle to you is in the Signs, although it was not intended for any eye but yours, yet I have no objection to its publication, except what arises from its want of perspicuity. When I write to be read, my wish is, to be brief and plain, and to be understood; and I fear I was not understood so perfectly in that letter as I wish to be. I fully agree with you, that purity of doctrine is as important as purity of morals or life; neither can there be the one without the other; the impure in faith or doctrine will necessarily be unholy in life, therefore, the remark of the Apostle, "I will shew thee my faith by my works." With regard to the passing remark about prejudice, if I apparently applied it to our beloved brother Trott it was inadvertently, for I think he is as free from it as any one, and have observed as much originality in his remarks as any of your correspondents, if perhaps, I may except brother Klipstine, whose views more perfectly agree with mine on the subject which he has written, than any which have fallen under my notice: but none of the brethren hold brother Trott dearer than myself, ever since he preached in Gold St. Meeting-house, N. Y., from these words, "Ashur shall not save us," &c.

But, in reference to your stricture on the body of the church being dead in sins, I see no necessity of our being more particular in our manner of expression than the Apostle, he says, "And you hath he quickened who were dead in trespasses and sins;" again he says, "As in Adam all die," &c.: he does not say all were eternally alive in Christ, but shall be made alive. Now unless some part of the body of the church never were dead in sins, I see no impropriety in my remarks, that the whole body of the church were dead in sins. I have no objection to your explanation, only we should guard lest an attachment to a certain creed should blind us to simple truth.

That the church were created in Christ, and were saved and called according to the purpose and grace of our heavenly Father given us in Christ before the world began, is a truth I fully believe; but that they had any personal identity then I have no evidence. The order of the subject seems thus to me, the whole natural family of man were created in Adam and succeed him by

birth from natural generation, receiving by that birth all which constitutes them men, body, soul, and spirit; and as is the earthy so are they that are earthy, they bear the image. The spiritual family were created in Christ, and are born to him by spiritual generation, and bear the image of the heavenly; they are his flesh and his bones; their life divine is derived from him, and they partake of his spirit, and a spiritual and glorious body like unto his body. To me, there seems something incongruous in the idea that they derive a body from Adam, and a life and spirit from Christ: it looks a little like flesh and blood inheriting the kingdom of heaven: still, if the scripture declares it I have naught to say, but receive it as it is, the truth of God. I know that it may be said that it is changed, if so it is not the same, and nothing is gained; for this is what appears to me to be the truth, and we agree in the result, both believing that the saints in glory are spiritual bodies: the only difference is, that I think they are derived by birth from Christ, and others think they are derived from the dust.

With respect to the idea advanced by brother Trott, of the pattern of a perfect church in the scriptures of the Apostles, I think the doctrine laid down is perfect, that is, the Apostles' doctrine is so; but it appears to me (though I may err in the notion) that the church in the Apostles' days was far from having reached her maturity; the letter to the Hebrews tells us that the way into the holiest of all was not manifest, while as yet the first temple was standing. Surely, then there was something hidden, and something of consequence to the people God, which was to be made known or manifest by the removing of the first temple. I will, if the Lord will, in another paper show some things in which the ancient church was in the days of the Apostles, far behind the present standing—there is a wide difference between our right to a thing, and the actual possession. Israel were free of the land of Canaan by right, at the end of the four hundred and thirty years, but they did not actually possess it until long after that; and had in the mean time a long and tedious pilgrimage through the desert before they entered into their inheritance: during their journey they were differently fed and supplied and managed from what they were after they came into the Land of Promise; their rulers and leaders were clothed with miraculous powers to prove the divinity of their calling and authority; and signs and wonders and great things were seen and felt by the people; the manna ceased, you will recollect, the day they crossed the Jordan, and they ate the old corn of the land.

I am as ever, your brother in the Lord,  
A. B. GOLDSMITH.

P. S. Since writing the above, Elder Trott's reply to my first has come to hand, and shall as he requests receive a candid perusal, the result of which I will send you in due time, if the Lord will. One thing I am very sorry to see, and that is, anything like a sneer by way of reply to each other. We may honestly differ in our opinion of the meaning of a passage of scripture, and we give our reasons for our opinions to gain light from each other: I candidly think brother Klipstine's view of Heb. (to which Elder Trott refers—"He is welcome to it,") as the true meaning of the text. I may be in error, but if I am a sneer will not convince me of it: the wisdom from above is long suffering.

A. B. G.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—It has often been in my mind to write to you, but a consciousness of my inability has prevented me hitherto. Our brethren, however, wishing to be known to their brethren through the Signs of the Times, requested me, at a church meeting, to inform you of some of the tribulations we have passed through. I emigrated to this country from England, in the fall of 1830, and located at Palmyra, in the county of Cayuga. In the spring of '31 I had an invitation to visit a few brethren at Clyde, who had been formed into a church some years before, but were then greatly scattered, and were as sheep that had no under shepherd. They unitedly invited me to come and reside with them; and in June, 1831, I removed with my family to this town. The church had been almost indistinct. A few praying souls met together in a school house, and they nominally maintained a standing in the Cayuga Baptist Association, although they had sent neither letters nor messengers for some time. Soon, however, they began to creep out of their holes and corners, and our covenant meetings became very interesting. The church wished their visibility again to appear, and as the Ontario Association was most convenient, we united with them. When our first letter was presented we numbered sixty; this was in the fall of 1831: in 1834 we had increased by baptism and letters to one hundred and nineteen. Our school house had become too strait for us, and we removed into a large store room: this also became too small, and the church set about erecting a Meeting-house. A friend gave us a piece of ground in a very eligible situation, and we soon met in a neat brick house. We had good assemblies, and peace and harmony were among us.—But alas! the poet saith, truly,

"We may expect some danger nigh  
When we possess delight."

Our Meeting-house was no sooner finished than our troubles began. The convention had for a

long time wished to put their broad hand upon us. Of this organization, I had been very jealous, and had closely watched its movements from the period of my first acquaintance with it in the associations: I saw that its tendency was to undermine the independence of the churches, and I cautioned my brethren against it, and am happy to say, that while I was their pastor we never acknowledged them by pecuniary grants. As individuals, the church excluded their liberty; but as a body we could not concur in their human devices, and would not allow them to introduce among us what they called their book of benevolence. They wanted me to recommend the "Baptist Register," but I could not recommend a publication that was recognised as the organ of the convention. I was constantly teased by their agents, who with one or another manoeuvre almost distracted me. This, however, worked for my good; it led me to prayer and meditation on the scriptures, especially the Acts of the Apostles and the Revelations, that I might see in what age of the church we were, and all the light my God was pleased to give me I gave unto the church. I was one evening much cast down in my mind, and walked out alone, pondering on these things, and almost doubting whether I could be right with so much talent against me, and I seemed to be alone. I could arrive at no other conclusion than that if I went with them I must give up the scriptures and my own experience, which I could not do. I therefore, resolved I would bear my feeble testimony against what appeared to me to be contrary to the word of God, and leave the event with him. The next morning, being still cast down in mind, a brother called on me with a few numbers of the Signs of the Times, which he had obtained while on a visit to the eastern part of the state, and had brought me, thinking I would like to read them. I perused them, and truly they were like cold water to a thirsty soul—I thanked God; and took courage, for I found I was not alone: I have been a reader of the Signs ever since, and have no desire to be deprived of it.

Many of our old members moved west, and their places were occupied by others from the east.—These new ones soon began to trouble us about the convention, (for that is at the bottom of most of the division in the churches;) they began to sow the seeds of discord among us, until at length the roots of bitterness appeared, and some who but a little while before would almost (if it had been possible) have plucked out their eyes and given them to me, were now ready to pluck out my eyes, because I could not see any beauty in their Babylonish inventions or human traditions, and would not consider them of equal importance with the revealed will of God. After much exertion, these false teachers found means to beguile the deacons; and those who had been foremost in their professions of love to the pure precepts of the Bible, now ran with *itching ears* after *old wives' fables*, and the devices of human wisdom. I requested them to call the church together, and I would abide the decision of the majority relative to remaining among them: this was consented to,

but when the church came together the deacons refused to let the vote be taken, for in canvassing they had found a large majority of the members who approved of my course, and wished me to remain. The church could not again be called together in a general attendance after they had been thus mocked. Thinking finally the cause of God would not be furthered by remaining among them, after what had passed, I requested and received a letter of dismission. The time had now come when they *Would not endure sound doctrine, but after their own lusts heaped to themselves teachers, having itching ears, and turned away their ears from the truth unto fables.* They secured the services of a moral lecturer, who told sinners to make their peace with God, and get an interest in Christ and they would be saved. — He was but a *yearling*, however, and his ministry afforded evidence that the church who starves the shepherd that feeds the flock shall find a shepherd who fleeces the sheep. After I had left the church about a year, (for I did not leave the village) some faithful brethren and sisters, to the number of thirty-four, who had made up their minds not to go any farther with the church which had gone from gospel grounds and become *New School*, to all intents and purposes, wished to organize into a church, and on the 13th of September, 1838, a new church was formed in presence of Elder W. Brown and some brethren of the Old School Baptist church in Phelps, called the First Primitive Baptist Church in Clyde and Galen. Since we have taken up our travel we have had two added by baptism, and several have been received from other Baptist churches on relation of their experience, for we do not acknowledge the New School to be on gospel ground, and consequently cannot receive them by letter.

As the canal passes through Clyde we should be glad to be visited by any of the Old School Baptist Elders and brethren, and we assure them they will meet with a most hearty welcome, both from me and my brethren. It is rather a barren spot around us, and there are but few that can pronounce the Shibboleth. The church in Phelps is eighteen miles distant, and there is no other near that I am aware of. We are blessed with peace and harmony: we dwell alone, and are not reckoned among the people, for we have nothing to do with other societies than the church.

Wishing you, dear brother Beebe, together with all who love our Lord Jesus Christ in sincerity and truth, great peace and joy.

I remain yours,

in the bonds of the gospel.

In behalf of the church,

LUKE MORLEY.

Clyde, Wayne Co., N. Y., Dec. 18, 1841.

FOR THE SIGNS OF THE TIMES.

"Beloved, believe not every spirit, but try the spirits," &c.

1 JOHN IV. 1.

In my farther exposition of this portion of God's word I desire to notice the blessed, effectual remedy, which the Apostle recommends to the saints

against the evil that existed, of many false prophets, having gone forth into the world, viz: believe not, but try the spirits, &c. This remedy lies not in stirring up the secular powers against these false prophets, or seeking the arm of the civil law, to apprehend, imprison, or execute them, or to banish, lurn or hang them; it is not the dodging of balls or plunging of daggers in human bosoms that the Apostle directs the church of Christ to; not carnal, but mighty weapons are recommended; those of a decidedly christian character—he says, *Believe not, but try the spirits whether they are of God.* It is the work of anti-christ to persecute, kill, and destroy all who refuse submission to or dare oppose him. The remedy which the Apostle here lays down has proven to the church of Christ in every age its sufficiency and efficacy, both in the detection of false teachers and test of false doctrines, without human aid, addition or invention. Therefore, the Apostle contents himself by simply directing the church to a faithful observance and constant practice of the same. I would notice also the extent of what is to be tried, *every spirit.* This expression is very broad, and supposes that there are many spirits, a variety of spirits, either good or bad, genuine or false; not only so, but all appearing religious, under a religious form, and bearing a religious stamp and character. It is not merely evil spirits existing in the minds of men in common, in Jews and Gentiles by nature, by which they are influenced to do evil, and that continually in open rebellion towards God, and hostility with heaven; but evil spirits in false teachers, and doctrines that appear under a religious garb, and calculated to deceive in things spiritual. These are the spirits that the Apostle would have the followers of Christ bring to an immediate and unsparing test, that they may know the true Spirit and doctrine of Christ, and the ministers of his word from anti-christ: for this anti-christ is no other than the spirit of satan, in false christians, false religious teachers, appearing as angels of light with religious flatteries, deceit and lies: who seek to lord it over God's heritage, and who through covetousness and feigned words endeavor to make merchandise of the church of Christ. Before Christ we find that the devil is called an evil spirit, a murderer, a liar, an unclean spirit, the prince of darkness, and of this world; but he is not called anti-christ till after Christ's advent, and the beginning of a gospel or christian church. By anti-christ it is therefore most evident is meant that spirit which is against and opposed to Christ, and that not openly, but secretly, subtly, cunningly, under profession of love, and pretence of friendship. Wherefore, the Apostle cautions the church in a very short, but emphatical sentence, *believe not.* Now the plain English of this is, do not take every body at first sight or hearing, who appear as religious brethren, teachers, or preachers as being sent by God, or as holy, pious, faithful servants of Christ; do not fix your faith upon the sleeves nor hang upon the skirts of priests, neither believe every thing that is introduced into the church under a religious dress, with ministerial professions and



the constitution of that society, as found in the New Testament, which enjoins temperance in *all* things, (not confined to alcoholic drink) and if *this* pledge is insufficient to keep him in the line of his duty, still he can find no authority for resorting to humanly devised schemes. We know that the world is much given to profanity, as well as drunkenness. Might not a professor with equal propriety join an anti-swearing society, signing a pledge not to take the name of God in vain? or an anti-thieving society, pledging himself not to steal? With some, an anti-cheating society might be beneficial, requiring a pledge from its members not to take advantage of, or defraud their fellow men. There is no well founded objection to non-professors, associating themselves together to discountenance any sinful practice, but God's word denies to his people the privilege of amalgamating with them. Christ says, that his kingdom is not of this world, and commands his followers to be *separate* from it; and James says, that even the *friendship* of the world is enmity with God; and yet there are professed disciples of Christ who have no conscientious scruples in uniting themselves with the most abandoned and profligate of the human race in society connexion; character being no consideration, *money* the main object.

W.

## EDITORIAL.

*New Vernon, N. Y., Mar. 1, 1842.*

REMARKS ON THE FIRST CHAPTER OF 1 EPISTLE OF PETER.—There is a peculiar sweetness and heavenly excellence in the manner, the language and the doctrine of this appeal to the understanding and heaven-bestowed knowledge of the scattered saints to whom it was addressed by the inspired Apostle of the Lord Jesus. The circumstances under which they were struggling when this letter reached them at Pontus, Galatia, Cappadocia, Asia and Bithynia, and the thrill of heavenly rapture that warmed their hearts with gratitude to God and the Lamb, on reading this divine communication, were happily alluded to by brother J. W. Clark, in one of his letters published in our last number.—No learned rabbi of the Hebrew family, nor polished graduate of our modern schools has ever been able to communicate the truth of heaven in such God-honoring and soul-cheering language.—This unlettered fisherman having received his knowledge of Christ from God, and not from flesh and blood, was abundantly qualified to feed the sheep and lambs of Jesus, with the good and wholesome doctrine of God our Savior. Into what insignificance are all the learned and classical rules of modern *theology*, whereby men endeavor to divide the gospel into doctrine, experience, exhortation, and what they call practical godliness, sunken, when contrasted with the clear, forcible and heaven-inspired words of this servant of Jesus. In the first verse of this letter he announces himself an Apostle of Jesus Christ, to the strangers scattered abroad. In the second, he encircles them all in that election of grace, which is in ac-

cordance with the foreknowledge of God, the Father, and through the sanctification of the spirit unto obedience, and to the atonement or sprinkling of the blood of Jesus, and pronounces on them the apostolic benediction.

In the third, he ascribes blessings to the Father of our Lord, and shows that he is not only the Father of our Lord in that he has begotten him from the dead, but that he has begotten *us again* unto a lively hope, by the same quickening display of the exceeding greatness of his mighty power which he wrought in Christ when he raised him from the dead. The vitality of this *hope* is nobly expressed, a *lively hope* by the resurrection of Jesus. Both the hope and the soul by it inspired are animated with the same life from the same source, by the same resurrection. He who died for our offences was raised for our justification.

In his fourth verse, he connects the Christians' lively hope with an incorruptible, undefiled and unfading inheritance which is reserved in heaven for them.

Verse fifth, he shows that not only the inheritance, but also the heirs, are reserved, and preserved by the power of God unto the consummation of the glory of the latter, to be revealed at the last day. How very striking the contrast between this doctrine and that of the popular divines of this degenerate age! It is at this time falsely declared and firmly believed by a vast majority of professors of christianity, that the saints are kept only, if kept at all, by the power of man; by the persevering efforts, resolutions, prayers, virtues, works and sacrifices of men. Such men may have a *hope*; but alas! their hope shall perish; it has no origin in the resurrection of the Lord Jesus, but with the volition of their own will; is not begotten of God, but founded upon a false conception of the character and attributes of God, and sustained by a delusive notion that they have made themselves by their own works, too holy to remain in danger of his wrath. The saints are begotten of God, and by the power of God they are preserved to their inheritance, and by that same power the inheritance is reserved in heaven for them. Immutable certainty animates and cheers the faith of all the heirs of salvation, while the strong decrees of God; the two immutable things in which it is impossible for God to lie; the oath, the promise; the pledge; the earnest already received link the heirs of promise and their ultimate inheritance in such indissoluble bonds, that neither life nor death, nor angels, nor principalities, nor power; height nor depth, nor any other creature can disconnect them.

In verse sixth, the Apostle shows (to the eternal confusion to every arminian workmonger) that this doctrine neither produces apathy, presumption, nor sorrow in those to whom it belongs: so far indeed from being adverse to a life of godliness in the saints, in it they greatly rejoice, even when surrounded by circumstances of the most disheartening character; and while manifold temptations, for the time being, *if need be*, cause heaviness, yet do they still greatly rejoice in this blessed doctrine.

In the seventh verse, he shows that all their trials, temptations and consequent heaviness are, in quantity, quality, duration and result, regulated by the *needs be*, mentioned in the preceding verse.—

They cannot be dispensed with, for they are *precious*—very valuable for the trial of their faith; far more so than the trial of gold; that the trial of their faith be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

The Apostle goes on to show that the faith of the saints supersedes the necessity of carnal sight. Whom having not seen, ye love. In whom, though now ye see him not, yet believing ye rejoice, with joy unspeakable and full of glory. The joy of the saints, in the doctrine of Christ, in the faith of the gospel, cannot be described: no tongue can convey the knowledge of it to the carnal sense of man; for it is unspeakable. And this faith, leaping over the intervening "moments of pain and months of woe," puts the heaven-born soul into the possession of his estate, "Receiving the end of your faith, even the salvation of your souls."

In sweetest harmony with his declaration in verse second, that their election was according to the foreknowledge and prior design or decree of God, he proceeds to show that of this salvation the ancient prophets had early intimations, which led them to a diligent enquiry as to the time, that the spirit of Christ, which was in them did signify, when it testified of his coming beforehand, and of his sufferings, and of the glory that *should*, (not *that might*) follow. It was revealed to the prophets of Israel, that their predictions had reference to gospel times, and were concerning the same things which the gospel was and is the faithful reporter of, for these very things were reported to the scattered saints, by them that had preached the gospel unto them, with the Holy Ghost sent down from heaven; which things, he adds, the angels, (or messengers; as see verses 10 and 11,) desire to look into.

Inasmuch, therefore, as God had blessed the eyes and ears of these New Testament saints, that they should see and hear things that kings and prophets were not permitted to see nor hear; the Apostle presents this distinguishing goodness of God to them, not as an *opiate* to lull them to sleep; but as a strong incentive to gird up the loins of their mind, to be sober, to hope to the end, for the grace that was to be brought to them at the revelation of Jesus Christ. Whether the Apostle here alluded to the revelation of Jesus, when he should be revealed on the throne of his glory, and those who had followed him in the regeneration on twelve thrones, judging the twelve tribes, or the glory that should be developed, when he should call them to behold his glory in the consummation of their happiness in the eternal heavens, will not effect the general doctrine in its bearing on us at the present day; and as all our brethren are not agreed upon this point we wish not in these remarks to agitate the subject. That to which we desire, more particularly at this time to call the attention of our readers is, that the doctrine of sovereign, invincible, electing, preserving and infallible grace,

sparkling with inexpressible beauty in every verse of this chapter, has a certain and infallible tendency to produce in the saints holiness of life and deportment. On the consideration of this, the inspired writer founds his exhortations to the saints, to be sober, not fanatic; to hope unto the end; to be obedient children; not fashioning themselves according to former lusts; to holiness; to call upon the Father, in their devotions at his throne of mercy and grace; and to pass the time of their sojourning in the fear of the Lord.

Unto all these things, the Apostle exhorts his brethren, not as a price for their salvation; but from the assurance they had of salvation by grace alone.

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold," &c. "But with the precious blood of Christ, as of a lamb, without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God," &c., the most desirable treasures of the earth lose all their value when compared with the blood of Jesus.—Gold and silver, however highly regarded by men, are but corruptible things, they must perish with other substances of the earth, neither is there any investment we can make of the precious metals, that can exempt them or any thing that they can buy from corruption. The *some*, nay the many souls which Mr. A. Judson proposes to save from quenchless fires of hell, with gold and silver jewels, are not redeemed as were those unto whom the Apostle made the foregoing appeal. Not all the treasures of earth would answer the demands of Law and Justice, for the transgressions of those who were *elected according to the fore-knowledge of God*.

"The blood of Christ and that alone"  
Had power sufficient to atone."

If all the glittering treasures of the earth could possibly have been received as an equivalent, the precious blood of Christ would have been spared; the tears he wept, the cries he uttered, the agony he endured, and the blood he sweat in the garden, might all have been spared; his crown of thorns, the rugged cross, the spear, the nails, the darkened sky, the quaking earth, the rending rocks, dividing veil, retreating sun, opening graves, and all the awful grandeur of Mt. Calvary might have been spared. One sovereign word from his lips, could have made the whole globe disclose at once all the treasures it contains, and as it all belonged to him, with it, and not his blood, the debt might have been cancelled.

But the subjects of this address knew better, had been better taught of God than to suppose that they had been or could be redeemed with such corruptible things. The sacrifices required by the Jewish ritual could be obtained in any quantity for gold and silver; but they could not purge the conscience of those who presented them from sin or from dead works, hence the superior virtues of the flowing blood of our Lord Jesus is an incentive to holiness of life and deportment to every soul unto whom that blood has been experimentally applied.

The blood of Christ shed for the redemption of his people was *as the blood of a lamb without blemish and without spot*. Answering to the types used under the former dispensation. No blemished lamb was admitted in the type, and so the spotless Redeemer was found *holy, harmless, separate from sinners, and higher than the heavens*.

"For he who could for sins atone  
Must have no blemish of his own."

How distinguishing and how abundant was that grace that made known to the primitive saints, that neither the scrutiny of the law nor of justice could find any spot or blemish in him who *laid down his life for his people*. Nor could one fortuitous circumstance be found in connexion with this redemption; nothing premature or unlooked for in regard to the character or qualifications of the Redeemer, the amount or manner of his sufferings; the virtue or efficacy of his blood; the time or place of his crucifixion; the number or the identity of those for whom he endured the cross and despised the shame. *Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him up from the dead, &c.* Of the decrees of God we have no knowledge beyond what is the divine pleasure to reveal unto us. The developments of *these last times*, establish the sublime truth that *He was ordained for those who by him do believe in God, before the foundation of the world*. Hence the Revelator speaks of him, as "The Lamb slain from the foundation of the world." Rev. xiii. 8. There is a wide difference between being ordained for his people, before the foundation of the world, and his being a Lamb slain from the foundation. The provision of grace and mercy, the counsel, the decrees of God were prior to the work of creation, and the foundation of the world was laid for the ultimate accomplishment of those previous designs; but the manifestation of this fore-ordination was, figuratively from the foundation of the world; from the firstling of the flock which Abel offered, and all the rivers of blood flowing from the altars of the patriarchs and of the family of Israel, until he was personally, anti-typically, and really offered when he cried with a loud voice, and yielded up the Ghost on Calvary.

The definite nature of the atonement is also clearly asserted by the Apostle in this connexion. Not for every one; not for those who by themselves; by an exertion of inherent powers of what they call *free agency*; but for such as *by him* do believe in God, and for them exclusively. How mortifying to the flesh; how withering to the pride of those who talk of bringing men to believe in God, by the power of "*moral suasion*;" by human agencies of any kind whatever, to hear the application of the redemption effected by the precious blood of Jesus applied exclusively to those who by him do believe in God, leaving all others who by any other name or means profess to believe in God, among the thieves and robbers, who enter not by the door of the sheepfold, but climb up some other way!

The ordination before the foundation of the world, is that which has unchangeably fixed the destiny of all the heirs of salvation, and the manifestation of the immutable decrees, are intended to establish their faith and hope in God. Those happy souls to whom this grace is given, obey the truth: for it not only has a tendency to lead them to holiness, but the *truth shall make them free*. *They have purified their souls*: not by substituting something of their own in place of the blood of Jesus, but by obeying the truth; forsaking error, and thus throwing off all the dross of unbelief.—The happy consequence of believing and walking in the truth, besides releasing from error, is that it directs the faith and hope of such purified believers to God, while all such as participate not in this

truth through the spirit, continue in error, and their faith is still in human agency, and their hope is based upon their delusions. This purification of the soul, by obedience to the truth, is connected with *unfeigned love of the brethren*. There is no deception in their love, who obey the truth; they have renounced the hidden things of dishonesty, no longer do they walk in craftiness, nor do they handle the word of God deceitfully. All pretensions to a love of the brethren by those who obey not the truth, are as heartless as the kiss of Judas Iscariot, and as mercenary as those of modern missionary fund-gatherers.

[TO BE CONTINUED.]

Lanesborough, Feb. 1, 1842.

MR. BEEBE:—If you will give the following notice an insertion or two in your valuable paper, it may, perhaps, tend to subserve the cause for which you labor, and confer a favor that will be gratefully acknowledged, by

Yours, &c.

It is considered desirable by the friends of Eld. John Leland, that his writings should be collected and published in a compact form. There are many pamphlets that have been published from time to time, and in various places, of which copies cannot readily be found. Many others small pieces, such as letters, &c. which have been inserted in papers, in different parts of the union, are also out of the reach of those who feel an interest in forwarding the compilation.

It would be gratifying, therefore, if all the friends of Eld. Leland, who may see this notice, and especially those who live at the south, would aid in the work of collecting, by sending copies of such writings as may be in their possession, or within their reach, to the address of J. G. Lanesboro, Mass. These can be returned if the owners desire it, and will make known that such is their wish.

If any of his southern or other friends can communicate any interesting incidents in his life, which he has not mentioned in his auto-biography; such as can be well authenticated will be thankfully received.

It may be well to subjoin a list of those works that are at hand, that it may save the trouble of sending any unnecessarily.

Yankee Spy, Valedictory Letter on leaving Va., Sermon preached at the funeral of Mrs. Northrop, Blow at the Root, Address delivered at Cheshire 4th July 1802, containing seventeen sketches and seventeen wishes, Miscellaneous Essays, Five Hours Conflict, Budget of Scraps, Election Judiciary, Result of Observation, Thoughts on War, King's Evil and Priestcraft, Short Sayings, &c., Oration at Pittsfield, 1824, and at Suffield Ct., 1826, Right of Conscience Unalienable, &c. Virginia Chronicle, On Holy Times, &c., Speech in the Massachusetts Legislature, 1811.

From the Advocate and Monitor.

"DEAR BROTHER JEWETT,—Having a little leisure, and something of importance to relate, I therefore fill my sheet. Not desiring to speak of what we have done, but of that, which Israel's God has done for his own cause and for the comfort and joy of his despised people in this place. For it pleased Him to establish here, six years ago, a small branch of his body, or some of its members, seven in number; which has gradually increased ever since, by the working of His Spirit in the hearts of sinners and adding to this church of such, we believe, as shall be saved, to nearly forty members. Yes, and this the Lord has done amidst one of the strongest holds of anti-christ that there is within the extent of my knowledge.

About 7 or 8 years ago, when I first moved into

protestations, that they have received it from God; neither every doctrine that is taught and inculcated as matter of the christian's faith and practice; for there is much preaching, many preachers, many forms, much noise, parade, show, fashion, and popularity in religion. Wherefore, the Apostle argues the propriety of not believing till we try the spirits, not that we should discard the fact that there is a true Spirit, a revealed religion, Bible doctrine, and teachers sent and approved of God; but seeing there are so many counterfeits the Apostle exhorts, warns, and requires believers to *try the spirits whether they are of God*. And this obligated duty and blessed privilege is not to be given up to preachers, teachers, doctors, sponsors, godfathers or mothers; nor to councils, conventions, or assemblies of divines. The believer is bound by every sacred tie and consideration, to receive nothing in religion, although it may apparently come from the best man on earth, a nearest relation or warmest friend he has in this world, or could even an angel from heaven communicate it, unless it be enstamped with a *Thus saith the Lord*; we have the warning voice, the sacred scripture lifted up upon this point, "Be not ye called rabbi: for one is your Master, even Christ; and all ye are brethren.—And call no man your father upon the earth, for one is your Father which is in heaven." Matt. xxiii. 8, 9. Christ saith to his disciples, "Beware of false prophets which come unto you in sheep's clothing, but inwardly are ravening wolves, ye shall know them by their fruits." Matt. vii. 15. "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ; and shall deceive many." Matt. xxiv. 4. "Take heed, and beware of the leaven of the Pharisees," which is hypocrisy. Matt. xvi. 6. "And then, if any man shall say to you, lo, here is Christ; or lo, he is there, believe him not. For false christs and false prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect. But take ye heed: behold, I have told you all things." Mark xiii. 21, 22, 23. Also John x. i., "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but cometh up some other way, the same is a thief and robber." So also in verse 10, the object of the same is described, "Who cometh to steal, to pilfer and destroy;" also in verses 1, 2—13, the same is called "An hireling, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." But Christ saith, "That the sheep hear the voice of the shepherd, and he calleth his own sheep by name, and leadeth them out: and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." See verses 3, 4, 5. The Apostle Paul charges the church at Philippi to beware of dogs, to beware of evil workers, to beware of the concision. See iii. 2. Also the church at Colosse, to beware, lest any

man should spoil them; through philosophy and vain deceit; after the traditions of men; after the rudiments of the world, and not after Christ. See ii. 8. While the Apostle Peter gives the same in charge to the brethren scattered abroad, "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. We have also a more sure word of prophecy whereunto ye do well; that ye take heed, as unto a light that shineth on a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. i. 12—19.

Now we may safely conclude from these abundant scriptural warnings, that it is not all gold that glitters, in religion; that it is not all truth that is preached and published in this religious world; that all doctrines are not Christ's; that all ordinances are not gospel ordinances; that all societies and systems that appear under religious forms are not founded upon divine revelation, but very many are invented, advocated and spread through human ingenuity; and that all the ministers, preachers, and teachers that are pleading throughout the world are not all sent of God. Yet notwithstanding there are so many counterfeits, (thanks be to God) there are the genuine—that whilst there are false religions, yet there is a religion—true and firm as the eternal God; and that while errors are preached, yet the truth is proclaimed; and that whilst there are multitudes of preachers sent out by the world, the flesh, the devil, and nominal professors; yet Christ has his faithful servants—and that he has had, and ever will have to the end of time, to counteract error, by publishing the unadulterated truth as it is in him—who are his, called, qualified, and sent forth by him through the Spirit: and that whilst there are different spirits, yet that Christ's Spirit is in the hearts of his people, in his word, and attends his doctrine truth, and ordinances with divine light and holiest energy. The saints should, therefore, try the spirits, &c., because each one must give account of himself to God. What others believe or reject will not justify us: we must *try the spirits*, and believe for ourselves, and not others. Would a goldsmith receive a substance in color or brightness resembling gold, as gold? Would he think that polished brass was the pure metal? either would he accept a mixed composition for the same? Certainly not: but he would try them by a proper standard to ascertain their real weight and value. And is not the truth more valuable than gold that perisheth? Then let the church be wise; let her not be hasty to believe every evil, but prompt and faithful to try the spirits. It becomes the church thus to do, because otherwise they may be imposed upon by designing men, and be mistaken in their judgment of men, systems, and doctrines; and instead of opposing anti-christ and his disciples and rejecting their doctrine, they may clash against Christ and his precious saints; and instead of believing Christ's doctrine they may believe the doctrines of men, and thus become shaken and unsettled, instead of being rooted, grounded, and built up in the truth. It is to the church highly important that this test be continually made, in

order that she may be able to separate the dross from the gold, the vile from the pure, and the chaff from the wheat: and also decide whose image and superscription, every system, doctrine, precept, principle or commandment bears, that they may render to Cæsar the things that be Cæsar's, but to God the things that be God's. But, by what standard shall the test be made, I would next enquire? It will be answered by some, let the trial be made by education, in the way we have been brought up religiously; that we ought not to differ from our pious ancestors, fathers, mothers, guardians, relatives, and perhaps, priests too. But on this ground of argument, the Mahometan, however enlightened might plead for the authenticity of the alcoran, or Papists, for the authority of evangelical councils, and for supererogation; yea, for the whole see of Rome. Others will plead for conscience as the standard of trial—nothing is more common than to hear that if people are only conscientious in any religious faith or performance, it makes it right. But from this parity of reasoning, Saul of Tarsus must have been right in persecuting and making havoc of the church of Christ; for he verily thought he was doing God service; also king Saul in disobeying the command of the Lord, in the case of the Amalekites; for what he did was that he might have something to sacrifice and offer unto the Lord. But how did Samuel pass him off?—Did he approve his conduct, and tell him, because he had been conscientious in it that it was right, and that although he had disobeyed, yet because he had a good end in view, that the end sanctified the means; and therefore, that the act was a good one, and God was pleased with it? Let us hear his cutting remarks, "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." So that we find conscience will not do for a standard, for it is evil until renewed by the Spirit of God, and then at best, can only be a witness, and not a test of which is right or wrong; beside conscience is much like a knit garter, can be stretched any way. Others, also, will boast of reason, natural reason, as the rule to test religion by. Now the doctrine of Christ and the Apostles is not contrary to good, sound, enlightened reason; but to natural, or carnal reason: they are not therefore, to be tested by natural reason, for they are beyond its reach. While others will plead for creeds, disciplined catechisms, and sermons; but these are all human productions, and therefore, are not to be the christian's standard; if good these may be helps, but if bad they are to be rejected. It remains then, that the christian's only sure, infallible, and revealed standard is the word of God, which is to be the test of all doctrine, faith and practice. The Particular and Regular Baptists have in all ages adhered to it, and prefixed to their summaries of faith something like the following, "We believe in the scriptures of the Old and New Testaments as given by inspiration of God, and as the only rule of all christian faith and practice." But alas! there are in modern days thousands of people who bear the name of Baptist, who do not adhere to this blessed standard, for in

faith, verily, they believe anything, and every thing but the truth; and in their preaching, they almost to an exception, preach an arminian, false, or mixed gospel. In their practice, we find them, both in their van and rear, on their right and left, with men invented, men made societies, which they have dressed with a religious garb, and introduced into the church of Christ; for which they have neither Apostolic precept or example, which form their religion, faith, sermons and exhortations; yea, their meat and drink, and which are the essence of all their christian efforts and boasted gospel benevolence, of which there has been so much trumpet blowing in the world, as well as in the church. And so sacredly tenacious are they of their darling idols, that if any dare dispute their authority or refuse submission to their unscriptural movements, their whole artillery of lies, deceit, backbiting, slander, and persecution of the foulest kind is directed towards all such; yea, they verily thirst for their total extinction: and when these Baptists are required to put their finger upon that scripture, which sustains them in their new systems, they have to reply, we cannot point to any direct passage in the word of God; but say they, we are doing a good work; we are zealous; we are active; and more than all, look at our numbers—see how we are growing—why, if we are wrong, there are a great many wrong, &c. &c. I wonder if Catholics might not prove that they are right, upon the same kind of argument; but—away with this trash, and let the believer be governed by the word and the testimony. We have, says Peter, “A more sure word of prophecy, to which we do well that we give heed.” 2 Peter i. 19. Our blessed Saviour says, “Search the scriptures,” &c. John v. 39. The Psalmist says, “Thy word is a lamp to my feet, and a light to my path.” Psal. cxix. 105. “As many as walk according to this rule,” &c. Gal. vi. 16. “Let us walk by the same rule,” &c. Phil. iii. 16. While the Bereans are said to be “More noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” Acts xvii. 11. The church at Ephesus is commended, because she “Had tried them which say they are apostles, and are not; and hast found them liars.” Rev. ii. 2. But how shall the believer be prepared for so great a work as the trial of spirits? Let him ask wisdom and direction of God in faith, who giveth liberally, and upbraideth not, and he shall receive all the prerequisites necessary to a right understanding of the scriptures: he will receive of the Lord through the blessed Spirit, light, experience, knowledge, judgment, good sense, and divine guidance; and with these excellent qualifications, the saints of God who should be diligent searchers, humble inquirers, and faithful triers, are abundantly capable of making righteous decision, and forming a correct judgment of all persons, characters, preachers, prophets, teachers, doctrines, commandments and systems; yea, of all things. For the Spirit of God leadeth into all truth, and the Spirit searcheth all things, yea, the deep things

of God, and therefore, cannot teach contrary to God's written word.

J. C. GOBLE.

New Jersey, Jan. 4, 1842.

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

Newark, Del., Jan. 24, 1842.

BROTHER BEEBE:—I perceive that brother Bowen has given you an account of the constitution of the Salem church in the city of Philadelphia. I am fully with you in your views and feelings in relation to the state of the Baptists in our cities. Their condition is truly deplorable, and such of them as do love the truth have much to contend with. I have ever considered a city condition more inimical to the simplicity of the gospel than that of the country; consequently, the friends of truth among them, are more exposed to temptation to conform to the world than those in the country. Nevertheless, our God is the God of his people in the city as well as of those in the country, and is as able to preserve in the one as in the other case. The greater our temptations, the more cautious we should be in directing our steps by the golden rule, and the more earnest we should be in our supplications for grace and strength. It is a great mercy that we have a throne of grace, to which we may come with boldness, and obtain mercy and find grace to help us in times of need. I am aware that our brethren of the Salem church will have great need of mercy and grace, to keep them, seeing they are surrounded with so many temptations. Modern anti-christ has made great strides in that city, so that Zion is indeed left as a besieged city; as a cottage in the wilderness; as a lodge in a bed of cucumbers; but she has abundance of bread within her walls, she can never be starved out, her God will abundantly bless her provisions and satisfy her poor with bread. From my interview with the brethren, I indulge the hope that they have counted the cost, and are prepared to abandon every link of the chain, forged by modern anti-christ. I think they have sufficiently felt its galling influence, to keep them aloof from it. I hope our brethren will remember them, not only at the throne of grace, but also in aiding them, as opportunity may serve, when journeying from north to south. I feel assured, (at present at least) that the visits of our brethren will be very acceptable, and I hope, profitable to them. I had quite an agreeable interview with brother Durfee, their pastor, from which, together with conversation I had with the brethren in whom I have confidence, I am satisfied that he is an honest-hearted worthy brother; and as such, he is entitled to our fellowship. In relation to the atonement, I understand brother Durfee is fully with us.

A word for brother Trott.—I find that he feels as though he were likely to inherit the fate of Ishmael; with reference, as I presume, to some of his late communications, on the subject of *general judgment*. But if it will be of any service to him, I would say that it was my intention to have given my views on the same subject; but when his appeared,

I was so completely anticipated in my remarks, and so far excelled in defending them, that I declined, lest I should subject myself to the charge of *plagiarism*. I do, most cordially unite with him in his views on the judgment and on the resurrection. With him, I feel fully convinced that there has been a missapplication of several passages of the scriptures made; passages which, to me, evidently refer to a future event, have been referred to the destruction of Jerusalem.

I have observed one thing that has given me considerable uneasiness, viz: a tendency to resolve the whole Bible into an allegory, and of consequence to destroy its character as a certain and infallible standard of faith and practice. I have reference to that exorbitant propensity to make every thing figurative; an instance of which we have in the views given by different writers on 2 Peter iii. chapter. In this chapter three heavens and earths are mentioned, and all are represented as being figurative, by several writers. The first constituted the world that was drowned; the second, the world that is, and that is reserved unto fire; and the third, the new heavens and the new earth which were to succeed the destruction of the second. Now I admit, that if one is to be taken figuratively, then all are: but if the account we have of the flood was figurative, we may with as much propriety take the account of the creation in the same sense; for the one is as clearly historical as is the other, and if this may be done, the whole Bible may be resolved into an allegory; a mere chain of figures. The new heavens and new earth are said to be a figure of the gospel dispensation: but, is it proper to say, we look for that which has already taken place? Such was the fact, in relation to the gospel dispensation, when these words were penned. The gospel dispensation was established and in full force, when Peter wrote his epistle. But, let us consider the destruction by fire and the judgment of ungodly men, spoken of above, had reference to the destruction of Jerusalem; the new heaven and new earth, evidently succeeded that catastrophe, and then, if it was figurative of the gospel dispensation, then that dispensation was not established until after the last chapter of the Bible was written, and all the Apostles had fallen asleep! Then we are all mistaken in supposing that the gospel dispensation was fully established in the Apostolic age. I do not design to charge those brethren with a design to run things to such an extreme, but that such is the natural tendency of such reasoning, is evident to the mind of

Your brother, in the truth of the gospel,

THOMAS BARTON.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—Has a professed disciple of Christ a right to join a worldly Temperance Society? I am clearly of opinion that he has not, because he thereby dishonors his profession, and distrusts God in his purpose to sustain him in that profession. When he publicly joined the society of God's children, he pledged himself to abide by



this place, the Methodists considered themselves to have the entire sway. But soon after I moved here, old brother Childers and brother M. Morris came and preached once a month; and that so much to the annoyance of their craft, that they oft exhorted me not to encourage such preaching here, as it would render me very unpopular; for such preachers ought to be drummed out of the place. But I would tell them, that this damnable doctrine, as they called it, would eventually overthrow and bring to the ground all the works of men and devils; and that God would, in his own time, make his gospel shine, even in this dark corner of his vineyard. And they have, ever since, exerted their power by preaching against God's people, trying their art, also in lying, mocking, and ridiculing us; as did their fathers, the sons of the bond-woman and the devil. But all this has never stopped the work of God; and we are induced, from what has lately occurred among us, to believe that God has spoken the word, *Cast out the bond-woman and her son!*—I will relate the circumstance referred to.

The Methodists finding that, *the more they tried to put us down the more we flourished*, a new idea was suggested to them, as if by their master, with which they immediately fell in: which was, to give the Baptists a challenge to meet one of their ablest preachers by one of ours. We therefore accepted the challenge and when we had seen brother W. Thompson at the association, we immediately informed them, that we were ready at any time within that month or the next. And as they had previously selected their man, we were not anticipating a drawback on their part. Therefore, a joint committee was chosen to make arrangements as to points of debate. At their first meeting this committee could not agree; but at an adjourned meeting, we, Baptists, presented six points of doctrine, of which we were willing to take the affirmative; but which to them seemed to be so inconsistent with human reason, that they readily agreed to take the negative.

The following are the points presented for debate between the O. S. or Regular Baptists, and the O. P. Methodists at Winchester, Preble Co., O.—

1st. We, Baptists, say, that the scriptures do teach, that God hath predestinated and elected or chosen a certain number of the fallen race of Adam, in Christ before the foundation of the world, or from all eternity, unto eternal glory; and that of his own free grace, without the least [consideration of the] foresight of faith, good works, or any conditions, performed by the creature.

2d. We say, that the scriptures do teach, that the atonement of Christ will extend to, or savingly benefit those who were from eternity elected or chosen to eternal life and glory.

3d. We say, the scriptures do teach the special grace of God, given to his sheep, or people, or elect, enabling them only, to believe, repent and do works acceptable and well-pleasing to God; and without it they have no such power, and all others have no such power, by the atonement of Christ or otherwise.

4th. We say, that the scriptures do teach the doctrine of an holy and effectual calling of his sheep or elect, and of them only.

5th. We say, the scriptures do teach the doctrine of the final perseverance of all persons, who have been the subjects of the New Birth; so that none of them can possibly perish, but all of them shall be brought ultimately into the kingdom of eternal glory.

6th. The scriptures do teach the doctrine of believers' baptism, by immersion only, as a gospel ordinance.

Arrangements were made and the time agreed on for the debate; but when the time arrived, our opponents stated, that Mr. Moody, their first man, would not have any thing to do with it; but that

a doctor Baker had pledged himself to face our man in person, or by some other celebrated preacher, and observed that there would be *no back out* on their part. So the meeting was adjourned to Nov. 2nd, we having no doubt that they would be hardy enough to meet us or brother T. in such debate. But the time set came on; we met at the time appointed; brother J. H. Flint our moderator and Hon. J. B. Weller, the moderator of the meeting, were present, together with brother W. Thompson and a great number of people from a distance. And when the motion was made to enter on business, Mr. B. their man arose and said, that he had understood, that this committee had selected him, as the man to meet Mr. T. in debate. But as he did not hold himself responsible for their doings, and as he considered their conduct wrong in entering into the matter without consulting him; therefore, he would have nothing to do with it. We told him of what his Methodist friends had stated at our former meeting; but he declined pledging himself to them—and not one of them had the courage to resent the contradiction; but acknowledged a fair back out on their part. This in short is the substance.

But a Goliath, who was in the house, by the name of Waterman, who felt like defying the army of Israel, rose up and said, that he of his own accord would agree to meet brother Thompson at some future time and debate the six points which had been read. Brother T. by the request of his brethren accepted the challenge, and the debate is to be on the 2nd Tuesday in next May. Then brother T. rose and in some remarks showed the difference between the condition of those poor priest-ridden souls and that of the free children of God; and stated, that the church of Christ was the highest tribunal on earth, and that God's preachers were their servants for Christ's sake, &c. But this Goliath rose and spread himself and stated that he did not consider himself a dog or servant for any body of men. The day being almost spent, we then broke up.

Certain brethren stayed with us two days. And brother Thompson preached that night from Matt. i. 21, in the course of which discourse he took up the first point above stated. The next day he preached from John x. 15, 16, and also at candle-light he finished the subject by preaching from the 28th verse of the same chapter, which is as follows: *And I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.* Also on same night, brother Flint preached from Gal. iv. 30, and in coming to exhort his brethren, in warning us of Hagar's children, he, with a voice almost like thunder, broke out and said,—*CAST OUT THE BOND-WOMAN AND HER SON.* And a Methodist preacher with several of his members being present, picked up his hat and said to his brethren, 'Come, let us go, don't you see he has ordered us out of the house.'

But let me assure you, my dear brother, that we experienced a heavenly time in this glorious victory of our Lord and Master, while he was comforting our souls with the substance of his blessed gospel, or putting Hagar's mocking children to flight. Indeed they have since been as whist as mice.

I must now come to a close, having already written too long, though I would like to have given a more full account of all the proceedings from first to last.

Fare you well, and may Israel's God bless and uphold you in your glorious undertaking,—is my prayer for Christ's sake,

JOSEPH TAYLOR.

P. S. The above communication is for brother Beebe also, if he shall feel disposed to publish it in the 'Signs.'

J. T."

## OBITUARY.

Brownsville, Fayette Co., Pa., Jan. 25, 1842.

BROTHER BEEBE:—Inasmuch as the obituary of my father-in-law, Elder JAMES FREY, was forwarded to you some time last spring, or forepart of summer, for publication; and as we have not seen it in the Signs, we have been led to conjecture that you have either not received it or mislaid it. I therefore take the liberty to renew the communication, hoping you will insert it in your useful paper: especially so, because his death has been published in a New School paper, which is an indirect insinuation that he belonged to their class of professed Baptists, an impression both false and insidious; and I am not willing to have the beloved pastor of Big Redstone church, which has been justly and truly acknowledged, even by her enemies to be, and ever to have been, strictly OLD SCHOOL OR PARTICULAR BAPTIST—to be thus stigmatized, when the honorable place that once knew him and enjoyed his respectful society, friendship, and ministerial instruction, and faithful counsel, knows him no more forever, except in the recollection of his past usefulness.

Elder James Frey, after an illness of a few days, departed this life on the 9th day of March, 1841. He was the regular pastor of the Baptist church at Big Redstone, upwards of thirty years, faithful and beloved. He was a faithful husband; an affectionate father; and an agreeable neighbor. He served the church with indefatigable industry: he ever was careful to adhere strictly to the instruction afforded him in the scriptures, and gloried in maintaining and publishing the truth as it is in Christ Jesus, and also in maintaining good works. The church feel very sensible of the loss of their pastor; but as they are sure that the Lord gave him to them, and favored them with his usefulness many years, and when in the good old age of nearly seventy years, the Lord hath taken him from them to a better world than this; they feel to say with Job, *Blessed be the name of the Lord.*

Also, MARTHA FREY, consort of the above mentioned Elder James Frey, deceased, on the 8th of March, 1841, in the 66th year of her age. She was complaining of illness about two weeks before her death, which she bore with christian fortitude and resignation. She was truly an amiable companion, well calculated to be the wife of a gospel minister. She was highly esteemed in the church. She was an agreeable neighbor, an affectionate mother, and a worthy and prudent friend. The church feel deeply sensible of the loss of so agreeable and worthy a sister in Christ; and her piety and godly walk and conversation, leave a lasting impression on the old and the young of her acquaintance.

ANDREW LYNN.

Brother Beebe, I should be much pleased if you or brother Trott would give us through the Signs, your views of the words in Jeremiah vi. 14—19 verses inclusive.—What is there meant, and who are they that are spoken of in these verses?

I remain your brother in Christ,  
wishing you the greatest of blessings,

A. L.

DEAR BROTHER BEEBE:—I had no thought that the last interview you had with myself and wife was to be the last with her in this world, I had to endure the painful task of parting with her forever in this world, on Monday evening the 10th, January, 1842. Herein I have sustained a soul-embittering loss, in an affectionate, faithful, and dearly beloved partner, after living in the most affectionate bonds for about fifteen years, during which period the scriptures, and the throne of grace were the delight of her precious soul, she enjoyed much of the presence of Jesus in life, and not less in death: he proved faithful to his promise, and did not forsake her when about to cross over Jordan. I heard her last words, which were, that "Christ was her all, and in all." Her sickness was but about four days, during which an entire resignation of all into the hands of him who gave it, was her great characteristic. I have lost, but she has gained.

Yours, in affliction,

SAMUEL ALLEN.

New York, Jan. 31, 1842.

## POETRY.

FOR THE SIGNS OF THE TIMES.

## THE "MARCH OF MIND."

The present age, we're all aware,  
Abounds in projects new and rare;  
Inventions numberless are made,  
With wisdom, schemeless and skill display'd.  
Although each science yields "new light,"  
Disclosing others to our sight,  
And each profession's render'd plain  
By man's expanding, tireless brain;  
Yet none emits more dazzling rays,  
Of all we've new in modern days,  
Than that by which man's made to see  
The way by works "FROM WRATH TO FLEE!"—  
What though old Paul was "sav'd by grace,"  
Together with the "chosen race,"  
And thought there was "no other way"  
To lead mankind to ceaseless day?  
What though none could in days of old,  
Buy Christ's salvation with their gold—  
And He avow'd the work His own,  
From turret to foundation stone?—  
The wondrous age in which we live,  
Has learn'd to buy, to sell and give;  
To preach for pay—divine for hire,  
And "rescue souls from endless fire!"  
A way by works is now proclaim'd:  
For those who are of grace asham'd:  
"Do this and live," is now the cry;  
"Give this to save, or millions die!"  
"The harvest" we are told "is great,  
And we must laborers create!"—  
Send children to a modern school  
To learn theology by rule;  
And when by wisdom they know God,  
(With human preparation shod)  
Just send them forth by land and sea,  
To teach the world divinity!"  
But can they go without a purse,  
To save creation from its curse?  
And can they labor without bread,  
Administer'd by man their head?  
Oh no! they must be paid indeed,  
For gath'ring in their masters' seed.  
"We must send agents through the land,  
To get a fund of cash on hand;  
And this will make the "young men pant"  
To gather harvest, plough or plant,  
In just such fields and time and style,  
As we shall order them, the while.  
—But this will never yield enough;  
Men are so sparing of the stuff,  
That all we beg our agents need  
For wages!—ah! 'tis sad indeed!!  
Then let us make a great parade,  
And call the world in to our aid;  
Directorships and titles sell  
To pirate, priest and all pell-mell!"  
Aye this brings in the glitt'ring dust,  
Obtain'd from pride and fleshly lust.  
"But still we must more funds command,  
More gospel send to heathen land;  
Protract meetings we'll ordain,  
And from them surely get much gain."  
The news is spread and thousands crowd—  
The priests arrive—pray long and loud—  
They tell with trembling tongues of hell—  
Affect to weep (and do it well)  
For sullen man who chooses this  
To heav'n with all its happiness!!!  
They make their converts by the score,  
And moist the eyes of hundreds more—  
Then tell of men that worship blocks  
[Instead of gold (!)] and bow to stocks—

Now ask for these a pittance giv'n  
To purchase them the joys of heav'n!!!  
In priest's style, with pomp profound,  
By priest's command the plate goes round;  
The rich and poor alike are press'd,  
And each gives some to ape the rest—  
'Tis good to give! these prelates say,  
And bless their minions that obey.  
The blessings thus for shillings shed,  
By startch'd divines to pulpit bred,  
Are turn'd to curses on the wretch  
That has forsooth no change to fetch!  
—The market price for each discourse,  
Must vary with its style of course;  
No matter if the tact display'd  
Require the plate's whole product paid!  
The MARCH OF MIND doth thus unfold  
The christian price of paltry gold;  
Although in times of ancient date,  
None knew the worth of *hat and plate!* G. J. B.  
New Vernon, March 1st., 1842.

## Associational Meeting.

BROTHER BEEBE:—Please publish the following notice.  
The Siloam Regular Baptist Association, will hold her third annual meeting with the Bethlehem church, Pike Co., Mo., about five miles west from Clarksville; commencing on Friday before the third Saturday in September next, at which time and place, we request the attendance of our old fashioned brethren generally.

Your brother in tribulation,

WILLIAM DAVIS.

## Appointment for preaching.

Agreeably to the request of the Waterloo church, the editor of this paper has appointed to preach, if permitted by divine providence, at their Meeting-house at Salem, on the second Sunday of March next, at 11 o'clock, A. M.

## RECEIPTS.

NEW YORK.—Wm. A. Sayer \$1; Dea. Wm. Murray 1;  
Dea. Chs. Harding 1; Roberts Canfield 1; Wm. D. Colman 1; Eld. Amos Harding 1; Enos Smith 2; Eld. G. Conklin 4; Archibald Hoyt 1; Mrs. Daniel Corwin 1; Samuel Allen 6; E. West, for J. Clark 1; Wm. Olmsted 4; M. McEwen, Esq. 1; Oliver Everett 1; Asa Mapes 1; John Storms 5; A. Everett 1; \$34 00  
NEW JERSEY.—Dea. John Clay 1; John Roerick 1; Thomas Beardsley 1; J. Lake 5; 8 00  
VIRGINIA.—Isaac Settle, esq. 3; A. R. Barbee, esq. 2; A. L. Gardner 1; Wm. Thompson 5; John Eubank 1; W. H. Pettus 1; John Triplett 5; M. P. Lee, Esq. 1: 19 00  
INDIANA.—Luke Bryan 5; Eld. M. W. Sellers 1; J. L. Benson, Esq. 4; Wm. Hogan 3; 13 00  
GEORGIA.—Z. Edmonson 1.50; James Telley, Esq. 3; John Lasseter, 5; J. D. Hammock, 2: 11 50  
OHIO.—Eld. J. H. Flint 11; Gen. S. Herriek 2; I. T. Saunders 5; Joseph Taylor 10; Eld. Samuel Williams 4;—for Eld. Jewett 1: 33 00  
Eld. A. B. Goldsmith, Ct. 2 00  
Samuel Meredith, Del. 4 00  
Wm. Bratton, Esq., Ten. 4 00  
J. Sedgely, Me. 3 00  
S. Coker, Esq., " 3 00  
A. Y. Murray, Mich. 5 00  
Joshua Lewis, Ala. 4 00  
A. Keaton, " 3 00  
R. W. Rigg, Ill. 1 00  
C. S. Morton, " 2 00  
Reuben Merriman, " 10 00  
Joseph Thorp, Mo. 5 00  
R. Pence, and R. Rule, Ky. 2 00  
Joseph Stephens, " 5 00  
John Debell, Pa. 5 00  
Eld. James B. Bowen, " 4 00  
Hugh Madden, Esq., " 2 00  
Lewis R. Cole, Md. 10 00  
Wm. Sellman, " 5 00  
John T. Reardon, D. C. 3 00

Total, \$200 50

## LIST OF AGENTS.

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

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

NEW VERNON, ORANGE CO., N. Y., MARCH 15, 1842.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

### RECONSIDERATION OF REPLY TO ELD. GOLDSMITH ON THE RESURRECTION.

BROTHER BEEBE:—On looking over my reply to Eld. Goldsmith, touching the resurrection, as published in the fourth number of Signs, current Vol., I find one expression which I much regret should have slipped my pen. It is this, "But really these expressions imply that Eld. Goldsmith is as ignorant of the nature of the new birth as was Nicodemus." In the first draught of that communication I find there is a little variation of expression, and additional word which perhaps would have prevented the force of the expression being applied to an object different from what I intended. For it is not the severity of the expression that I now regret, but its liability to a wrong application, as though I intended to infer from Elder G's. remarks, that he was *experimentally* ignorant of the *new birth*, that he was *not a regenerated man*. It was not my intention at all to convey such an idea, but only to convey the idea that his expressions, in themselves, conveyed as wrong a notion of the new birth as did Nicodemus' remarks, as I go on to show in what follows. I have no disposition to judge the man, but only to judge his sentiments. Indeed, I have seen nothing in Eld. G's. writings, (and through them is the only acquaintance I have with him) that would lead me to believe that he is not a subject of grace. We frequently hear and see a direct denial of what the christian knows is the essence of an *experience* of grace, and also a denial of the true ground of a believer's hope; in such cases we are constrained to believe that the persons are ignorant of an experience of grace; but on other points, I am far from being prepared to set the limits how far a person may advance error and yet be a subject of grace, unless the criterion is discovered in the spirit manifested. But this I know that God hath purposed to *destroy the wisdom of the wise, and to make foolish the wisdom of this world*, and therefore, it is that he doth not suffer even his children to attempt to be wise beyond what is written on subjects of revelation without making foolish their wisdom by leaving them to run into error; and the stronger confidence they have in their own understanding, or that others have in the powers of their mind, perhaps the greater error they run into.

But to return to the subject, I regret the more the unguardedness of my expression above referred to, lest any should suppose that I was hurt of Eld. G's. accusing me of prejudice, and that I said what I did in answer to his views, in a spirit of retaliation. It is true, I noticed that accusation for the sake of other remarks, and afterwards touched the subject once and again in a jocular way, to show that I was not hurt at it, and that my object in writing was not to retaliate for that. The fact is, I felt more deeply wounded, than such an expression would wound. I felt as though, instead of having the Signs continued as a faithful beacon, a banner, a kind of rallying point, we were likely through it, to be split all to pieces. A series of communications were being published, which, although a denial of the resurrection was not directly made, yet according to my understanding of things was fully implied. For if the coming of Christ promised in the scriptures were consummated in his coming to take vengeance on the Jews; and therefore no future coming is to be looked for; then of course no future resurrection is to be looked for; and then when Eld. G. by his queries implied a direct denial of the resurrection of the body, I felt as though Quakerism, yea infidelity was to be inscribed on our flag in company with truth. I therefore designed and aimed to present the subject of the resurrection in the strong light in which it is presented in the New Testament, in hopes it might lead those who had erred, to a reconsideration, and awaken our brethren generally to a consideration of the importance of that doctrine. That the scriptures declare that a denial of the resurrection involves fully a denial of the resurrection of Christ, and therefore involves *infidelity*; and also that the advancing of the sentiment that the *resurrection was passed*, was not future, tended to overthrow the faith of those that received it. Hence it is evident that this point of gospel doctrine is placed on no ordinary footing in the New Testament; it is declared, defined, and the consequences of its rejection are pointed out with peculiar care. I remark further, that as this point of doctrine is presented to us in the New Testament, it stands as pure revelation, as exclusively an object of faith, human reason cannot begin to investigate it further than to enquire what is written; it must at once be resolved into the display of that sovereign power which the Father hath committed unto the Son according to his declared will. The instant we depart from this rule we plunge into error.

So far as anything is contained in my communication, that has the appearance of sparks of anger towards the man, or that may be construed as judging him, I beg leave to recall it, so far as it is an expression of my decided testimony against

the ideas involved in his queries; and of a determination to hold such sentiments as entirely heterogeneous to the Old School Baptist doctrine, so far it must stand until refuted by the scriptures.

And I beg that what I have herein said may not be construed as an attempt to set myself up as a standard; no, my brethren, let the New Testament, and that alone, be our standard, and let every thing be tried by that.

Neither would I wish by any means to dictate, brother Beebe, to you what is to be admitted into the Signs, that is, what is to be admitted as Old School sentiments, for error may be published as error, without incurring the charge of sanctioning it. Nor do I desire the Signs to be closed against a candid discussion of such points of doctrine, or circumstances connected therewith, such as brethren may honestly differ on. But what I wish to be at is, that there are certain limits relating to doctrine, as well as to measures, which, when passed, it ceases to belong to the Old School cause; and whilst my confidence, brother Beebe, in you remains firm, that you would not directly sanction what would be a passing such bounds, I would say, let not your confidence in man, neither in brother Trott nor any other brother, lead you to admit speculation, as from them, and as Old School sentiments, which are manifest, and self-evident departures from, or going beyond the limits of consistency, as Old School views.

I may be too strenuous on the subject of the resurrection and other points connected therewith in the estimation of my brethren. Well, brethren, let the New Testament, in the plain declarations thereof decide. I ask no quarters—no stay of judgment—no wrapping up, if I stand condemned at that judgment seat of Christ; that is, by his Apostles, so let it be declared. But at the hands of Christ, I do ask for mercy, mercy to forgive my errors and backslidings, and mercy to deliver me from falling into either.

S. TROTT.

Centreville, Fairfax Co., Va., Feb. 22, 1842.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Since writing my last, Eld. Trott's reply has come to hand, and I feel it my duty to give my views more at large on the matter in hand. My object is not controversy nor victory; for I know of no reason in the world why I should not be as well satisfied to have his view be correct as my own. It is a precious consolation to know the truth and to have the truth established in us, and to be rooted and grounded in it, as well as in love. The subject of a future judgment has been the fruitful theme of vivid declamation from legal preachers; and a real strong arminian who is well versed in terrific lore, and can set forth, in all its horrors the dreadful drama;

"When the great Archangel Tears the strong pillar of the vault of heaven—Breaks up old marble the repose of princes," &c., is considered a powerful preacher, and is followed by the multitude who have itching ears accordingly. The first thing which led me to doubt the correctness of the theory was the universality of its reception: every body took it for granted; men who made no pretensions to divine teaching, and in fact denied that there was any, and made no pretensions to faith in Christ; men who acknowledged their fear of God was taught by the precept of men, and that they had been instructed into all the divinity they knew by the professor who had charge of their class. In fine, all the various grades and divisions of the anti-christian kingdom, preacher and hearer, church and society, all believed it most religiously. Now I do not conceive that any man can understand or receive the things of the Spirit of God only by receiving the Spirit of God himself, and being taught by that Spirit. Previous to this, the true Spirit of the scriptures, whether of the prophets or Apostles, is foolishness to him; he cannot discern it. Of course if what is here premised is correct, the conclusion which follows must be, that the commonly adopted opinion is an error; and brethren have too readily received it, because they have always heard it.

But to come to the point in question, we will examine those passages of scripture which Elder Trott has cited as the foundation of his theory, and place our views side by side with his, that our brethren may judge for themselves. In the first place, Elder Trott claims that the judgment which is past is not future, and that the Apostles speak of a future judgment; that is, future to them: that does not make it future to us certainly, although it might be. But we will see: and first of Acts x. 42: "That he was ordained of God to be the judge of quick and dead." We remarked, in our first communication, that a day of judgment was appointed for the national Israel; for they had been redeemed from the first judgment passed on Adam, evidently by a temporal redemption in a special covenant made in their flesh; and their sins were remitted once a year by sacrifices and offerings of flesh and blood, which only cleansed to the purifying of the flesh, but did not purify the conscience, and were only for the time then being. Still they stood a special redeemed people, reserved to another judgment which was future when the Apostles wrote. Now a part of the nation, a remnant, were truly born of God and lived under the law by faith; "The just shall live by his faith," which was in him that should come: "These were born, not of the will of man, nor of blood, nor of the will of the flesh, but of God." These had been quickened and were alive, and of them Christ speaks when he says, "He that liveth and believeth in me shall never die." These we conceive were those which the Apostles calls the quick; and those of Israel who were dead in sin were styled dead; and when the whole nation were judged by Christ the quick and dead were judged. We think the xxv. of Matthew refers to the same time.

Elder Trott thinks us bold; but those who contend only for the truth are always bold. Observe in the judgment there spoken of, both saints and sinners are gathered together before him, not in two separate bodies, for he there separates them, and He gives sentence on them according to their works. Can any man believe that after the legal dispensation is abolished, the saints are to be gathered to judgment with the ungodly, and that the separation is yet to take place, and that we are to be judged by our works according as our deeds shall be?—in a dispensation of pure grace? I will not think this of brother Trott even if he says so. But Elder T. says that all nations are gathered before him there, so be it: and we will enquire a little into the true meaning of "all nations," as thus used. It appears that the Jews had a furious missionary spirit, and it followed them to hell, where the rich man wanted Abraham to send Lazarus to his brethren; and under its influence they compassed sea and land to make proselytes, and appear to have succeeded to a great extent. So much so, that they had synagogues in almost every city in Greece, and in various far distant lands, and on the day of pentecost, we find devout men dwelling at Jerusalem out of every nation under heaven. So great was their influence even in Damascus, that a warrant issued by the high priest and sanhedrim at Jerusalem was allowed to be executed in that city: and their customs and traditions were so much received and so extensively adopted that when men in various places believed the gospel their greatest danger was from Judaism; and Paul's most earnest epistles to Rome and Galatia, addressed the churches there as deeply entangled in Jewish traditions and legal bondage. When, therefore, Christ speaks of all nations as gathered before him, for their final separation and judgment, he doubtless means all those who professed to be servants of God and considered themselves as clean in his sight: they considered themselves his servants also; for they called him Lord as much as the others, and evidently supposed they had done as well as the others; it is but the parable of the talents in another form.—They were from all nations and out of all nations; therefore, there was a propriety in calling them all nations. But there is no necessity of supposing that every individual of all nations was there.

This day of judgment, this great and terrible day of the Lord, we will endeavor to show in our next, was future to the Apostles, but not to us; and will also bring in the various texts quoted by Eld. Trott, and give our views of them, in their order.

Yours in the Lord,

A. B. GOLDSMITH.

FOR THE SIGNS OF THE TIMES.

"Beloved, believe not every spirit, &c. 1 JOHN IV. 1.

In my former communications upon this passage I have shown somewhat at length the evil that should exist, viz: of many false prophets going forth into the world—also the remedy given by the Apostles to the churches against this evil, which is, "Believe not every spirit, but try the spirits whether

they be of God;" also the importance of every child of God's, searching, examining, trying and deciding for themselves in all religious doctrines, faith and practice, according to the word of God. In resuming my remarks upon the same scripture, I will commence by noticing in the first place the fact, that the believer is the only one qualified for the work of trying the spirits, because he has received the Spirit of Christ, and not the spirit of bondage again to fear, but the Spirit of adoption, whereby he crieth Abba, Father, which Spirit itself beareth witness with his spirit, that he is the child of God; hence these scriptural definitions, "Led by the Spirit," "Walk after the Spirit," "Made free by the Spirit," "The Spirit searcheth all things, yea the deep things of God," "Live in the Spirit, and life through the Spirit," "Born of the Spirit," "Quickened by the Spirit," "The Holy Ghost teacheth all things, and brings all things to remembrance," &c. &c. The word of God and doctrines of the cross of Christ are written in the hearts of believers by the Spirit of God, whereby they are in every respect qualified for so great and useful a work as trying the spirits; carnal professors, and empty hearted, mercenary teachers cannot try the spirits, for they are destitute of the Spirit of God that giveth wisdom and understanding. I will notice, secondly, that professors of religion, and perhaps even some of the saints too, are very apt to start the alarming objections. 1st. There have been false prophets and teachers, and christs too, who have done much injury to the cause of God, and deceived many, we acknowledge; but in this day of gospel reformation we cannot think they exist, or if they do at all they are but few. To this I would reply, does the Apostle express or imply such a conclusion? Certainly not: and doth not his warning extend to the church in all ages, at all times, and under every circumstance? There are no provisions or exceptions filed by him. I would farther argue, will not the same cause still existing produce the same effects now, as well as at any former period? Therefore, if God has now a gospel preached and gospel churches yet planted, and the devil still lives to oppose them, we may rationally conclude that he still works in the same way, and with the same instruments with which he has always been the most successful, viz: his evil artifices, deceit and lies, and with his evil emissaries, false prophets and false teachers; and if the church shall increase, shall not also the numbers of false professors and teachers be augmented? While the present is a full comment on the fulfilment of this scripture.

Obj. 2nd. False prophets and teachers may exist, but they are of the world; they are up-starts and fanatics, who with mere fancies and strange novelties affect and disturb the nations of the world; but we hope they are not among us. Answer.—I wish most heartily this objection was true; the church would indeed be rid of much trash and trumpery, and delivered from much danger and trouble which have frequently threatened her, to human prospects, with annihilation; but the objection cannot be gathered from the Apostle's de-



claration, because these false prophets are said to go out into the world: now this argues that these do not arise among the world, but they go out. Query. From whence? Certainly from among us, out of the church, men making a profession of and pretension to the christian religion. Persons within, and not without the church must come under the characteristics of these false prophets. The same as Jude describes as having crept in unawares: such as Paul speaks of, as "False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 5 Cor. 13, 14, 15. Again, he saith, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." See Acts xx. 29, 30, 31. Thus it is incontrovertibly proven that satan in anti-christ sitteth in the temple of God, and sheweth himself that he is God, by dissimulation.

Obj. 3rd. We admit there are false prophets, and that they should be tried; but then the greater part, if not all are among the deluded Catholics or bewildered Jews, and not among us, who have protested against the popular supremacy and Jewish unbelief. Answer. I would equally rejoice if this objection were real, and that all false prophets and teachers were restricted to the Papists and the Jews; but such a conclusion is neither scriptural nor reasonable.

Observe 1st. This Epistle is called the general Epistle of John, because it was addressed either to the believing Jews in general, who were converted from Judaism to the gospel of Christ, or to believing brethren in common; therefore, the warning in the passage under consideration would be little needed if these false teachers were to arise among the Jews; as Jews have no dealings with the gentiles, but are a separate people. The evil spirit in this way could effect nothing, he would be at too great a distance; his balls could not enter; his shafts could not hit; the warning shows closer quarters than these.

Observe 2nd. False prophets among the Jews could only at best deceive the Jews, but this Epistle is directed to those who have come out of jewry; therefore, those who appear as Jewish teachers, and who would that Christ had not come in the flesh, would not be credited for a moment by the believer, the doctrine would be too palpably absurd to admit of the least credence or even a hearing.

Observe 3rd. That if such a one could get into a gospel church, gain a religious reputation, and secure in a fascinating way the affections of the church, then he might be admitted into our houses and into our pulpits; then he might begin to exert an influence to be heard, and perhaps to gain a victory over some; and the reason is obvious; he

is a member; he is one of us; he is among us; he is a good man and a christian.

4. Suppose a Catholic preacher appears in public as a teacher, who compose his audience? Those who are under the same delusion or infatuation with himself. Are there any Protestants there? No, not one. Consequently Protestants are not likely to be deceived by false prophets among Catholics. The fact is, that the old mother of harlots has possessed her whole territory, gained all the proselytes, and made all the converts she ever will herself: she is old, fading and declining; she has few charms, very few alterations, while heaven has vetoed her power, and she must fall; she has done wonders; she has had a bewitching influence; she has had many attractive beauties; she has been arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication; but her best days are past, and her end is rapidly approaching—but let it be remembered, that while the mother is getting out of date, she has many daughters that are more comely and beautiful than she; these are to be dreaded; they are exerting a baleful influence; these have charms, that to many who profess the christian religion in the Protestant churches, are irresistible. So that while the old woman (I mean the whole see of Rome) cannot get into the church of Christ, yet these daughters of hers may—by these I mean, infant baptism, ecclesiastical councils, priestly conferences, ministerial dignities, worldly popularity, splendid and costly edifices, decorated pulpits, finely polished and educated ministers, so that those without a liberal education ought not to be suffered to preach the gospel, the music improved also, with bass viols, organs, &c.; and I suppose soon the whole band of music, written and read sermons, monied societies, invented systems, human productions, stipulated salaries institutions formed, in which men of the world can act with the church in unison, so that by degrees church and state may be united, machinery set in operation to produce excitements in religion, by which the church is filled to a great extent with worldly materials, instead of lively stones composing a spiritual house, to offer spiritual sacrifices, holy and acceptable to God: improvement in doctrine, such as an unfinished salvation, a salvation upon creature dependence, by human works, while the conversion of sinners, the increase of the church, and bringing about the millennium is made dependent upon the engagedness of christians, &c.; an improvement in gospel benevolence according to the great light of the present day, which lies in monied associations, to support in a great measure a mercenary priesthood; agents receiving large salaries, missionaries employed at a stipulated price per month, or per year as hirelings, who care not for the flock, &c. &c. What a striking contrast presents itself upon proper examination between Apostolic or gospel benevolence, and that which is carried out by our modern operatives!

1st. In the days of the Apostles, benevolence was a free-will offering: "Let every one lay by

him in store," &c. 1 Cor. xvi. 2. Modern. A kind of tax is levied, and the amount to be raised is settled upon and decided among a church and congregation by an indirect tax; hence the gatherers thereof say, we want so much money from you for such an object, we calculate that such and such is a fair proportion, &c. While many have gone so far as to say that the day is coming in this country when we shall not have to reason and persuade, but you will be compelled to give, and that according to your property, &c.

2nd. *Apostolic.* Those that contributed were to be judges of their own ability: "Let every one lay by him in store." Thus we see the giver was to judge, and lay by, &c. Modern. Pastors, agents, and beggars judge—We think you are worth so much, we think you ought to give so much; thus making themselves judges, managers, and distributors to a greater or less extent of the donor's liberality.

3rd. *Apostolic.* They were requested to give according to their prosperity: "As God hath prospered him." 1 Cor. xvi. 2. Modern. Give, and you will prosper—give largely, and you will thrive accordingly; and instead of expecting and receiving according to the circumstances of the giver, they will take the last shilling of the poor man's earnings, or the last cent of a poor widow.

4th. *Apostolic.* "Let him lay by in store," &c., having their contributions in readiness. Thus showing simplicity and cheerfulness as well as promptitude. Modern. No matter if you have nothing now, give us your name with the figures affixed; subscribe largely, and we will call again; but no considerations are made for the giver upon unforeseen losses, disappointments, or financial embarrassments, which perhaps might be his let. Oh! no. We expect the payment of your subscription we have called for, and we must have it; if you don't pay you will be prosecuted, and you, who are members of the church and neither sign nor pay will be dealt with according to the discipline of the church, &c. &c.

5th. *Apostolic.* The churches had the entire management of the contributions, "As I have given order to the churches of Galatia, even so do ye." 1 Cor. xvi. 1. Modern. Conventions formed by priests, unconnected with churches, have the management and distribution of the funds for benevolent objects, which funds are raised in the greater part, detached from the churches, begged by ministers or other agents, from individuals, or obtained by initiation fees, without any direct authority from the churches.

6th. *Apostolic.* The churches made choice of the delegation, by whom their benevolence was to be forwarded: "Whomsoever ye shall approve," &c. 1 Cor. xvi. 3. Modern. The conventions, either state, annual or triennial; forward, direct and apply the funds raised: these (which are formed of men who have paid initiation fees, who by money are made members or directors,) have the whole unlimited authority to pay when, where, and whom they please. There were no such conventions in the days of the Apostles; and upon it

I defy contradictions. These are some of the daughters of the old religious whore; and these are they that are rapidly bringing us into religious slavery, by their monied power and coercive measures; these are they that have already destroyed the independency of more than two thirds of the Baptist churches. May kind heaven protect the church of Christ, and God deliver his believing children from the evil, of which these things are an awful forboding.

7th. *Apostolic.* The benevolence was brought directly to the object for which it was raised:—"That they may bring your liberality unto Jerusalem," &c. 1 Cor. xvi. 3. Modern. It goes through many and various hands: the contributor pays to the solicitor; he to the convention; they to the board; the board to the treasurer; the treasurer pays the draught or orders from the executive board or their quorum. Now in all this round there is more or less a slicing of this benevolence, so that in many instances the loaf is very small before it reaches the object, if it reaches it at all; for some of the agents who receive large salaries do not collect a sufficiency to pay themselves, while whole societies who have collected thousands upon thousands apply not a dollar to the object for which their funds have been raised, &c.

8th. *Apostolic.* There was no noise—no trumpet blowing in apostolic benevolence. See Matt. vi. 1—5: "Do not your alms before men, to be seen of them," &c. Modern. Received three hundred dollars to make—a life director, or one hundred to make—a life member, or of Mr.—five hundred dollars for— theological institutions, or of the executors of the last will and testament of Mr.—one thousand dollars for foreign missions, or of Mr.—fifty dollars for domestic missions, &c. &c. Now these fly upon, as it were, the wings of the wind; are inserted in religious newspapers, minutes and periodicals; are heard from city to city, from village to village, while the echo is heard from mountain top to mountain top.

9th. *Apostolic.* In the benevolence of the gospel there is no monied distinctions: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons?" &c.—James ii. 1—7. Modern. Unless persons pay ten, or one hundred, or three hundred dollars they cannot be favored with a voice or invested with a directing power, concerning the great benevolent objects of the day; but have to hear the insulting language, "Stand thou there, or sit here under my footstool." While God hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him.—But they say to the man with a gold ring, in goodly apparel, sit thou here in a good place, &c.—Now if ever this scripture has been fulfilled clearly and fully it is now in these modern systems of religious benevolence; their conduct proves incontrovertibly these distinctions to the rich: We want your money, that is what we are after; come up here, sit here in a good place; you are the very man for this honor; we have been looking

for you; we are doing a great work, and much of our success depends on just such men as you; sit thou here, in this good place, &c. But to the poor, We will not exactly disown you; but that place under the footstool is good enough for you, sit thou down there.

J. C. GOBLE.

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

Cool Spring, N. C., Dec. 16, 1841.

DEAR BROTHER BEEBE:—Not having heard from you through the Signs of the Times for better than twelve months, until a few days ago, I received a package from you, (which was joyfully received,) I scribble you a few lines. I have many trials and temptations, and if I am one of God's children, surely I am one of the least of all; but by the grace of God I am what I am, and none of us have anything but what we have received; therefore, boasting is entirely excluded, and those that are so happy as to gain the haven of eternal rest, will have to exclaim, *Not unto us, not unto us; but to thy name be the everlasting glory.* Boasting being entirely excluded, and works out of the question, they will have to be saved wholly of grace. The Lord God is a Sun and a Shield; he will give grace and glory, &c.: his plan was laid in eternity; it cannot be frustrated; he works like a God, and his purposes shall be accomplished, although the world, the flesh and devil oppose. Who can wrest his almighty power? And by his own arm he will accomplish his designs; his glory he will not give to another. Vain and presumptuous man, who cannot depend upon the goodness and prudence of God in this life for protection, in the salvation that Christ has wrought out for his chosen, the Bride, the Lamb's wife, the elect of God; but must endeavor by his puny and fleshly arm to rob God of his glory, by forming plans and designs of human inventions, not warranted by the word of God, to aid him in his glorious work.

Brother Beebe, I am a poor, sinful creature, and dependent daily upon the mercy and grace of God, and sometimes, and often fear that I profess what I do not possess, and I hope against hope: in these dark and gloomy times we have to live by hope, and not by sight. But notwithstanding all my despondency and fears, your package came to me as a bundle of love, and in reading many of the communications therein contained, they were to me as water to a thirsty soul, and thereby I was buoyed up, and by faith my mind was carried beyond this veil of tears, over the Jordan of death, to take some faint view of the heavenly Canaan. Let us trust in the Lord: "Who is among you that feareth the Lord, that obeyeth the voice of his servant; that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." I am very much pleased with your bold and fearless manner of defending the truth, and the doctrine of the gospel of Christ (as I consider it;) you seem not to confer with flesh and blood, but with your sling, smooth stones, and shepherd's

bag, relying upon the living God for aid, you appear to defy the armies of the aliens. Go on, my brother, in the strength of the Lord, and may Israel's God be your Protector, Defender, and guide and uphold you in this unfriendly world, and may you come off more than conqueror at last. I do not feel worthy in a christian point of view to sit at your feet, but I would suggest one thing for your consideration; you know the true church of Christ in all ages of the world has been small, compared to anti-christ; and she should endeavor, as much as possible, while in the present mode of existence, to harmonize, and be as near a unit as she can, while remaining in this tabernacle of flesh. I should regret very much for either of the Old School periodicals that I am acquainted with to be discontinued, I think they are doing much good towards the edification of the body of Christ; especially the scattered and disconsolate ones; those whose names have been defamed and cast out as the off-scouring of the earth, by anti-christ. I say to such, your papers and such, are welcome visitors.

According to human appearance, the present would seem to be an alarming crisis in the christian community; Mystery Babylon appears from indications exhibited to be endeavoring to unite her forces in one common phalanx; and it is true their forces will be formidable, and if truth had to be sustained by human power, and had to depend in any degree in an arm of flesh she might despair; but all things are working right—God works all things after the counsel of his own will, and will do all his pleasure.—But I am getting off from what I intended.

I think our Old School papers should be for a medium of communication amongst ourselves, and to defend us against anti-christ. I have often thought of Joseph's advice to his brethren, after he dismissed them, *See that ye fall not out by the way.* The same holds good to the present time, the Old School Baptists I should think if they consulted their own happiness and the good of Zion, would endeavor to cultivate friendship, brotherly love, and tell each other of their trials and difficulties while travelling through this veil of tears, and aid each other on their pilgrimage: and not let any little matters mar or molest their peace; and if they have difficulties with each other, endeavor to settle them in a private way, and not let any litigation amongst Old School Baptists come into the papers, until every effort had been made to settle them, and as long as they remained on the old platform, I think litigations in the papers should be excluded.

JAMES S. BATTLE.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I have read with much satisfaction the communications of many of the brethren on the subject of gospel experience, which have appeared frequently in the Signs of the Times. Through this medium, though strangers to each other and far separated as to our locations here on earth, we become acquainted with the

household of faith ; and when we hear them speak we know them, for they speak the same things, being led by the same Spirit, for the Lord has taught them a pure language, distinct from that the children of Ashdod.

I have thought of casting in my mite with the rest ; for I like their company and their conversation. I would say, then, Come and hear all you that fear the Lord and I will tell you what I hope he has done for my soul. I was born into this world July 13th, 1778. From my earliest recollection, I had at times solemn reflections on death, judgment and eternity : but during the summer season of 1791 I was much exercised, inasmuch my parents discovered it, and enquired the cause, supposing it was bodily indisposition ; but I concealed it from them and from every human being. Something would seem to say to me at times, *There is time enough yet to think on these things, you are young ; put them away until you are grown up and settled in the world : if you indulge such gloomy thoughts you will be despised by all your companions, and deprive yourself of all the pleasures and gratifications of youthful life.*—Then this thrilling thought would pass through my mind : *What if I should die in my sins ? then where Jesus is I never could come.* The winter following, my trouble somewhat abated ; but early next spring it returned more powerful than ever. It really appeared as if all the sin I had committed in my life was set in order before me. I verily thought I was the greatest sinner on earth ; I thought it was not possible that God could save such a wretch as I, consistently with his holiness, unless I could do something to better my condition. I went to work for life : but what I thought would be unto life I found was unto death : for the more I tried to reform, the more my guilt and condemnation increased, until about the middle of June, 1792. I was then walking alone in the field, a little before sunset, under the most awful sensations of my just condemnation, expecting every step would be the last, when I should sink quickly down to hell—when in a moment all my burden was gone ! I stood erect, whereas before I was bowed down. But O what wonder, joy and peace filled my soul when I cast my eyes around ! It appeared as if I was in a new world ; for all creation appeared to shew forth the praises of its divine Author. I said in my mind, Lord, is it for me ? can it be for me ? a still small voice seemed to say, It is for you. At that time I could say :

“Had I the tongue of Greeks and Jews,  
And nobler speech than angels use,  
All are too mean to speak his worth—  
Too mean to set his glory forth.”

I never could express the glory of that manifestation of God's everlasting love to my poor sinking soul. For a space of time I thought old nature was dead and gone and never would interrupt my peace again. I knew nothing but joy and peace, yea peace with God through our Lord Jesus Christ, who had borne my sorrows and carried my grief ; who came according to divine arrangement and in whom and by whom Justice was satisfied, the law honored, sin punished and a way opened in and

through which all the divine perfections of deity could harmonize in the salvation of the election of grace. At that time I felt as if I had not an enemy on earth and never should meet one. But in the course of a few months I found out that I was mistaken : the Canaanites were not all driven out, only hushed to silence for a little while, and when they began to show themselves I was alarmed ; I feared all was not right : I began to call in question the reality of my hope. I finally strove to recall my conviction, thinking if I could obtain that again I would watch minutely every operation, so as to be sure it was genuine. I tried to pray that the Lord would undeceive me, for I greatly feared I was deceived. After enduring a great conflict for several months, it pleased the Lord again to manifest himself with light and comfort to my soul, and showed me the footsteps of his flock and bid me follow him. Accordingly, in November, 1793, I was buried in baptism as was my divine Master, and united with the Baptist church in the town of Walkill, Orange Co., N. Y., where I have remained, from that time to the present.

Thus I have related a few of the exercises of my mind and few only compared with what remains untold.

Your very unworthy brother in Christ,  
S. D. HORTON.

N. B. Amidst all my doubts and fears there was one thing I never doubted, to wit, the all-sufficiency of the atonement Jesus made for his people ; knowing that the foundation of God standeth sure having this seal, *The Lord knoweth them that are his.* But discovering so much remaining imperfection, and so much unlikeness to Jesus, has made me fear I was not one of his sheep : for his sheep hear his voice and they follow him. But after all, I feel constrained to believe that this God is our God ; he will guide us even unto death ; he will bring all his ransomed family to the full enjoyment of his presence, and place them at his right hand where there are pleasures for evermore. AMEN.

S. D. H.

Feb. 10, 1842.

FOR THE SIGNS OF THE TIMES.

Far West, Caldwell Co., Mo., Dec. 22, 1841.

BROTHER G. BEEBE :—I was born and raised within fourteen miles of Frankfort, Franklin Co., Ky., and have lived there, until this fall. I was born April 6, 1799, and was of *holy parentage* ; but, their flesh being flesh, I could not see the *kingdom of God* without being *born again*. It pleased God to breathe in me the breath of life divine, as I trust, and in December 1811, I was born of God ; not of the will of the flesh, nor of the will of man, but of God. I trust I was born of *water and of the Spirit*, and entered into the kingdom of God. I received baptism as the answer of a good conscience towards God, and not the putting away of the filth of the flesh : but the Papal, Roman Catholics, Methodists, and Presbyterians believe differently ; or, why will they sprinkle infants, who are dead in trespasses and in sins ; who have never been delivered from the pit of nature in which there is no water ? out of which you and I

were delivered by the Spirit of the Lord. On the ninth of Dec. 1811, it pleased the Lord to give my poor soul a taste from the heavenly fountain, which makes glad the city of our God, and I truly have experienced the springing up of that water ever since, and I trust will unto eternal life, through Jesus Christ our Lord. I have left my birth place, a place of refinement, for an unsettled, open, rich prairie country, in the general ; yet I trust this forest will blossom as the rose. I am determined by the grace of God to be unlike the nations of the earth surrounding us, and to be religiously of a separate and distinct people. As was the case with national Israel, a disposition to be like the other nations, to have their kings to rule over them, even so it is now ; some associations look up to their earthly leaders, instead of looking to Jesus and his word, *If the Lord be God, follow him ; if Baal, follow Baal.* Brethren, obey them that have the rule over you, as long as they rule in the fear of God, and according to his word, and follow no man any further, for we are all poor fallible creatures ; but the word of Zion's King is infallible : I am determined to have no fellowship for the unfruitful works of darkness, but rather reprove them. I trust I have emerged from Babylonish captivity, and *If the Son shall make you free, you shall be free indeed.* I am free from correspondence, or any professed fellowship with the arminian hosts of darkness ; but stand on the wall of Zion and cry and entreat the children of light, to *Come out of her, my people.* Ye children of light, walk as children of light. In this, the children of God and the children of the devil are manifest, for the Lord's chosen ones follow him in self-denial, in baptism, the Lord's supper ; and in all things, obey God in his word : the children of Belial are mockers and scoffers, that should come in the last day, a hireling priesthood, perverting the order of Zion's King, denying the only Lord and Savior, substituting money with all their front bench machinery, and societies, straw pens, altars and stool pigeon converts, which they compass sea and land to make, and when made are twofold more the children of hell than themselves are.

Brother Beebe, my heart's desire and prayer to God is, that Israel, the children of promise, may be saved, from those awful delusions and anti-scriptural inventions of men. The Lord made man upright, but man has sought out many inventions.

Yours in tribulation and gospel bonds,

ELI PENNEY.

FOR THE SIGNS OF THE TIMES.

Somerville, Jan. 8, 1842.

DEAR BROTHER BEEBE :—In a little note published in the Signs, Vol. ix. No. 24, page 190, you make me say things I never intended. I stated to you or thought I did, that I had lately taken a tour in Illinois, through the counties of Jonson, Franklin, and Jefferson ; and there I found a man by the name of Thomas H. Vance, instead of Nance, figuring, as stated in the note referred to above, and said Vance had left his wife in Middle Tennessee, Smith county, near Carthage. For reasons

stated in said note, and should any of your correspondents through the Signs have any knowledge of said Vance, I wish a true statement of his character.

A. COMPTON.

## EDITORIAL.

*New Vernon, March 15, 1842.*

### REMARKS ON 1 EPISTLE OF PETER, CHAPTER I. CONCLUDED.

In our remarks on this chapter, in our last number, we very briefly glanced at the lovely connection of gospel truth presented, from the first to the twenty-first verse inclusive, and being restricted for want of room, we closed that article with some remarks on the subject of special, definite, incomparable (with gold and silver,) redemption of the church of God. We noticed that the redemption effected by him, who was *verily fore-ordained before the foundation of the world*, was exclusively for such as *by him do believe in God that raised him up from the dead, and gave him glory, &c.*; and also the efficiency of that redemption in securing the end contemplated in the divine mind, viz: *that their faith and hope might be in God*. So certainly and infallibly is this result connected with the redemption made by the blood of Christ, that to deny it in reference to any one of those for whom Christ died, is to *count the blood of the covenant wherewith he was sanctified an unholy thing, and to do despite to the spirit of grace*. That precious faith, secured to them *who by him do believe in God*, being of God, is not a creature of the human mind, nor is it a child of education, nor can it be procured for gold or silver. Resulting to them *who by him do believe in God*, through the atonement of Jesus, and emanating immediately from God, it is and must be genuine in distinction from all kinds of spurious faith, such as devils and wicked men possess: it is that by which we know the worlds were made by the word of God; it is the substance of things hoped for and the evidence of things not seen; it lays hold of the promises, looks to Jesus within the veil, and by it we enjoy peace with God, through our Lord Jesus Christ. This precious faith renders its possessors invincible to all the opposing powers of earth and hell: "They that trust in the Lord shall be as Mt. Zion, that cannot be moved, but abideth forever." It abideth now with hope and charity.

Another invaluable object which God had in view and which he has effectually secured by this special redemption, is that our *hope* also should be in God. The happy recipients of this grace, thrice blessed subjects of this redemption, have little else to hope in, while millions of those of earth, among whom they sojourn, cherish the most flattering, yet the most delusive hope, that by their own works, virtues, efforts and contributions, they can not only save themselves from the perdition of ungodly men, but others also, to almost any amount. How cordially can every child of grace respond to the language of the psalmist, "Whom have I in heaven but thee, and there is none on earth that I de-

sire beside thee." The carnal workmonger, hopes while on earth to prepare laurels to adorn his brow in heaven; to have souls for his *hire* which he hopes will be stars in his crown in the future day of his rejoicing. And as the untutored Indian imagines that "his faithful dog shall bear him company" into the paradise that he anticipates, so many professors of christianity hope to meet, greet and enjoy earthly relatives, friends and benefactors; to be greeted also by those who shall recognise them as the instruments of their salvation and means of their felicity and glory. God's children have no such hopes, their hope is in God, it embraces no object in heaven or earth but God. Their language is, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." *Psa. xvii. 15.*

From two other very important considerations, in addition to all those incentives already mentioned in the foregoing part of this chapter, the Apostle urges home his exhortations to the scattered saints, viz: First, "*Seeing ye have purified your souls in obeying the truth through the Spirit,*" and "*Being born again,*" &c. As by HIM they believe in God, so by the Spirit that dwells in them they obey the truth, and by that same Spirit they do unfeignedly love the brethren, in all of which *they purify their souls*. As by him they believe the truth, and by the Spirit obey the truth, their souls are purged from error, disobedience, delusion, and rebellion. This expression implies that their souls had been corrupted by believing and obeying that which was not the truth, and that their present faith in God and obedience of the truth which results to them from the redemption of Jesus, is a deliverance from all such corruption of doctrine and of practice. Independently of this purification of their souls, they were capable of loud professions of love to the brethren, and to God, and perhaps to *poor sinners* too, as they denominate those who are less boisterous in their professions; but all their love is feigned, deceptive, hypocritical and false. Love to the brethren, is an infallible evidence that those who possess it are really born of God: "*By this shall ye know that ye have passed from death unto life, if ye love the brethren,*" therefore, no unregenerate person can possibly possess *unfeigned* love to the brethren; and as to their professions of love to God, the Apostle John saith, "*He that saith, I know him, and keepeth not his commandments, is a liar.*" "*If any man say, I love God, and hateth his brother, he is a liar,*" and consequently his love is feigned. A knowledge of God, is eternal life, (John xvii. 3,) and they only who possess eternal life can possibly love God, or those who are born of God unfeignedly. Being therefore, of God, thus divinely qualified, the Apostle presses his exhortation, See that ye love one another with a pure heart, fervently. A purified soul and a pure heart are indispensable prerequisites to unfeigned love and fellowship with the household of faith, and such as possess these qualifications, which cannot be bought with corruptible things, as silver or gold, of all men ought to love one another fervently and unfeignedly. To

show that he did not look for nor expect this love from the unregenerate, he further alludes to the peculiar qualifications for this service, thus, "*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.*" Our natural birth was of a corruptible seed, hence our bodies must see corruption, must die and return to dust. If, therefore, we were born again, of the flesh, or of the will of man, the seed would still be corrupt, and its products corruptible, so that a thousand such births, could not qualify us to love God, his children, or his truth unfeignedly. The Apostle therefore puts his most emphatic negative upon all such qualifications as can result from the flesh or from the will of man. "*Not of corruptible seed, but of incorruptible,*" he says, and having before told us that faith was of God, and obedience to the truth, and unfeigned love of the brethren was by and through the Spirit, he is in this case careful to let us know that our new birth, is by the word of God that liveth and abideth forever. As the natural seed by which we have our first birth, is derived from Adam, so the spiritual or incorruptible seed, of which we are born again, is communicated to us from Christ. This communication is made *by the word of God*. Not the Bible although the Bible contains a record of truth from God; for if sinners were begotten to a lively hope, through the Bible, all who have Bibles would experience the same blessed change; neither is it by the preaching of what the Bible declares, as that would involve the same intermediate instrumentality between God and the regenerated that intercepted the relationship between Sarah and Ishmael, which constituted him a son of the bond woman; besides if the ordinary preaching of the gospel could quicken and regenerate, it would produce the same effects under all similar circumstances, which we know is not the case. How then, it may be demanded are the saints born again by the word of God? Hear the answer of our Lord himself, *The hour is coming, and now is, when the dead shall hear the voice of the son of God: and they that hear shall live.*—John v. 25. By the word of God, through which the saints were quickened, we understand that word of his power, spoken to them when arrested; as when he spoke from heaven to Saul, and demanded why he persecuted him, and as he speaks in all cases when he *calleteth his own sheep by name and leadeth them out*. The word of God here intended is the same described, Isa. lv. 10, 11: *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it SHALL accomplish that which I please, and it SHALL prosper in the thing whereto I sent it.* This word *liveth and abideth forever*. It emanates from a living source, partakes of the life of God, and living and abiding forever, where God sends it, ensures life and immortality wherever it is sent; it cannot yield to corruption, for it liveth forever, and is immortal; it



cannot be removed from the heart where God has placed it; for it abideth forever. Hence John has said, *Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.* 1 John iii. 9.

Contrasted with the living, ever abiding and incorruptible word of God, the Apostle goes on to show throughout the balance of this chapter, that *All flesh is as grass, and all the goodness of man as the flower of the grass.* All flesh, whether Jew or gentile, for all flesh is born of the flesh, of corruptible seed, upon which the sentence of death is indelibly written, and which consequently cannot live and abide forever. *And all the goodness of man, as health, vigor, intellect, youth and beauty, together with every comely trait of human excellence, that may adorn human nature, all his good works, benevolence, &c., all—all are corruptible, and like the flower of the grass, must wither, perish and die. But the word of the Lord endureth forever.* What a consolation is this to all those who hear his voice and live! *And this is the word which by the gospel is preached unto you.* It is not defined as the word which men preach to you; but the gospel, *preaches, sets home, teaches and applies this word; for the gospel itself, not the preaching of it, is the power of God unto salvation unto every one that believeth.*

**BROTHER TROTT'S PAMPHLET.**—Brother Trott requests those who wish to encourage the work, to forward their orders to him or to us; but would prefer that they should not send on the money until the work is published, as there is some uncertainty whether there will be a sufficient amount subscribed for to warrant the publication, as he feels unable to sustain actual loss. The money already forwarded will be refunded, if the work shall not go on. Our own impression is that the work will be amply sustained, and that it will be ready for distribution in the course of the spring or summer.

**TO CORRESPONDENTS.**—We have several communications of interest on hand, the publication of which is necessarily delayed for want of room; among them we have one from our esteemed brother Eld. John Clark, in reply to some of our remarks on his last communication. We would willingly arrest all farther agitation on the subject of **FALLEN ANGELS**, as there is little or no prospect of agreement; but justice requires that we insert his communication in reply to our remarks if he still desires it; but in that case we shall be under the necessity of rejoining.

From the Baptist Record.

"Dear Br. Rhees:—I have just visited a few churches in Sussex co., N. J., and Orange co., N. Y. I passed through this region seven years ago when the struggle between Black Rockism was severe. The issue has been most satisfactory.

I first visited the church at Hamburg, N. J., of which brother W. H. Spencer has for the last four years been pastor. He has baptized more than 300 during that time, at home. His diocese is very

large and interesting, and the brethren appear to have much of the spirit of their master.

I found the Orange church, at Minisink, N. J., under the pastoral care of brother S. L. Barrett, evidently in a prosperous state, rapidly extending its influence as its members are increased. The church at Deckertown called the 1st Wantage, though large, is just now passing through trials. May it soon be restored to its wonted prosperity. The ancient church at Warwick of which brother Richard Pickard has for eight or ten years been pastor, I rejoice to say has a large congregation in the day time and evening; many of them young people. Clouds of mercy seem to be hanging over it, and valuable additions have of late been made to its members. The pastor is laboring faithfully and a spirit of prayer seems to be poured out upon the people. Several other churches are said to be enlarging their borders in this neighborhood.

The following subscriptions evince the interest of cause taken by the brethren in the ministerial Education:—Hamburgh.

Joseph E. Edsall,	\$100
Wm. Edsall,	100
Nathan Smith,	25
F. Hamilton,	25
Peter Fountain,	25
Friend of Rev. Mr. S.,	25
Rev. Wm. H. Spencer, by favor of friends in his congregation,	100
Orange,	
Rev. S. L. Barrett,	25
1st Wantage,	
S. & J. A. McCoy,	25
Randolph Dunn,	25
Warwick,	
Joel Wheeler, paid,	25
James Burt,	7
J. Wesner,	7
Eliz. Finn,	1
A. Ketcham,	50
Rhoda,	25

I am next expecting to call on the churches of Middletown, N. J., and vicinity.

Yours, truly, J. EDMUNDS."

**REMARKS.**—For the gratification of those among us, who, like the ancient Athenians, spend their time in nothing else but either telling or hearing some new thing, we copy from the "Baptist Record" the above rare specimen of New School composition.

Many of our readers will be surprised to hear that a war has been in progress in this vicinity, between *Black Rockism and the gospel*; and that a campaign of seven years has failed to apprise those who live upon the very field of its existence. What renders the discovery of this *gentleman mendicant* more remarkable, is the fact that the *Black Rock* that has annoyed the New School craftsmen almost seven years, twice told, is situated in Maryland, some 250 miles to the south of us. What should have started that monstrous rock from its bed of centuries, and brought it so far northward of its wonted bed, as Sussex and Orange counties, is truly marvellous. We are rather inclined to believe the whole statement of the war a *hoax*, as we have never known, living as we do, where the seat of war is represented to be, of the least animosity existing between the parties said to be the actors. That there have been violent hostilities against the gospel experienced in this region for many years past, principally from the New School Baptists, (so called) we have been

a witness. If Mr. Edmunds can tell us at what time that *buzzard's nest*, at Hamburg, which he profanely calls a church, was ever interrupted by Black Rockism, we will acknowledge our obligation to him for the favor. The church at Orange once professed the faith which now they discard, and the Warwick church even now stands connected with the Old School Baptists, and their pastor Elder Pickard, was one of the committee, who reported the first resolution ever offered in the Warwick Association to discontinue all correspondence with the New School.

In the report of Mr. E. we are farther informed that the war is over, hostilities have ceased, and the war has resulted in not quite as much profit as the Chinese government rendered the British in ransom of one of their cities; but what, in these hard times, is quite satisfactory to the New School, they have received \$515,75, from sundry individuals, among whom they exultingly record some few names reputed as Old School Baptists.

If in the eyes of the New School, the gospel has suffered anything in a seven years' war, \$515,75, ready money, forked over to their agent for ministerial education, will make ample amends, and give full satisfaction.

**REDSTONE ASSOCIATION.**—We have received a copy of the Minutes of this body, with a request to publish their Circular, on the subject of the spirituality of Adam, which doctrine, we regret to say, they affirm. We cannot at this time find space to insert the letter. It shall have our attention hereafter. We perceive that the members of that body differ on that subject.

## DIED.

Died, in this place, on Monday, 7th inst., Mrs. LUCINDA, wife of Mr. John Conklin, in the 40th year of her age.

In this town, on Saturday, the 27th ult., MILICENT EMERETTE, eldest daughter of Daniel and Lucinda Harding, aged about 5 years. The death of the next younger member of the same family was announced through this medium but a few weeks since:

To the bereaved,—

T wice in the course of scarce a winter's space,  
R esistless Death invades your dwelling place;  
U ntwin the cords uniting soul and clay,  
S eizing the earthly remnant as his prey.  
T hus call'd to yield through Time's terrestrial reign,  
I n grief, those now beneath earth's surface lain,  
N e'er murmur at the allwise will of God,  
T hat sends 'mong men the PALE WHITE HORSE abroad,  
H is rider DEATH, endow'd with pow'r to slay,—  
E 'n though he take your brightest joys away.  
L oss after loss thus grievous call'd to mourn,  
O f children cherish'd, from your bosom torn;  
R emember man was born on earth to die—  
D eath reigns o'er all beneath the world's broad sky;  
A nd we surviving, soon must feel his chill,  
N ow going forth man's sentence to fulfil.  
D eem not your earthly sorrows real loss,  
Brought you when trouble's billows chance to toss,  
O r sent to drown you in despair most dole,  
W hile waves on waves afflictive rise and roll—  
T he Lord, DIRECTING whirlwind, sea and storm,  
O 'rules each swelling billow's size and form.  
H is hand created both the land and sea,  
I n fit proportion and with firm decree:  
S o He ordains in righteous will and pow'r,  
W ith man his lifetime's length and Death's dark hour.  
I n Him there is a refuge in distress,  
L ife, peace and joy, with blood-bought righteousness;  
L eft the weary, where sorrow's voice is still.—

Then TRUST IN THE LORD & BOW TO HIS WILL!

A FRIEND.

## OBITUARY.

Another revolutionary patriot is gone. **ABSALOM CAREY**, sen., is no more. He died December 29, 1841, aged 77. He was one among them that were driven by the Indians from the Wyoming Valley, at the time of the great massacre in 1778, to Newburgh: and there, at the age of 13 years, he enlisted in the United States service, and served during the war.

He was a patriot in principle and practice during his life. About fifty years since, he was called to enlist under the banner of King Emanuel, and united with the Baptist church in Middletown, Orange Co., N. Y. He was one whom the Lord had evidently blest with a hope of the forgiveness of sins, and grace equal to the service he had to perform. He was constant in attendance to his meetings, trembling and feelingly moving in the cause of God; ever desiring a greater manifestation of the love of Jesus to his soul. Being preserved by the power of grace, he supported a character that has never injured that precious cause that he espoused. During the last summer, he was sick nigh unto death with the dropsy in the chest; yet God saw fit to restore him in a good degree for a while, contrary to the expectations of his friends; so that he was able to walk to meeting, as a monument of God's sovereign power, and distinguishing favor. During this illness, he had some intercourse with his King, and in my conversation with him on the subject, he seemed to be so overcome with the sense of the greatness of God's goodness that he confessed that language could not convey the idea of the glory that appeared to him. From which time he seemed rapidly to decline; I often called; he was always calm and composed, desiring that patience might have her perfect work, reconciling him to wait until his change should come. Although suffering extremely in his latter hours, his mind was settled in his God, earnestly praying that the Lord Jesus would come and take him home, which was answered in a short time, for he soon fell asleep and entered into rest.

Signed by **HEZEKIAH WEST**, for  
**HENRY ROWLAND**.

## POETRY.

## CRYING FOR DELIVERANCE.

Once I could praise the Saviour's name,  
And joy his face to see,  
Believing he in mercy came  
From heaven, to rescue me.

My fears were gone, my sorrows fled,  
I longed at home to be,  
And blest his name, because he had  
In love delivered me.

Since then how many changing scenes  
My soul has liv'd to see;  
And in distress I cry again,  
"Dear Lord, deliver me."

My foes I hop'd would reign no more;  
My soul was blest and free;  
But now I faint beneath their pow'r;  
"Dear Lord, deliver me."

My heart's deceitful, vile and base,  
To that immense degree,  
I cannot live without thy grace;  
"Dear Lord, deliver me."

Till Christ, my sun, these clouds remove,  
Thy face I cannot see;  
O let thy everlasting love,  
"Dear Lord, deliver me."

O may thy blood, which speaketh peace,  
Again my spirit free;  
And as thy mercies never cease,  
"Dear Lord, deliver me."

SARAH.

## Associational Meetings.

The next annual meeting of the Baltimore Baptist Association, will be held by appointment, at the meeting-house of the Harford church, Harford Co., Md., commencing on Thursday the 14th day of May next.

We are requested by brother Lewis R. Cole, to publish a general invitation to the Old School Baptists, requesting them to attend.

The Warwick Association have appointed their next annual meeting to be held at this place, (New Vernon) on Wednesday and Thursday the 8th and 9th days of June next; commencing at 10 o'clock, A. M., on Wednesday.

We earnestly solicit a general attendance of the brethren of the Old School order, so far as God in providence may give them opportunity to attend.

The Delaware, Delaware River, Lexington, and Chemung associations are approaching. If they desire us to publish the time and places of their meetings, or to invite the brethren to attend, they will give us instructions to that effect soon.

## Appointment.

**BROTHER BEEBE**:—As I am now convalescent, though yet quite feeble, I have thought of trying if the Lord will, to make the tour in April next. I wish you therefore to publish in the Signs, that if the Lord will, the brethren may expect me to be with them at Greenville on Friday, April 8th, at 3 o'clock, P. M., at Providence, Dea. Sherwood's on Saturday 9th, at 2 o'clock, P. M.; and on Lord's-day with them at their place of meeting, if they meet any where in that neighborhood. On Monday 11th at brother Gorton's, evening; on Wednesday 13th at sister Wolverton's, in the evening: and to visit and preach in that region at the usual places and times, if they wish, until Monday following.

Yours as ever,

**HEZEKIAH WEST.**

To Elder **HEZEKIAH WEST**:—

**BROTHER BEEBE**:—It is the wish of a few Old School Baptists, residing in Trough Creek Valley, Huntingdon Co., Pa., for you to give notice through the Signs of the Times for Elder Hezekiah West to visit them; and if he is so disposed to come—and if he thinks in the Providence of God there is a way opened, to publish through the Signs when it will be. And as many of the Old School brethren who have a mind to come with him, to do so. If he or any more with him should come, to inquire for Laurence Swop, John Chilcoat, sen., and Nathan Greenland. These three named live in a about a mile of each other.

**NATHAN GREENLAND.**

Trough Creek, Huntingdon Co., Pa., Jan. 14, 1842.

## MARRIED.

**BROTHER BEEBE**:—As brother Rowland handed me the draft from which the foregoing is taken, that I might send it to you with some other communication of mine, you may if you please publish the following valuable newyear's gift. Elder H. Rowland gave his daughter **REBECCA A.**, to **JACOB JONES**, in marriage, Jan. 1, 1842. Married by Elder Hezekiah West.

## RECEIPTS.

NEW YORK.—Lewis Everett, \$1; Ammi Abbott, Esq., 1; Joshua Baker, 1; Wm. H. Carpenter, 1; Benjamin Carpenter, 1; Dea. Silas D. Horton, 2; Eld. Thomas Hill, 5; C. A. Bogert, 1; Wm. W. Hilliker, 1; Levi Gales, 1; KENTUCKY.—Wm. Manning, 7; Eld. J. H. Walker, \$13; Eld. P. S. Nance, 8; P. M. at Cynthia, 1; T. Parker, 1; (for Eld. Trott's "pamphlet," 1; Charles Mills and E. R. Knight, " each 1;	Pa.	2 00
Levi Hess,	"	1 00
Joseph Hughes, Esq.,	Phil.	5 00
Wm. H. Crawford,	Del.	5 00
Cyrus C. Windsor,	Iowa T.	\$1 00
Wm. M. Morrow,	Ia.	5 00
Wesley Spittler,	"	5 00
John Hargrove,	"	5 00
Jacob Fravel,	"	5 00
A. Buckley,	Ala.	6 00
Eld. Peter Culp,	Ten.	2 00
J. H. Britton, Esq.,	Mo.	5 00
Solomon Fitzhugh,	"	10 00
(for Signs \$5; for Monitor 5)	Va.	1 00
Wm. Thompson,	"	5 00
Cyrus Goode,	"	1 00
E. Darden,	Ill.	5 00
John T. Crooks,	O.	5 00
Jacob Hershberger,		
Total,		\$117 00

NEW AGENTS.—Wm. Manning, Louisville, Ky.  
Elder Peyton S. Nance, Lafayette, Ky.  
Wesley Spittler, Brooke, Jasper Co., Ia.

## LIST OF AGENTS.

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

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**NEW HAMPSHIRE**.—Joel Fernald.

**MASSACHUSETTS**.—David Cole, David Clark.

**CONNECTICUT**.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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**IOWA TERRITORY**.—William M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

NEW VERNON, ORANGE CO., N. Y., APRIL 1, 1842.

NO. 7.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

Adams Co., Ill., Feb. 13, 1842.

BROTHER BEEBE:—Although unknown to each other by sight, I address you by the above endearing appellation, for I hope we have been both born of the same Spirit; although I feel my depravity so great, and sometimes I meet such temptations, that I neither feel like saying brother, nor having my Father's children meet me and take me by the hand and say, *brother Williams*, feeling so much my unworthiness: but at other times, when I am enabled by grace to view, and, as I sometimes hope, feel that union that ever has and eternally will exist between Christ and the members of his mystical body,—then, O my brother, what a privilege it is to meet the children of grace, and hear them speak the language of Canaan! They are sure all to speak in the same accents, because, as one of old said, "He will turn unto them a pure language."

I am just getting able to sit and write or move about a little, for myself and family for the last four weeks have been sorely afflicted; even, in all human appearance, brought to the very brink of the grave: but, thanks be unto our heavenly Father, all three of us that were afflicted bid fair to be allowed to live for each other, and be again privileged to praise the Lord, in the land of the living, for his loving kindness toward us. Yes, I hope I can, with the Psalmist, truly say, "Thy rod and thy staff, they comfort me." I want, if I can find words to express my feelings, to let you know something of the goodness of our Shepherd to me when sublumary things, it appeared to all around me, were about to vanish forever! but in that hour of trial for poor nature, I hope the Lord stood by me, kept my spirits from sinking, and enabled me to hope, even in the darkest hour, that I should yet praise him. Yes, my mind was called back to recount the goodness of God, and loving-kindness that he had vouchsafed unto me, a poor sinner, from the time, especially, in March 1826, when the Lord found me, even wretched me, in a waste howling wilderness, rolling sin under my tongue as a sweet morsel, or drinking down iniquity as the ox drinketh the water. Not, my brother, that I was openly profane, or, in the estimation of my friends, was even as wicked as many others at the mirthful age of 22. For four years prior to

this date I had been a member of the "Bible class," had committed whole chapters and many parts of chapters to memory, and, to use the language of some of our (called) benevolent teachers, had laid up a good fund for the time to come, when I should turn my mind to seek the Lord and *get religion*.—But what did it do for me? I can tell you: it made me as good as my teachers; filled me with phariseeism; and their conversation or instruction, if it were possible, made me the more to hate the truth, and those that preached the discriminating favor or love of God in behalf of the church, the Bride, the Lamb's wife. Yes, I was taught, according to nature, to believe that salvation was suspended upon the volition of my own natural will, and when I got things arranged to my mind I was going to be very religious, as I looked upon it as honorable, in settled or old people especially. I was taught by my instructors, (for I was a constant attendant on Sabbath preaching) to love every thing called religion, except that doctrine our preaching called *Particularism*; and, such was my prejudice against the truth, I never went to hear any of the particular Baptists preach: but I went and was pleased to hear all other denominations, because they gave us all "a chance." Yes, such was the enmity of my wicked heart, that I loved to hate the names Dudley, Corbin and Shackelford, not because they ~~lacked~~ an honorable and moral deportment, but because they (as I was told, for I would not hear them) preached the doctrine of Election and Reprobation, giving such mighty workers as I no better chance than the vilest miscreant in nature. And though I was too proud to let any one hear me curse and swear, yet as I had often to pass the Townfork Meeting-house where the then hated Dudley preached, I would hold out my hand in imprecations even upon their place of worship, (what a wonder of mercy that such a wretch was spared!) But on the fourth Sunday in March, 1826, when riding alone from meeting in Versailles, Ky., I was brought to see for the first time in all my life that I was a sinner; and now to work I went: but when I tried to pray, instead of easing my burdened heart, it only seemed to aggravate my woe; for I found that I could not get through even the most humble petition without finding sin mixed with it, which sunk me deeper into woe. Yet, being filled with so much legality, I was determined (old nature like) to watch and pray, thinking thereby I could get religion. I went to hear the Elkhorn or arminian Baptists, the Methodists, and new school Presbyterians preach, for nearly ten long months, and would often try to do as they directed such persons as I thought I was; but their system being *Do, do, do*, it afforded me no comfort, for long ere this I had found, as I now hope, "To will is present with me, but how to per-

form that which is good I find not." So I went on hungering and thirsting, I could hardly tell for what, laden with condemnation, believing that hell inevitably must be my portion, and that justly too; yet hoping: sometimes, with one of old, I would involuntarily smite upon my bosom, crying, *God be merciful to me a sinner!* About this time, I was brought to see my prayers needed atonement, and my tears wanted washing, while the breathings of my poor soul were, *O that I might be holy! O that I knew where I might find Him! O that I could believe!*—while I knew not what to believe. Thus, in almost hopeless despair, the second or third week in January, '27, found me, my prejudice still too great to go and hear the old *Particulars* preach; but, about this time, through courtesy to an old Baptist, I went with him to hear one, and was astonished: he spoke of the love and the long suffering of God; spoke to my feelings; told me of my wretched heart; and, although I felt no particular relief, other than from my prejudice, I was now willing to hear those despised *Particulars*. I heard him again in a few weeks, when, in his conversation, he said any person burthened as I was, was most truly under the teaching or leadings of the Spirit, and, sooner or later, would be brought to enjoy the liberty of the children of God; upon which a small ray of hope entered my bosom, that perhaps God was about to do something for poor perishing me. But temptations soon returned, and I was almost made to believe I was given over to hardness of heart and reprobacy of mind; for my tears that had often relieved my aching heart, were now stanchd, and such a wretch I dared not try to pray, though there was something that still prompted me to seek for mercy.

When the fourth Sunday in February had rolled on, and the before hated Thomas P. Dudley was to preach in the Townfork Meeting-house, I was anxious to hear him; had some distance to ride, and the road being deep, I did not get there until he was about ready to read his text, which was the first five verses of the fourth chapter of 2d Corinthians. While he was on the 3rd verse, which read thus, "But if our gospel be hid, it is hid to them that are lost," I was led to acknowledge in heart that I was the man. Then he went on to trace me through all the meanderings through which I had been brought; and when he came to the 5th verse, "For we preach not ourselves, but Christ Jesus the Lord," it appeared to me that I had never heard the name Jesus before: the plan of salvation appeared now plain, how God could be just and save his people from their sins. My soul was made glad, my heart, that for weeks and days had appeared hard and unrelenting, was melted down into sweet contrition, whilst mine eyes were made to flow in view of that "Great love wherewith he

loved us when we were dead in sin." That burden of condemnation that had pressed me down for eleven long months was gone, I looked round upon the audience, and, especially upon the heretofore (by me) despised old Baptists, my heart was drawn out in love toward them, and I thought I would have given ten thousand worlds to have been in their happy state, were it in my power; for I viewed them complete in Christ, "Having neither spot nor wrinkle nor any such thing."—And, after preaching, the church came together for the purpose of celebrating the Lord's supper: I looked upon it with delight, though with melting heart and streaming eyes, and O that I were worthy to take a seat with them! was my earnest desire. All this joy was experienced in the house and under the preaching of the man I once so much abhorred, but now my hatred, through grace, was turned into love. After the congregation broke and we started home, I began to reflect upon what had taken place with me, and what this was that had filled my soul with such inward peace: a suggestion like this came across my mind, It is delusion; when an answer like this was ready, Even if I am deceived, and sentenced to eternal woe, it is but just, still I shall have reason to thank and adore the name of God through all eternity for the happiness I have this day enjoyed.—The next evening I again heard brother Dudley, and, after conversing with him and some brethren that night, and much self-examination, and several passages of scripture being applied with comfort to my mind, I became willing to offer myself to the church for membership, which I did, and three weeks after was received; and, although I have not been able to adorn the name I profess, yet I have never repented that act.

Dear brother, my paper is about to run out, and I wanted to say something to you about an impression that took possession of my mind in about six weeks after I was baptized, to go forth to feed my Master's sheep, and to try to nurse the lambs, but it was too much for me: I fought against every such an idea for seven years; but in the day of his power I was made quite willing, and have for upwards of that time been trying to *blow the trumpet in Zion*, (not in the world) and to gather together my Father's children, in "*the far west*."—There are many things on my mind I want to tell you, of my little warfare, but must desist for the present. Whilst I lay ill I was able to take a retrospective view of my ministry, and as so many say I am so hard, I took, if it were possible, a double degree of pains, to try it by the unerring standard. When, weak as I was, the doctrine of God our Savior, in his special redemption, personal election, justification by the imputed righteousness of Jesus Christ, pardon or remission of sin alone by his atoning blood, made my soul to rejoice whilst my heart was glad; and though every thing I try to do in the service of my Lord is weak and unprofitable, yet I felt no desire to take any of these (called hard things) back—no, they then looked so God honoring and were to me so soul cheering, I desired that the Lord would raise me

up soon, that he might give me strength of body, and strengthen me with might in the inner man, and speak through me, though less than a worm of the dust, unto his children, the unsearchable riches of his grace: and I hope by next Saturday and Sunday to meet with my brethren and sisters, to again praise the Lord, in the land of the living. Adieu.

Yours in affliction,  
but in hope of everlasting life,  
J. G. WILLIAMS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Among the many exceeding great and precious promises which our covenant God has given to his people in Christ Jesus, is one recorded by Isaiah, lx. 7:

"They shall come up with acceptance upon mine altar."

In every part of the economy of salvation the glory of God shines forth in the face of Jesus Christ; and how unspeakably blessed it is for a poor broken hearted sinner to understand the above declaration of the Most High, and, while he feels himself contaminated by sin in every part, to be enabled to discern, through that precious faith which is given unto him, that there is a way opened up to the throne of God, whereby he may find access, and, notwithstanding all his unworthiness, find acceptance before the Majesty of Heaven. But who can understand and enjoy the blessedness contained in the words above cited, except the individual who has been stripped of all that pertains to the flesh, and hath taken shelter under the purple canopy of the Redeemer's blood? He has been led to see the exceeding sinfulness of sin; he has been taught that by the deeds of the law no flesh can be justified in the sight of God; yet in the wondrous sacrifice of the Son of God, he discovers a rich display of heavenly glory; his faith beholds the compassion of Jehovah stooping down to earth, while justice maintains its highest claims, mercy opens her amazing treasure, and sovereign grace pours forth its cheering streams of pardon, peace, and love,—now he enters into rest; now he enjoys a peace that passeth all understanding; now he walks in his uprightness; now he triumphs in the God of his salvation, and this he sings, "We joy in God through our Lord Jesus Christ by whom we have now received the atonement;" now he lifts up his voice in the exercise of faith and prayer, saying, "Behold, O God, our shield, and look upon the face of thine anointed." He has nothing to plead but Jesus and his work, nor can he be disappointed as to the desire of his soul, since Christ has offered up himself without spot to God, a sacrifice well pleasing in his sight; and having heard and learned of the Father that he is well pleased in his beloved Son, the soul comes up with holy boldness upon the altar of the Lord and finds acceptance there. Thus is fulfilled in the instance of every such highly favored person the promise of our gracious God, "They shall come," &c. And this being the case in the experience of the believer, he finds his mind begirt with heavenly courage, and, in the words of Paul, puts forth his

challenge in the face of all his foes; "Who shall lay anything to the charge of God's elect? Can sin? No: it is put away. Can guilt? No: it is pardoned. The law will not, for it is magnified; Satan dare not, for the lawful captive is delivered; the world cannot, for it is overcome; nor hell, for it is confounded. O happy state, to realize such stupendous grace! and this shall be the portion of all the saints; yes, it is positively declared that "The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads." The Lord has engaged to do this for his children, and what he has spoken with his mouth he will perform with his hand, till all his seed are gathered to Shiloh, and stand with acceptance before a righteous God, unblamable and unprovable in his sight.

"Thanks be to God for his unspeakable gift." Brother Beebe, may we ever sing to the praise of the glory of his grace, wherein he has made us accepted in the Beloved.—

My love to you and all the brethren scattered abroad,

THOMAS HILL.

Utica, N. Y., Feb. 28, 1842.

FOR THE SIGNS OF THE TIMES.

"Good is Jehovah in bestowing sunshine;  
Nor less his goodness when a storm of hail comes  
Rattling amain down."

I respond:

Good is Jehovah when he grants us favors;  
Nor less his goodness when Almighty vengeance  
Comes to destroy them.

BROTHER BEEBE:—Be not surprised nor vexed, because I call so often to have you read my poor scribbles. O could I set forth the beauty and glory that appeared to my view on the night of the 5th, or morn of 6th, inst.! I am satisfied that neither yourself, nor my brethren, (if you publish this) would be sorry to see it. But I cannot: language, if I could use it with my pen to the best advantage, is so meager; besides the view of things that I had, is not seen now, as it was then; it is only remembered. It was my calculation when I went to bed to leave home on Lord's-day morning, early, and ride to Rome, in time to fill my appointment, and from thence to follow a line of appointments nearly through the month. But He that hath prepared his throne in the heavens, and whose kingdom ruleth over all, saw fit in his infinite wisdom to disappoint me, and cause me to disappoint perhaps nearly twenty assemblies. Being arrested with something like the cholera-morbus, soon after lying down:

"As when a raging fever burns  
We turn from side to side by turns;  
It is but poor relief we gain  
To change the place, or bear the pain."

So I with a sore conflict, both in body and in mind, lay tumbling in my bed, sleepless and wondering at so unexpected a change in my circumstances: yet, I thought, more than commonly preserved from the exercise of that peevish fretfulness which forms so large a component part of my natural system, and is so apt to disturb not only my own, but the peace of others, when I am crossed in my



understanding. I was thinking, or rather trying to think it was the hand of God directed in infinite wisdom, and perhaps in great mercy to me, or some one or more besides me, or both, no matter who, God knew for whose cause and for what end the thing was done. It might be in kindness to me, that as I must be sick it must be at home; so as neither to trouble others to wait upon me in such a situation, when they had other concerns to attend, or to trouble me to try to wait upon and do for myself for fear of troubling others when they wanted sleep, (I write not in reference to any indisposition ever manifested by friends, or strangers, to waiting upon me when I have been sick, which I have several times from home;) for I thought of the kind treatment I had met with in different places, and even among strangers. But little however did I think at this time about such concerns, for my mind was soon attracted by a view of the infinite wisdom (as far as manifested) of the plan of government of that God who is omniscient, omnipresent and omnipotent, who never began, nor will ever cease to exist; and in whom, and with whom, as to his essence, no change can ever possibly take place. To him no new thought ever occurs, no new circumstance ever appears; to his omniscient view, all worlds, all beings, all things, and all circumstances, even the most minute, with all their various changes, in every possible form or case, with all their contentions, jars and schisms, whether angels, men or devils, whether things animate or inanimate, with all their dependence or independence, connexion, concatenation, concord or discord, all, in every possible case, all that ever was, is, or ever will be, all are perfectly present; and by his omnipresence and omnipotence they are and were appointed, directed, governed and controlled, so that not the least fraction of the disposition of an intelligent being, a single flake of snow, or the least drop of dew, or smallest dust that is moved by the wind, can stay where it is, or move, or be moved to another without his knowledge and direction to accomplish what his infinite wisdom designed. This God is an holy God, inflexible in his holiness, unchanging in his being; and he is a Sovereign; he is the King of kings and Lord of lords; he has a right to do what he will with his own; his having a right to do, connected as it is with the incomprehensible wisdom, holiness and perfection of his nature—these governing his purposes\* and his actions—nothing can be wrong which he does. He has, and ever had, and ever will have a sovereign right to make what he is or was pleased to make, to make it for what purpose he pleaseth, to govern it as pleaseth him, and to do with it or dispose of it, making it happy or miserable, according to his sovereign pleasure. This God I must love, or I cannot be happy in the enjoyment of his sensible presence, either in this life or that which is to come. All my travelling, praying, preaching, correct theoretic notions of doctrine, and all my punctuality among my fellow men, can never qualify me for the enjoyment of such an holy Being, such a glorious

Sovereign, unless I in my heart love holiness: all the trying, crying, seeking and striving, of all the physical and mental powers of natural creatures, with all their sorrow, grief, pain and penitence, and all their joys, hopes, love of religion, and all the religion they get, have and keep, with all their rhapsodies of pleasure and determination to serve God, and go to heaven, will all end in shame, confusion, disappointment and eternal damnation, unless prevented by the grace given them in Christ Jesus before the world began: and that according to God's unchanging purpose, as an act of his sovereign love, without any reference to any of the foregoing exercises foreseen in them as a cause of his grace being given to them, or as any means of their salvation. These things I know I was as sensible of in my mind as I was of the distress in my feeble carcass, and I have no idea of ever discovering anything in my mind that will appear more glorious to my understanding than the holy sovereign Lord of lords and King of kings, who is in one mind, and whatsoever his soul desireth that he doeth. Then came a question in my mind, if all that God does is right, Is sin right? If God governs all things, and nothing can move without him, and God is so unchangeably holy, and hates sin so much, how came he or why did he suffer sin to enter into the system of his government? Sin is certainly wrong; it is opposition to God in its nature, and a transgression of his law in action.—God is certainly right, and so is all that he does; he was right in suffering sin to enter into the system of his government, yea, in purposing that it should. That sin is in the world, is an undeniable fact; and that it could not enter in opposition to his purpose, being opposed to his nature, unless it was more than a match for omniscience, omnipresence and omnipotence, is perfectly plain: besides to suppose that God purposed to save sinners, without having sinners in his purpose, is such a contradiction that no man can believe it. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever. Amen." And I did hope my soul responded, amen.

"The men of grace have found  
Glory begun below—  
Celestial fruit on earthly ground  
From faith and hope may grow."  
When God reveals his love  
To sinners here on earth,  
They sip the sweets of worlds above  
Rejoicing ev'ry breath.  
There's joy within their hearts,  
'Tis glory dwells within—  
The strength which God to them imparts  
Makes them hate ev'ry sin.

What could we poor feeble creatures, dust and ashes, who at our best estate are altogether vanity, (see *Psa. xxxix. 5—11*) ever have known of God as a sin-forgiving God? or of all the spiritual comfort he so graciously bestows upon his people, if sin

had not been in the system of God's glorious government? What did an earthly natural Adam in his innocence know of God's eternal unchanging love? of his infallible holiness? of the spirituality of his law? or of deliverance from its just demand by the law of the Spirit of life in Christ Jesus? And what could he or any of his posterity ever have known of the omniscience of God, had they remained in a state a Adamic innocence forever? Surely Adam must have had very incorrect, or rather no views at all of this subject, or he never would have thought of hiding from Him who is equally present at all times, and in every place; nor would any creature under any circumstance whatever, think of hiding from his presence, more than the glorified in heaven do, did they fully realize that God is equally everywhere present. But no thanks to sin for any use God might make of it, to show forth his divine perfection and fulness, any more than to Pharaoh for his ignorance of God, and disobedience to his command in not letting Israel go: Unto whom it was said, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth," or than there was to Judas for betraying his Lord, or to *Herod and Pontius Pilate with the gentiles, and the people of Israel*, when they were gathered together to do what God's hand and counsel had determined before to be done, in putting him to death, by whose blood his people are justified, and through whom they are saved from wrath, and without the shedding of whose blood there could have been no remission of sins. My mind took a turn to view the amazing work of God in saving sinners: and in viewing it, I tried to find a comparison that I thought would show the idea as it was in my view, but nothing could I find that exactly suited me; the nearest that I could find was that of ashes, by which to represent Adam in his primeval state.—As ashes by water are spoiled, and are the same identical ashes still; so man by sin is spoiled, and is the same identical man. How to restore the ashes, and give them a far better quality than they at first possessed I could not tell; for God did not show it me, though I did not doubt his ability so to do if he pleased, and yet preserve their identity.

But the wondrous plan of saving sinners according to what I had learned in the Bible, yes, precious Bible; O how glorious! The blood of Christ cleanseth elect sinners from all sin—the holy principle of divine grace implanted in the soul; the laws of God put into the mind; and written in the heart; the love of God shed abroad: thereby the Holy Ghost which is given, together with the declaration of an unchanging God that cannot lie, that "I will be to them a God, and they shall be to me a people," preserving the identity of the persons, so that the same persons that hated God should love him; and the same that was taken out of the ground, though it return to dust again, should in the resurrection be identified, as in the case of Abraham, of Isaac, and of Jacob, &c.—*Though it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in*

\* For the word purposes, see *Jer. xlix. 20—50—45.*

glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Looking the subject through, as it came to my mind, it appeared to be a plan of an infinite mind; the work of a sovereign Judge of the quick and the dead, who while he executed his just sentence upon some for their hatred of him, as manifested by their hateful conduct in his sight; yet was pleased to forgive and save others equally guilty, if not more so in nature, provoking in conduct, and as unpromising (at least to human view) in circumstances, herein to show what his almighty grace could do.

The discovery that I had of these things, (however beggarly what I have written of them appears) was attended with such glory and power to my mind, that if not greatly deceived, weak and distressed as my body was, I was willing to be disappointed of my expected tour, yea, I verily thought at the time that I was willing to be sick as I was, if I might have such enjoyment by such means only. But God is holy, and in my flesh dwells no good thing: God is a Sovereign, and will not barter his grace for our works or our sufferings. As I said when I began, its sweetness is not now enjoyed, as it was at the time; but it is remembered with some degree of comfort.

Yours, I hope, to serve in the cause of God and truth, while I am permitted to remain on the footstool.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

[CONTINUED FROM PAGE 22.]

Exposition of the EPISTLE TO THE HEBREWS  
by Doct. P. A. Klipstine, New Baltimore, Va.

#### CHAPTER I.

Now that the foregoing view of the Apostle's meaning is a correct one, we will attempt to show from the following considerations:

1. It is the only rational one, because, considered in any other light it stands an isolated passage wholly detached from, and irreconcilable with other scriptures, and establishes the final apostacy of the children of God. For the Apostle is addressing christians: he had just called them *brethren*; and in the beginning of the Epistle, he had called them *holy brethren*; he had also just told them of their sanctification, perfection, and of the remission of their sins forever: and that they had boldness to enter the holiest by the blood of Jesus: and to crown the whole, he connects himself with them, "If we sin wilfully after having received the truth, there remaineth no more sacrifice for sins." Now let us take the following ordinary illustration of the passage, *If, after we have been sanctified, and obtained an interest in the great salvation, we are found wilful transgressors, the sacrifice of Christ will be unavailing; there remaineth naught but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries: the day of general judgment with all its horrors will overtake us; for we, who are wilful transgressors, and, as such, have trodden under foot the Son of God, and counted the blood of the covenant,*

*wherewith we were sanctified an unholy thing, and done despite to the spirit of grace, will be subjected to the fiery indignation of God in the regions of the damned, which is a much sorer punishment than that which was inflicted on the despisers of Moses' law.*

Such a construction, we repeat, would not only establish the final apostacy of the children of God; but it is at war with the whole tenor of the Apostle's writings, and with the spirit of the gospel: "My sheep hear my voice, and I give unto them eternal life, and they shall never perish," says our Lord and Master: "For by one offering he hath perfected forever them that are sanctified," says the Apostle. Neither can the passage be applied to nominal professors; for we have just shown that it is addressed to christians. But these difficulties which are insurmountable upon other views, are all solved, as we think, by this illustration. Christians are liable to fall from their steadfastness: more especially might the Hebrew christians, from their exposure to the most violent persecutions, and their natural attachment to the law; and being found observers of that law, and in company with the adversaries, they would disregard the injunction in the prophecy, *to flee to the mountains*, and of consequence would encounter the temporal judgment, and be overwhelmed with the fiery indignation about to be poured out upon Jerusalem.

2. It is the only correct view of the Apostle's meaning, because the passage is applicable only to the Hebrews: we find no such expressions, nor anything resembling them, in his Epistles to the gentile churches; and it is applicable to the Hebrews only in view of the impending destruction of Jerusalem, to which event the Apostle alludes when he says, *Ye see the day approaching*, and which event occurred in about six years after the date of this Epistle.

3. Many of the signs foretold by our Lord, as portending that event, had already occurred; and to one of which the Apostle alludes when he says that some neglected the assembling themselves together.

4. The accordance of the special promise mentioned by the Apostle, with that contained in the prophecy: and,

5. The spirit, and in a goodly degree, the language used by the Apostle, agreeing with that of the prophecy, especially as recorded by Luke, the beloved companion of Paul in his travels.

Having shown to his Hebrew brethren the danger of disregarding the admonitions of our Lord, as delivered in the prophecy concerning the destruction of Jerusalem, which, we think, the Apostle does in the verses we have just considered, he now proceeds with his exhortation, *But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions.* He refers them to their early experience, *the former days*, when their understandings were illuminated, when the light of divine truth shone into their hearts, and the grace of God made them willing to suffer shame and reproach for his name's sake, which in that day were consequent upon a profession of faith in Christ: he reminds them that they

had then endured a great fight of afflictions, and he specifies in part what those afflictions were, *Partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became the companions of them that were so used.*

He here gives a true picture of the afflictions which are the inheritance of the people of God in all ages and in all countries; they are truly gazing stocks, and suffer both reproaches and afflictions in some shape or other for the name of Christ; but that undying love which glows in the bosom of every child of God, and binds him to the family of heaven, will enable them to endure persecution, and under any and all circumstances to seek the society of the saints: the Hebrews had sought the company of the Apostle when in bonds; they had become his companions when he was suffering affliction for the cross of Christ, and although by thus acting they subjected themselves to loss of property, yet they took it joyfully, knowing that they had in heaven an inheritance, of which they could not be despoiled, as the Apostle testifies in the following verse, *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.* Having reminded the Hebrews of their former afflictions, and their joyful endurance of them, after they first professed faith in Christ, he now exhorts them *not to cast away their confidence, which hath great recompense of reward.* And why does the Apostle call to their remembrance the afflictions which they formerly suffered, and exhort them not to cast away their confidence? Simply because he wished to fortify their minds against the trials that awaited them, by pointing to that reward which was promised to patience. If there were a doubt remaining in an unprejudiced mind, that the Apostle has full and entire reference to the prophecy before mentioned, it should in our apprehension be dispossessed by this, and the remaining verses of the chapter. We have on a former occasion, perhaps in our comment on the second chapter, observed in substance, that eternal salvation depends not upon creature performance, nor upon the exercise of any of the powers or affections of the mind: this is a truth amply sustained upon almost every page of the inspired volume; but there was a promise of worldly prosperity annexed to the keeping of the law under the old covenant; and even now a course of virtuous conduct, if indeed it can exist apart from a knowledge of Christ, is sure to be rewarded: how infallible then the promise of temporal deliverance from impending harm, made to the Hebrew christians, and based upon their faithfulness! The Apostle annexes a great recompense of reward to confidence: he cannot by *reward* mean eternal life; for eternal life does not depend upon our confidence—it was treasured up in Christ Jesus before the world began: the great recompense of reward, then, annexed to confidence in the Hebrews, was of temporal character, and will be found in the prophecy so often referred to in these comments, and upon which, in our opinion, this Epistle was founded: indeed it is the

promise mentioned in the following verse, and which by its connexion with *patience* leads our mind irresistably to that prophecy as being the basis of this Epistle: *For ye have need of patience, that after ye have done the will of God ye might receive the promise.* Turn we now for a moment to the prophecy itself, and although we have already adverted to this subject in our last communication, (page 22) yet it may not be unprofitable to examine it a little more in detail. This passage itself was in answer to certain questions propounded to our Lord by his disciples, and these questions were elicited by an observation of his in regard to the destruction of the temple. Those questions then had reference to that event, as all candid readers of the scriptures admit, otherwise they involve the subject in inextricable difficulty: and indeed the answer given to those questions by our Lord, prove incontestably that the question, *What shall be the sign of thy coming, and of the end of the world?* as recorded by Matthew, is substantially the same with the question, *What shall be the sign when all these things shall be fulfilled?* as recorded by Mark and Luke, and consequently had reference to the destruction of the temple and the legal dispensation. In answer to their question, *What shall be the sign when all these things shall be fulfilled?* he, having cautioned them against being deceived by those who should come in his name, saying, I am Christ, proceeds to give them the following signs: and as scripture is the best interpreter of scripture, we will take the testimony of the Apostles, that those signs did occur, and were the precursors alike of the destruction of Jerusalem, of the coming of Christ and of the end of the world; and consequently all these alluded to one and the same thing, viz: the abolition of the legal covenant.

1. They should hear of wars and rumors of wars; there should be famines and earthquakes and pestilences: but they were not to be troubled, for these were but the beginning of sorrows; *the end was not yet.* Paul, in his second epistle to the Thessalonians, written sixteen years before the destruction of Jerusalem, beseeches his brethren that they should not be troubled, neither by spirit nor by word, nor by letter, as from us, as that the day of Christ is at hand; and cautions them against being deceived: but in his letter to the Philippians, only six years before that destruction, he says, *The Lord is at hand.*

2. They were to be afflicted, and some of them killed, and they were to be hated of all nations, for his name's sake. James, in addressing the rich men, in the last chapter of his Epistle, written ten years before the destruction of Jerusalem, after reciting the miseries that were coming upon them, and after telling them that they had heaped treasures together *for the last days*, accuses them of having condemned and killed the just; and after exhorting his brethren to be *patient*, he tells them *that the coming of the Lord draweth nigh.*

3. Many were to be offended, and were to betray one another and hate one another, and many false prophets were to arise and deceive many,

and, because iniquity should abound, the love of many was to wax cold. Amidst this darkness and apostacy, however, shines out the *promise* of safety and of deliverance to those who should be *patient* and steadfast: He that endureth to the end, the same shall be saved.—In your *patience* possess ye your souls. Jude, in his Epistle written four years before the destruction of Jerusalem, says: But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ: how that they told you there should be mockers *in the last time*, who should walk after their own ungodly lusts: these be they who separate themselves, having not the Spirit. Paul admonishes the Hebrews not to neglect the assembling themselves together, as the manner of some is; and that they had need of *patience*, that after having done the will of God they might receive the *promise*. James, in the chapter before referred to, says: “Be *patient*, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and the latter rain. Be ye also *patient*; stablish your hearts: *for the coming of the Lord draweth nigh.* Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of *suffering affliction*, and of *patience.* Behold, we count them happy which endure.” Peter, in his first Epistle, written about four years before the destruction of Jerusalem, assures his brethren, *that the end of all things is at hand*; and in his second Epistle, he calls to their remembrance that scoffers should come *in the last days*, saying, Where is the sign of his coming? In the 10th verse of the last chapter, he says, *the day of the Lord will come as a thief in the night*, and exhorts them to diligence and steadfastness, thus urging the injunction in the prophecy, *to watch*, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in *what watch the thief would come*, he would have watched, and would not have suffered his house to be broken up.

4. The gospel of the kingdom was to be preached in all the world, for a witness to all nations, and then would the end come. Paul, in his Epistle to the Romans, says, Yes, verily, their sound went into all the earth, and their words unto the end of the world; and in his Epistle to the Colossians, he says, Whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world.

5. There should arise false christs and false prophets, who should show *great signs and wonders*: inasmuch that (if it were possible) they should deceive the very elect. John, in his first Epistle, written six years before the destruction of Jerusalem, says, Little children, *it is the last time*: and as ye have heard that anti-christ shall come, even now are there many anti-christs, whereby we know that it is the last time. Paul, in his second Epistle to the Thessalonians, already referred to,

says, For the mystery of iniquity doth already work: only he, who now letteth, will let, until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of *his coming*: even him, whose coming is after the working of satan, with all power, *and signs, and lying wonders.*

6. But when they should see the abomination of desolation, or the Roman army encompassing Jerusalem, then they might know that its destruction was nigh; then they were to escape to the mountains with all speed: he that was on the house-top was not to consume time in removing aught from his house; neither was the laborer in the field to return for his clothes; for then there should be great tribulation: these were the days of *vengeance*, that all things which were written might be fulfilled. Paul, in this chapter to the Hebrews, which we are now considering, speaking of the judgment and fiery indignation about to be poured out upon Jerusalem, says, For we know him that hath said, *Vengeance* belongeth unto me, I will recompense saith the Lord. And again, the Lord shall judge his people.

Now these are the signs which our Lord gave his disciples, as the harbingers of the destruction of the temple, of his own coming, and of the end of the world; for with that destruction he connects the end of the world and his coming, as in the following verses of the prophecy: Immediately after that tribulation, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory: and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other. In these verses the darkened sun, the extinguished moon, the falling stars and the quaking heavens, illustrate in forcible figure the end of that world or dispensation which passed away with the temple, where its ceremonies were conducted: while the sign of the Son of man coming in the clouds of heaven with power and great glory, and the gathering in of the elect of God by his ministers from under the whole heaven, point out in equally forcible figure the gospel dispensation or the new heaven and the new earth, which supplanted the old. Well might the Apostle then, in the following verse, just six years before this great event, say, *For yet a little while, and he that shall come, will come, and will not tarry.*

If time allowed or the occasion required, we should be pleased to pursue the consideration of the prophecy, as recorded by Matthew, through the parables of the virgins and the talents, which form a part of it, but we are fearful of becoming tiresome: we will only remark that all these things; these signs; this destruction; this evanescence of the old heavens and earth; and this

coming of Christ in the new, were all to take place before that generation should have passed away : heaven and earth or the legal dispensation was to pass away, but not his word.

*Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.* The commencement of this verse, *the just shall live by faith*, together with the preceding verse, *for yet a little while, and he that shall come, will come, and will not tarry*, are quotations from Habakkuk. The prophet was foretelling the destruction of Jerusalem by the Chaldeans, and the preservation of the just from the desolation thereof. Speaking of the vision of that destruction, he says, "For the vision is yet for an appointed time: but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry." By this *vision*, the prophet intends the destruction of Jerusalem by Nebuchadnezzar, and by the phrase, *but the just shall live by his faith*, he means those who through faith in the promises of the old covenant were to be saved from that destruction. How appropriately and how forcibly does the Apostle bring these scriptures to bear upon the coming of our Lord in the approaching destruction of Jerusalem by Titus, and for the encouragement and consolation of his Hebrew brethren! and what a support to the position we have assumed, that this Epistle was based upon the prophecy concerning that destruction. *But if any man draw back my soul shall have no pleasure in him.* To draw back from a profession of their faith in Christ to Judaism—to neglect the assembling themselves together, and become mockers and scoffers, or in the language of the prophecy, to beat the man-servants and the maid-servants, saying, *my Lord delayeth his coming*,—to eat and drink with the drunken, by partaking in their religious ceremonies: in such, he would have no pleasure: for sacrifice and offering and burnt offerings for sin (which are offered by the law) thou wouldst not, neither hadst pleasure therein. But the Apostle was persuaded, from the past conduct of the Hebrews, that they would prove steadfast and immoveable, and not involve themselves in that perdition which was coming upon their devoted city: and therefore his confident declaration, *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

FOR THE SIGNS OF THE TIMES.

Franklin, Warren Co., O., Feb. 8, 1842.

DEAR BROTHER:—How consoling the thought, that, notwithstanding that error and delusion surrounds us on every side, yet, the *God of Zion reigneth!* Those dark and fearful storms through which Zion is now passing, only serve to make her more mindful of her own weakness, and of the strength and wisdom of her great and glorious King. The rage of devils, and the waves of delusion that are put in motion thereby, are beyond the control of Zion; but, not beyond the control of her King: for he speaks, and it is done: he commands, and it stands fast. Glorious things are spoken of thee—city of the living God: the attri-

butes of Jehovah are thy bulwarks: infinite wisdom and almighty power are engaged to defend thee from all the assaults of hell, and finally, to land thee safe in the realms of eternal day, where sickness, pain and death no entrance know, but life's fair tree forever grows.

Fight on, my brother, be not dismayed, though the enemies of the gospel increase on every side, and things in general, relating to religion, wear a very gloomy aspect indeed; yet, *the Lord reigneth*, therefore, we should not fear, though the earth be removed, and the mountains be hurled into the sea: *for there is a river* the streams whereof make glad the city of our God.

May the God of Jacob uphold you and aid you in wielding the sword of the Spirit, is the prayer of your unworthy brother and companion, in opposition to arminianism and all other doctrines of devils and inventions of men, called religious.

Sing, O Zion! for thy King he doth reign,  
And hell and its hosts do rage but in vain—  
Midst thy afflictions and sorrows below,  
Unto Jesus thy friend, let thy pray'rs ever flow.  
Ever run with patience the race set before thee,  
Looking to Jesus thy Saviour in glory.

With Jesus you'll reign when time is no more,  
Infinite wisdom you then will adore;  
Love everlasting will cause you to sing  
Loud praises to God your Savior and King.  
In heaven their home, where saints shall all meet,  
And see their dear Lord, and bow at his feet;  
May you and myself, dear brother, be found,  
Salvation by grace, with them to resound.

## EDITORIAL.

New Vernon, April 1, 1842.

REMARKS ON ISAIAH XL. 2.—Brother Joseph Miller of Tennessee, has requested us to give our views on this very interesting portion of the sacred word.

"Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

That part of the text on which our brother is the most desirous to obtain our opinion, is that in which it is declared, "*She hath received of the Lord's hand double for all her sins.*" This portion of prophecy, being immediately connected with that which John the Baptist claimed as having immediate reference to himself, as the voice of one crying in the wilderness, &c., is a sufficient evidence that the whole subject is prophetic of the gospel state of the church, in which the divine commission of our Lord to his messengers is to comfort God's people, by speaking comfortably to Jerusalem. Not to that Jerusalem that then was, and was in bondage with her children, for there was no comfortable message of the kind for her. Her warfare was not yet accomplished; her sins were not to be pardoned; the *beginning* of her sorrows were in the distant future, when the *great and terrible day* of the Lord should come, even that day that should burn as an oven, &c. The Jerusalem to whom this peculiar comfort was

designed, is composed of those emphatically pronounced, *my people*—Jerusalem which is above is free, and is the mother of all the members of the mystical body of Christ. The Lord's messengers are not left to devise some words of comfort, or what they may deem comfortable words for Jerusalem; but the very language of the message is dictated: Cry unto her that her warfare is accomplished, &c. The people of God, in their connexion with the law, with sin, death and hell, had been held in a state of captivity; they were the prey of the strong, and the lawful captives of the mighty; and were in themselves unable to contend with the powers arrayed against them. How unequal the match! how discouraging and cheerless the prospect to the people of God, where Christ is kept from their sight! Who can contend successfully with the thunders of the law, that says the soul that sins shall die? Who can resist the strong hand of death? Or who among them have been able to withstand the reigning power of sin?

The text under consideration contemplates the comforting of a people under such circumstances, not by proclamation of what they are to acquire for themselves, but by the announcement of what Jerusalem has received of her Lord's hand, which is: first, the accomplishment and termination of her warfare. Second, the expiation, pardon of, and the full release of her iniquities. Third, all this is secured to her in consideration of what she has received of her Lord's hand.

First. The glorious Captain of her salvation has entered the field, has led her captivity into captivity; his own right hand, and his holy arm has gotten him the victory. He has encountered the law successfully, answered all its demands, honored all its precepts, borne all its penalties, silenced all its thunders, and hushed all its curses. The warfare is accomplished! He cried, "*It is finished!*" when he yielded up the ghost. To him the porter openeth, John x. 3. To him the *two leaved gates are opened, and shall not be shut.* Isa. xlv. 1. He commanded, and the heads of the gates, and of the everlasting doors were lifted up, that the King of glory might enter in; because he is the Lord, strong and mighty, the Lord mighty in battle. Psa. xxiv. 7—10. Truly the warfare is accomplished, the struggle is over, God has gone up with a shout! The Lord with the sound of a trumpet!

Second. *Her iniquity is pardoned.* From no other hand could she receive the remission of her sins. Without such remission she could not be addressed by divine authority with words of comfort. But Christ has put away her sin by the sacrifice of himself; he has redeemed her from under the law, and delivered her from the guilt of, as well as the punishment due to her iniquities. This is truly a message of comfort to Jerusalem. Glad tidings of great joy; but,

Third. Let us contemplate the grounds on which peace and comfort are announced for God's people, *for she hath received of the Lord's hand double for all her sins.* On this last clause of the text, brother Miller wishes us to express our views. We



can only give *our views*. We do not profess to be able to obviate all the difficulties which may present themselves to the mind, upon this subject; but we have thought that the atonement of our Lord Jesus Christ was an exact equivalent for all the transgressions of the law, committed by God's people; and that by it, we, being acquitted, would be only restored to primeval rectitude, as we were before the fall: and if we should receive forgiveness only, it could not elevate us above the place from which man by transgression has fallen; but in addition to the reconciliation and atonement for sin, which Jerusalem has received of the Lord's hand, she has received a spiritual life, and Christ is of God made unto us wisdom, righteousness, sanctification and redemption; so that as the bones of his bones, and the flesh of his flesh, they are perfectly identified with him in his resurrection and immortal glory.

The Apostle Paul's remarks to the Ephesians, afford a very clear illustration (to our mind) of this item of our subject, chapter i. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* And in verse 11th of the same chapter, he shows how this unspeakable gift is doubled: "*In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* Redemption alone, although commensurate with the utmost demands of the law, is but the half of what Jerusalem has received of the Lord's hand; the inheritance of glory, incorruptible, undefiled, and which can never fade, is equal in itself to our simple deliverance from sin and the penalty of the law. Both of these Jerusalem has received; and hence the peculiar language of the text: *Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! &c.—I have sent forth thy prisoners out of the pit wherein there is no water: turn you to your strong hold, ye prisoners of hope, even to day do I declare that I will render DOUBLE unto thee.* Zech. ix. 9—12.

*From the Religious Herald.*

"The Church at Mount Carmel having, with feelings of deep mortification, and they trust, with christian patience and forbearance, examined the evidence presented, in reference to the charge preferred against Elder John M. Waddy, by the Menokin church, and having carefully considered the proceedings of that church, and the report of a delegation from sundry churches in the lower part of the Northern Neck, convened at Menokin church, in Richmond county, on the 2d day of March, 1842, and also the defence of said Waddy, personally made before them this 5th day of March, 1842, Do, in the fear of God, and with a special regard (they verily believe,) to the interest of his church,

*Resolve*, That Elder John M. Waddy be excommunicated from their fellowship.

*Resolved*, That Bro. Th. H. Fox forward a copy of the proceedings of this church, in the case of Elder Waddy, to Bro. Sands, and request its insertion in the Religious Herald.

S. HARRIS, Moderator.

WM. L. HARRIS, Clerk."

REMARKS.—Will the editor of the "Religious Herald" inform us whether this John M. Waddy is the same person that graduated at the Columbian College, under the patronage of the N. School Baptists of the U. S., and in the transmigration of whom from an illiterate Waddy to a *reverend* teacher of New Schoolism, not only the brotherhood of the New School, but all the people of these United States have been cruelly taxed?

Is this the same John M. Waddy who, soon after leaving the *school of the prophets*, [profits] cut some very high figures in the vicinity of Fredericksburg, Va.?

Is this the same Rev. John M. Waddy who ran away from Fredericksburgh, after having deceived several respectable females of the congregation over which he officiated as pastor, by promising to marry them, and then being obliged to marry another lady to whom he was previously engaged, and having awakened the indignation of the citizens of Fredericksburgh, so as to be in danger of riding out of town on a *wooden horse*, found it convenient to leave between two days, and with *locomotive velocity*?

Is this the same man, Mr. Sands, that you and your New School confederates palmed off as a regular gospel minister, upon the unsuspecting people of Mt. Carmel, when you and your brethren knew in what manner he had conducted and in what manner he had left Fredericksburgh?

One question more, Mr. Sands; Why do you not inform the community on whom you have imposed this vile renegade, the reason of his now being expelled from your connexion?

Perhaps you don't know, but RUMOR has informed us that this said John M. Waddy has recently seduced a young girl, who, in consequence of the New School's having connived at his former wickedness, was entrusted to his care as a pupil of his school; and for this crime, as we presume, he is now expelled from the communion and fellowship of Mt. Carmel church. Community must judge whether the New School who have given him their countenance, knowing his licentious character, are, or are not, responsible for this brutal outrage upon the child.

We exult not in the developement of the real character of these men-made ministers: we noticed the licentious conduct of John M. Waddy in the Signs several years ago; but knowing that the New School Baptists of Virginia were in possession of all the facts in his case, we left the responsibility with them.

Who would not lavish their gold and silver on such an institution as Columbian College, and memorialize congress to appropriate a few thousand more dollars of the people's money to raise up such monsters of iniquity?

ANECDOTE.—At a great meeting held some years before the general separation took place between the *arminian* and *predestinarian* Baptists, one of the advocates of the former doctrine, had been expatiating upon the creature exalting doc-

trine of *chance*, and having concluded, an old veteran of the cross arose with a very solemn air, and addressed the audience in something like the following words.

"Men and brethren, As I *happened* to be sitting and listening to what our brother *happened* to say about what *happens* to come to pass, I *happened* to think of an old man who *happened* to live a great while ago. This man *happened* to be a prophet, but he did not *happen* to possess a very patient or happy disposition. It so *happened*, that the Lord spake to this prophet, and bade him go to a city called Nineveh, which *happened* to be very wicked, and to prophecy 'Yet forty days, and Nineveh should be overthrown!' Now Jonah did not *happen* to feel inclined to go, and as there *happened* to be a ship just ready to sail, which *happened* to be going to Tarsus, the prophet took passage in her, that he might run away from the Lord; on the passage however, there *happened* to arise a terrible tempest, and the ship did not *happen* to be sufficient to endure the gale with safety, and the crew *happened* to be superstitious idolaters, and they cast lots, to see on whose account this disaster had *happened*; and the lot *happened* to fall on Jonah, who *happened* to be fast asleep at the time these things *happened*. As none of the gods of the mariners were able to control the winds of heaven, or make the seas obey them, they awoke Jonah, and bade him call on his God, if peradventure he might *happen* to be able to save them; but Jonah *happened* at this moment to perceive that this catastrophe had all taken place, because he *happened* to be on board; it was determined that Jonah should be thrown overboard, and when the men threw Jonah into the sea, a monstrous fish *happened* to dash along, at that very moment, and his mouth *happened* to be wide open; and Jonah *happened* to fall right into the mouth of the fish, which *happened* to start directly towards the shore and the fish *happened* to become very sick and, even *happened* to vomit Jonah out, just as he *happened* to reach the shore, so that Jonah *happened* to land on the dry earth, and it so *happened* finally that Jonah went to Nineveh and there preached the preaching that the Lord bade him.

RUSHTON'S STRICTURES ON FULLER.—Brother D. E. Jewett, editor of the Advocate and Monitor, proposes to republish Rushton's letters. This is an able work, and should be in the hands of every Baptist. We copy brother Jewett's proposals, those who wish the work, will address their orders to him, at Mott's Corners, Tompkins Co., N. Y.

"RUSHTON'S LETTERS.—Having concluded to attempt the republication of this able stricture on Fuller's view of Atonement, and wishing to accomplish it now shortly,—we would thank our brethren, who may wish it, to send their orders forthwith; that while some are sending in advance, to aid in the purchase of paper, the extent of the desire for it may be so far known, as may decide the size of the present edition.

The pamphlet per copy, will probably be about 25 cts. And can be sent by Mail to individuals, or by canal to companies on canal and steam-boat routes; so as they direct."

## POETRY.

FOR THE SIGNS OF THE TIMES.

## THE DELIVERANCE OF THE ISRAELITES.

Lo! Egypt is smitten, its first-born are slain,  
The royal and menial, of mountain and plain;  
The blood sprinkled door-posts alone are pass'd by,  
While the mighty of Egypt by myriads die!

Thus moveth the Lord in his Majesty's might,  
When his arm is made bare for Isra'l to fight;  
Proud Egypt is prostrate and trembles with fear,  
For the God of the Hebrews in vengeance 's near.

The Lord has commanded his people to flee,  
From Egypt's dominions, by way of the sea;  
A pillar of fire He ordains them by night,  
And cloud too by day—to direct in their flight.

They march forth from Egypt in martial array,  
Led on by Jehovah in his chosen way,  
Till the sea lies before and huge hills around,  
The flood raging roughly and mountains crag crown'd.

Though Egypt when stricken with death and dismay,  
Permitted them gladly to go on their way,  
The heart of king Phar'oh is harden'd anew,  
And Egypt's whole powers in madness pursue.

And now Phar'oh's forces behind them appear,  
Equipp'd for the battle with buckler and spear,  
With chargers and chariots and banner's display'd,  
And Israel's army is sorely afraid.

The Lord now commands them to trust in HIS pow'r,  
And "see his salvation" in this trying hour;  
Their battles he'll fight, with flood, fire and flame,  
While foes in confusion confess his great name.

The pillar of flame he removes to their rear,  
And guarding them safely dispels their deep fear;  
While Moses is order'd to stretch forth his hand,  
And bid the Red sea to make way for his band:—

The Red sea, submissive, rolls back and divides—  
Its waves wildly dashing wall up at the sides!  
The Hebrews march forward unharm'd and dry shod,  
The billows held back by the hand of their God.

The proud hosts of Phar'oh pursue through the sea,  
With pride in their prowess while Israel flee:—  
Their pride shall be humbled o'er morning appear,  
And triumph be turn'd to most tremulous fear!

Lo! Israel 's encamp'd on Arabia's coast,  
And "the Lord looketh forth upon Pharaoh's host"—  
The wheels of their chariots, whirl'd swiftly around,  
Fly off, and their axles drag hard o'er the ground!

Made frantic with rage and enfeebled by fear,  
They cry to their idols, but these cannot hear!  
Then cursing Jehovah and gnashing their teeth,  
The Red sea, returning, engulfs them beneath!

Thus God fights the battles of his chosen few,  
And thus overwhelmeth their foes that pursue;  
Though Isra'l be harness'd with armor for fight,  
He bids them "STAND STILL" and BE SAV'D by his might.

No human defences can free them from fear,  
When Egypt's whole forces for battle draw near;  
But the Lord has decreed that the crimson Red sea  
Shall open a way for his people to flee.

Their foes, in the name of the gods of men's hands,  
Attempting, profanely, to lead through their hands,  
Though awhile they seem prosper'd in Israel's path,  
Shall sink in deep sorrow in God's day of wrath.

Then Israel, freed from the foes of their dread,  
By the Red sea, appointed, through which they are led,  
Time's wilderness travell'd, find Canaan's fair land,  
Directed and guarded by God's gracious hand.

G. J. B.

New Vernon, N. Y., April 1, 1842.

## THE RAINBOW.

The skies, like a banner in sunset unrolled,  
O'er the west threw their splendor of azure and gold;  
But one cloud, at a distance, rose dense, and increas'd,  
Till its margin of black touched the zenith and east.

We gazed on the scenes, while around us they glow'd,  
When a vision of beauty appeared on the cloud,  
'Twas not like the sun, as at mid-day we view,  
Nor the moon, that rolls nightly through starlight and blue.

Like a spirit it came in the van of a storm!  
And the eye and the heart hail'd its beautiful form;  
For it looked not severe, like an angel of wrath,  
But a garment of brightness illumed its dark path.

In the hues of its grandeur sublimely it stood  
O'er the river, the village, the field, and the wood;  
And river, field, village, and woodlands, grew bright,  
As conscious they gave and afforded delight.

'Twas the bow of Omnipotence; bent in his hand,  
Whose grasp at creation the universe spann'd;  
'Twas the presence of God, in a symbol sublime;  
His vow from the flood to the exit of time!

Not dreadful as when in the whirlwind he pleads,  
When storms are his chariots, and lightnings his steeds,  
The black clouds his banner of vengeance unfurl'd,  
And thunder his voice to gilt stricken-world;

In the breath of his presence, when thousands expire,  
And seas boil with fury, and rocks burn with fire,  
And the sword, and the plague-spot, with death strew the  
plain,  
And vultures, and wolves, are the graves of the slain;

Not such was that rainbow, that beautiful one!  
Whose arch was refraction, its key-stone—the sun;  
A pavilion it seem'd, which the Deity grac'd,  
And Justice and Mercy met there, and embrac'd.

CAMPBELL.

NOTICE TO OLD SCHOOL BAPTIST MINISTERS.—Deacon Wm. W. Hilliker of the Salem Baptist church of the city of New York, has informed us that that church is at this time destitute of a pastor, and desires the ministering brethren of our order to visit and preach for them. Situated as the Salem church is amidst all the corruption of doctrine and practice with which New York city so much abounds, having a good Meeting-house, open for the proclamation of the truth as it is in Jesus, ought not to be neglected in her present destitute situation. We hope our brethren will endeavor to supply them as frequently as possible, until it shall be the pleasure of our Lord to supply them more permanently.

## Associational Meetings.

The next annual meeting of the Baltimore Baptist Association, will be held by appointment, at the meeting-house of the Harford church, Harford Co., Md., commencing on Thursday the 14th day of May next.

We are requested by brother Lewis R. Cole, to publish a general invitation to the Old School Baptists, requesting them to attend.

The Warwick Association have appointed their next annual meeting to be held at this place, (New Vernon) on Wednesday and Thursday the 8th and 9th days of June next; commencing at 10 o'clock, A. M., on Wednesday.

We earnestly solicit a general attendance of the brethren of the Old School order, so far as God in providence may give them opportunity to attend.

## DIED.

On Thursday the 24th, ult., suddenly, in this village, Doct. THOMAS W. LEFAY, aged about 33 years.

## RECEIPTS.

NEW YORK.—Miss Sarah Bennett, \$1; Wm. Carpenter, Esq., 1; J. Finch, Esq., 2; J. Carpenter, 1; J. Coleman, 1; Eld. D. E. Jewett, for A. Watkins, 1; Wm. Newman, 1; James Henson, Ky. 5 00  
Eld. Thomas P. Dudley, " 20 00  
J. Gouge, " 2 00  
John Knight, D. C. 1 00  
Alexander Mackintosh, N. J. 1 00  
Nelson Hoyt, " 1 00  
Abner Doaty, Ten. 2 00  
V. S. Stocton, " 3 00  
Gen. Joseph Miller, Va. 3 00  
John Houchings, " 2 00  
T. Moormon, Esq., Pa. 5 00  
James Jenkins, " 5 00

Total, \$59 50

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burrill, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Crisfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriam, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Caress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spitzer.

OHIO.—Elders Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—William M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

NEW VERNON, ORANGE CO., N. Y., APRIL 15, 1842.

NO. 8.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance, \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

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

## COMMUNICATIONS.

[CONTINUED FROM PAGE 44.]

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." JOHN IV. 2. 3.

In continuation of my explanatory remarks on this scripture in connexion with the preceding verse, I desire to take into view a fourth general proposition, viz: the positive, clear, and sufficient evidence whereby the saints may thoroughly try the spirits, teachers and doctrines, notwithstanding the most subtle disguise. And in confirmation of this evidence I would notice as my first argument, that the Apostle lays down in this passage as a foundation work to the whole building, the divinity of Christ, *Every spirit that confesseth that Christ is come*, this must prove his existence before his advent—he saith *is come*: now he must have existed or he could not have come as other scriptures also abundantly prove, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." Prov. viii. 22, 23. "For thou lovedst me before the foundation of the world," &c. John xvii. 24. "According as he hath chosen us in him before the foundation of the world," &c. Eph. i. 4. "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." 1 Peter i. 20. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him," &c. John i. 1—23. "Who being in the form of God, thought it not robbery to be equal with God," &c. Phil. ii. 6. Now the drift of the Apostle's recommendation to the saints was this, Every spirit that shall own, receive or teach this truth in its vital importance, is of God, and every spirit that shall deny the divinity of Christ, is not of God; but is that or part of that anti-christ that should come: and that every teacher who would seek to rob Christ of his divinity, as well as he who would strip him of his merits, or obscure, lessen or mar his exalted beauties or excellences, is an anti-christ and a false prophet, and the saints of God are called upon to test them by this blessed rule of evidence.

Argument 2d. The Apostle gives the humanity of Christ also as a test of these false teachers: he saith, *Every spirit that confesseth that Christ is*

*come in the flesh, &c.* Now a spirit that acknowledges Christ to be all God, is as false as that which acknowledges him to be all man; neither of these is correct according to the whole tenor of scripture, neither according to the Apostle's teaching in these words; for he clearly exhibits both the divinity and humanity of Christ. While in fact it seems as though the christian's whole creed is epitomised in these few lines; there could not be more contained in the same words, they are indeed great, wonderful and unequalled. We find, therefore, that Christ came in the flesh is a Bible doctrine, and here given to try false prophets by. The Psalmist in speaking of Christ coming in the flesh, saith, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, lo! I come: in the volume of the book it is written of me. I delight to do thy will, O my God! yea, thy law is within my heart." Psal. xl. 6, 7, 8. Again, we read the same scripture in Heb. x. 5: "But a body hast thou prepared me." "The word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John i. 14. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 7, 8. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. viii. 3. Thus we shall ascertain that every spirit that receives, believes and contends for this blessed truth, is of God, while all that deny or oppose this doctrine are anti-christ. The doctrine being so plain and so generally taught throughout the whole word, the church is prepared to cut the head off from such a serpent as would deny that Christ had come in the flesh.

Arg. 3rd. The Apostle in giving his standard evidence to the church establishes the blessed doctrine of the union of the two natures of Christ, that he was not only God and man, but these two natures were united, forming in one person the God-man, Mediator: this is the rock upon which false prophets and teachers with their abominable doctrines are the more frequently shivered and dashed in pieces. The Apostle Paul confirms this doctrine as here taught; he saith, "Till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a Mediator.—Now a Mediator is not a Mediator of one, but God is one." Gal. iii. 19, 20. Also, 1 Tim. ii. 5: For there is one God and one Mediator between God and men, the man Christ Jesus. Also, Heb. viii. 6: "But now hath he obtained a more excellent ministry, by how much also he is the Media-

tor of a better covenant, which was established upon better promises." So also ix. 15: "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Again, xii. 24: "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." How ample is the church of Christ with this glorious truth, to sweep away the refuges of lies that would come in contact, and to thoroughly test every spirit and ascertain whether it is of God, and arrest all opposing errors in their deleterious effect on the promulgation of the truth.

Arg. 4th. The Apostle declares in the words under consideration the end of Christ's coming, when he saith, *is come in the flesh*, it signifieth that he had an end in view, that he did not become man in vain, or for some trifling cause, or in any fortuitous way whatsoever. It presupposes an engagement to come, and an arrangement and preparation with a reward for coming, hence saith the prophet, "Behold his reward is with him, and his work before him." Isa. lx. 10. His coming in the flesh was abundantly predicted, which could only be upon the ground of an agreement to come, as saith the word, "Then said I, lo! I come: in the volume of the book it is written of me." Psal. xl. 7. "And the Lord whom ye seek shall suddenly come to his temple," &c. Mal. iii. 1. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," &c. Gen. xlix. 10. Agreeably to this was the expectation of the people: "Art thou he that should come, or do we look for another? Matt. xi. 3. "I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things." John iv. 25. Thus we find a covenanting and agreeing to come, so also a work to be done or an end to be accomplished in his coming, viz: to redeem unto God all that the Father had elected in him, and save them to the uttermost, perfectly, gloriously and eternally, and to deliver them from all their enemies, the law, sin, death, hell and the grave, that they should be more than conquerors through him that had loved them and given himself for them; hence his blessed and glorious relationship to his church in all his official characters of Prophet, Priest, King, Shepherd, Friend, Father, Husband, &c. Of him it is said, "It pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he

shall bear their iniquities." Isa. liii. 10, 11.—"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 7. What is then the conclusion? Why, that every spirit that shall confess this blessed doctrine, that is, believe it and own it, admire and magnify it, love and rejoice in it, profess and practice it, the same is of God, while he that speaks otherwise is not of God, and is that anti-christ.

Arg. 5. This scripture contains not only an acknowledgment and confession of the advent of Christ into the world, but also of receiving him by faith in the soul, or his coming not only in our natures, but into our hearts also: hence the passage is one of peculiarly experimental traits. It seems, indeed, as though God the Holy Ghost had so ordained it; that it should be as a touch-stone to the inward work; and that it should be of such a nature that it would be very difficult to counterfeit; and that it should have something in it peculiar to itself, and known best to those who receive it, otherwise it could not be such a rule of evidence to the believer. *He that confesseth that Jesus Christ is come in the flesh, is of God*, that is, he is of God that believes and confesses that the Son of the living God is come; not only in the body that was prepared him or that which was born of the virgin Mary, but also that he is come into us, and dwells in us. Let us hear what the scriptures say upon this important truth, "For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." 2 Cor. vi. 16.—"That he would grant you according to the riches of his glory to be strengthened with might by the Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love." Eph. iii. 16, 17. "Till Christ be formed in you." Gal. iv. 19. "The mystery which hath been hid from ages, and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the gentiles; which is Christ in you, the hope of glory." Col. i. 26, 27. Not only does Christ dwell in the heart of believers by faith, but his holy Spirit emanating from the Father and the Son, taketh possession of their hearts also, to form a people to the praise and glory of his blessed name. Hence ariseth the following scriptures, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 17—26. "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew

you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you." John xvi. 13, 14, 15. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. iii. 16. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." 1 Cor. vi. 19. It ever has been a difficult task for the devil and false teachers to counterfeit an inward work or stand before the sword of the Spirit, when wielded by those who are taught of God; who have Christ dwelling in their hearts by faith; who know and have the mind of Christ and the Holy Ghost dwelling in their hearts, and a divine unction from on high; and who have also the word and testimony, letter and spirit, and the example and precept of their Lord and Master: And cannot these test matters stop the mouths of gainsayers, try the spirits, and silence and expose false teachers? There is no doctrine that anti-christ hates and ever has hated, as much as this, Christ in you the hope of glory. This has called forth his bitterest opposition; against this have been issued his fiery bulls and edicts, and to suppress this, the rack, the axe, the sword, the gibbet, the inquisition and all the tortures that wicked ingenuity could devise, have been directed: and what so exasperates and maddens nominal professors, cold hearted members, mercenary hirelings, formal preachers, and all the list of false prophets, as the glorious truth? Christ dwelleth in the soul by faith, by a living principle. Let this doctrine be faithfully preached, and let all God's children faithfully try the spirits; and what would be the result? Why, there would not be a hypocrite in the whole church of Christ; they could not live there, they would be as happy to get clear of the church as the church would be blessed in being rid of them as so much dead matter. I do insist upon it, that neither false teachers nor professors can stand a close, discriminating, experimental gospel, nor being tried by this sifting standard: "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." It was this doctrine of the inward power of things that made *Talkative* with all his gift of gab soon sick of his company; he did not like to associate with people that dwelt so much upon the inward work, or in other words, and in an interrogatory way, "How does the grace of God manifest itself in the soul of a sinner?" This was enough for poor *Talkative*, he was off. And so it will be enough for any of those poor deluded, deceived men or machinery-made christians, who are brought under an excitement; the animal feelings are wrought upon, some tears shed, some groans or sobs perhaps are emitted; in this state of things they are huddled into churches like goats into pens. Now a few gospel sermons would make these scatter like a flock of blackbirds in a cedar swamp; they could not stand the sweeping of the gospel, for that would make the dust of their corruption fly so that it would choke them,

and therefore they would choose to be off like *Talkative*; they would rather leave the house—oh! say they, *Thou reproachest us; thou intendest to bring this man's sins on us; we have never been in bondage; we were born free; we have always been good; we thank God that we are not as other men, extortioners, unjust, adulterers, or even as this publican; we fast twice in the week; we give tithes of all that we possess; we are very benevolent; we belong to all the benevolent institutions of the day; we are not backward in sustaining all the good things of the day.* Now to have a gospel preached that will allow us nothing for all these things; and that God will not love us after doing all these things for him; and above all, that there are an elect people; and that they shall be all inwardly taught of God; and that men are not free agents; and that the Spirit is not given to every man; and that we are not co-workers with God, &c., is more than we can bear. *These are hard sayings, Who can bear them? Go thy way for this time, when we have a convenient season we will call for thee.*

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

Nineveh, Johnson Co., Ia., March 4, 1842.

BROTHER BEEBE:—Having been for some time unable to write and make the necessary arrangements for Vol. x. of the Signs, on account of the afflictions of myself and family, I have delayed until now. But we feel inclined to bear our part in sustaining so useful a periodical, as it seems to be a medium through which the scattered and afflicted children of Zion may obtain a knowledge of each other and the prosperity of the Redeemer's kingdom in different parts of our American land. In these parts the Old School Baptist churches seem to enjoy a good degree of peace and quietness, although surrounded with different denominations, who plead creature ability and human exertion (in part, if not all) as the ground of their acceptance with God. Yet the modern inventions (that form a distinguishing trait in the character of the New School) have not been multiplied here of late, as much, perhaps, as in some other parts. The Lord is enabling his children to separate themselves from those who are willing to be called Baptists, but at the same time will sooner greet other Campbellites, Methodists, Cumberland Presbyterians, &c., than the old hard Baptists, in Marion county: two churches have split of late on doctrinal principles, and it is possible there will be some more that will leave the Indianapolis Association, being tired of Missionary operations and desiring the enjoyment of that freedom described by the Master, that they may "Serve in newness of the Spirit, and not in the oldness of the letter."

Thus far, brother Beebe, I have given a brief account of the Baptists, and of some of the signs that appear in this quarter, presuming there may be some readers of your paper that may feel interested in the things I have written. I would also speak of the satisfaction I have had (since I have been a subscriber) in hearing from the different



branches of Zion, their conflicts, their patience, their hope and unshaken confidence in the eternal God, who is the refuge of all his saints. I also have noticed with pleasure the sentiments expressed by our numerous correspondents with whom I stand professedly connected, and who in their communications have seemed to be under the influence of that wisdom which is from above: while they have treated on the immutability and sovereignty of the all-wise Governor of the universe manifested in the works of creation, providence and grace, and also when they have treated on the total depravity of man, the native enmity of his heart and blindness to all spiritual understanding while in an unregenerate state, and of the operation of the divine Spirit in delivering the soul from the power of darkness, and translating it into the kingdom of God's dear Son, who being made partakers of the divine nature, are exhorted to "Put off concerning the former conversation, the old man, which is corruption, and to put on the new man, which after God is created in righteousness and true holiness." The views of the brethren seem generally to harmonize in regard to the important views of the gospel; yet some discrepancy appears; and that among so many writers there should be some conflicting views, is not strange—all have their notions and opinions relative to what is taught in the scriptures: and through this medium each brother can express his opinion with confidence in his brethren that know the truth as it is in Jesus, who have been taught that infallibility does not belong to mortals. Modesty would forbid that one as unlearned and unskilful as the writer of this scribble should attempt to criticise on the writings of the learned, yet I claim it a privilege to enquire for the explanation of a subject that has come before the public, that seems in any degree to be confounded or left in the dark.

On perusing my last number, which is the 3rd (present Vol. Signs) I noticed a letter written by J. C. Goble, of N. J., in which he has expressed his thoughts on the first 6 verses of the 4th chap. 1 John. If a full explanation of the 6 verses was intended, Eld. Goble's task appears to be unfinished; but, as the subject is to be continued, perhaps we may find it in the next; he has made some very good remarks relative to the word *beloved*; yet there are some things presented in the letter which seem to me rather paradoxical; he says, "It appears that there have been from the beginning two seeds or generations of men entirely differing from each other;" he also says one of these seeds is called the sons of God, the other the sons of men. In proof of this he has quoted Gen. vi. 6, which reads, "And it repented the Lord that he had made man on the earth," &c. But perhaps the 2nd verse was meant; yet he speaks below of the two spirits taking possession of their respective seeds, the one he says begets and brings forth children of God, the other the children of men, &c.: and in pursuing the subject, he says, "The one calls, qualifies and sends forth from among the children of men true, faithful and able ministers of

the New Testamnt," &c. I wish that Eld. G. in his next communication would be somewhat particular in describing "The two spirits in the two seeds that have existed from the very fall of man;" and while his pen is in his hand tell us what passage of scripture (if any) will support the idea that the atonement made by our Lord Jesus Christ was for the temporal purchase of those false teachers referred to in 2 Peter ii. An explanation of these points would undoubtedly be satisfactory to many who read the Signs.

Your brother in tribulation,

RANSOM RIGGS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I am no prophet, neither a prophet's son, but I am an herdsman and a gatherer of the fruits of the earth; and when the Lord took me, or manifested his everlasting love to my soul, I was following the flock. In a former communication I gave you some faint description of that heavenly joy and peace that filled my soul on that transporting day.

On examination of the scriptures, I find that they who feared the Lord spake often one to another. The Lord says to his people, Ye are my witnesses that I am God. Now the things of God knoweth no man, but the spirit of God: that is, the natural man receiveth not the things of the Spirit of God, neither can he know them, but God hath revealed them unto us by his spirit; therefore such as have received the witnessing and sealing influences of the Spirit are called upon to bear witness to the operations of the spirit. Saith the Apostle to his brethren, Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. As the body is composed of many members, so every member of Christ's mystical body has some testimony to offer. True they are not all apostles or prophets or evangelists, &c., but I understand the burden of their testimony to be according to the measure of the gift of Christ. I cannot persuade myself to believe that there are any still-born children in our Father's family, although it may be and doubtless is the case with some. As Solomon says, there is that withholdeth more than is meet, and it tendeth to poverty. The writer knows quite well the force of the above text. But it is said by the Apostle Peter, If any man speak, let him speak as the oracles of God. I understand them that the testimony of them that are taught by the spirit will be in accordance with the oracles. Hence it is said, Search the scriptures, &c. According to the measure we possess we will give a few thoughts on what we understand them to speak. They speak of the eternity of God as the Father, the Word, and the Holy Ghost, and these three are one, self-existent, immutable Jehovah, by whom the worlds were made, &c. They speak of his loving his people with an everlasting love; they speak of Jesus' being set up, under the character of Wisdom, from everlasting, before the mountains were settled, before the hills

were brought forth; they also speak of a covenant made with his chosen: I have sworn unto David, or to Jesus the spiritual David, my covenant will I not break, nor alter the thing that is gone out of my lips—[and what more?] his seed shall endure forever and his throne as the days of heaven. They speak of his seed being predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Again, they speak of the identity of those with Jesus whom the Father had given him, or his seed, as before brought to view in the eternal covenant which is well ordered in all things and sure. Jesus prays to his Father that they all may be one as thou Father art in me, and I in thee, that they also may be one in us. Hence, says the poet, in harmony with the oracles:

"One in the tomb, one when he rose,  
One when he triumph'd o'er his foes;  
One when in heaven he took his seat,  
While seraphs sang all hell's defeat."

"This sacred tie shall never break  
Though earth should to her centre shake:  
Rest, doubting soul, assur'd of this,  
For God has pledg'd his holiness."

They speak of Jesus' coming according to divine arrangement, of his being made of a woman, made under the law to redeem them that were under the curse of the law, that he was made sin for us who knew no sin, that we might be made the righteousness of God in him. In searching the scriptures still farther, we learn that he bore our griefs and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, with his stripes we are healed; all we like sheep have gone astray; the Lord hath laid on him the iniquities of us all. Who then that believe the record that God has given can deny the doctrine of imputation? I am ready to conclude that none who have realized its efficacy. To such he is as a root out of a dry ground; he has no form nor comeliness; but to you that believe he is precious. What a rich treasure are the holy oracles to the disciples of Jesus! In them they read the long epistles of his love: For God commendeth his love toward us in that while we were yet sinners Christ died for us. By virtue of his death and suffering he magnified the law and satisfied all the demands of Justice in behalf of his people; put away their sin by the sacrifice of himself and declares there remaineth no more sacrifice for sin; for By his one offering he hath forever perfected all those that are sanctified or set apart according to the purpose of his grace. He rose again for their Justification, and brought in an everlasting righteousness. So, then, in the Lord shall all the seed of Israel be justified and shall glory, for he is the Lord our righteousness. Then they are no longer under the law but under grace; for Christ is become the end of the law for righteousness to every one that believeth: hence there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. The Apostle seems to give a challenge to all the enemies of the little flock of Jesus when he says, Who shall lay anything to the charge of God's elect? it is

God that justifieth. Who is he that condemneth? It is Christ that died. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? &c. Nay, in all these things we are more than conquerors through Him that loved us.

The oracles speak much on the subject of obedience to the King of Zion. It is said obedience is better than sacrifice, and to hearken than the fat of rams. Again, If ye love me, saith Jesus, keep my commandments. In keeping thy commandments, says David, there is great reward. The Apostle calls upon the brethren at Philippi, to work out their own salvation with fear and trembling; he adds, for it is God that worketh in you, &c. It is evident that he calls upon them to make manifest what Christ by his spirit had wrought in them. Saith Jesus, A candle must not be put under a bed or a bushel, but on a candlestick, in some conspicuous place where the light may be seen: let your light so shine, &c.

The oracles also set forth the consequences of disobedience. If thy children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod and their iniquities with stripes: nevertheless my loving-kindness will I not utterly take from them, nor suffer my faithfulness to fail. It is said, No chastisement for the present is joyous but grievous: nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. David says, It is good that I have been afflicted: before I was afflicted I went astray. I would say, with David, Be thou my strong habitation whereunto I may continually resort; for thou art my hope, O Lord God, thou art my trust from my youth.

Your unworthy brother  
in a precious Redeemer,

S. D. HORTON.

Walkill, N. Y., March 1, 1842.

FOR THE SIGNS OF THE TIMES.

Clark Co., Ia., Jan. 15, 1842.

DEAR BROTHER BEEBE:—It is through the kind providence of God that I am yet a living monument of his divine care. I have just recovered from a severe spell of three months confinement by sickness of fever. It has pleased the Lord to raise me again for his own purpose, and I hope for the good of God's dear children, to feed his sheep and lambs: but no doubt to the dissatisfaction of many of the enemies of the cross of Christ; for I am hated by the Campbellites or arminians. I consider all workmongers are arminians, and if I know what the Lord has called me to do it is to preach his gospel, and to reprove and expose falsehood wherever I find it; and neither turn to the right nor to the left for any man, nor set of men—God's holy religion is just, holy and honest, and inspires a love to the truth undisguised by human art. All arminian preachers know that the world or natural man cannot receive the truth of heaven, therefore they labor hard to polish and dress up the

scripture so that the world can understand, and to feed their Ishmaelitic children on it to enable them to mock Isaac: and the more they can convert to their unholy ways the greater their names will sound in this world, and the greater will be their pay, and the less they will be persecuted, so they get their pay as they go in this world. It does not appear that they will have any reward in heaven, or they would be doubly paid, which is the arminian principle; but contrary to the word of the Lord. *Many will say unto me, Lord, Lord, have we not prophesied in thy name, and cast out devils, and done many wonderful works?* unto whom Christ will profess that he never knew them, for they are workers of iniquity. God's children are saved by grace, and not by works; for Christ bore their sins in his own body when he died on the cross, and by his stripes they are healed. They love him, because he first loved them; for his love is eternal, it has neither beginning nor ending: He never has nor never will hate one of the heirs of God, for he loved them with an everlasting love, therefore with loving-kindness he draws them.—All that God gave to his Son are saved in the covenant of grace, and Christ came to make an atonement for their sins, and to redeem them from the power of darkness, sin and corruption, therefore the Holy Ghost quickens them into a spiritual life, and brings them to repentance, which produces a godly sorrow for sin not to be repented of, and brings to a spiritual birth, then they believe on his name; then are they born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 12, 13. Not as the Campbellites say, *after they believe they must be born again*, by a water baptism: but they cannot prove that baptism by water is a birth, though their teachers have got a great number to believe that they are authorized from the word of God to teach such a doctrine; and if the teachers believe it they are deceived, and are deceiving many, for the word of the Lord does not authorize them to teach such falsehoods, but A. Campbell has authorized them. Therefore, I would advise his followers to read for themselves, and be no longer priest-ridden, for those are hard taskmasters who rule them.

I am yours in the Lord,

MOSES W. SELLERS.

FOR THE SIGNS OF THE TIMES.

Newton, Greene Co., Pa., Jan. 8, 1842.

BROTHER BEEBE:—Once more, through the tender mercies of our God I am permitted to address you and many more at your pleasure through the medium of the Signs, the only source that I have enjoyed of conversing with distant brethren, for some time past, and have only had them talk to me; but I have not talked in return, for several reasons.—One reason is, my productions are so miserably poor I think it a pity to take up so much of the paper and prevent others of more value. Another reason is, there has been so much of satan's works going on in this quarter, I have had to stand sentry for months, with no hope of keeping the enemy out of the camp, but with an idea of knowing

his manner and matter, and with full confidence of his being defeated at some future period: although he is now bold, furious, confident and important as if omnipotent. Neither tongue nor pen will ever be able to describe the enmity—base insinuating slander—open and profligate falsehood, that a congregation of several families have engaged in against me and some others, wholly because we could not go with a man that had been considered a deacon, and one of the most active members of the church, after several of us became convinced that he was pursuing a very licentious course. This combination say, "We must not tell men things to injure that man: if so, we are worse than he is." But we have ventured to tell it to the church, and one part, that say they are the church, have recorded on *their* book, "Not to take any notice of the case;" and we have recorded on our book, "To exclude that man and those that sustain him, or any other such case, without regard to number." A majority of traitors and violators of the law of Christ have very little to do with his government, except to bear its penalty executed by him on his people, as equally binding on all transgressors when properly executed. We have endeavored to observe the rule laid down by our Master Jesus, and not suffer ourselves to be drawn away by the error of the wicked in any way: For their ways are many, and their devices not a few. To see how men professing godliness can try to twist that sacred rule from *public offences* to *private ones*, so as to screen their particular friends and favorite party, is awfully wonderful indeed.—We have heard the words of Christ, "That all manner of sins and blasphemies should be forgiven, except against the Holy Ghost," urged in the *present case*, as if Christ had delegated that right of power to any professing church; when I do not understand he ever gave it to any church or people, angels or men—not even the inspired Apostles. He transmitted to them the right of government on certain visible evidence or manner of life which they were inspired to make a record of, to be the rule of government in all future ages; and in that rule a plain, discriminating difference is kept up throughout, between private offences committed by a brother against a brother, or gross public ones: even those that may be committed in the dark, and few know the fact; if against the laws of the land, and a breach of civil rights as well as a base violation of the laws of God, I have long been of the opinion that such should be put immediately away. And such as John says we should not pray for—not desire them back to the church: they would be a disgrace to themselves—to the church of God, and a stumbling block in the way of others. If they be a *right eye*, they had better be plucked out and cast away, rather than the whole body suffer. Now, brethren, for adultery or fornication, theft, robbery, and such like crimes, I think should be immediate exclusion: but we have been violently opposed and shamefully abused by a part of Meadow Run church *formerly*, but we consider them no more of us. Now if I am not right, I hope some good hearted brother that has clearer

sight and better understanding will endeavor to set me right. I hope to be thankful to God for your instrumentality, and pray God to give you peace of mind for so doing. The brethren will do well to give their views on such cases; that young and weak churches be put in mind, seasonably, before the trouble comes, and then they will be better qualified to do their duty, when it does come, and to meet such difficult emergencies like soldiers well disciplined.

May the Lord give us understanding in all things, to honor and glorify him.

And as ever, I remain your brother in tribulation,

B. G. AVERY.

FOR THE SIGNS OF THE TIMES.

### THE "TWO HORNS" AGAIN.

BROTHER BEEBE:—I believe it is generally conceded that when one makes a voluntary reply to any views advanced by another, that it involves the idea of a dissent on his part from such views; and judging by this rule, one would suppose from the general scope of your editorial remarks in the 2nd, number of the Signs, present volume, considered as a reply to my hasty notice of Elder Parker's peculiar views concerning the devil, that you dissented altogether from my views therein shadowed forth; and that, as you were not upon the horn with Elder P., you must be upon the other, and so maintain that the devil came forth from the hands of his Creator just as he is, that is, that God made him a devil. Indeed, to reply at all under the circumstances is, as the lawyers say, *prima facie* evidence of this fact, and that you held the sentiments I condemned.

But upon a farther and closer examination of your remarks, I am glad to find, from one paragraph at least, that I was mistaken in supposing that you were upon one of the horns with Elder Parker. You say, "We believe that he came a sinless creature from the hands of his Creator; that he has apostatized from his native sinless state," &c. This is what I was glad to see, is what I believe, and better than all, is what accords with the scriptures of truth. This admits that God made him; that he has fallen from his primitive estate, &c.; and upon this concession I must be allowed to congratulate you upon your retreat from the views that you published upon this subject a year or so ago.

As I am one of those who believe that every thing revealed is of use and consequence to the saints of God; even the part which is given to his satanic majesty in that word; I am far from admitting that scriptural enquiries even into the origin of the devil, can be unprofitable, and therefore I propose to add a few remarks upon this subject. I will first submit the joint testimony of two of the Apostles, and then follow with my remarks:

2 Peter ii. 4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

To the enquiry, Who did the Apostles mean by "angels?" It might be answered that they meant angels, that is, that they meant what they said; but as a similar term is sometimes applied to men in the scriptures, it is proper that we should examine whether that was the meaning of the Apostles in the texts under consideration. Peter commences this chapter with a description of false teachers who should arise in the christian church, as they had been formerly among the people—perhaps the Jews—and these he describes by their heresies and

their *pernicious ways*, &c., and concludes the 3d verse with the assurance that *their judgment now of a long time lingereth not, and their damnation slumbereth not*. And the introduction of the cases of the angels, 4th verse; the old world in Noah's day, 5th verse; and the cities of Sodom and Gomorrah the 6th verse, are for an "ensample unto those that after should live ungodly." And that in those cases such false teachers might read their own doom, Jude, in order after his address "to them that are sanctified by God the Father, &c.," proceeds to exhort such to "contend earnestly for the faith," and, 4th verse, shows the entrance among them of false teachers, who are described by their "turning the grace of our God into lasciviousness;" and, 5th verse, he refers to the case of those whom God destroyed in the wilderness that *believed not*; and then at the 6th verse, the case of the angels is introduced as quoted above; the whole of which shows, from the remarkable similarity of expression of these Apostles, that their object was one and the same, and that the sin of the angels spoken of was their *first sin*, the sin by which their apostasy is manifested, and therefore if they meant men, or human beings, it must be made to apply to Adam and Eve. But that this application will not stand we observe from the following considerations. The word here rendered *angels* is not in the *dual* number, which it must be, to be applicable to Adam and Eve, but it is in the *plural* number, which means more than two or any number above two. And besides, where the scriptures speak of the entrance of sin and the fall of man, *Eve* is not known in the transaction as representing any part of the human family, and consequently she is only spoken of incidentally. For it was by *one man* that *sin entered*; and through the offence of *one* many be dead; the judgment was by *one* to condemnation; by *one man's* (not angel's) offence death reigned; by *one man's* disobedience many were made sinners." Rom. v. These scriptures show not a *duality* nor *plurality* of persons engaged in the first transgression: for although *Eve*, *being deceived*, was (first) *in the transgression* yet the sin as attaching the seed is not traced to her transgression, but to the man's. They, however, were *one flesh*, and the woman's existence was in the man. Gen. v. 2.

Again, the term *angel* is never, I believe, applied to men in the scriptures except to denote *office*. It is so used in Rev. i. 20; ii. 1, and so on as the several churches are addressed through their respective *angels*, that is, *messengers*, or *ministers*. And again, what Peter and Jude here say of angels cannot be made to apply to any set of men, or any nation, since the world began, without wresting these passages from their most obvious import. From these considerations it is clear that the Apostles in the use of the term *angels*, in the passages at the head of this article, did not mean men or human beings.

As to the *place* occupied by the angels antecedent to their fall, I have but little to say; nor have I anything to do with Milton's poetical flights upon the subject. The expressions, "The angels that sinned," and "The angels that kept not their first estate," imply that they were once in a different state. The Master also informs us that he, the devil, "Abode not in the truth;" which agrees with the passage quoted from Jude, "Kept not their first estate." And the Apostle Paul to Timothy says that *pride was the condemnation of the devil*.

To admit the sentiment that the fallen angels were once associated with the "elect angels," has nothing in it frightful or alarming to the saints, in my judgment. The difficulty to conceive of the entrance of sin among the angelic hosts, because they were sinless, and were in the presence of God,

is no greater to my mind than the entrance of sin among the human family, who were originally "in the image of God," and held converse with their Maker, and therefore were as much in his presence as the angels. And whether the latter case is surrounded with difficulties or not, it is a fact clearly established by the word of God beyond the possibility of contradiction. For that "God made man upright" there can be no dispute; and that "he hath sought out many inventions," or fallen from his original standing, is also true.

But there is no ground for the christian to suppose from this that he may in like manner fall from the estate to which he shall be raised in the church triumphant, for his standing is not as Adam's was, or as the angels' was that sinned, but he stands complete in his Head, Christ Jesus the Lord, and is therefore safe and secure from all enemies, and all harm, apostasy inclusive. If the christian is afraid that he may fall from heaven because angels did, by the same rule of reasoning he might be afraid that he would fall whilst on earth because Adam fell. And this in fact is the very argument which the advocates for the doctrine of falling from grace make.

This view of the case does not draw after it the consequence which some suppose, that God will be disappointed in this part of his creation; for he, say they, having originally designed them for heaven, and in fact having placed them there, but they having rebelled against God, he hath driven them from his presence, or in his own words, "cast them down to hell," and therefore their end is what God never designed. But no such supposed disappointment as this will ever occur in the kingdom and providence of God. Why may we not suppose the same probability of his being disappointed in the case of fallen man? Because God made man *upright*, and in his *own image*, and he having sinned against God, and is now found the enemy of God by wicked works, and dead in trespasses and in sins, will God be disappointed in the ultimate destiny of man, or in his purposes concerning him? Certainly not! No; he never will be, he never can be disappointed, by all that men or angels ever have, or ever can do; nor will any of them be assigned to any place other than that to which they were predestinated according to the good pleasure of his will. For God no more designed that the angels that sinned, should be preserved in their "first estate," than he designed that Adam should always remain "upright," and an inhabitant of Eden. I use this strong form of expression without being afraid that I shall thereby make God the author of sin; for certain it is, if it had been the will and pleasure of God to have preserved and kept either angels or men, or both, in their first estate, that they never would, or could have fallen therefrom, but that such was not his pleasure the sequel has proven.

Brother Beebe is mistaken in supposing that I had conceived the idea that the devil was self-existent, that is, that the fact of his now being a devil involved this monstrous doctrine. By reference to my letter it will be seen that I ascribed that sentiment to Elder Parker. But whilst brother Beebe denies a heavenly origin to satan, and admits that he came a sinless creature from the hands of his Creator; that he has apostatized, &c., he has left us altogether in the dark as to his *whereabouts* or *locality* before his fall. This is, however, of but little consequence comparatively. That he is now going to and fro, and up and down in the earth, and as a roaring lion seeking whom he may devour, the scriptures declare, and if we are Christ's seed, we are not altogether ignorant of his devices.

The number of the holy angels are many, as we are informed from Psalms lxxviii. 17; Dan. vii. 10; Matt. xxvi. 33; Rev. v. 11. The fallen angels

also are numerous. Beelzebub is the prince of the devils. Matt. xii. 24. And in the case of the demoniac, Mark v. 9, their number was *legion*, which among the Romans was 6000,\* but the term seems to have been used here to express an indefinite number, or simply a great multitude. But whether many or few, we have cause to rejoice that they are not self-existent, as brother Parker would have us believe, but are under the control of Christ, and are at all times subject to him, yea, and to his people too, when it is his good pleasure to *bruise satan under their feet*.

I say then again, in conclusion, that upon a denial of the doctrine of the apostacy of the devil and his angels, there is no escape under the sun from one or the other of the *horns* which I presented in my other letter; and every individual who does not believe that God created them, and that they "Kept not their first estate," must believe, that God either made them devils as they are, or that he did not make them at all. And if, according to the latter alternative, the devil is *self-existent*, he must consequently, be *omnipotent and independent*, which is to say, that there are *two Gods*; or more properly speaking, that there is *no God*: for there cannot be two beings strictly omnipotent and independent.

Finally, may we all learn, under the reign of grace, to be more skilful in the use of the heavenly armor, by which we may be able to *stand against the wiles of the devil, and to quench all the fiery darts of the wicked*, I would still endeavor to pray.

Yours in Christ,

JOHN CLARK.

Fredericksburgh, Va., Jan. 30, 1842.

\* Under Romulus 3,300; under Julius Cæsar and at the time here referred to, 4,500; although afterwards increased to upwards of 6000.—Ed.

## EDITORIAL.

New Vernon, April 15, 1842.

VERY APPROPRIATE.—Notice is given through the "Baptist Record," that O. B. Brown, of post office notoriety, is to deliver "an exegesis" on the parable of the "unjust steward," during the exercises which are to "come off" at the "Potomac Baptist ministerial conference" to be held at the meeting-house of the first church in the city of Washington, (known by many as the "contractor's M. H.") We can conceive of no subject more appropriate for that gentleman to display himself upon. We suggest as a happy illustration of his subject, that he read to the conference, the report of a committee appointed by the house of representatives of the U. S. to investigate the affairs of the general post office, about the time his connexion with the department was discontinued; so much of that report, at least, as related to the then retiring *first clerk*. If what Elder O. B. Brown can say, is not a sufficient explanation of the "unjust steward" that subject must be one of the hidden mysteries.

We propose, (if the conference agree) that Elder J. M. Waddy be appointed to prepare an essay on *chastity*, and have it ready against the next meeting of the conference.

"An essay is to be read," says the published notice referred to, "By Doct. S. Chapin, on *weight of ministerial character*." The Doct. knows, we doubt not, how much ministerial character *ought to weigh*; will he have the goodness to tell us, in his essay, why the Columbian College, under his charge, have hitherto paid no regard to weight?

Have they concluded to supply in measure what is lacking in weight?

REPLY TO BROTHER J. CLARK.—We are indebted to brother Clark for our first knowledge of the rule by which a reply to the views of another is made to amount to a dissent from such views, and he was mistaken in supposing that we designed a dissent from all his views which he had "shadowed forth." We designed only to defend our former views, upon the subject of fallen angels, which we had published some three years ago, by request of a brother in Kentucky, so far as we considered them attacked by the communication to which our reply was respectfully offered. Our position is not correctly stated in brother C's. present communication: our's was not a gratuitous attack on his, but an attempt to defend our previously published views. The discrepancy between the *prima facie* evidence which alarmed our brother and what we said on the subject, must have arisen from the liability of things appearing sometimes to be what in reality they are not. Brother Clark proceeds to congratulate us upon what he calls our retreat from views which we had formerly published; but let him check his exultation one moment, and lay his finger on the passage, in any thing we have ever written, contradictory to the sentence which he calls our "retreat." Perhaps, however, his idea that we had at some previous time advanced the sentiment that satan had come a sinful being from the hand of his Creator, and that he had not apostatized, was based, as in the other case, on *prima-facie* evidence, and not on anything we had ever said or written: for we do most positively and unequivocally deny that we have ever published any sentiment contradictory of that which he hails with affected triumph and exultation.

Professing to be in favor of discussions, he next proceeds to bring the joint testimony of two Apostles against what we have advanced on the subject of the fallen angels; but, sad enough to relate, when he has placed them side by side in the witness' box, he can only make them confirm what we had published. The two texts brought from Peter were the passages on which our former treatise was based.

Our brother has displayed considerable ingenuity in making a man of straw, and has demolished it as easily, if not as quickly as though it were but a magazine of powder and he a stream of lightning. But after all, there are some of our readers perhaps, who with ourself, may fail to discover what brother Clark's learned Greek criticisms upon *dual or plural* number of the name of our good old mother Eve, has to do with our explanation of Peter and Jude's testimony concerning *fallen angels*. This part of the subject being too deep for our capacity, we pass. We had always been of opinion that Eve was uniformly known in the transgression where the transgression of the human family is alluded to in the scriptures, but as this subject has nothing that we can conceive of to do with the discussion of the subject in hand, we will also let it pass.

"Again," he says, "The term *angels* is never, I believe, applied to men in the scriptures except to denote office." Now that little short adjunct, "*I believe*," sounds modest, retiring, and as though our generous brother would allow others to believe for themselves. It is very unlike the sweeping, unqualified and positive declaration which very soon follows it, in which with one furious dash with his pen he has given all that we had written on this subject to the winds. We must however believe differently: the angels mentioned, Revelation xii. in connexion with Michael, and those of the opposite party under the great red dragon, do not

appear from anything there written to have been so called to denote office. But the next sweep of our brother's pen assigns us a place with those who wrest the scriptures from their most obvious import. His declaration is unqualified and admits of no argument: we shall therefore offer none; but leave the reader to judge whether we have thus wrested the scriptures or not.

"From these considerations," he continues, after the above declaration, "It is clear that the Apostles in the use of the term *angels*," &c. "did not mean men or human beings." Very clear, truly! If it be, as he has asserted, a wresting of the scriptures to assert that the Apostle meant men or human beings—why, it must be as clear as daylight itself, that the Apostles meant no such thing. But our brother must excuse us for requiring something more than his *ipse dixit*, to establish the position on which this conclusion is predicated.

With the place occupied by the fallen angels before their apostacy, brother C. says he has but little to do; he seems in this expression to treat that matter with a degree of independence; but in his subsequent remarks he evidently inclines to the notion that they existed in that heaven of unfading glory where the saints are destined ultimately to dwell, and the argument, if argument it may be called, is that they "kept not their first estate;" that they "Left their own habitation, and that they sinned," &c.: also that of the devil our Lord said, "he abode not in the truth." Therefore, to admit that the fallen angels were once associated with the elect angels would not frighten him! Neither do we see anything frightful in the admission, for we have already so understood the subject; but neither the elect nor the reprobate angels as mentioned in the scriptures mean those heavenly spirits which have only existed in the world of glory. The elect angels mentioned by Paul were the messengers or presbytery, in whose presence Paul gave the ordination ministerial charge to Timothy. We have yet to be informed in what part of the Bible we have testimony that the election of grace extended beyond the limits of the atonement, or in other words, that it embraced any other than the church of God which he purchased with his own blood. That false prophets, false teachers, &c. have been associated with the true servants of our Lord, is so well established in testimony as to involve nothing very frightful in its admission; and that satan himself by transformation sometimes appears like an angel of light, and his angels like ministers of Christ, is equally apparent. Brother Clark discovers no more difficulty in conceiving of the entrance of sin among the angelic hosts, than in the introduction of sin into the human family. Neither have we the least difficulty on that subject, for we are perfectly satisfied that there never was, nor ever will be any sin or impurity in that world of ineffable glory where the holy angels are. If sin has originated in that world, and the theory at whose fountain brother Clark has drunk so copiously be true, then is earth indebted to heaven for the origin of corruption and all that is opposite to God and holiness, and the remaining angels are liable also to fall at every moment.

It sounds somewhat strange, we confess, to hear a brother, in whose good sense and sound judgment, in other matters, we have great confidence; assert that it is as easy for him to conceive that sin originated in heaven amongst the angels of God, as to understand what God has said in reference to the introduction of sin among the human family. It is certainly very different with us; it is much easier for us to believe the record God has given us on this subject, than to trace the wild imaginations of men, in the absence of divine revelation. And if there be any testimony in the scriptures of



truth to prove that sin existed anywhere, among any order of beings, in heaven, earth or hell, before the six days in which God created the heavens and the earth and all the hosts of them, we have never found the passage. It must be clear, from bible testimony, that if the children of God are stained with sin that originated in heaven, the mediatorial work of Jesus, does not purge it away from them, as his work was to take away the sins of the world.

Brother C. says that we have left our readers in the dark as to the whereabouts, or locality of the devil, before his fall: this we did not design, for we intended to be understood to represent him among the other creatures which the Lord our God had made, and to give brother C. and all other men and brethren all the light on that subject which the sacred scriptures furnish. The precise locality assigned him in the divine record, is among those beings which were presented to Adam, to receive such names as he should give them. Of this assemblage of all the people of God, belonging to the six day's creation, a particular description is given of satan, thus, "Now the serpent was more subtle than any beasts of the field which the Lord God had made." Gen. iii. 1. This text, compared with Rev. xii. 9, will show that this very old serpent, the oldest of which the sacred pages furnish any account, is the devil and satan.

In conclusion, we observe that our remarks in this article, are made upon the most objectionable passages of brother Clark's communication; with him, upon divine sovereignty and power, the decrees of God, &c. we are fully agreed; and however harsh or uncourteous any expressions in either of our articles on this subject may appear, nothing is on our part designed to wound the feelings, or in any wise to detract from the very high estimation in which brother Clark is justly held by his brethren, and by the writer of this article no less than his most devoted friends.

We truly deplore the necessity of appearing to jar, and contend one with another; especially, upon a subject which does not seriously affect our faith in the Lord Jesus Christ, or our travel in the relationship of brethren.

We had suggested the propriety of arresting all farther agitation on the subject, but brother C. thought our object was to frighten him from the field, than which nothing could be more remote from our intention. We wished to avoid the mortification of a contention which could not result very favorably in building up the saints, or vanquishing the foes of Zion. We have both been heard, so far as this discussion has been extended. We are unwilling to devote any farther space to the discussion through the Signs, unless some new light may be brought to bear upon the subject. If we have done any injustice to brother Clark in the foregoing remarks, his wrong shall be redressed so far as it shall be in our power, but to the farther discussion of the merits of the subject of the fallen angels, we do object.

"Thou shalt not take the name of the Lord thy God in vain." Ex. xx. 7.

By those who are the greatest sticklers at this day for the law as a rule of life, and even for a law righteousness, as a ground of justification and acceptance before God, how very frequently is this precept of the decalogue grossly violated; and that too, in a very religious manner! The openly profane, who call upon the sacred name of their Creator in a thoughtless, irreverent and blasphemous manner, insult the divine Majesty, and are held amenable to him whose name they blaspheme, will realize from his hand a fearful retri-

bution. But are we at liberty to suppose that the vulgar wretch who braves the thunderbolts of heaven, is alone in the transgression of the divine law? "Whatsoever the law saith it saith unto them that are under the law." All who are not redeemed from the curse, condemnation and dominion of that law, are included in the fearful decision, that, "God will not hold him guiltless that taketh his name in vain."

In how many thousand ways the name of God is taken in vain, we shall not pretend at this time to say; but it is a most lamentable truth that the practice is becoming very common among those who profess to be his people, his servants and his special agents for the execution of his will. Who, for instance could hear Eld. Jacob Knapp, the famous revivalist, command the God of heaven to send down his power "*like a shower of fifty-sixes*," to aid him in scaring the weak and nervous of his audience, without perceiving that the name of God was used profanely? The man who claims to be the messenger of God, to beg money in his name, for the spread of his gospel, for the preparation of pious young men for the ministry, and a thousand pretended causes, being unauthorized by the Lord, are among those who take the name of the Lord in vain. Those also who make an ostentatious parade of what they call prayers and alms, while their object is either to effect some change on the part of God, by the quantity or quality of their prayers, or to set themselves off as a very praying and devotional people, by their market place or street corner praying, or their monthly concerts for specific purposes previously agreed upon, without the least reference to their dependence on God for the spirit of prayer and supplication, are also obnoxious to the awful sentence of the law. Many shall say, Lord, Lord! &c., who shall not be admitted into the kingdom of our Lord.

When Mr. Maffitt, chaplain to congress, stands up in the Capitol of the United States, under a heavy salary, unconstitutionally wrung from the labors of the citizens of our common country, and connects the sacred name of that God who fills all heaven with his presence, with those of Jupiter Stator and Minerva, does he not take the name of God in vain? And are we not responsible for this insult on the God of heaven, while we as citizens of America forbear to remonstrate against such wickedness in high places?

This individual in one of his hireling prayers before the United States congress, regardless of Him who said, "I am the Lord, and beside me there is no God," awards to him importance comparatively greater than that of Jupiter Stator!—Aye, and this in pretended prayer! While pretending to supplicate at the throne of Him who rules the universal heavens and built all worlds, this impious blasphemer acknowledges the potency of a god of heathen imagination!—addresses God, apparently thinking thereby to magnify his great name, as greater than Jupiter Stator, and then calls upon him, as the chief of a mythological pantheon, to bestow upon the members of congress more than the wisdom of Minerva! Yes, it is a melancholy fact, that in our congress, where are supposed to be concentrated the choicest wisdom and pa-

triotism of the nation, this man is encouraged thus blasphemously and in the height of vanity to take upon his lips the name of Him in whose sight idolatry is declared an abomination, and by whom the heaviest woes are denounced upon its devotees. When we recollect that the nation is taxed to pay this priest of a plurality of gods for his sacrilegious performance in our national halls of legislation, how deeply must we deplore the prospective condition of our country! When such blasphemy is accepted by our legislators as an ecclesiastical benediction upon their body, and civil legislation is brought under tribute to priestcraft as profane as this, what security have we that our nation will not soon be in the condition of Great Britain and the European nations, from whose oppression our forefathers fled to the then wilderness of America, in order to enjoy religious liberty? When congress dares to transcend the limits of the constitution, and tax the people of this country for the payment of a religious mendicant, avowedly for his divination, what security have we that they will not soon set apart a greater fund to a more general support of religion? This done, and civil and religious liberty will exist but in name; proscription must follow such unhallowed oppression, and penalty succeed to proscription. When our government assumes to sustain religion, it must of course define it; and in doing so the true christian religion, which is foolishness to the wise politicians and a stumblingblock to the modern Jews or Pharisees, will be deemed unworthy its regard, and be admitted heresy upon the accusation of popular religionists, and by our laws be punished as such! Then will have arrived that period to which the New School even now look forward and exult in the hope of an entire extermination of Bible religion from the earth, while they presumptuously and vainly take God's name upon their lips in prayer for its speedy arrival. Then will martyrdom be in full force and the image have all the power of the old Roman beast. But God is omnipotent, and will rule and overrule all things, even the evil machinations of wicked men, for his own glory and the ultimate good of his people. In him let Israel trust, taking his name often upon their lips, not for applause nor filthy lucre, but in the spirit of christian prayer.

## OBITUARY.

Died, in Steuben county, N. Y., on the 20th day of January last, Elder SAMUEL BIGALOW, in the 80th year of his age. Brother Bigalow was a member of the Baptist communion about fifty years, of which more than forty were spent in the gospel ministry. As a man, and as a christian, he led a devoted and godly life, and as a minister of Jesus, he was sound in the faith and shunned not to declare the whole counsel of God. During the last six years of his pilgrimage, he held the pastoral care of the First Old School Baptist Church at Tyrona, Steuben Co., N. Y. He was with us through many conflicts and trials; and, as long as he continued in the mortal tabernacle, he ceased not to warn his brethren of the abounding abominations of the present times, and to confirm them in the truth. But he has ceased from his labors, and gone to enjoy that rest which remains for the people of God. Of him, it may in very truth be said, "He has fought the good fight, has finished his course, and kept the faith," and has now gone to possess that crown which the Lord, the righteous Judge has laid up for all such as love his appearing.

It was his desire while living, that when he died, his mortal remains should be laid by the side of his wife, where she was buried, in a small, retired burying place, in the bounds of the church of which he was pastor; but as the Old School Baptists in this place are a small despised remnant, and as none of his children according to the flesh belonged to this sect, which is every where spoken against, this simple request of his, though often by him expressed, was not granted. His funeral obsequies were performed by New School Baptists, Methodists and Presbyterians, and his body was interred in a more popular place.

Yours affectionately,  
SAMUEL MEAD.

Tyrona, March 28, 1842.

## DIED.

Suddenly, on the 22d ult., Mrs. LUCINDA, wife of Alfred Lockwood, of this place, aged 52 years.

On the 3d ult., Mrs. JEMIMA, widow of the late Wm. Lockwood, of this place, aged about 82 years.

On the 30th ult., Miss JEMIMA, daughter of the late Wm. and Jemima Lockwood, aged 42.

Within the brief space of about two months, no less than seven of the immediate connexions of this afflicted and bereaved family have gone the way of all the earth. The present is a very solemn time in our vicinity, we have never witnessed so many deaths in this neighborhood in so short a space of time.

On Saturday the 2d inst., at Walkill, Mrs. DAILY, aged about 90 years.

At Newburg, on Wednesday the 30th ult., of consumption, Mrs. FANNY JANE, consort of Jackson T. Brown, and daughter of Cornelius Shons, aged 31 years.

At Walkill, on Sunday the 3d inst., after two days sickness of scarlet fever, Miss MARY, daughter of Benjamin Finch, aged 3 years.

And on Monday the 15th inst., at the same place, her sister ANNA MARIA, aged about 1 year and 6 months.

In this place, on the 3d inst., HARLEM C., infant son of Samuel King.

## POETRY.

## DEATH AND ETERNITY.

My thoughts, that often mount the skies,  
Go, search the world beneath,  
Where nature all in ruin lies,  
And owns her sovereign—death.

The tyrant, how he triumphs here!  
His trophies spread around!  
And heaps of dust and bones appear  
Through all the hollow ground.

These skulls, what ghastly figures now!  
How loathsome to the eyes!  
These are the heads we lately knew,  
So beautiful and so wise.

But where the souls—those deathless things  
That left their dying clay?  
My thoughts, now stretch out all your wings,  
And trace eternity.

Oh, that unfathomable sea!—  
Those deeps without a shore,  
Where living waters gently play,  
Or fiery billows roar.

There shall we swim in heavenly bliss,  
Or sink in flaming waves;  
While the pale carcass breathless lies  
Among the silent graves.

Prepare us, Lord, for thy right hand!  
'Then come the joyful day;  
'Come, death, and some celestial band,  
'To bear our souls away!'

## VICTORY OVER DEATH THROUGH CHRIST.

1 Cor. xv. 57.

When death appears before my sight,  
In all his dire array,  
Unequal to the dreadful fight,  
My courage dies away.

But see my glorious Leader nigh!  
My Lord,—my Saviour—lives;  
Before him death's pale terrors fly,  
And my faint heart revives.

He left his dazzling throne above;  
He met the tyrant's dart;  
And (Oh, amazing power of love!)  
Received it in his heart.

No more, O grim destroyer! boast  
Thy universal sway;  
To heaven-born souls thy sting is lost:—  
Thy night, the gates of day.

Lord, I commit my soul to thee!  
Accept the sacred trust;  
Receive this nobler part of me,  
And watch my sleeping dust;

Till that illustrious morning come,  
When all thy saints shall rise,  
And cloth'd in full immortal bloom,  
Attend thee to the skies.

When thy triumphant armies sing  
The honors of thy name,  
And heaven's eternal arches ring  
With glory to the Lamb;

Oh, let me join the raptur'd lays!  
And with the blissful throng  
Resound salvation, power, and praise,  
In everlasting song.

## Associational Meetings.

The next annual meeting of the BALTIMORE Baptist Association, will be held by appointment, at the meeting-house of the Harford church, Harford Co., Md., commencing on Thursday the 14th day of May next.

We are requested by brother Lewis R. Cole, to publish a general invitation to the Old School Baptists, requesting them to attend.

The next meeting of the DELAWARE Association will be held, by appointment, with the church at London Tract, Chester Co., Pa., commencing on Saturday the 21st day of May next, at 11 o'clock A. M., when and where the brethren of that association hope to hear from their corresponding brethren.

The DELAWARE RIVER Association have appointed their next annual meeting to be held with the First Hopewell church, Mercer Co., N. J., commencing on Friday the 3rd day of June next. Brethren of the primitive faith and order are affectionately invited to attend.

The next session of the CHEMUNG Association will be held with the church at Asylum, Bradford Co., Pa., commencing on Wednesday the 22nd day of June next, at 10 o'clock A. M. Old School brethren are, as usual, invited to attend.

The Warwick Association have appointed their next annual meeting to be held at this place, (New Vernon) on Wednesday and Thursday the 8th and 9th days of June next; commencing at 10 o'clock, A. M., on Wednesday.

We earnestly solicit a general attendance of the brethren of the Old School order, so far as God in providence may give them opportunity to attend.

BROTHER BEEBE:—Please publish the following notice. The Siloam Regular Baptist Association, will hold her third annual meeting with the Bethlehem church, Pike Co., Mo., about five miles west from Clarksville; commencing on Friday before the third Saturday in September next, at which time and place, we request the attendance of our old fashioned brethren generally.

Your brother in tribulation,

WILLIAM DAVIS.

## FOR THE SIGNS OF THE TIMES.

Time's but a stream of turbid waves,  
And life a sail-boat, mann'd with slaves;  
Sin swells the sail and on we glide,  
The stream appearing long and wide:  
But, sad to say, as on we go,  
Rocks and quicksands thicker grow,—  
Anon we wreck—ah woful we!  
While en'ring broad eternity!  
—But there's a LIFEBOAT built to save,  
God's chosen from the wrecking wave! G. J. B.

## RECEIPTS.

Mrs. A. Baily,	N. Y.	\$1 00
Samuel Mead,	"	2 00
Elder J. W. Thomas,	Ia.	3 00
Elder Ransom Riggs,	"	5 00
J. B. Berkley,	"	2 00
R. A. Morton, Esq.,	O.	5 00
Joshua Rouse,	Ky.	2 00
Elder Joseph Cullin,	"	8 00
Dea. Samuel Buck,	Va.	2 00
Solomon Bunting,	"	1 00
C. A. Parker,	Ga.	10 00
P. Gordon, Esq., for Elder G. R. Hoge,	Ten.	5 00
Elder R. M. Gunn,	Mi.	1 00
Total,		\$47 00

NEW AGENTS.—Albert Moore, Lynnville, Giles Co. Ten.  
Elder C. A. Parker, Hallocka, Muscogee Co., Ga.

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Criffield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Caress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spitzer.

OHIO.—Elders Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—William M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

NEW VERNON, ORANGE CO., N. Y., MAY 1, 1842.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

BROTHER BEEBE:—When I commenced my exposition of the Epistle to the Hebrews, I little thought of exciting in the bosom of any brother, a spirit of hostility to the views I might advance. My sole object, as I stated in my introductory remarks, was to unfold, so far as the Lord might enable me, some of those dark passages in that Epistle, which had filled my own mind with awful apprehensions, and which, I doubted not, had produced similar effects upon others: a proper understanding of which passages, I was confident, would not only dissipate those apprehensions, but would corroborate the doctrine held by Old School Baptists, and fill the believer with peace and joy and consolation. Judge then of the horror I felt, when I found from the sixth No. of the "Signs" in a communication from brother Trott, headed *Reconsideration of reply to Elder Goldsmith on the Resurrection*, that those views, in conjunction with brother Goldsmith's, were to sow dissension in our ranks, and to set at variance those whom I have ever considered as the excellent of the earth, the depositories of the truth of God.

But what is this dreadful heterodoxy, which brother Trott combats with so much earnestness, and which is of such wonderful potency, that it is, through the columns of the "Signs," to sunder the church of Christ, to split the Old School Baptists all to pieces: a result, which hitherto neither men nor devils have been able to bring about? And, indeed, if such is to be the effect of brother Goldsmith's productions, and of my weak efforts in the cause of my Master, it were better that our tongues should cleave to the roof of our mouths, and our right hands forget their cunning: if *Quakerism* and *infidelity* are stamped upon our communications, they should have been surrounded with black lines, after the manner of the expunging process, and error, error, error, inscribed in glaring characters every where on their face. But what, we repeat, is that error? It is, as it exists in brother Trott's imagination, a denial of the resurrection of the dead—what! Old School Baptists deny the resurrection of the dead? Men, who, have fondly hoped that they were believers in Jesus, deny the resurrection of the dead? Deny it, too, in the face of that sacred Record, which brings life and immortality to light, and upon whose almost every

page, the glorious truth of resurrection shines as brightly as the blessed light of heaven! But brother Goldsmith is able to vindicate himself: for my own part, I unhesitatingly and unequivocally reject the idea as applicable to me.

In his communication before referred to, brother Trott says, *A series of communications were being published, in which, although a denial of the resurrection was not directly made, yet according to my understanding of things was fully implied. For if the coming of Christ promised in the scriptures, were consummated in his coming to take vengeance on the Jews: and, therefore, no future coming is to be looked for: then of course no future resurrection is to be looked for.* If brother Trott alludes to my communications, he admits, that a denial of the resurrection was not directly made in them; but that it is fully deducible from the position I have assumed in regard to the coming of Christ. And is this a fair deduction from the premises?—Because we contend for the truth of the prophecy concerning the destruction of Jerusalem, in which it was said that the Son of man would come in the clouds of heaven with power and great glory, before that generation should pass away, and because we believe and earnestly contend that he did so come, in accordance with his prediction, that therefore we deny the resurrection of the dead? With what propriety we ask can infidelity be deduced from a truth seconded in the divine testimony? And, indeed, by such logic, what inferences may not be drawn from any given premises? We had no allusion in our exposition to the dissolution of nature, when the dead shall be raised, because that subject does not occur either in the Epistle to the Hebrews, or in the prophecy before named.

Brother Trott's "Reconsideration" reminds us of Joab's address to Amasa, "Art thou in health, my brother?" for in our estimation the charge of infidelity is "the unkindest cut of all." We deprecate all harsh remarks upon the sentiment of any Old School Baptist in the columns of the Signs, and we shall avoid, as much as in us lies, that error of ourself; but we could not suffer the charge of infidelity to rest upon us, without forthwith putting it away.

Yours, &c.

P. A. KLIPSTINE.

New Baltimore, Va., March 24, 1842.

FOR THE SIGNS OF THE TIMES.

The Plains, Va., March 22, 1842.

MY DEAR BROTHER:—While nature is hushed and the curtains of night environ the world, to refresh it for another day of busy action, I would in this calm hour call upon my soul to commune with you on the glory of that God, whose I am, who has fashioned and made me, and all his works, af-

ter his own plan, the model of his mind: who doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou? who formed the light and created darkness; who made peace and created evil; who doth all these things without giving an apology even to Gabriel; and who maketh his saints to say whatever the Lord doth is right. Well, I feel satisfied that those whose names are written in the Lamb's book of life, after they have had a testimony of this love by an application of that Spirit which taketh the things that are Christ's and shows them unto us, will not fall out and find fault with our God for choosing us in Jesus from before the foundation of the world, nor will they dare arraign him for not choosing those whose names are not written in the sacred book of the Lamb; but will give their songs even in the night to "Him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God." Now, I hold that upon this choosing or not choosing, hangs the destiny of every mortal. They that are chosen in Christ, although born in sin like others, having been justified freely, shall be kept by the power of God through faith unto salvation. They that are not chosen are the children of their father the devil, and his works they do; rolling sin as a sweet morsel under their tongues, until at last they are cast into outer darkness where there is weeping and gnashing of teeth. Yes, "The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Again, our God tells us he made the wicked for the day of evil; but he says to them as to the proud waves of the sea, hitherto thou shalt come, but no farther. While he evidently has mercy on whom he will have mercy, whom he will he hardeneth. Why then find fault, says the blasphemer? Nay, but who art thou that repliest against God, says the Apostle? Reflect, oh! man, that his commands to thee are, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, and that thou shalt do no iniquity.—Hast thou kept his law? No. Then thou hast broken his commands to thee, and art guilty before him, notwithstanding God does nothing, and suffers nothing to be done against his purpose, but worketh all things after the counsel of his own will. Let us illustrate this point more fully. He commanded Adam not to eat of the fruit of the tree in the midst of the garden, lest he die; yet his will was as the event proved, that the serpent which he made more subtle than all the beasts of the field should beguile the woman, and that the woman should give to the man, and he eat. But some may demand proof for this bold declaration. To such, I would say, God doth whatsoever seemeth

good in his sight : that if not a sparrow can fall to the ground without him, surely mankind through the disobedience of one could not have fallen unto death without his will, his purpose and his pleasure.

I shall proceed to give many other expositions to prove the performance of his will by a disobedience of his commands, and then I shall return to this case of Adam and his fall, and show God's great glory in *willing he should fall*.

We will commence with God's command to Abraham to sacrifice his *son*, his only *son* Isaac as a burnt offering. Although the *command* was to offer him, the *will* was, *Lay not thy hand upon the lad*. Again : notice the case of Joseph and his brethren. No one can approve of the hatred that caused a thirst for a *brother's blood*, and when somewhat modified to induce them through envy to strip him of his *coat* and cast him into a pit to die, where he was left, but was taken therefrom by Midianitish merchants, and sold to Ishmaelites for twenty pieces of silver ; but it was for the good of Joseph, and these wicked brethren, as he tells them, when they sought his forgiveness after their father's death : " Fear not, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." And when God commanded Moses to do his wonders in the sight of Pharaoh, he said he would harden Pharaoh's heart that he should not let the people go ; and although he afflicted him sorely, yet to the last tells Moses, Pharaoh shall not hearken unto him that his wonders may be multiplied in the land of Egypt. And though Pharaoh, when he found God about to destroy all the Egyptians, called for Moses and Aaron by night, and said, Rise up, and get ye forth from among my people, and go and serve the Lord as ye have said ; nevertheless, when Israel had gone out, and it was told him they fled, he made ready his chariots and took his people with him, (for God had hardened his heart again) and pursued after Israel, and was overthrown in the Red Sea with all his host. Who can doubt but this was God's will ? When Moses and his people had journeyed far, did not God harden the the spirit and make the heart obstinate of Shion king of Heshbon, that he might deliver him into the hand of Israel. Again : Eli's sons would not hearken unto the voice of their father, because God would destroy them. To pass over Saul and David, where I might claim your attention upon this subject, I will proceed to the case of Hezekiah. Isaiah was sent to warn him he should die, and direct him to set his house in order. This was God's command, but his will was to heal him and add to his days fifteen years. Jonah was sent to Nineveh, and commanded to preach, that in forty days Nineveh should be destroyed ; yet God willed to save the city. How often was repentance preached to Jerusalem ! yet the will was, *one stone should not be left upon another*. Thou shalt not deceive or kill, are bright lessons, shining upon us from the whole word of God ; yet that Judas should betray and wicked hands should murder the spotless Redeemer was evidently his will, and though his commands to his disciples were, Be ye

wise as *serpents*, and harmless as *doves*, his will was they should be persecuted, and many even unto death : " Because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you," is the inheritance of God's people. It is his decree, he hath published it.

The limits of a letter forbid I should detain you longer on this subject, and I return to redeem my promise by showing the glory of God in *willing Adam should fall*. Had he remained obedient, he and the woman might have reached forth and eaten of the tree of life, and lived in that innocent *Eden*, ignorant state in which they were created ; but could they ever be *kings* and *priests* unto God ? Their authority might be over the " fowl and the brute," but as far as we can see, they would have lived through eternity without furnishing a people to fill the earth, and fill the skies : and could they have produced a people, what sort of a people would they be, who neither knew good or evil ? They would do in the garden, but when the garden was full, how then ? The whole work, from first to last, was of the Lord ; and although he pronounced all his works to be good, and they were good, because they were *his*, and as *he willed* them, yet the serpent was there, and though he had not induced man to transgress before, he shows the elements of his nature the first opportunity, by beguiling the woman. As light differeth from darkness, so does our God differ from this father of lies, who was made the prince of darkness to infuse his deeds into the world, thereby causing *sin*, *sorrow* and *death*. And if sin had not been introduced, could a Saviour have come with his light shining from the rivers to the ends of the earth ? If no sin, then no offence—surely, then no need of a Mediator. What then becomes of that choice made in Christ before the world was ? What becomes of that innumerable number of all kindreds and tongues, and tribes, thus chosen to be washed in his blood, clad in his righteousness, and raised in his likeness to partake of his glory ? The most brilliant of all God's works : the plan of redemption must have been *unfinished*, useless. But blessed be God, when he chose us he knew us as sinners, and thus snatched us as brands from the burning, and saved us from the fiery jaws of hell. Fellow sinner, had not sin entered the world, and by any possibility could we be here : how could either of us when quickened, if that could be, have gone as a poor beggar to the feet of *mercy*, and cried, Lord, have *mercy* upon me, a sinner ? How could we ask to touch but the hem of a Saviour's garment ? It was God's *will*, *pleasure*, *plan*, and *decree* to choose us, love us, call us, and save us for his own glory ; and this whole plan must have failed had there been no sin. It was for this he made the serpent, the devil, that old dragon, and he made a people in him spiritually, who should come into the world through Adam even as we, and this people were embraced in his almighty mind ere the morning stars had sung together, and they are his non-elect ; the seed of the bondwoman ; the enemies of Zion, and of their own choice shall do wickedly, and at last be cast into

the *bottomless pit*. Some like Milton in his fancy work, talk of the wicked one once having been one of the brightest of heaven's spirits. Show me when he was a saint—show me when he was not a devil. It is true he may transform himself into an *angel of light*, and he has a good many children that can ape him to the life in this. Did he just leave heaven when the seventy disciples were sent by our Master to do wonders and proclaim his kingdom nigh—when through his name even devils were subject unto them ? It was when they returned and with joy proclaimed this, our Lord said to them, " I beheld satan as lightning fall from heaven, behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy ! " He was speaking to those who had ears to hear, and by what he said intended to teach that satan's power was giving way and should give way until all enemies are made his footstool. Some might ask what John in the Revelations says about that old serpent, that great red dragon. Why he says, " There appeared a great wonder in heaven : a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and she being with child, cried, travailing in birth and pained to be delivered. And there appeared another wonder in heaven, and behold, a great red dragon having seven heads and ten horns, and seven crowns upon his heads, and his tail drew the third part of the stars of heaven, and did cast them to the earth ; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born, and she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne." He then goes on to tell us of the woman's flight into the wilderness, where God prepared a place, and that he feeds her for a given time, and that Michael and his angels fight this dragon and his angels in this same heaven, and overcome and cast them out through the blood of the Lamb. Well, are you prepared to take this literally, and believe a woman is delivered of a child in heaven, and that this old dragon seeks to kill it, and produces a war, but is expelled by the blood of the Lamb ? Then this heaven has a wilderness in it, and she and her child are fed there, and there could have been no devil on earth before this fight, when he was cast out. And when was the fight ? (Keep to the letter.) It was in John's day, for he saw it. But, there is no account of the woman's fall from heaven : how then comes it to pass, that John can say he still persecutes her—and remember though represented in heaven he is still that dragon, and wherever you find him he is engaged in mischief—always a devil—such he was made, and such he will be.

I have endeavored to give you my views upon God's will, and to show that nothing can happen contrary to it, and that upon it hangs the destiny of all flesh. That he chooses whom he *will*, and whom he *will* he hardeneth ; and that nothing could come to pass without him—not even sin could have been introduced, but for his glory ;



that the serpent was made for a devil, and not for a saint; that wickedness is his nature, and that his children never were chosen in Christ, but will do the deeds of their father, and of course will be lost and go to their own place. That our weal or woe depends upon the pleasure, the will, the decree of God. Who can separate his will from his decree?

My brother, I close. What I have written, I have written. It is what I believe. If I am in error, I seek for light and truth. I know nothing else can stand before him whose are the urim and the thummin. Who will not let *Siboleth* pass for *Siboleth*, and if I have brethren who find fault with my views, I wish them to show my errors, but show them in kindness.

May we be enabled to see eye to eye, may the Lord guide, keep and save us, and may brotherly love continue, is the prayer of your friend and brother in Christ.

P. A. L. SMITH.

FOR THE SIGNS OF THE TIMES.

[CONTINUED FROM PAGE 58.]

Jacksonville, N. J., March 31, 1842.

DEAR BROTHER BEEBE:—In my last communication upon the exposition of 1 John iv. 1—6, inclusive, I sustained the fact, that false prophets or teachers did exist, and that they were in the midst of, and came out from the visible church of Christ. Permit me in this short address upon the same portion of scripture, to lay before your christian readers some plain lines of demarkation, by which the true may be distinguished from the false prophets. They may be known, first, by the word of the Lord which dwelleth in them: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4. "The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach." Rom. x. 8. "But his word was in mine heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. xx. 9. "My heart was hot within me, while I was musing the fire burned, then spake I with my tongue." Psa. xxxix. 3. "Thy word have I hid in mine heart, that I might not sin against thee. For thy word hath quickened me." Psa. cxix. 11—50. They possess also the word of wisdom: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned." Isa. l. iv.—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." 1 Cor. i. 30. Also they have the word of life: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16. Christ who is the way, the truth and the life, dwelleth in

them, and they in him, which gracious union maketh them neither barren nor unfruitful. The prophet Isaiah saith, "My spirit which is upon thee, and my word which is in thy mouth shall never depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and forever." Isa. lix. 21. There can be no doubt upon this prophecy. These words are perfectly fulfilled in Christ, the essential Logos or Word of God, which was in the beginning with God, and which was God, which Word was made flesh and dwelt among us. In this eternal Word, God speaks, and from which, all his doctrine, promises, truths and ordinances flow to the church. And Christ communicates to the disciples the same precious word which he had received. He saith, "I have given to them the words that thou gavest me, and they have received them, and have known, surely, that I came out from thee, and they have believed that thou didst send me." John xvii. 8. Here we see the fulfilment of the prophecy, that the word should not depart out of the mouth of Christ and his seed, and as it is said, too, that it should not depart out of the mouth of his seed's seed; so we find the Apostles declaring the same word, as follows, to others: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you." 1 John i. 1. "For I have received of the Lord that which also I delivered unto you."—1 Cor. xi. 23. "But I certify you, brethren, that the gospel which was preached of me, is not after man: for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. i. 11, 12. John the Baptist also adds his testimony to this doctrine; he saith, "For he whom God hath sent speaketh the words of God," &c. John iii. 34. Now, we must learn from hence that all that God sends speak the words of God, the true and faithful sayings of God, not the words of me, nor even angels, but of God; and this is verified both in Christ and his seed, for wisdom is justified of her children.—False teachers speak not the word of the Lord, but their own, or other men's words; they preach and teach the word they have and know, and not having or knowing the word of God in their hearts, they speak their own or other men's words of righteousness, reason and wisdom, while they cannot raise from human to divine; from natural to spiritual; from earthly to heavenly, or from the form to the power of things, whether they pretend to great notions of creature capacity on the one hand or sound orthodoxy on the other. Paul saith, "Though I speak with the tongues of men and angels, and have not charity (the love of God in the soul) I am become as a sounding brass, or a tinkling cymbal." Cor. xiii. 1. "To the law and to the testimony, if they speak not according to this word, it is because they have no light in them." Isa. viii. 20. As the pure, true and undivided word of the Lord (or the gospel of our Lord Jesus Christ) is the richest treasure that the

church of Christ possesses on earth, as it brings with it the presence of Christ, and all the things of Christ; yea, spiritual and eternal things: and as it is the magazine of their riches; the ocean of their happiness; the hive of their sweetest sensations; the sheet anchor of their hope; their only security in temptation, and their polar star for direction, the christian should never lose sight of its preciousness, but unwaveringly adhere to it as a light that shineth in a dark place. Let the church remember, that as the word of the Lord is their richest commodity, so the word of men is their greatest calamity—what a heavy affliction has it been to the church of Christ in different ages; what divisions, struggles, darkness and adversity has she experienced from this corrupt and depraved source. The whole bloody book of martyrs has by it been filled; it has filled the prison with groans, the scaffold with innocent victims, and the grave with mangled, butchered bodies.—By it anti-christ arose; by it he maintains his religious frauds, supports his kingdom; and by it he creeps into those churches where as yet he does not possess entire supremacy. What a fatal influence is anti-christ exerting in these days from the words of men, from the vain philosophy of men; the ingenuity; the cunning craftiness; the inventions; the measures; the policy and maxims of men, bewitching the people with the idea that we live in a day of improvement, and that religion and morality are to be embellished with human arts and sciences, and to be accelerated in their prosperity by the adjuncts of human discoveries or new things brought to light and found out in these times, that Christ and the Apostles knew nothing of in their day. In short, religion is, (if we judge from the policy pursued) a little like agriculture, which may be improved from the discovery of some new patent. Oh the curse of this vain philosophy! Oh the mischief of this modern school divinity! Dear Lord, preserve thy saints, and deliver thy church from carnal, cold-hearted, nominal professors, from human policies, and from a mercenary ministry, founded in human, instead of divine wisdom. The second characteristic of a true minister of Christ, is that he not only preaches the pure unmixed and unadulterated word of the Lord, but he preaches it also by the Spirit of his divine Lord and Master, and not by his own, or by the spirit of men or devils. That Spirit that rested upon Christ, and with which he was abundantly anointed, dwells in and qualifies men called of God to preach, in their varied gifts, and according to the work assigned them to do by infinite wisdom. They are in these days as much called, set apart and qualified of God by his Spirit to the work allotted them, as they were in the days of the Apostles; and in the times of the Apostles, as in the days of Aaron. The gift and calling to work miracles, do not, cannot militate against the gifts and calling of the ministry, for it is said, "Freely ye have received, freely give; and if the true ministers of Christ have not received the gifts of miracles, they are not called upon to exercise those gifts; but simply those which they have re-

ceived." "Go ye into all the world and preach the gospel to every creature." Mark xvi. 15.—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. xxviii. 19, 20. "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49.—Now, if we reject these and like scriptures as having no bearing upon the calling, qualifying and blessed support of the gospel ministry in these times, we shall destroy thereby all gospel authority to preach at all, and cast away the distinguishing qualifications of the Spirit of God, and base the whole upon human operations, and thus school divinity prevail, which alas! has too far succeeded already for the comfort and prosperity of the church of Christ. The true prophets of the Lord speaking by and through the Spirit, are prepared to give the word of the Lord, (which word is written by the same Spirit) the true meaning and sense, which great ability false teachers possess not, for the stream can rise no higher than the fountain from which it issues, and they receiving their ability from their own spirit and human wisdom, in these therefore must all their teachings centre. Again, Christ's prophets or teachers, speaking by the Spirit of God, are prepared to reach in their teachings the hearts of God's dear children, and all heart-broken sinners, who are under the teachings of the same blessed Instructor. And "As face answereth to face in water, so the heart of man to man; and as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

I subscribe myself your companion in affliction, and true yokefellow in the gospel of Christ,

JAMES C. GOBLE.

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

Fredericksburg, Va., April 9, 1842.

BROTHER BEEBE:—The Signs of the 1st inst. I have just this moment received, and mark your notice of the excommunication of "Elder John M. Waddy," as published in the Religious Herald; and upon which I wish now only to make a few remarks, intending at some future time, if I ever can get a copy of the Herald in which the proceedings in the case are published, to take a more extended notice of his *ex-reverence* and of the *party* who palmed him by ordination, upon the churches and community, after his love frolics at this place a few years since.

You are correct in supposing this to be the same Waddy who ran away from this place several years ago, but he was not ordained I think at that time, as seems to be implied in your remarks about his *officiating here as pastor*; he was not ordained until after he left here, the particulars of which I will search into.

You are wrong I think in supposing that he was a student of the Columbian College. He was, I

rather think, from the Baptist Seminary, near Richmond, in this state, as you will see by reference to my notice of him, in connection with Bennett and others at the division of the Columbian association, in my letter in the Signs a short time after that division. This, however, is a slight inaccuracy. That he received his *degrees* and *diploma* from some such an institution as the Columbian College, is not to be denied, and that he has proven himself worthy of the degree of MASTER OF ARTS, must also be admitted, even by those who oppose all such honorary titles in religion. But enough for the present.

I am yours in the kingdom and patience of Jesus Christ.

JOHN CLARK.

FOR THE SIGNS OF THE TIMES.

REPLY TO ENQUIRIES FROM A BROTHER IN TENNESSEE, TOUCHING MY PROPOSED PUBLICATION OF ELDER PARKER'S PAMPHLET, AND ALSO RELATING TO THE RESURRECTION.

BROTHER BEEBE:—I received a short time since, a letter from a brother in Tennessee, referring to my proposition to re-publish Elder Parker's pamphlet, and proposing some enquiries concerning the resurrection, &c., to which I beg leave to respond, in accordance with his request, through the Signs.

In answering this letter, I shall have necessarily to touch some points brought forward by Elder Goldsmith; I will therefore here remark, that this is not designed as a reply to him; that I do not design answering him until he shall have given us his statement, and informed us what he does believe concerning the resurrection; and I do hope he will be explicit in letting us know what he understands concerning the resurrection as declared in the scriptures, what it consists in, &c. If he believes he holds the truth on this subject, he need neither to be ashamed or afraid to speak plainly, and to declare without reserve his sentiments.—And I request as a favor he will do it, as I have been so abundantly charged with misunderstanding and misrepresenting him. Indeed, as to answering him at all, unless something particular should require a reply, I doubt the propriety. I have set forth the plain definite testimony of the scriptures on the subject, and if men will not hear, (I do not say Moses and the prophets,) but Christ and the Apostles, they will not be persuaded by human argument. And if the testimony of scripture according to its plain manifest import, is not allowed to be decisive in the case, then we are without a standard, and every man may believe and teach as seemeth good in his own eyes.

In reference to Elder P's. pamphlet, I will inform my brother in Tennessee and others who have wished the work, that although I have written the most I intended writing in answer to the pamphlet, yet I have given up the idea of publishing it as proposed. Having my attention called to the point by a brother in whose judgment I have much confidence, I have since reflected on the subject, and every day's developments go to convince me, that

such is the peculiar state of the church at this time, that even christians seem more disposed to embrace something new, if it be a little extraordinary especially, than to be satisfied with the plain simplicity of scripture testimony. They seem in the state the Israelites were in when they said in the wilderness, "And our soul loatheth this light bread." Hence I have concluded that Eld. P's. pamphlet, were I to publish it as proposed, would perhaps make two disciples to his system, where any notes would convince one of its error. I hope brethren who have written on for the work, will excuse me for having occasioned their taking that trouble. Should Providence open the way for my publishing my reply to this pamphlet separately, and to circulate it where his views are known, I may perhaps yet do so.

Touching the resurrection, my brother enquires, *What is, and has been, the belief on this point among the old fashioned Baptists, as far back as their writings show?* If we begin with the New Testament, we shall commence with the origin of the Baptists proper. And beginning there, I think any person, not wishing to strike out a new path, and who will admit that Christ and his Apostles *said* what they *meant* on this subject, will acknowledge that they taught that there would be a raising up, a coming forth, a resurrection of that part of man designated as the *body*, and which is subject to *death*, to be buried in *graves* or in the *sea*, &c. See the concluding declaration of Christ in verses 40—44, 45, of John, chap. vi.: "And I will raise him up at the last day." See his declaration in John v. 28, 29, in distinction from his remark, verse 25: "Marvel not at this, for the hour is coming when all that are in *their graves* shall hear his voice, and shall come forth, they that have done good, unto the *resurrection of life*, and they that have done evil, unto the *resurrection of damnation*." See also John xi. verse 23, as illustrated by verse 40—44; also Matt. xxii. 23—33.—These with other texts show us what Jesus taught on this subject. Paul says, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 8. See also 1 Cor. xv. 12—54, (noticed in part by me, in answer to Elder Goldsmith, Signs No. 4, of present Vol.) also Rev. xx. 12, 13: these with other scriptures show what the Apostles believed and taught on this subject. After the Apostles' days, so far as we can learn from church history, the professed church of Christ generally believed in the resurrection of the body, on the rise of the beast.—There are some exceptions which I will hereafter notice. Coming to the Waldenses, we find in their Confession of Faith, dated A. D. 1120, this declaration: "And this we also believe concerning all other saints, namely that they are waiting in heaven for the resurrection of their bodies at the day of judgment." Jones hist. Walden. chap. 5th, sect. 3. Coming to the confession of Faith put forth by the Particular Baptists in England, A. D. 1643, we find the doctrine of the resurrection of the body and a future judgment declared; and from that day to this I know of no

Confession of Faith put forth by the Regular Baptists, which does not include a belief in the resurrection of the body, and in a final judgment.—

Among all the errors which Mosheim charges upon the Anabaptists, as he calls them, we do not find that of a denial of the resurrection, as he would have done, had it been so. I will now briefly trace the denial of the resurrection of the body, through the corresponding period. The first instance on record is that of the Sadducees, as in Matt. xxii. 23: "The Sadducees which say that there is no resurrection;" again Acts xxiii. 8: "For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both." Notice in verse 6, that Paul on this point, declares himself a Pharisee. Let those who deny the resurrection, get rid of this testimony for the doctrine if they can. Another class which appeared to disbelieve in the resurrection were the sects of Grecian philosophers, the Epicurians and Stoics. See Acts xvii. 18—31, 32. Again there were some in the Corinthian church, also Hymeneus and Philetus who denied a future resurrection. 1 Cor. xv. 12; and 2 Tim. ii. 17, 18. Leaving the New Testament, we find the Manicheans, the disciples of Manes, century 3d, who rejected a resurrection. Manes had formerly been one of the Persian Magi or worshippers of fire. After professing to be converted to Christianity, he undertook to blend the Persian philosophy with the religion of Christ. Briefly, he acknowledged two great principles from which all things proceed; the one Light, the other Darkness, these two powers he taught, have produced an immense multitude of creatures resembling themselves; the first man was produced by the power of darkness, his body of corrupt matter, his soul from a particle of light stolen from heaven. Jesus Christ came to deliver these souls; and those souls which believe him to be the Son of God, will at death, after being purified both by water and fire, go to the regions of light, whilst their bodies will return to their original mass of corrupt matter, thus his system contained a denial of the resurrection of the body. See Mosheim, Vol. 1st, cent. 3d, sect. 3d. The system of the Gnostics also in the conclusion of the 1st century, involved a rejection of the doctrine of the resurrection. Coming down to modern times, most of the sect called Quakers are supposed to disbelieve the resurrection of the body, though the founders of the sect left that point undecided. It seems also, that recently among the Baptists there are numbers, and those, too, calling themselves Old School, who are denying the future resurrection of those bodies. Thus my brother, I have given an answer both affirmative and negative to your enquiry, as far as I can from recollection and a hasty reference to church history.—What I have stated will I think be found correct, though there may be some omissions.

I will now notice the different views which this brother informs me are held by those Baptists in Tennessee, who deny the resurrection of these *old bodies*, as they call them.

1st. The argument on which some of them re-

ly, viz: *That all the anti-christian denominations have believed in the resurrection of the body, and therefore the true church must believe differently on this point.* Then the Sadducees, the Epicureans, the Manicheans, &c., I suppose must be considered of the true spiritual church. Most persons who have a traditional belief in the truth of divine revelation, I presume, believe that there will be a resurrection of the bodies of men, and a final judgment. They also with equal confidence believe that the scriptures were written by divine inspiration, that Jesus Christ was a divine person, that he became incarnate, was crucified, rose again, &c. Now if we must reject the former as anti-christian, because so generally believed, we must on the same ground in like manner reject these other points. But the truth is, that whilst regenerated persons may believe those positions in the letter of them, there is a spirituality in them which they know nothing about.

2d. The different views held. 1st. *That regeneration is the only resurrection taught in the scriptures.* I will refer to my remarks on this point in answer to Eld. G., Signs No. 4, present Vol., and will only add on this point, a query, viz: How is it that some are *regenerated unto life*, and others are *regenerated unto damnation*, as is the case if the *resurrection of the scriptures is only regeneration*? See John v. 29. 2d. *That at death God will give the soul a spiritual body as it pleaseth him.* This device for the resurrection, is a complete denial of the resurrection, and substitutes a new creation in its place. Christ then after *bearing the sins of his people in his own body on the tree*, and bearing the penalty due, is foiled in his attempt to redeem their bodies, or to conquer death. These *old bodies* are so corrupted as to be beyond the power of salvation, and must be abandoned by the God that made them, and death must reign *undestroyed*, with an eternal dominion over them! If this is believing the *record that God hath given of his Son*, pray what is unbelief? But I would like to be informed when this *spiritual body* died? when it was *dead* and in the *grave*, to come forth? What absurdities men will run into, to get rid of the truth, whilst professing to believe the scriptures? Why not come out at once and say they do not believe the scriptures, instead of trying to wrest them in this way? 3d. *The body spoken of in the scriptures in reference to resurrection, is the mystical body of Christ.* This in one point is a better device than the preceding, in that it does not involve an entire denial of resurrection. But unfortunately it unavoidably involves the notion of Hymeneus and Philetus, viz: that the *resurrection is passed already*, which has received apostolic condemnation. See 2 Tim. ii. 17, 18. For the mystical body, as such, must have been raised with its Head, Christ; or, do these persons suppose there was in the resurrection of Christ, the curious fact of a head being raised whilst its body remained under the power of death in the grave? Of the mystical body of Christ, does the Apostle speak, when he says, *Even when we were dead in sins* (that is as individuals) *hath*

*quickened us together with Christ, &c., and hath raised us up together, &c.* Eph. ii. 5, 6. and Col. ii. 12—15. The last resort made by those who deny the resurrection in Tennessee, mentioned in the letter now being answered, is, the round assertion, that *the body of Christ did not actually go to heaven.* I suppose then we must conclude, that God buried Christ's body as he did the body of Moses, and that the disciples were deceived when they thought, *they saw him taken up.* Of course we must infer, if this be the case, that as the law of Moses is buried in the experience of God's children, by the bringing in of the gospel of Christ, so the gospel and work of Christ, is to be buried, and *no more to be remembered nor come into mind*, when the saints get to heaven. Excuse me, my brother, for treating these theories in this way. The truth is, when the scriptures in their plain and definite import are laid aside, there is no room left for argument, and our only source of proof is cut off; hence we have left, only to show the deformities of their theories; and these one would think, would be enough to make them sick of them.

I will add on the subject of the resurrection of the body, that all those persons, whether professed infidels or others, who believe that God would not condescend to notice the small concerns of this life, or to watch and direct the transmutation of atoms, are very consistent with themselves, in denying the resurrection of the body. For when we consider that some persons are eaten by beasts and by fish, and particles of their bodies become component parts of the bodies of those devourers; that others are burned and their ashes scattered to the four winds of heaven, others again have their bodies left to decompose on the surface of the earth, and the particles thereof to be driven about by the winds, or washed by the floods and commixed with other matter, and passing through all the multifarious changes to which matter is subject, &c. &c.; how can such believe that God could ever collect the particles of the human body together again? But I trust there are some Old School Baptists left yet, who have such confidence in the infinitude of the attributes and government of our God, as to believe that not a particle of matter which he has made, amidst all its changes, is ever, for a moment, lost from his view or control, or is ever found not filling the space, and answering the object assigned by his decree to it. Believing thus, my brethren, we do not think it beyond the power of God, nor a thing *incredible* that God *Should raise the dead.*

S. TROTT.

P. S. In reference to other subjects on which the brother asks my view, he may perhaps hear from me, if I am permitted hereafter, in this way, or by letter.

Centreville, Fairfax Co., Va., April 9, 1842.

FOR THE SIGNS OF THE TIMES.

To Elder Joel W. Clark:—

DEAR BROTHER JOEL:—In No. 4, of the current Vol. of the "Signs," under the head of *Religious Intelligence*, you have directed several short

epistles to individual brethren, undoubtedly for the benefit of all who read and understand, and among others, one to myself: to every sentiment of which, my soul responded Amen, and my heart replied without delay. True there has been some little delay in replying with my pen, but we who are unused to communicating in this way to our brethren, feel a little timid, lest we should say or write something wrong, and thus wound that precious cause we so highly esteem, and perhaps *hurt the oil and the wine*. Be assured, my dear brother, there is a reciprocity of feelings and views between you and myself on the subject of Religious Intelligence, the importance of stirring up each other's pure minds by way of remembrance, and the consequent necessity of some vehicle of communication as the Signs, &c. Well, the great good God understands perfectly well all that his children need, and has declared that their needs shall all be supplied by Christ Jesus, according to his riches in glory; and though the sheep and lambs of Jesus have been discomfited, frightened and scattered by wolves in sheep's clothing, the great Shepherd will gather them: but even in their scattered state, he sends now and then a word of comfort, a message of consolation, and ere we are aware our souls are made like the chariots of Aminidab. I frequently find myself cast down and disquieted. It seems to me at times, that there is but little "Pure and undefiled religion before God and the Father," among us, but few disciples of Christ, and but very few gospel churches, and still fewer humble ministers of Jesus. If a comparison of the many and high pretensions to religion set up among us, be made with the Bible, but a small portion indeed, will be found to be genuine. Among the few scattered churches and brethren who seem to love the doctrine and order of the gospel, there is much hanging down of hands, many feeble knees, and lameness, and turning out of the way, very many spots on our garments.—From these considerations, in connexion with the infirmities of the flesh, the corruptions of my nature, indwelling sin, &c., I am sometimes distressed in my mind and pained in my very soul. Then, again, it pleases the Lord to remove the cloud and let me see the light, and feel the enlivening rays of the Sun of Righteousness. When the blessed Spirit takes of the things of Jesus and shows them to me,—

"Then I rejoice in deep distress,  
Leaning on all-sufficient grace."

It is not unfrequently the case that I receive a new spring, from communications of brethren through the Signs and Monitor. They come, undoubtedly under the direction of him who knows how and when, and where to direct; I say they come at a time and under circumstances, when and where they are greatly needed, and we are enabled to take fresh courage. When I read the sentence you gave us, my brother, in the 3d No. of the Signs, as the declaration of Polycarp, when threatened with the wild beast in the den of the amphitheatre, viz: "do not threaten us," said the martyr of Jesus and disciple of John, "as if any torture or death could weigh against Jesus Christ and his

glory, but bring out your lions," my spirit was stirred within me; my soul was greatly refreshed; my spiritual strength was renewed, and I was enabled to rise above the trials of the way, the enemies of the church with all their revilings and persecutions. Surely, God's grace is sufficient for his people under their sorest trials and severest afflictions. And if we can only take the prophets and Apostles, and men of God of old, who spoke in the name of the Lord, for an example of suffering affliction, and of patience, we shall do well.

I hope and pray, brother, that your time and talents, your voice and your pen, may be devoted to the service of God, in comforting his people with the same comfort wherewith you are comforted of God.

And may the Lord strengthen your heart and your hands, and enable you and me with all his dear servants, the objects of his love and children of his grace, to glorify him in our bodies and spirits which are his.

Yours affectionately

in the gospel of Christ,

GABRIEL CONKLIN.

Slate-hill, N. Y., April 15, 1842.

## EDITORIAL.

New Vernon, May 1, 1842.

MR. WADDY.—We tender our thanks to brother John Clark for correcting us, so far as we were in error concerning the time and place of the exercise: Mr. Waddy, and also in the probable error we had fallen into in regard to his connexion with the Columbian College.

APPOINTMENTS.—Intending, with divine permission, to attend the approaching anniversaries of the Baltimore and Delaware Associations, we publish the following arrangement of appointments, viz: to preach for the Salem Baptist church, in King St., New York city, on Sunday the 8th day of May, at their usual hours of commencing worship; at the Salem Baptist church, in Philadelphia, on Monday evening, the 9th; for the Old School church at Wilmington, Del., on Tuesday evening, the 10th; and at such other place on Wednesday evening, the 11th, on the route thence to the association, as may be hereafter arranged, say at Rock Spring, if a conveyance to that place can be obtained, from some point on the Rail Road. After attending the Baltimore Association, we expect to preach in Baltimore, where brother Lownds is at liberty to make arrangements for a meeting on Monday evening, the 16th; for the Shiloh Baptist church, at Washington, D. C., on Tuesday evening, the 17th; at Alexandria, D. C., on Wednesday evening, the 18th.

We cannot promise ourself the pleasure of extending our journey beyond the District of Columbia, at this time, as we shall be required to leave Alexandria on Friday, the 20th, to be in time to attend the Delaware Association, which is to commence on Saturday, the 21st, at London Tract, Pa.

LIGHT.—If the light that is in you be darkness, how great is that darkness! THE MASTER.

We are informed by a prophet of the Lord, that men have put darkness for light, and light for darkness; and do we not see this fact abundantly exemplified in the present age? The terms, *light* and *darkness*, are metaphorically used sometimes in the scriptures, and decidedly so in the passages above referred to. Intellectual acquirements in the sciences of this world are esteemed, by the general consent of mankind, as light, and justly so when confined to their appropriate spheres, but when attempted to be applied to the things of the kingdom of our Lord Jesus Christ, they cease to be light, and are denounced by divine authority as darkness of the most sable shade. However profitable and desirable human erudition may be, in qualifying men for eminence and usefulness in temporal things, it never can enable the mind to understand the things of the Spirit of God. God has made foolish the wisdom of this world, and it has pleased God, in his wisdom, that man by wisdom shall not know him: he has hidden the things of his Spirit from the wise and prudent, and revealed them unto babes; because it has seemed good in his sight so to do. And ye see your calling, brethren, how that not many wise men, &c., are called; that God has chosen the weak and foolish things of this world to confound the wise. The admonition of our Lord, *Take heed that the light that is in you be not darkness*, implies that there are characters of that description among men, and that we are liable to be mistaken in regard to what we denominate light. While this is the deluded condition of every natural man that flatters himself that he knows anything about spiritual things, and peculiarly so in the case of all who confide in theories of scholastic divinity, religious education and religious training; is it not also measurably the case, in some instances, with the children of God? Peter speaks of a neglect, on the part of christians, which will produce blindness, so that they cannot see afar off, causing them to forget they were purged from their old sins.

It is true, God has translated his children from the kingdom of darkness into the kingdom of his dear Son, and he has informed us that *light* is sown for the righteous; yet he has also said, "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that *walketh in darkness and hath no light*; let him trust in the name of the Lord, and stay upon his God." We frequently hear the saints complain of what they call darkness, when we are led to conclude that light is what they mean. As when the prophet cried, "Wo is me, for I am undone," &c., it was the effect of extraordinary light, and not of darkness; for he had beheld a vision of the Lord.—And we may rest assured that christians never see and feel, and mourn over the corruptions of their hearts, unless they are in the light. It requires the true light which emanates only from the Sun of Righteousness to convince us of sin, and to cause us to feel the infinity of distance intervening between



us and that perfect standard of holiness, that we desire, and that we shall be brought ultimately into the full, perfect and eternal enjoyment of when we awake with his likeness.

However distressing it may be to feel and realize the depravity of our natures, it is a certain evidence that we are in the light, and that that light that is in us is not darkness.

But when men, who know not God experimentally, are left to rely upon the light of human reason, human wisdom, knowledge or science, and from the possession of these, connected with works corresponding with their conceptions of God and of the things of the Spirit of God; however pious they may appear unto men, they are but whitened sepulchres, and the light that is in them being only that of human acquirements, is darkness, and that darkness is great indeed.

Is it not therefore of vital importance, that we who hope for heaven and happiness beyond the grave, should examine carefully, prayerfully, and in the fear of the Lord, into the nature of that light on which we rely to make plain the pathway wherein we should walk, and to illuminate us through the dreary chambers of the valley of death?

At that critical hour when all the glittering lights of human science and intellectual vivacity shall be put out by the cold damps of death and the chill vapors of the grave, when the scholar and the idiot, the monarch and the slave, shall be robbed of every shade of distinction, and lay down to their mortal tenements in one common bed, to slumber together until the trump of God shall sound, and the arch-angel's voice shall call them forth in the resurrection of the last day.

#### REMARKS ON BROTHER TROTT'S LETTER.—

There are two or more subjects embraced in the letter of brother Trott, published in this number of our paper, on which we will offer a few remarks; and, first, in reference to his proposed PAMPHLET.

As many orders have been addressed to us, for copies of the pamphlet proposed to be published by our esteemed brother Trott, and some of the orders accompanied with the money; and as we have, on a former occasion, observed, that, in our opinion, his pamphlet is much needed, we regret exceedingly that he should finally decline the publication. How much deference ought to be paid to the suggestion of the brother, in whose judgment brother Trott has much confidence, we are not prepared to say, as we do not know who he is or what are his objections to the work; but the melancholy picture which our beloved brother has drawn of the state of our denomination, we feel very confident is imaginary, and ought to weigh nothing against publishing the work. Notwithstanding our readiness on almost every occasion to yield to the superior judgment and deep research of brother Trott, he must excuse us for an entire dissent from his views of the present state of the church of God. So very far are we from believing that the Old School Baptists at this day, begin to loathe the truth as it is in Jesus, we do sincerely believe that, since the apostolic age, no period can be found in which the truth has been sought for with more intense anxiety than at the present; and instead of loathing it as *light food*, there are at this moment a remnant according to

the election of grace, who could bear the horrid engines of inquisitorial cruelty, the dungeon, stake or guillotine, much more readily than the thought of abandoning the pure and wholesome doctrine of Jesus Christ our Lord.

A little reflection must convince brother Trott, that there are at this very moment in the field, an innumerable company that no man can number, of the valiant of Israel, one of whom can chase a thousand, and two can put ten thousand of the aliens to flight. Among that chosen band, brother Trott himself occupies an important post. Let not his courage fail him, lest he should dishearten the children of God. If anything *new* or strange, or even heretical has found its way among the saints, it should not be considered passing strange; for what age of the gospel church has been free from such intrusions? And if a general disposition be manifested to discuss the merits of every new idea that is advanced, can such discussions, if properly conducted, prove prejudicial to the interests of the saints? We are certain that our brother underrates the stability of the church, when he fears to publish Elder Parker's *Dose* with his animadversions on the same, lest the poisonous dose should be drunk, instead of the antidote. We must either conclude that we have attained to a sufficient degree of knowledge of divine things, or be allowed to contemplate and even to discuss something that we have not heretofore been familiar with; the only caution which we deem necessary is that which our brother has so long and so ardently insisted on, viz: that every thing be tested by the testimony of the scriptures.

If brother Trott should conclude against republishing Elder Parker's *Dose*, still we see no good reason why we should be denied the benefit of his strictures on the same, and as, perhaps, a sufficient number of the former may be already before the public, we will be satisfied with the latter.

We are pleased with brother Trott's determination to defer all farther reply to brother Goldsmith's communications, until the latter brother shall define his position. Brother G. ought to have a fair hearing, at least before we decide upon the real merit or demerit of his views, and we very much regret that so many have manifested a readiness to fan the coals of excitement upon the subject on which that brother has engaged to give his views. Brethren who have found, in the late communication of brother Goldsmith, a denial of the final resurrection, of all mankind, from their graves, at the last day, have greater discernment than we can boast of. If we had been aware that our columns were sought for the purpose of opposition to that part of divine revelation, much as we love brother Goldsmith, we should have refused them for such a purpose. It seems to have been intimated that many of the Old School Baptists have embraced the heresy which denies the resurrection of the bodies of the human family; but we frankly confess that we know not of one solitary individual of the Old School Baptists, that holds any such heresy. We are surprised to learn from brother Trott's reply to a brother in Tennessee,

see, that there are brethren in that state who either deny or cavil with the doctrine. Brother Klipstine, in this number, disavows any sentiment that would conflict with the scriptural doctrine of a final resurrection of the dead, and in truth we must say that we never understood him to assume any ground in opposition to the general views of Regular Baptists, as touching the resurrection of the dead. If, as brother Trott has supposed, the views of brother K. on the Epistle to the Hebrews, involve any such doctrine, we know of no brother more competent to review the exposition. Brother K. has given his views as his own, as chargeable to no other person; such as they are, so far as he has gone, he has submitted them to the consideration of the brethren. Those who have an acquaintance with brother K., know that he is modest and retiring; that he does not wish to treat the opinions or feeling of his brethren with disrespect, and if, in any part, or in all that he has written, he is wrong, we are persuaded that he will feel himself greatly obliged for any correction that shall have a tendency to more clearly elucidate the subject.

Before we close these remarks, we wish to notice brother Trott's remarks, wherein he has connected a denial of the final resurrection with the denial of a *future judgment*; which seems to imply, that he is, at least apprehensive that these sentiments exist to some fearful extent among the Old School Baptists, or, to use his word, *those calling themselves Old School*. Whether brother Trott alludes to what we have written on the subject of a future judgment, or whether there be any professedly Old School Baptists who deny a future judgment, we know not; but as there has been much said, and more implied, in several communications made to us recently, we are fearful that our view of this subject has not even yet been so clearly stated as to enable our brethren to understand our meaning. For the better satisfaction of our readers, we will briefly, but as explicitly as we are able, declare our faith upon the subject, in its immediate connexion with some other points of the christian doctrine; and if we, in making our open and frank avowal, state that which in the view of brother Trott, or other brethren, is incongruous with the faith of God's elect, he or they will confer a special favor, in return for which they shall have our grateful thanks, if they will show from the scripture wherein we err.

First. We do most firmly believe that there is an hour coming, in which all they that are in their graves shall hear the voice of the Son of God, and shall come forth from their graves; some to a resurrection of eternal life, and all the residue to a resurrection of damnation. That the very identical bodies of the saints, that are sown corruptible bodies, will be raised in incorruption; that are sown mortal bodies, will be raised immortal bodies; sown natural bodies, will be raised spiritual bodies. That the Spirit of him that brought again from the dead, our Lord Jesus, will also quicken our *mortal bodies*, and that the saying shall be brought to pass that death is swallowed up of life. We believe

that the resurrection of the identical body of Jesus Christ, which was hung upon the cross, and laid in Joseph's new tomb, took place indeed, and has become the first-fruits of them that slept; and that in that very body he has passed into the heavens, whence he will come to judge the world, in righteousness at the last day. And the very fact that Christ is risen, is a certain pledge and incontestable proof that all his people shall experience a like resurrection of their bodies, which shall be made like his glorious body.

Second. We confidently believe, and have endeavored, in our preaching, and in our other publications, so to be understood, that the judgment of the last day, and immediately after the resurrection of the body, will consist in the execution of that judgment that is already matured, pronounced, and now entered on record in the holy scriptures, both in regard to saints and unregenerated sinners. That as the day of the judgment of Chorazin, Bethsaida and Jerusalem, did not require that those cities should be called up for trial, in order to ascertain or demonstrate their guilt, but rather, in the execution of what was previously determined in regard to them, so neither do we believe, as is frequently represented, that Abraham, Isaac and Jacob, with all the spirits of just men, made perfect, will have to wait until the resurrection of their bodies, to learn what is to be their final destiny; nor that those souls which are now suffering the vengeance of eternal fire, will wait the resurrection of their bodies, with the expectation of then being adjudged worthy of a better fate.

He that believeth not on the Lord Jesus Christ, is condemned already and the wrath of God abideth on him: he is not therefore in a state of probation, his sentence is irrevocably passed, and shall be fully executed according to the things written in the books, when God shall judge the world at the last day, by that man whom he hath appointed.

These views are not given as the views of the Old School Baptists in general, and although we are not aware of their conflicting essentially with the general views of our brethren; yet if they should, let it be understood that the writer alone is responsible for them, and when any brother shall show from the testimony of the scriptures, that we are in error, such testimony shall not break our bones, but it shall be an excellent oil. If these views are among *new things* to our brethren, they are not very new to us, as we have held them for at least the last twenty-five years. We plead not, however, their antiquity as evidence of their truth, as neither truth nor error will undergo much change from age.

## DIED.

At this place, on Monday the 11th, inst., HENRY son of Samuel King, aged about 4 years—being the second bereavement by death in this family within one week.

In Walkill, on the same day THEODORE, son of Benjamin Finch, aged about six years. This the fourth death in this family that we have been called upon to publish, in the course of the present month. In our last number the age of Miss MARY FINCH stated typographically 3 years, should have been 13 years.

## POETRY.

### DEATH.

What is death? 'tis to be free!  
No more to love, or hope, or fear;  
To join the dread equality:  
All, all alike are humble there!  
The mighty wave  
Wraps lord and slave!  
Nor pride nor poverty dares come  
Within that refuge house—the tomb!

*Spirit with the drooping wing,  
And the ever weeping eye,  
Thou of all earth's kings, art king!  
Empires at thy footstool lie!  
Beneath thee strew'd,  
Their multitude,  
Sink like waves upon the shore!  
Storms shall never rouse them more.*  
What's the grandeur of the earth,  
To the grandeur round thy throne?  
Riches, glory, beauty, birth,  
To thy kingdoms all have done!  
Before thee stand  
The Wondrous band,  
Bards, heroes, sages, side by side,  
*Who darken'd nations when they died?*

Earth has hosts, but thou canst show  
Many a million for her one!  
Through all thy gates the mortal flow  
Has for countless years roll'd on,  
Back from the tomb  
No step has come:  
There fix'd, till the last thunder's sound,  
Shall bid thy prisoners be unbound!

CROLEY.

## Associational Meetings.

The next annual meeting of the BALTIMORE Baptist Association, will be held by appointment, at the meeting-house of the Harford church, Harford Co., Md., commencing on Thursday the 12th day of May next.

We are requested by brother Lewis R. Cole, to publish a general invitation to the Old School Baptists, requesting them to attend.

The next meeting of the DELAWARE Association will be held, by appointment, with the church at London Tract, Chester Co., Pa., commencing on Saturday the 21st day of May next, at 11 o'clock A. M., when and where the brethren of that association hope to hear from their corresponding brethren.

The DELAWARE RIVER Association have appointed their next annual meeting to be held with the First Hopewell church, Mercer Co., N. J., commencing on Friday the 3rd day of June next. Brethren of the primitive faith and order are affectionately invited to attend.

The next session of the CHEMUNG Association will be held with the church at Asylum, Bradford Co., Pa., commencing on Wednesday the 22nd day of June next, at 10 o'clock A. M. Old School brethren are, as usual, invited to attend.

The Warwick Association have appointed their next annual meeting to be held at this place, (New Vernon) on Wednesday and Thursday the 8th and 9th days of June next; commencing at 10 o'clock, A. M., on Wednesday.

We earnestly solicit a general attendance of the brethren of the Old School order, so far as God in providence may give them opportunity to attend.

## RECEIPTS.

John Gonterman,	Ky.	\$6 00
Elder Peyton S. Nance,	"	5 00
John Marshall,	"	1 00
G. Winn, Esq.,	Ten.	1 00
John Peal,	Va.	1 00
Dea. Samuel Buck,	"	2 00
Elder B. Lloyd,	Ala.	2 00
J. H. Willard,	N. H.	1 00
B. Lawrence, Esq., for L. Morris,	S. C.	1 00
" " G. Kerby,	"	1 00
E. Saunders,	Pa.	10 00
Chilton Johnson,	"	4 00
G. Demerel,	N. J.	2 00
Total,		37 00

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchell, Junr.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Boleh, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, F. Key, J. W. Turner, A. Preston, J. Holmer, R. McKinley.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Klett, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Carress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spitzer.

OHIO.—Elders Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—William M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

NEW VERNON, ORANGE CO., N. Y., JUNE 1, 1842.

NO. 11.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1.50. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

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

## COMMUNICATIONS.

BROTHER BEEBE:—As I am one of those who live by their hands and not by their wits, I have been hindered by the cares which devolve upon me in the course of business from communicating with you of late. But some things which have appeared in the "Signs" seem to call for notice from me. As I have never written to carry a point, or gain an advantage: when I have stated my views, so as to be understood, my object is obtained. I have enjoyed much consolation from those things which the Lord hath taught me, and I have spoken and written them to others to the intent that they might share with me. As to causing dissension among brethren, sowing discord, or desiring anything but their edification and welfare, I appeal from such accuser and accusation to our Heavenly Father, and to all his children who know me; fearing not to abide the result of their testimony and judgment in this matter; leaving those who make such insinuations to his reproof. Peace is the inheritance of the saints in the kingdom of God, and "Blessed are the peacemakers," was the language of him who cannot lie: "For they shall be called the children of God," consequently they who make division are the reverse. Still I cannot agree that the clergy are to keep from the church of God every thing which is written on the subject of the gospel, and every comment on the scriptures, except what it suits them to dispense, for fear of creating a dissension; the Apostle charges the brethren to prove all things, and hold fast that which is good. But how can they prove that which they are not allowed to examine? It appears to me that Eld. Trott's reasons for not publishing Mr. Parker's work, savors a little too much of popery; the scriptures are withheld from the Catholic laity on much the same grounds; and their spiritual rulers have such a special regard for their subjects, that they allow no heretical books to be published, read, or even brought into the countries where they have sufficient authority to prevent it. But I trust that God's dear children will not be kept in the path of duty by the power of darkness, nor preserved from error by the influence of ignorance; nor can I yet believe that they love evil so much better than good, or false doctrine so much better than true, that they will give it the preference when placed before them. I hope Elder Trott

will think better of it yet, and go on with his proposed publication, that is, if it is anything for the edification of the church. I have no idea about it, but was intending to order it, that I might judge for myself.

But it was myself that I undertook to write about in this letter, a meager subject truly, and only by relative position worthy of a thought. It seems to be doubted by some, or by one at least, whether I believe in the resurrection. I will answer in the words of the Apostle: "If the dead rise not, then is Christ not risen." And if he be not risen, then the Apostolic testimony was vain, and the faith of the saints is vain; the Apostles were false witnesses of God—all the people of God are yet in their sins, and the whole gospel a cunningly devised fable. Take that away, and there is no foundation for faith or hope, the words joy and gladness are forever stricken from the christian vocabulary. Death is armed with a mortal sting, and the grave with eternal victory. Our deliverance from sin; our enjoyment of the inheritance of the saints; our fellowship with the Father and the Son—all depend on it: he who denies it denies the truth of the gospel and the whole salvation of God. Judge then if I can claim to be a christian and deny the resurrection.

But brother Beebe requests me to define my position. I thought I had, I endeavored to do it; but it seems I failed to make myself understood. So I will try again. But before I proceed, let me say, that there are some things about the resurrection which I have never clearly understood; and I submit them to Elder Trott, or any one else, to give a clear exposition of them. First. It seems evident that there is no entrance into the glorified state of the kingdom of God, but by the resurrection from the dead. Second. No man can be raised from the dead, unless he first be dead. Third. In what state are Enoch and Elijah? When this is satisfactorily disposed of, I have two or three more. The position which through grace I occupy in the house of God, is a source of so much enjoyment that I love to dwell upon it, and will endeavor to define it in the following manner and order.

- 1st. The place I was taken from.
- 2d. The situation or position I was placed in.
- 3d. The power that placed me there.
- 4th. Some things which occurred on the way.

But I exhausted my sheet in coming to the subject. So I must close, and finish in another, which shall be soon, if the Lord will. I have not forgotten some things which I promised sometime since, and intend yet to perform, if not "cast out" before I get to them. Farewell.

From your unworthy brother in the gospel,

A. B. GOLDSMITH.  
Guilford, Ct., May 14, 1842.

FOR THE SIGNS OF THE TIMES.

Jefferson Co., Va., May 9, 1842.

DEAR BROTHER BEEBE:—By the kind permission and protecting care of my heavenly Father, I arrived at my son-in-law's in good health, on the 9th, inst., (from which place I now write you) after an absence of nearly seven months from Va., and I embrace this early opportunity, and this method of communicating to the numerous friends and acquaintances where I have been travelling, and also to the brethren and friends in Virginia, of my late return; especially as the brethren where I have been were very solicitous that I should inform them when I arrived at home. I concluded also to give you some further information than what I wrote you last December from Hopkinstown; besides the four preachers that I named to you I had become acquainted with, that is, Atkins (who died since) Rickets, Bobbet and Earl, I had the pleasure of becoming acquainted afterwards in the lower part of Kentucky, with Elders Nance, Barnett, Bristow, and one or two others whose names I cannot recollect, who received me and my preaching with great cordiality and gladness, and seemed to be steadfast in the doctrine of grace; and they and the churches to whom they preach carry the distinctive scriptural evidences of their being the church of Jesus Christ—they are everywhere spoken against, destitute of comfortable houses for worship, are a separate and distinct people, not reckoned among the nations of the earth, and their names cast out as evil. Yet I found among them many precious brethren, the recollection of whose christian conversation and society I cherish with much pleasure, and while among them enjoyed great satisfaction, though they are a little flock and unpopular, I felt honored to be identified and numbered among them, I visited ten or eleven churches in that part of Kentucky and Tennessee, and tried to preach fifty-five or sixty times among them, and my desire was to expose the prevailing errors of the day, presented to the people in such a multitude of forms, and to encourage and build up the poor scattered pilgrims of Zion. O, my God, build up the waste places. I left the lower part of the state the last of March, and moved on to Jeffersonville, in Indiana, and to Louisville in Kentucky. I visited two churches in Indiana, and tried to preach for them—was much pleased with their order and their manifest zeal for the faith once delivered to the saints; and I became some acquainted with four of the preachers of Indiana, Elders Moses W. Sellers, J. Wilson, Joseph Armstrong and George Brock, and as far as my short interview would enable me to judge, I believe them to be faithful ministers of the New Testament. I tried to preach three times in Louisville, in this place I found five or six disci-

ples of my dear Master, that were suffering greatly under the pressure of a severe famine, not of bread, but of the word of God; for there is not a preacher in the place, or one that visits the place *statedly*, of the gospel order; they are all of the new order, or the new definition of benevolence; they cry out Benevolence, benevolence: and they will take the last ninepence from a poor widow and her fatherless children, for the purpose of maintaining a lazy ministry in luxury and pride, to loiter and lounge about the populous and wealthy cities; and if they are not well paid for their poor little preach, they will not go, notwithstanding their high pretensions to missionary zeal. In my travelling about in the country among the poorer and plainer part of the inhabitants, and among the hills and mountains, I did not meet any of those modern Missionaries; but, in going through cities and large towns I found them plenty enough, and fifteen hundred dollars a year is not sufficient for their extravagance.

From Louisville I passed on through Frankfort, tried to preach on the way, and preached for the few brethren in Frankfort. From thence to Bryant Station, about five miles east of Lexington, to a church under the pastoral care of Elder Thomas P. Dudley, where I met that beloved brother and his dear charge, on Saturday, assembled in church meeting, and it was a time of refreshing to my soul; for I had not met so large an assembly of Old Regular, Particular Baptists from the time I left home, and the open, frank and friendly reception I met with from the worthy pastor, and two other preachers that were present, Elders Embry and J. Dudley, (nephew of Thomas P.) and by the whole church, greatly heightened my enjoyment. I tried to preach eight or nine times around in that neighborhood, and one of the times in Lexington, in a widow sister's house, (for the Old Baptists have no house in that place, nor indeed, from my observation does the church of Christ prosper in large towns and cities.) While I was in the vicinity of Bryant Station, a brother Humes from Indiana came to brother T. P. Dudley's, with whom I became acquainted, and heard preach three times, and was much pleased; and although this brother was from three hundred miles west, and myself from five hundred miles east, yet there was such a perfect agreement in our views, (we had never seen or heard of each other before) that brother T. P. remarked, with emphasis, what a forcible evidence there was of the teaching of the Spirit!

I left those dear brethren, and moved on to Maysville, where I met an excellent brother Lewis Jacobs, detained there a day, but could obtain no place to preach in that town. I crossed the Ohio river into the State of Ohio, on the 26th of April, with the intention of getting to the Baltimore Association; but after twelve days hard travelling, through Ohio, part of Pennsylvania, and part of Maryland, into Virginia, to this place, I felt too much fatigued to visit my good brethren of the Baltimore Association, at this time.

And now, brother Beebe, I have given you a

hasty sketch of my journeyings and visits, for the information of all who may desire to hear from me. Have travelled from fifteen to sixteen hundred miles; have visited fifteen or sixteen churches, or more; have tried to preach something near seventy times, without one cent of the Missionary fund of the new order. But thank the Lord, he who hath said, "And lo, I am with thee alway, even to the end of the world," hath thus far supplied me out of his churches' fund.

My brother, I had flattered myself with seeing you at the Baltimore Association, but now I am disappointed in that, but hope to meet ere long either in this or a better world.

My love to all my brethren, sisters and friends, where I may have any.

Farewell,

THOMAS BUCK, JR.

FOR THE SIGNS OF THE TIMES.

*Burdett, N. Y., March 27, 1842.*

ELDER BEEBE:—I have long had a number of letters in my possession, written by some Baptists about eighteen hundred years ago. These communications have been my solace in every trouble, ever since I have been made acquainted with their contents: and I cannot help thinking sometimes when reading your papers, that the epistles they contain defend the same truth, maintain the same doctrine, and speak the same things, as those written by the primitive Baptists—some of them are truly valuable, and productive of much gratitude and joy to my soul: it will not be detracting from their importance at all, to say, that they derive their greatest value from the close resemblance they bear to the former. I have two powerful witnesses to the truth of your paper, viz: the word of God, and my own experience. I feel a union to all who hold, "One faith, one Lord, and one baptism." Although we may be strangers in the flesh, yet by one Spirit we are baptized into one body, and anticipate a meeting around the throne, to unite together in singing the song, "Unto him who hath loved us, and given himself for us, and washed us from our sins in his own blood, and made us kings and priests unto God forever and ever." Noah's dove found no rest for the sole of her foot, until she returned to the ark: so the believer finds no rest, but in Christ, the ark of his repose and safety; his shelter from the storm, and covert from the tempest. How pleasant to live upon Christ! On him to cast our care, and on him for all we need rely: and though present things may be painful, and expectations of the future gloomy, we can sit and sing,—

"Ye fearful saints fresh courage take—  
The clouds ye so much dread,  
Are big with mercies, and shall break,  
In blessings on your head.

Did ever anything speak a mind more easy and better pleased, than that of David? "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." To God as thy rest, for in him I am where I would be. "O my soul, thou hast said unto the Lord, thou art my Lord, the portion of my inheritance and my cup! the lines

have fallen unto me in pleasant places, and I have a goodly heritage." "Whom have I in heaven but thee? and there is none upon the earth that I desire in comparison of thee." "When my flesh and my heart fail, thou art the strength of my heart, and my portion forever." Blessed are your eyes, (saith Christ to those whom he had brought into an acquaintance with himself) for they see. Though our precious Christ is just such a Saviour as we need, we never should have desired him, had he not "Made us willing in the day of his power." He saw us weltering in our blood, and said unto us, "Live." If the knowledge of the law of God was so sweet to David, sweeter than honey to his taste, how much more should the knowledge of the gospel of Christ be so to us! O what a mercy to be led into the mystery of our redemption and reconciliation by Christ! Here we may rest our souls, "His flesh is meat indeed, and his blood is drink indeed." How sweet to cry, Abba, Father! to have the Spirit of adoption to draw near unto him by faith; to come in and by Christ as the Mediator; to view his reconciled face to feel at home in his presence; to feel that he beholds us in our shield, and looks upon us with complacency and delight in his anointed. How was Paul elevated at the thought of this? Who is he that condemneth? It is Christ that died, yea, rather that is risen again. I know in whom I have believed, and that he is able to keep that which I have committed to him, against that day: truly we may eat our bread with joy, and drink our wine with a merry heart, having the earnest and foretaste of eternal life; sealed with that Holy Spirit of promise, marked for God; not only a ratification of the grant, but part of the full payment. Sometimes when I get a cluster of the grapes of that goodly land, which I hope ultimately to possess, I exclaim, "Why are his chariot wheels so long in coming?" How long must I yet walk in this low valley and shadow of death? My hopes are on high, my trust solely in Christ. The covenant of grace is the only ground of my confidence, joy and triumph; this ground of comfort ever remains firm and valid when all external circumstances are gloomy and distressing. How often does the child of God say with the prophet, "Though the fig tree should not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls," yet he hath made with me an everlasting covenant, ordered in all things and sure. The covenant of grace is the grand purpose and plan of God, to bestow salvation on all who believe in his Son; Jesus Christ; and it includes all that God has ordained, provided, and promised, through his Son, it is, in one sense, a covenant made with Christ, as our Surety and Representative—and then the tenor is, "All that the Father hath given me shall come unto me, and him that cometh I will in no wise cast out." It is also a covenant made with each believer individually, and its tenor then is, "I will be their God and they shall be my people." "Salvation belongeth unto the



Lord." The purpose is according to his own mercy and grace, which he purposed in himself before the world began—the plan originated with God; He arranged, and he unfolded the scheme: this should subdue our proud and rebellious thoughts, our murmuring skepticism. It is God's plan—dare we impugn it? Can we impeach his goodness, justice and wisdom? 'Tis ordered in all things—then nothing is left to uncertain and fortuitous chance: "Known unto God are all his works," from the beginning. It is valid in its purposes, "and sure." God is not a man that he should lie: He has confirmed his word by his oath, and thus given us two immutable things.—It is an everlasting covenant, its purposes are of old, from before the spreading out of the heavens or laying the foundations of the earth, and it remains unchanged amidst all the changes of time:

"No Fullerite can change its state,  
No proud arminian mutilate."

The promised grace is sure, the blessings of the everlasting covenant reach beyond time, where rolling years shall cease to move. Blessed Jesus, there is no name given under heaven, whereby we can be saved, but in thine alone. In thy fulness there is peace sufficient: "He is our peace," "The Lord our righteousness." He has filled up the breach, having made reconciliation by the blood of his cross:—

"E'er since by faith I saw the stream,  
His bleeding wounds supply,  
Redeeming love has been my theme,  
And shall be 'till I die."

ELIZA.

FOR THE SIGNS OF THE TIMES.

Vienna, N. Y., May 11, 1842.

DEAR BROTHER BEEBE:—I remember with pleasure the interview that I enjoyed with you, in July last; but various have been the feelings of my poor soul since that time—sometimes mourning an absent Saviour, and sometimes rejoicing in the God of my salvation—sometimes proclaiming a risen Saviour, and sometimes fearful that I never knew him—sometimes feeling like a bottle filled with new wine, and sometimes like an empty cask—sometimes groaning under persecution, and sometimes praising God for afflictions—sometimes enclosed with hewn stone, like Jeremiah, and sometimes walking at large and fearing no evil.

But to return to my early days. I was born of pious parents, and at the early age of seven years had accumulated a large stock of natural religion, which increased until I was eleven, when, I trust, God was pleased to show me the depravity of my heart, and cause me at times to mourn for my sins. In this situation I continued until my twentieth year, although no one yet knew my feelings but my God and myself. I had many deep reflections and would often smite upon my breast and say, with the publican, "God be merciful to me a sinner." But it seemed to me that my prayers were so impure that they ascended no higher than my head; and thus I went mourning on. Although my acquaintance considered me a very steady youth, yet I often abhorred myself. I ever had an aversion to profanity, but I could not cleanse

my heart from pollution. I loved the society of the saints, although I felt that I had no right to enjoy it. I was a constant attendant at meeting, and often heard the gospel preached with transport, but felt that it was not for me. I felt like a stupid clod; but still there was a trembling hope that God would visit the land with a special revival of religion, and then I hoped to be a partaker. For this I prayed often in secret places, and hailed every appearance of revival with joy. But the Lord was pleased to lead me altogether contrary to my calculations, yet in a way that filled my soul with rapture. I had one brother older than myself, living in the city of Utica, who had to my great grief, become quite profane; and the Lord was pleased to grant me the privilege of hearing of his conversion, which so overcame me that I hastened to see him: and when I beheld him, I saw in him that Jesus I had sought for nine long years, and my soul was humbled within me: I was constrained to acknowledge him my Saviour before his visible church, by following him into the liquid tomb.—This was seventeen years ago; and although I have not lived such a life as I hoped I should, yet I have never regretted that act. I feel that I am the least in my Father's family; but I do trust that the love I bear to my glorious Redeemer influences me to contend for the faith once delivered to the saints. When the blessed Jesus met with his poor mourning disciples after his resurrection, he opened their understanding that they might understand the scriptures, and I often find myself, like the poor disciples unable, to understand the word; but when the blessed Jesus communes with me by the way, I always find my heart burns within me, and when he opened a portion of scripture to my understanding, I feel a desire to report it to my brethren.

The Lord has recently visited his poor flock in this place, and granted some mercy drops to fall upon us. Two willing souls have followed their Saviour in the ordinance of baptism, others are only waiting to see themselves fit subjects: we hope they will see that fitness in Jesus that they will be constrained to follow him soon.

Yours in the tribulations of the gospel,  
JAIRUS P. SMITH.

FOR THE SIGNS OF THE TIMES.

Columbus, O., May 17, 1842.

DEAR BROTHER BEEBE:—I had hoped to have seen, from the pen of brother Williams, some account of our situation, here in Columbus. Myself and wife hold our letters from the Second Church, Philadelphia, where the much respected and sound gospel minister, Elder Thomas J. Kitts (now deceased) was pastor, in 1836. We have often been importuned to hand in our letters, and become members of a large church in this place, by the minister and his aids, one Rev. T. R. Cressey, of whom, no doubt, you have heard, who was sent here some years ago to preach to the heathens of this place, by a Missionary society, from which he still, so far as I know, draws a salary in addition to all he can get here. The New School have a

large church (house) in building, in doing which, they have over-reached themselves, no doubt with the design of making a great show, and drawing volunteers to join them, as the invitation is often given. I sometimes go to hear them, and thereby know how they conduct and preach; but such stuff I do not find in the Bible; for what they preach at one time, they contradict at another; and a greater crime, a poor sinner like me, can hardly be guilty of, than to read the Signs of the Times.—Well, I do read it, and also the Advocate and Monitor, and once in a great while have a visit from our dear brother Williams, Ambrose, and some others, or we might starve as on a barren heath. My dear friend, I believe that a number in this place know the Shepherd's voice, and can discern the true sound of the gospel trumpet, although they seldom hear it, and, although they are taught, like young birds, to swallow every thing that is offered. A sample of their doctrine I had, a short time since, from one of these western New Lights, in the following words, to wit: that, "By the atonement Christ had reinstated all the posterity of Adam; hence children go to heaven, without which they never could." On this subject, I would be glad to hear a remark from yourself, or some one else. I was somewhat encouraged some time since, by an intimation that brother Jewett had some thoughts of moving to this section of country: I for one, most sincerely wish he would; I would most cheerfully aid and assist to the utmost of my ability, for I do think great good might be done, not by evangelizing the world, or bringing about the millenium; but by feeding the poor sheep and lambs of Christ, which are scattered, warning the unruly of their danger, and pointing poor convicted souls to the Lamb of God, who taketh away the sin of the world.

Dear brother, I have now written more than I intended, and perhaps more than you will like to peruse; but please to excuse a poor unworthy brother, who cannot feed on husks, but desires the sincere milk of the word, that he may grow thereby and thrive.

Yours most affectionately,  
JOHN FUNSTON.

FOR THE SIGNS OF THE TIMES.

Carrollton, Carroll Co., Ky., Dec. 22, 1841.

BROTHER BEEBE:—We often hear from the sacred desk the most beautiful and elaborate descriptions of that rest which remains for the people of God, when they shall have been borne by angels beyond the Jordan of death; but we seldom hear a single word upon the subject of the soul, upon what part of man it is that is to enjoy everlasting bliss, or suffer eternal anguish. I would here remark, that I have come to the conclusion, that the soul is our life, our mental faculties—our affections, &c. For the Lord God breathed into man the breath of life, and he became a living soul. While Adam was in the garden, those traits were plainly delineated in his character. The fact of his receiving the law, and his obeying God when he commanded him to give names to

all the beasts of the field, proved him to have been a mental being. The fact of his obeying the woman, and partaking the forbidden fruit, also proved that he was an affectionate being. But does not the christian's experience prove it more plainly? The sacred writings, and every day's experience, prove that man is in a fallen sinful condition; that he is a child of wrath, even as others; and without the interposition of divine grace, he is lost—forever gone; for he is wandering far from God, and loves the distance well. But while his eyes are closed to the beauties of that glorious plan of salvation through a Redeemer, and while his ears are shut to the harmonious sound of the gospel of truth, he knows not that he is diseased from the crown of his head to the sole of his foot. But when the light of divine grace shines in upon the dead faculties of the soul, and brings to light the corruptions of his nature, then—oh! then, he is made to feel and know that he has sinned against the Most High; that he has incurred the just condemnation of a righteous God. Now that faculty of the soul that is susceptible of mourning, begins to act; yes, his deaf ears are unstopped, and he hears the awful thunderings of Mount Sinai. He hears that the soul that sinneth, shall die. His bowels yearn with the awful forebodings of eternal wretchedness; he mourns and he weeps on account of sin,—but blessed are they that mourn, for they shall be comforted. Yes, while his wounded spirit views the cloud that envelopes the summit of Sinai, his attention is turned to Calvary—then allelujah to the Lord Most High! He views a blessed Jesus suffering in his stead, satisfying omnipotent justice, and bidding the prisoners go free. Then he finds an object worthy of his affections; he loves the Lord.—And why? Because the Lord first loved him; and he can say with David, "The Lord is my Shepherd I shall not want." Yes, and with Solomon he can say, "He brought me into his banqueting house, and his banner over me was love. And again: "Thou art beautiful, O my love, as Tirzah; comely as Jerusalem; terrible as an army with banners."

The mind that once delighted itself with earthly things, is now changed and made to enquire after heavenly things; is made to learn in that old school, of which the good Lord is the Teacher; and where the mind is, the heart is also. And thus the creature is brought to enjoy a fore-taste of heavenly bliss, for all the dead faculties of the soul are made alive by divine grace; and hope, the anchor to the soul, both sure and steadfast reaches to that within the vail, and buoys the poor pilgrim up while he is clothed with frail mortality.—But while here on earth, his delight is, to learn more and more of the character and attributes of God. And, finally, we see him living through the gloomy shades of death, like David. He passes through the valley of the shadow of death and fears no evil, because his elder Brother has taken away the sting of death; has annihilated the victory of the grave. The mind and the affections are placed upon God, and death cannot affect them—the grave cannot hold them; but it soars

away to bask forever in the full fruition of redeeming love, and to rest forever in the immediate presence of this great and good being, upon whom the whole soul has leaned, from the days of its espousal. But not so with the sinner: when the grave closes in upon him, he is driven away in his wickedness; his mind, his affections, yea, his whole soul entwined itself around the things of earth, and it can take none of them away—a complete divorce must take place between it and all that has given it pleasure in time. Thus it must be endlessly and hopelessly miserable.

I must close,

by subscribing myself yours,  
in the best of bonds,

H. COX.

*Spring Creek, La Porte Co.,  
Ia., April 12, 1842.*

DEAR ELDER BEEBE:—I should like to give you some kind of description of the situation of the Old School Baptists in this section of country, if I can in my bungling way. The little despised church, called Spring Creek, where I have my membership, is the only Old School Baptist church that I have any knowledge of, within fifty miles either way from us; and Elder Ebenezer S. Harding is the only gospel minister within the same distance, except Elder Wilson. There are some among the *middle grounders* here, in northern Indiana, that I think will separate from the multitude when the time of refreshing from the presence of the Lord shall come. We have abundance of the New School on every side of us, with all their machinery in full operation, such as protracted meetings, &c.

It is a very dark, cold time amongst the brethren here; but notwithstanding their coldness they remain well united in the doctrine of the gospel. We do not suffer as much persecution as we should if we lived more godly in Christ Jesus; for we have the positive declaration in scripture, "If we will live godly in Christ Jesus, we shall suffer persecution."

Brother Beebe, I wish you would give your views on the subject, or duty, as it is called of family prayer, through the Signs. My reason for making the request, is this, there are some in the State of Michigan, denominated Old School Baptists, that declare an unfellowship with me, on account of my belief on that subject. It is good to enjoy the fellowship of the saints, but not at the expence of truth. I wish to be guided by the truth in this, as well as all other matters pertaining to a christian walk.

Brother Beebe, I have not written this with an expectation of having it published in the Signs, but notwithstanding I should like to have the Old School brethren informed of our location, so if Elder Chrisman in his journey to the far west, or any other of God's ministers should come in this direction, they would call and see us. I think they would be heartily received.

Yours in the best of bonds,

AMOS G. WEBSTER.

## EDITORIAL.

*New Vernon, June 1, 1842.*

MAGIC LANTERNS—HEATHEN GODS, &c.—The ingenuity of man has long been taxed to accommodate religion to the depraved taste and feelings of ungodly men, in order to extend the influence of anti-christian religionists over the whole mass of the people. To give the principle agents in this religious legerdemain all possible semblance of piety, Bible societies, schools for the instruction of children, societies for the suppression of intemperance, of vice and immorality, were first brought into requisition. Having succeeded in palming these institutions upon society as the legitimate fruits of pure and disinterested benevolence, and to themselves the honorable distinction of pure philanthropists, they next proceed, in their *work of love*, to convert, by a gradual and almost imperceptible process, all these institutions into machines for securing to themselves and their successors an unlimited power and control over the persons and purses of their deluded thousands. Their Bible society has now become a powerful monied aristocratic monopoly, of a national character, having its branches in foreign nations, and extending their dictation to distant Islands of the sea. Combined with European enterprises of a similar nature, they are now growing into a monster of sufficient magnitude and power, to repeat the extravagancies of Lucifer, Isa. xiv. Make the nations tremble, and monarchs of the earth to quail before them.

Their schools, infant, sabbath, and theological, have now become what they call nurseries of the church, and from them their false church is destined to look for members and leaders. Their temperance societies, are, in connexion with those for moral reform, to subserve the monopoly, by the extermination of theatres, grog shops, gambling, &c., that the whole revenue arising from intemperance, theatrical amusements, vice and immorality may be consecrated as church property, and so fall into their hands. Having sown to the wind, they are destined to reap the whirlwind, and they now announce to the world that their fields are white, already for the harvest, their sickle is accordingly thrust in, and they are now gathering into their church establishments, not only the men, but with them the very allurements which formerly attracted them to the theatre, the circus, the tippling room, and the gaming house. True, their meeting houses are not yet called theatres, but in them may be found the principle amusements of the theatre, with the addition of some immoral tricks which have hitherto been considered too vile for theatres: concerts of vocal and instrumental music, the exhibition of heathen idols, declamations, dialogues and performances of Shakspeare's plays, gambling cakes containing a golden prize for the successful gambler. Oysters, cakes, and ice-creams, dolls, pin-cushions, and all kinds of toys, sham post-offices, love-letters for the young gallants, wheels of fortune, mimic magicians to interpret the mystic wheel; and, to crown the whole, the *magic lantern* for the interpretation of the sacred scriptures!!

Labels may now be seen posted up in various parts of our cities, announcing to the lovers of meriment, the *magical* and *comical* amusements to be performed in those dens of vice and immorality profanely called "houses of prayer." As a specimen we copy two advertisements from the Philadelphia Public Ledger:

"A LECTURE ON SCRIPTURE HISTORY—Illustrated by the Magic Lantern, will be given at the Third Baptist Church, SECOND, below German street, on THURSDAY evening, May 12th, 1842, to commence at 7 1-2 o'clock, for the benefit of the Sabbath School.

Tickets 10 cents. Children half price; to be had at the door."

"A LECTURE ON HINDOO IDOLATRY."

—Rev. ELI NOYES, Missionary in the province of Orissa, will deliver a Lecture upon the above subject, illustrating it by Paintings, and by the exhibition of Idols, in the *Spruce Street Baptist Church*, between Fourth and Fifth streets, THIS EVENING.

The Services will commence at a quarter before eight o'clock, at the close of which a Collection will be taken, in behalf of Foreign Missions."

If these performances are considered immoral and licentious when performed in theatres and brothels, are they not much more unbecoming those places which are said to be consecrated to the worship of God, and if in the place and manner where no pretention is made to religion, they have a demoralizing tendency, are they not still more abominable, when they are associated with the holy name of God, and claimed as necessary and useful appendages to the religion of the meek and lowly Lamb of God?

The necessity of the work of the Holy Ghost in leading the minds of God's people into the understanding of the scriptures, has generally been admitted in all former ages of the christian church; but we have men in our times, who can presumptuously and blasphemously presume to supersede the Eternal Spirit's work, by the use of the *magic lantern*! Well did the inspired Apostle warn us that "Evil men and seducers would wax worse and worse, deceiving and being deceived." The time has already come, the powers of anti-christian magic have fixed their spell upon the people of these States, their poison is insinuated into all the springs of human life and action, both of church and state, and we shall not be very much surprised soon to hear it announced from the pulpit and the press, that the wonderful Fanny Ellsler's services are secured for some religious humbuggery, and her astonishing and ridiculous feats to be performed in some New School Baptist meeting-house, for the benefit of what is blasphemously called the "Lord's treasury," and her dances to be solemnized by the prayer of the clergy.

Is it astonishing that the New School should become popular in the eyes of a guilty world, when all that the vicious appetite of carnal mortals can wish for, is monopolized by them for the very purpose of carrying on a religious speculation.—Nothing is too base, too low, or too licentious for their use, that can afford them the means of accumulating wealth and power.

"But Oh! their end, their dreadful end,  
Thy sanctuary taught me so;  
On slippery rocks I see them stand,  
And fiery billows roll below."

BROTHER GOLDSMITH.—Perhaps we were not sufficiently clear in stating our desire that brother G. should *define his position*, to convey to him the idea which we intended. He seems to have understood us as though we had called on him to define the position which he occupies *in the house of God*; whereas, we only desired to know the precise ground which he occupies in relation to the subject in discussion, viz: the resurrection of the dead. We have not intended to insinuate any doubt as to his position as a child of God. This only would we know as touching the resurrection of the dead, Does brother Goldsmith believe that there will be a resurrection of the bodies of all the human family from their graves at the last day, and that some will rise to life eternal, and some to shame and everlasting contempt? Brother G. must perceive that some of our readers have understood him to express some doubt whether the real identical bodies of the human family will be raised. We have ourselves failed to understand precisely the position which he intends to maintain on this single point, and to settle all controversy on this question, we wish our brother to give us his "yea yea," or his "nay nay."

Brother G. will not be required to agree to any rule that would deprive the saints of the gifts of the Spirit. But on one moment's reflection, we think he cannot fail to perceive a very wide difference between brother Trott's misgivings, concerning the propriety or expediency of republishing Mr. Parker's *Third Dose* of two seedism, which has already done much mischief, and the spirit of popery that would withhold from the "laity" or common people the scriptures of truth. While brother Trott and many others would revolt at the thought of abridging the privilege of any of the members of the church, or even the citizens of the world, of reading, and of scrutinizing and proving whatever sentiments they please, neither he nor they would be willing to assume the responsibility of publishing and putting into their hands that which they honestly believe is calculated to misguide, and cause christians or others to err. We hope, that whatever may be farther said or written on this subject, may be in the spirit of kindness, and all such expressions as are calculated to wound or irritate, be carefully avoided.

OUR VISIT AT THE SOUTH.—On our way to and from the Baltimore and Delaware associations, we called on the newly organized *Old School* (Salem) Church at Philadelphia, and from the harmony and christian love which seems to be manifested among them, we are encouraged to hope they may stand as a defenced city, and be enabled to resist all the shafts of the adversary which fall so thick and fast around them. Our brother, J. W. Clark, is now laboring for and with them, much to their consolation and profit; he is on a visit until probably the last of July, and as far as we have learned, there is some prospect that he may finally settle among them.

We had an interview with the brethren in Baltimore, and thence proceeded to Baltimore associa-

tion. This association is greatly reduced in the number of her ministers, death has nearly swept the field, and some have left the ground from other causes. Elder E. J. Ries alone remains, the only minister within the bounds recognised as belonging to the association, and his head is blossomed with the frosts of many winters.

The Shiloh church at Washington, still continues to contend faithfully for the faith and order of the gospel, her members are all at peace among themselves, and enjoy the stated labors of Elder R. C. Leachman, one Sunday in each month.

The Alexandria church, where we formerly spent three years and six months, is now rent assunder. We have on hand a statement of the causes which have brought about the unhappy division, and shall probably have occasion hereafter to give the particulars more fully. The course and ministry of Elder Peckworth, who succeeded us in the pastoral charge of the church, has failed to convince all of the members, that he was, or is, *that kind of Old School Baptist*, they, by his profession took him to be; this failure has proved very disastrous to the peace and visibility of the church.

On our homeward course, we had a delightful season with the Delaware Association, found them in harmony, and still contending for the faith once delivered to the saints.

REPLY TO BROTHER FUNSTON'S LETTER, PAGE 83.—To obviate the difficulty involved in the doctrine of *salvation by works*, which would consign all infants, idiots and heathen, to irremediable perdition, the arminians of every nominal distinction, have generally been driven to contend for two distinct systems of salvation; the one by works, adapted to the case of enlightened adults, and the other without either works or regeneration, and confined to infants. And although the scriptures of truth positively declare but one way of salvation, and that there is no other way or name given under heaven or among men, whereby we must be saved; they find it much more convenient to "make God a liar," and presumptuously proclaim another way, than to abandon their darling heresy, and subscribe to what God has revealed on this subject.

If, as these *New Lights* teach, the atonement of Christ has reinstated all infants, in that condition of innocence, from which the human family apostatized in Adam, how could that qualify them for, or entitle them to heaven? Before the fall, Adam in all his innocence was not capacitated for any other state than that of the paradise into which his Creator placed him. He was a natural man, "Of the earth, earthy," a *living soul* truly; but "not a sairitual man," hence to reinstate infants or adults, would only free them from condemnation and wrath for past offences, and degeneracy, and leave them in an earthly paradise, as subject and as certain to fall, as it is that Adam did fall: so that instead of securing the salvation of all, it would be impossible to bring a single soul to ultimate glory.

Such absurdities abound in all the doctrines of the arminians, whether of the Baptist or other

names. If men are *probationers*, and must work or be damned, and infants cannot work, it follows that infants must be damned. Or, if certain conditions, such as faith, repentance, or the acceptance of certain proffers, must be complied with on pain of eternal burnings, and infants, idiots, &c., cannot comply with these terms, it follows that they must inevitably take their abode where the fire is not quenched. To overcome this difficulty, and at the same time extend their ecclesiastical dominion, the Papists with almost all their Pædo Baptist daughters, contend for hereditary faith and works. New School Baptists find it more convenient to adopt the creed, on this perplexing subject, of their Methodist brotherhood, and contend with them that infants are saved by *reinstatement*, without grace or works.

The truth is, brother Funston, the gospel of our Lord Jesus Christ presents the only provision and method that can possibly reach the condition of any of the fallen sons of men. It is equally adapted to the state of all the election of grace, whether infant or adult. Works are excluded as a procuring cause, and can only follow as an effect of a gracious work, wrought by the Holy Spirit upon the heart. The fountain must first be made pure, or all its streams will remain polluted and vile. Regeneration is indispensable to the salvation of infants and adults alike: "Except a man be born again he cannot see the kingdom of God." The quickening power of God is as efficient in the cases of infants, idiots, savages and heathen men, as in the case of the most profoundly learned and religiously educated of mankind.

To prove the absurdity and falsehood of the doctrine of *reinstatement*, we have only to enquire, do infants die? If so, then they are not reinstated in the place from which they fell in Adam, for "The sting of death is sin, and the strength of sin is the law." That all the election of grace are by the atonement of our Lord saved from wrath, and by the quickening of the Holy Spirit shall ultimately be brought to know, love and enjoy him, is certain. How great a number of infants, idiots, &c., are embraced in the election of God, is not for us to know, whether *all* or a part, whether ours or those of our neighbors are included, is a matter which we must leave with him who holds the destiny of all things and all events in his own sovereign hand, and whose wisdom and mercy cannot be questioned by those who know him. If it had been best, God could have given us a transcript of the Book of life, with the register of all the names of those who shall be saved, and every doubt with regard to ourselves or our children, or our fellow men would have been at once removed; but where then would be the utility of faith? We now walk as christians, by faith and not by sight. Have we faith by which we can lay hold on the sure mercies of David, and trust the good, the gracious, the immutable God, for our own eternal destiny? and can we not trust in his goodness, wisdom and righteousness, to the sovereign pleasure of his own will? If arminians can find any satisfaction in their opposition to the doctrine of God our Saviour,

and to the government of him that sitteth upon the throne, let them monopolize it, for their rock is not as our Rock, our enemies themselves being judges.

#### REMOVAL.

ELDER BEEBE:—I wish to inform you, and the readers of the Signs generally, that I have removed my place of residence from Troy, N. Y., to Westchester Co. My address will be, Portchester, Westchester Co., N. Y., where I wish my paper mailed, and my correspondents to address their letters. Also I hope to receive visits from my brethren from various parts of the union. I give one cordial and general invitation to all who love the Lord, to come and see us. We are in a fine section of country, a little more than two hours sail from New York city. The Baptist interest, (if it is proper to so call it) has but few advocates here. This is an Old School church, but has been in a low state many years. It is proper to say, and is due to my brethren in Troy and its vicinity, that there are many precious souls who love the truth, whom I love in the truth, and for the truth's sake. Eight happy years I spent with the Second Church in Troy, during which time many came and united with us for the truth's sake, and others left us for its exhibition. I united with the church a few months after its formation, containing some 64 persons, happy and united, apparently. I left them with a much larger number, equally well united, and the truth bond more apparent. I think it is due to all, to say that no division was the cause of my leave. I hold myself in readiness to preach Jesus, where and when the door opens.

E. S. RAYMOND.

Portchester, Westchester Co., N. Y.,  
May 27, 1842.

#### Circular Letter.

The Baltimore Baptist Association, To the several churches they represent, sendeth christian love:

DEAR BRETHREN:—By the kind and indulgent care of an All-wise and Merciful God, our lives have been preserved during another year, and have again had the pleasure to meet with those whom we love for the truth's sake. We desire, dear brethren, (if needs be) to admonish you: for many false prophets are already in the world.—They are engaged very zealously, and would deceive the elect, if possible. They have so far succeeded as to lead many astray from the doctrine and practice of the gospel of our Lord Jesus Christ, by their cunning devices. But, brethren, we have this assurance, "The foundation of God standeth sure," for the Lord knows them that are his.

We will give you our views of the gospel of the grace of God, which also is termed *the gospel of the kingdom*, and *the everlasting gospel*: *this gospel* is to be preached in all the world, and to *every creature*, until the end of the world. But why is it called the gospel of the grace of God? Because nothing short of sovereign grace originated the plan: a plan that is ordered in all things and sure. It is denominated *the gospel of the kingdom*, be-

cause none but the chosen of God in Christ do, or can know its joyful sound. The reason why it is to be preached to *every creature*, is not, as some suppose, to impart life to any: the *Spirit alone* giveth life, the letter killeth: to hear a joyful sound implies life, hence men being dead cannot receive its tidings. Neither is it to condemn, as some assert; natural men are already condemned. A condemnation gospel cannot be good news to any: but one of salvation is so to every one to whom it is given to know the happy tidings it brings, viz: salvation without price or money, terms or conditions; but entirely free—the gift of a sovereign God. The question will arise with some, (for to the froward all things are froward,) why then is it to be preached to *every creature*, since none but a portion of the creatures to whom it is to be preached, will, or can be benefited by it? We answer, the sovereign Lord has not given to his ministers to know, among the people whom they address, those to whom the word of his salvation is to be applied. It is his work to make the application, and theirs to preach the preaching he bids them, and to keep nothing back. They are not sent to make revivals, to make christians, or to collect cash, in order that the Lord's work may not stop,—for none can stay his hand: if he were hungry, he would not ask us for food, neither will he ask us for silver, gold, or jewels. When he wanted tribute money, Peter found it in a fish: there are yet many fishes in the sea. The question still remains. We answer by another question, Did Christ send his ministers to impart life? If not, of course, until the hearers are alive, they cannot hear, nor, consequently, rejoice. Unconverted men, being already condemned, the gospel cannot condemn them, unless it be with a double condemnation. If the gospel is liable to increase their condemnation, better not preach or send it to them. What then is the use of preaching the gospel? The gospel is to be preached into all the world, forasmuch as God has sons and daughters of every kindred and tongue under heaven, and they *shall all* be taught of the Lord, having learned of him, they *shall* come to Jesus. To this blessed and everlasting gospel, nothing can be added, or taken from it; for whatsoever the Lord doeth, is done forever. "Peter, lovest thou me? Feed my sheep, feed my lambs." Children have to be fed with the sincere milk of the word, (not adulterated) and men with meat, that they may grow in grace and further knowledge. Here we see the use of preaching: ministers are called to feed the flock of God, and the flock alone; for God has said concerning those without, there is no peace to the wicked. From these considerations we see the use of preaching.

Dear brethren, many in this our day show such piety to make converts, that in their zeal they follow the example of Sarah; but instead of Hagar, they substitute their *anxious benches*, and *mourners benches*. It is true, like her, they have their wishes; but their children are but mockers; such shall not be heirs with Isaac. Brethren, beware of false prophets which come unto you in sheep's clothing, but are ravening wolves. If any come unto you and bring not this gospel, receive him not into your houses.

Brethren, we consider the gospel to be the legacy of our Lord to his church exclusively; the order he has given to it is for their regulation in doctrine and practice: it is a light which shineth in darkness, and the darkness comprehendeth it not. But unto you it is given to know the mysteries of the kingdom; and as many as walk according to this rule, peace be upon them and upon the whole Israel of God. AMEN.

EDMOND J. REIS, Mod.

WILLIAM SELLMAN, Clerk.



**Corresponding Letter.**

*The Baltimore Baptist Association convened with the Particular Baptist Church at Harford, Harford Co., Md., May 12, 13, 14, 1842, To sister Associations with whom we correspond, send christian salutation :—*

DEAR BRETHREN :—In the course of divine providence we have been permitted to meet in our annual Association, and we hope the Master of assemblies hath met with us, inasmuch as his presence has been granted. Among other enjoyments was that of the company of your messengers, whom we trust are not only the messengers of the churches in your associated capacities; but the glory of Christ, whose eternal excellency hath made them the excellent of the earth, and to whom, with the church of the first born, shall be given the kingdom and the dominion. For it is said of the Captain of our salvation, he must increase, and he must reign until all his enemies are put under his feet; for he will overturn, overturn it, until he comes, whose right it is—and he will give it him, that is, the victory. Ezek. xxi. 27. Dear brethren, we shall soon hear the great voice in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever—you no doubt will respond Amen, and AMEN.

Dear brethren, we affectionately desire a continuance of your correspondence, and hope through the mercy of God to meet you in the same.

Our next Association we expect to hold with the Black Rock Church, Baltimore Co., Md., where we hope to meet you again, commencing Thursday before the third Lord's-day in May, 1843.

EDMOND J. REIS, Mod.

WILLIAM SELLMAN, Clerk.

**DIED.**

*New Baltimore, Va., May 25, 1842.*

MY DEAR BROTHER :—Though I dislike to be the harbinger of any but good news, yet duty sometimes constrains, and such urges me now to make known to you and our brethren a loss that has happened to Israel. Our brother RICHARD RIXEY is no more. He died, May 18th, of some disease of the brain, after four or five weeks' sickness, in which he seemed to feel no pain, and retain his rationality to the last. He was in his sixty-fifth year, and had been a Baptist about thirty years; and was always found contending earnestly for the faith once delivered to the saints, and even when anti-christ had crept in, and the lines between truth and error had to be drawn, he never hesitated to march as a faithful soldier to where the trumpet of Zion was sounding, nor faltered to obey his Master's orders, however painful to the flesh. In truth, he fought the good fight, he kept the faith until he finished his course.

I was with him much in his sickness, and saw the beauty of christian patience, and faith, and hope; and felt that to live the life of the righteous, and die his death, was a happiness that nothing but the blood of a Saviour could have procured: and O my God may this be my end! What a comfort to his children, to his wife; to his brethren in the flesh, and in the Spirit, to feel assured he rests with his God in the home of the blest, where are pleasures forevermore! and that he has left behind an honest name, and a christian's light as a beacon to others. Long will the widow and the orphan think of him, and remember their loss. Long must we, of Upper Broad Run church, feel a vacuum in our house; yet the Lord gave, and the Lord taketh away, and blessed be his name. But why should we mourn our loss, when it is our brother's gain? It seems to be our nature, and the very best part of our wicked nature, too, to grieve to part from what we love.

Brother Beebe, you know him well, and I leave a place to be filled by you.

Farewell, my brother, and if forever may we meet in our Father's house.

P. A. L. SMITH.

It was our privilege to be intimately acquainted with our dear departed brother, during our residence at the south, and we esteemed him as a dear disciple of our Lord. At the constitution of the Upper Broad Run Church, he was one of the most prominent brethren in protesting against the wild extravagancies of New Schoolism; a judicious and able counsellor of the saints, and one of the framers of the present constitution of that church. He was elected by the unanimous voice of the church, to serve as deacon, which office he filled greatly to the satisfaction of the church, and honor of the cause, until his released spirit took its flight to find a dwelling place in the bosom of his God.

With his bereaved family, with sister Rixey and his surviving offspring, with the church and his relatives, friends and neighbors in general, we do most sincerely sympathize, and in a special manner with our dear brother Trott, the present pastor of the church, who must deeply feel the absence of so valuable a member.—ED.

*From the Newburgh Telegraph.*

In the village of South Middletown, N. Y., on Sunday morning, the 15th inst., after a sickness of nearly two weeks, MARY ANN, eldest daughter of Calvin Carmichael, aged 18 years, 6 months and 7 days.

\* \* The following lines are suggested to the mind of a young friend by the sudden and melancholy circumstance.

Oh, who can forget the sweet scenes that are fled,  
Of pleasures commingled with hers who is dead?  
Perchance of the summer, that sweeten'd life's bowers,  
And strew'd in its fragrance each field full of flowers.

Or, seasons revolving, perchance of the fall  
That breathed on earth's beauty and blasted it all;  
When terrestrial frailty, thus forcibly shown,  
Was a theme full of grandeur to her who is gone.—

When winter's white mantle last shrouded our clime,  
And the youthful convened to pass gaily the time—  
When worth, wit and beauty and talent were there,  
Mary Ann was among us, most fair of the fair.

When winter retreated, as Aries advanc'd,  
The streamlets burst loose and their wild waters danc'd;  
When the air seem'd all freshness and nature renew'd,  
Mary Ann was among us, with magic endued.

With brow quite unclouded by sorrow or care,—  
Her countenance cheerful, and flushing and fair;  
With tongue speaking sweetly and eye sparkling mirth,  
Mary Ann was among us, the gayest of earth.

At the entrance of May to adorn the new year  
With nature's green garment that gladdens our sphere;  
While birds in each bow'r sang sweetly and free,  
Mary Ann was among us, as mirthful as we.

In the spring-time of life and the midst of its bloom,  
Death's frost fell upon her and she to the tomb!  
'Tis thus with Time's prospects, hung out to allure,  
Tho' fairest, they're fleeting and cannot endure.

Yes, she has departed to grace the cold grave!  
No mortal could stay her—no friendship could save!  
A daughter beloved, and a sister most kind—  
A friend in whom genius and goodness combin'd.

The scenes of her presence—how vivid they seem!  
How rife with reflection! how thrilling the theme!—  
But yestermorn left her in health's fairest flush,  
And now she reposes where busy worlds hush!—

But death shall be cloy'd, with mankind for his prey,  
And, maddened, shall challenge old Time in his way—  
The giants shall wrestle, the struggle be brief,  
And both shall be slain to their pris'ners' relief.

Then the tomb shall yield up and eternity reign,  
And the world's slumbering ages assume life again;  
Then life will be endless, for Time shall be dead,  
While sickness and sorrow and sighing are fled. G. J. B.

*New Vernon, May 23, 1842.*

BROTHER BEEBE :—It is a gloomy day with me and my family: within the space of a few weeks past, several of my family have been very sick, and two of them are no more!

JOHN LAMENT, the husband of my eldest daughter died on the 24th of March, leaving a widow and nine children, with but small means for their support. Our second daughter, (Mrs. FORD,) died at Kingston, N. Y., on the 30th of March, leaving a bereaved husband and three children: her death was sudden and very unexpected, she was aged 36 years.

Our Dea. WHITCOMB, and sisters MORE, MAEEN, and CRAFT, all have died within the brief space of a few weeks past. Many others also have fallen on our right hand and on our left. And what seems melancholy, is that amidst all the desolation around, "Iniquity still abounds, and the love of many waxes cold." We have recently enjoyed some cheering rays, but at present the excitement seems to subside. "Nevertheless, the foundation of God standeth sure." This has been the comfort of God's people in every age.

Yours,

H. PETTIT.

**POETRY.**

**THE FIRM BANK.**

[Supposed to have been written by Rowland Hill, at a time when public credit in Great Britain was shaken by the failure of several banks.]

I have a never failing bank,  
A more than golden store;  
No earthly bank is-half so rich,—  
How can I then be poor?

'Tis when my stock is spent and gone,  
And I without a groat,  
I'm glad to hasten to my bank,  
And beg a little note.

Sometimes my Banker, smiling, says,  
"Why don't you oft'ner come?  
And when you draw a little note,  
Why not a larger sum?"

"Why live so niggardly and poor—  
Your bank contains a plenty;  
Why come and take a one pound note,  
When you might have a twenty?"

"Yea, twenty thousand ten times told  
Is but a trifling sum,  
To what your Father has laid up,  
Secure in God his Son."

Since then my Banker is so rich,  
I have no cause to borrow;  
I'll live upon my cash to-day,  
And draw again to-morrow.

I've been a thousand times before,  
And never was rejected;  
Sometimes my Banker gives me more  
Than asked for, or expected.

Sometimes I've felt a little proud,  
I've managed things so clever;  
But ah! before the day was gone,  
I've felt as poor as ever.

Sometimes with blushes in my face,  
Just at the door I stand;  
I knew if Moses kept me back,  
I surely must be damn'd.

I know my bank will never break—  
No, it can never fail:  
The Firm, THREE PERSONS IN ONE GOD,  
Jehovah, Lord of all.

Should all the banks of Britain break,  
The bank of England smash—  
Bring in your notes to Zion's bank,  
You'll surely have your cash.

And if you have but one small note,  
Fear not to bring it in;  
Come boldly to this bank of grace—  
The Banker is within.

All forged notes will be refused,  
 Man-merits are rejected;  
 There's not a single note will pass,  
 That God has not accepted.

'Tis only those beloved of God,  
 Redeem'd by precious blood,  
 That ever had a note to bring—  
 These are the gifts of God.

Tho' thousand ransom'd souls may say,  
 They have no notes at all—  
 Because they feel the plague of sin,  
 So ruin'd by the fall.

This bank is full of precious notes,  
 All signed and sealed and free,  
 Tho' many doubting souls may say,  
 There is not one for me.

Base unbelief will lead the child,  
 To say what is not true;  
 I tell the soul who feels self-lost,  
 "These notes belong to you."

The leper had a little note—  
 "Lord, if thou wilt thou canst."  
 The Banker cash'd this little note,  
 And heal'd the sickly man.

We read of one young man, indeed,  
 Whose riches did abound;  
 But in the Banker's book of grace,  
 His name was never found.

But see the wretched dying thief,  
 Hang by the Banker's side,  
 He cried, "Dear Lord, remember me,"  
 He got his cash and died.

### Associational Meetings.

The next session of the CHEMUNG Association will be held with the church at Asylum, Bradford Co., Pa., commencing on Wednesday the 22nd day of June, inst., at 10 o'clock A. M. Old School brethren are, as usual, invited to attend.

The Warwick Association have appointed their next annual meeting to be held at this place, (New Vernon) on Wednesday and Thursday the 8th and 9th days of June, inst.; commencing at 10 o'clock, A. M., on Wednesday.

We earnestly solicit a general attendance of the brethren of the Old School order, so far as God in providence may give them opportunity to attend.

BROTHER BEEBE:—Will you please give notice in the Signs, that the ALLEGHANY ASSOCIATION will meet, the Lord willing, with the Roulett Church, Potter Co., Pa., on Friday previous to the 2d Lord's-day in July, 1842.

All the Elders and brethren, of the old fashioned stamp, that can, are affectionately invited to attend with us; for we, in Roulett, are surrounded with ferocious beasts of prey, who would swallow us up, or, trample us under their feet. Those coming from a distance will enquire for Coudersport, Potter Co., Pa., and then for John, or Burrel Lyman, at Roulett.

BURREL LYMAN, Cor. Sect.

Roulett, May 4, 1842.

BROTHER BEEBE:—I wish you to give notice that the LEXINGTON ASSOCIATION will hold their next annual meeting with the church at Broome, Schoharie Co., N. Y., about 18 miles north of this place, on the Wednesday and Thursday before the third Sunday in June.

Also that a general meeting will be held in this place, (Lexington, Greene Co., N. Y.,) on the Saturday and Sunday following the meeting of the Association above mentioned: to both of the above meetings, our brethren and ministers are most affectionately invited. And as brother E. S. Raymond, formerly of Troy, N. Y., gave us encouragement that he would pay us another visit, and as I do not know his present post-office address, I will hereby request

him to drop me a line, stating whether he will attend with us the above meetings, or when we may expect him.

H. PETTIT.

Lexington, May 17, 1842.

### OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please give the following notice an insertion or two in your valuable paper:—

THE YEARLY MEETING of the Old School Baptists in Northern Pennsylvania, will be held, if the Lord please, in the Methodist Meeting-house, in the town of Gibson, Susquehanna Co., Pa., about four miles down the Tunkhonnock Creek, from the Newburg Turnpike, and about one and a half miles up from the Milford Turnpike road; about 18 miles from Abington Centre, and 8 miles west from Dundaff, on Saturday and Sunday the 25th and 26th days of June, inst. At which time and place all Old School Baptists who can, are invited to attend.

Strangers will enquire for Lawrence Manzer, Alonzo P. Kinney, or Calvin A. Morse, who reside in the vicinity of the meeting, and will be prepared to receive and entertain the brethren and their horses, &c.

Per order of the church,

CALVIN A. MORSE, Ch. Clk.

Gibson, May 2, 1842.

BROTHER BEEBE:—Please give the following notice a place in the Signs.

A meeting will be held, if the Lord will, with the First Old School Baptist church in Tyrone, Steuben Co., N. Y., on Saturday and Sunday the 2d and 3d days of July next.

We earnestly request the attendance of as many Old School ministers and brethren as can possibly come.—

Brethren from a distance will enquire for Michael Jordan or Samuel Mead.

Yours, &c.,

SAMUEL MEAD.

Canton, April 9th, 1842.

BROTHER BEEBE:—Please give notice in the Signs of the Times that an Old School Baptist Meeting will be held with the church in LEONIDAS, St. Josephs Co., Michigan, on the Friday before the second Sunday in June, inst., and on the two days following. Old School ministers and brethren in general are cordially invited to attend.

By request of brethren of the last meeting,

A. Y. MURRAY.

### RECEIPTS.

PENNSYLVANIA.—W. Crawford, for Mrs. S. Norris, \$1.50; Elder B. G. Avery, per B. Lyman, Esq., 4; Adam Hufnagle, 1; J. W. Dance, 1; Mary Harper, 1;

MARYLAND.—Mrs. Gill, 1; Edward Grice, 2; U. D. Welch, 1; Joseph G. Dance, 3; Herod Choate, for J. C. Con, 1; Walter O'Dell, 1; Miss C. Cromwell, 1; S. Choate, 1; R. Choate, 1; Miss Elener Penney, 1; John H. Worthington, 1; Miss Rebecca R. Darby, 1; John Kennedy, 2; Robert Chappell, 1; Lewis R. Cole, 5; Leonard Reynolds, 1;

DISTRICT OF COLUMBIA.—James Thomas, \$1; Wm. Pomroy, per S. Barnes, 1; G. White, 2; Mrs. E. Mankin, 1; H. Simpson, 1; Mrs. Smith, 1; Wm. Mankin, 1; J. Grimes, 1;

DELAWARE.—Elder T. Barton, \$11; Elder John Miller, 6; J. McDowell, Sen., 1; Thomas Baldwin, 1; Elder W. K. Roberson, 6; John McCrone, Jun., 1;

A. R. Barbee, Esq.,

Isaac Hershberger,

J. A. Spindle,

Elder S. Trott,

for Elder Jewett,

E. R. Brewer,

James Allen,

Capt. A. Eastland,

Daniel Bruen, Esq.,

Levi Parks,

A. VanMeter,

Alven Myhand,

Va. \$1 00

" 3 00

" 1 00

" 9 00

" 1 00

N. Y. 2 00

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X

NEW VERNON, ORANGE CO., N. Y., JUNE 15, 1842.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

South Hill, Bradford Co., Pa., June 4, 1842.

*A few plain things for the comfort of them that have understanding therein, and for the instruction of enquiring minds.*

All the words of wisdom are in righteousness; there is nothing froward or perverse in them: they are all plain to him that understandeth, and right to them that find knowledge. "A scorner seeketh wisdom, and findeth it not; but knowledge is easy to him that understandeth."—Prov. viii. 9; and xiv. 6. God is an infinite, invisible and unchangeable Spirit; omniscient, omnipresent and omnipotent; without beginning or end of life—that is, He knows all things; is every where present, and can do whatsoever he pleaseth.

To support the above declaration, read the following scriptures, John iv. 24: "God is a Spirit." Col. i. 15: "Who is the image of the invisible God." Rom. i. 20: "For the invisible things of him from the creation are clearly seen, being understood by the things that are made, even his eternal power of Godhead." Psa. clvii. 5:—"Great is our Lord, and of great power: his understanding is infinite." Jer. xxiii. 24: "Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." "Mal. iii. 6: "I am the Lord, I change not." James i. 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Psa. xciv. 9, and on: "He that planted the ear, Shall he not hear? He that planted the eye, Shall he not see? He that chastiseth the heathen, Shall he not correct? He that teacheth man knowledge, Shall he not know? The Lord knoweth the thoughts of man, that they are vanity." Heb. iv. 13: "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Acts xv. 18: "Known unto God are all his works, from the beginning of the world." Job xxxiv. 21: "For his eyes are upon the ways of man, and he seeth all his goings." Prov. xv. 3: "The eyes of the Lord are in every place, beholding the evil and the good." Isa. xlvi. 9, 10: "Remember the former things of old: for I am God, and there is none else; I

am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Prov. xix. 21: "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Dan. iv. 35: "All the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Psa. cxxxv. 4, 5, 6: "For the Lord hath chosen Jacob to himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."

QUERY 1st. Who can say, this God is our God, forever and ever; he will be our guide even unto death?

Q. 2d. Who that owns this God as his, and has hope in his mercy, does not believe that he is, and eternally was, in and of himself possessed of unwasting fulness; with wisdom, power and holiness to create what he pleased, so to govern and dispose of it, as was right in his view—working all things according to the counsel of his own will; suffering sin to enter the system, thereby manifesting himself in his justice in punishing sinners, or his grace, in fitting them for, and bringing them to glory, according to an unchanging purpose of his infinite mind, so that ultimately he will be declaratively glorified in the salvation of his chosen, and the interminable punishment of impenitent reprobates? Pursuant to such purpose, "The Lord spake, and it was done; commanded, and it stood fast." Psa. xxxiii. 9. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Psa. xxxiii. 6.—"God said, Let there be light, and there was light," &c. Gen. i. Creation being formed, man and beasts, &c. The man being of the earth, an earthly man, receives an earthly paradise, (or Eden) and when put in the possession of it, received a law; the spirit of which was, *that he should love God with all his heart.* Notice, when the lawyer asked the Savior, Which is the great commandment in the law? Jesus answered, Thou shalt love the Lord thy God with all thy heart, &c.—This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. xxii. 36, &c. Here notice, the principle is embraced, on which the Sinai law or covenant hung. A principle of universal and perpetual requirement upon all rational beings, *That they love God with all the heart, and their neighbor as themselves.*—

This law Adam transgressed, and as he represented his posterity, they sinned in him, or by his disobedience were made sinners. See Rom. v. 19. This principle, requiring love to God with all the heart, and our neighbor as ourselves, could not cease to hold its grasp on all Adam's race, because God could not change, though never one of them had any disposition or ability in their nature since the fall to fulfil it. Hence they must all justly sink to hell together, or be saved by God's eternal plan of grace, revealed and rolled into effect by Jehovah himself. According to which, God threatened the serpent, that the seed of the woman should bruise his head. Among the things leading to the fulfilment of the curse pronounced on the serpent, and revealing God's purpose of grace to the children of men, was God's promise to Abraham, mentioned Gen. xii., and the covenant made between God and Abraham, recorded Gen. xvii., which was to be in the flesh of Abraham and his seed, and it pointed to Christ. When the posterity of Abraham through the loins of Isaac and Jacob, heirs with him of the same promise, (Heb. xi. 9) had accomplished their service in Egypt, in fulfilment of what God told Abraham, (Gen. xv. 9—17) and had journeyed as far as Sinai; there they were organized into a nation; there they received the law of ten commandments, which law is expressly called a covenant. Exod. xxxiv. 27, 28: "And the Lord said unto Moses, Write thou, these words, for after the tenor of these words, I have made a covenant with thee, and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Notice, the law of ten commands was given to Israel as a covenant. It did not belong to Ishmael, though he was a son of Abraham according to the flesh; it did not belong to Esau, though he was a son of Isaac; it did not belong to the six sons of Abraham that Keturah bore him; it did not belong to the nations that God would destroy, to give Israel the promised inheritance, nor to any other nation, either as a law or a covenant; it was expressly given to them, and to none else. And its hanging on the principle, requiring supreme love to God, and equal love to the neighbor; now that it has had its use as a shadow of good things to come, and as such has waxed old, and vanished away in that respect; it holds its grasp as a law, under whose curse the remnant of that nation, now scattered and peeled, still remains,—as may be further discovered by noticing it as a testament, in which character it may be viewed in its place. As a law transgressed, without an atonement, it becomes a ministration of death. So the Apostle sets it forth, 2. Cor. iii. 7. "If the ministration of death, written and engra-

ven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance," there needs no time lost in attempting to prove it a law. That the same law was a covenant, has already been proven beyond contradiction. And when we come to the dedication of this same ministration, we find it called a testament. Heb. ix. 16—20: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop; and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you." The blood of those beasts then, that smoked on Jewish altars, was the blood of the first, or old testament. In the law of the nation of Israel with the ten commands at the head, is embodied their religious, civil, judicial, and military regulations. Shewing the proper authority of God as their Sovereign, or King, to direct their conduct towards himself, their brethren and fellow men. Regulating their priesthood, as well as other concerns, in, or according to which were offered both gifts and sacrifices, that could not make either him that did the service, or the comers thereunto perfect, as pertaining to the conscience, though they were offered year by year, continually. Heb. ix. 9; and x. 1. It had also a shadow of good things to come, or served unto the example of heavenly things. Heb. viii. 5. This law was added to the principle upon which it hung, by reason of transgression, till the seed should come, to whom the promise was made, and by it was the knowledge of sin. And sin by the commandment, or law, became exceeding sinful. Gal. iii. 19; Rom. iii. 20; and vii. 13. As a covenant shewed the relation they stood in to God as a nation; the blessings they were to enjoy in consequence of their obedience, and the curses which were to be executed upon them for their disobedience. See Deut. xxviii.; and Josh. viii. 30 to end.

Now, if that first covenant had been faultless, should no place have been sought for the second. For finding fault with them, the Lord said that he would make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, (Jer. says they broke it) and I regarded them not, saith the Lord. Jer. xxxi. 32; Heb. viii. 7—9. In that he saith a new covenant, he hath made the first old. Now that which decayeth, and waxeth old, is ready to vanish away. Heb. viii. 13. The law was given by Moses, but grace and truth came by Jesus Christ. Jesus is the Mediator of a better covenant, (than the old one) which was established by better promises. Moses was faithful in all his house as a servant, for a tes-

timony of those things which were to be spoken. But Christ as a Son over his own house, whose house we are, &c. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. It being generally allowed that Moses was a type of Christ, and that Israel were a typical people; their bleeding beasts, &c. were typical, and their inheritance typical. If it be true that these things were types, shadows, figures, or patterns, representing, or pointing to Christ, his gospel, people, ordinances, on earth or in heaven as the substance thereof, so sure as Christ appeared, the substance answering to that by which he was pointed out, so sure the types, shadows, figures, or patterns, are of no use any longer; their virtue must cease. Hence they that attempt to embrace and cling to the shadows, reject Christ the substance, as they did who crucified him.

And among the many reasons for such conduct, that might be named, the following plain one may answer. As the Lord said to the Jews, Ye believe not, because ye are not of my sheep; so these reject Christ, because they realize no inheritance in him, nor can they, until they realize the work of his Spirit in writing his law in their hearts, &c.—One point more must be noticed before we come to that of the testament. It may be remembered that it was said above, *that none were interested in that covenant except they belonged to that nation.*—Now there were provisions in the law, by which proselytes might be brought into some enjoyment thereof by attaching them to the nation. Hence the Jews embracing the Missionary system, would compass sea and land to make one proselyte; and they were so ardent in it, that they carried the doctrine with them to hell, and there instead of praying to God, would pray to father Abraham, as though he were a Mission Board, to send a Missionary to them that were destitute of the powerful evidence of hell-fire to make them repent. As they had been much scattered among the nations of the earth, and were very accommodating in mingling heathen rites with their religious exercises, they doubtless had been somewhat successful in the mission enterprise; for we read of Jews, devout men, out of every nation under heaven, being at Jerusalem, on the day of pentecost.

The Mission enterprise, and Judaizing doctrine propagated by false apostles, ministers of satan, transformed as the ministers of Christ, perverted the gospel; subverted the souls of the disciples, and removed them from Him that called them into the grace of Christ, unto another gospel, which appears to have been a general atonement, and conditional salvation: and by such means, it appears that the idea that the law which was a covenant between God and the Jews, being binding upon the gentiles, was first propagated. From which it has spread wherever the doctrine of a general atonement and conditional salvation has

been received. And wherever they have been propagated, the proper doctrine of God's last will and testament is perverted. Wherever there is a testament ready for administration, there must of necessity be the death of the testator. Therefore, the first testament was not dedicated without blood, which prefigured the blood of Christ, as the first testament was a figure for the time then present. In administering upon a testament, there is a distribution of property to the proper heirs therein named or characterized. And the administrator or distributor is bound by the law to regard the testament, as the rule of conduct therein. In the first testament there was a landed inheritance to be distributed. To whom? To whosoever will, all the nations round; to the descendants of Ishmael and Esau, or any of the nations whom God had commanded to be destroyed, or any other.—No, says an Hebrew, It is not meet to take the children's bread, and cast it to dogs. Yes, but, says a general atoner, "If they will but become children, then they may." But, (they) or ye will not come, says the Hebrew. "But, let us preach to them and cultivate their minds, and try to persuade them: it may be, that by the use of means we may prevail upon some of them to come."—Nay, says the Hebrew, *no man can come*, except the Father draw him. All that you can do will prove ineffectual, as to making men heirs; because it is not your province to increase the number of heirs: it is yours (if you have anything to do in it) to distribute to the heirs. Moreover, if you could persuade some vain pretenders to claim an inheritance in the will, all you give them is robbing the proper heirs of their right. That the first testament was conditional in some sense, is freely granted; but it was so only to the heirs, to nobody else: and to them it stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them, until the time of reformation. But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building. Neither by the blood of goats, and calves, but by his own blood. He entered once into the holy place, having obtained eternal redemption for us, (the heirs.) He hath obtained a more excellent ministry; is the Mediator of a better covenant, (or testament) established upon better promises; that is, their fulfilment depends on him, not on the heirs.

As Aaron the high priest did bear the names of the children of Israel in the breast-plate of judgment, on his heart, when he went into the holy place before the Lord, and thus did bear the judgment of the heirs of that testament upon his heart, before the Lord, continually. He was only a shadow, or figure of Christ, the great High Priest of the heirs of the new testament. Who actually was delivered for the sins of his people; did really bear them in his own body on the tree; died for them. Blotted out the hand-writing of ordinances that was against the heirs, and took it out of the way, nailing it to his cross; and arose again from the dead, for their justification.



As Aaron bare the names of the children of Israel, engraven in stones in the breast-plate on his breast, them, and only them, did he represent in his offering before the Lord. So Christ by the prophet said, Zion said The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.

As none but the heirs of the first testament were known to, or represented by Aaron, the names of whose tribes he bare on his breast in his offering before the Lord, by which offering atonement was made according to law, for them: so Zion who was graven on the hands of the Lord, and whose walls were continually before him, the heirs of the last will and testament of our God, and no one else, were by him represented, when he through the eternal Spirit offered himself without spot to God, and made an atonement for their sins. He said, I lay down my life for the sheep—I pray not for the world. Thus the death of Christ, the testator, leaves no room for alterations to be made in the testament, either by adding to the number of the heirs, or changing, by placing others in their stead as heirs, or distributing to any but such as are therein named, or characterized as heirs. And the whole is shown to be unchangeably confirmed, and ratified, by his resurrection from the dead, ascension to, and acceptance of the throne of God, where he ever lives to make intercession for the heirs, according to the will or testament of God. Hence, all those man-made proselytes, or to use more popular language, all that are converted by the use of such means as camp or protracted meetings, or any, or all the brood of means of men's devising for evangelizing the world, or proselyting it by missions, &c., under the notion of a general atonement, and conditions performed by the enemies of God, either choosing, giving up their ungodly hearts to God, or submitting, repenting, believing, or any other act of unregenerate souls, as a means of obtaining forgiveness of sins, divine favor, or acceptance with God, have no more inheritance in the last or immutable will, or testament of God, than Ishmael had with Isaac.—According to the doctrine they profess, they are under the law; they hold it as a rule of life, and their hope of heaven founded on performing legal duties; proves them at best but heirs of the first testament: hence their inheritance is found in its curses, and according to their system they have no inheritance in the last or new covenant. As they teach the law, believe in the law, plead for the law—spurn at the doctrine of grace. They looking to, and depending upon the law, will find that as many as are of the works of the law, are under the curse.—

Who, but some foe unto the God of grace,  
Would so insult the Saviour to his face,  
As under cloak of friendship to pretend,  
By adding heirs,—his last will to amend?  
Who, but some enemy to God and man,  
Would say to alter God's eternal plan—

To bring them God had sentenc'd to hell,  
As heirs with Christ, in glory for to dwell;  
And send the chosen of the Lord to flames,  
Pretending God had razed out their names?

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

MY DEAR BROTHER:—In addressing myself again to the readers of your valuable paper, upon the doctrine contained in the first six verses of the 4th chapter of the first Epistle of John, I shall resume my unfinished description of the true prophets of the Lord. By way of contrast, I will notice a third general characteristic, which is, that every faithful minister and true servant of God hold forth and preach Jesus Christ; and this they have learned, first, of God, the Father, who speaking immediately from heaven, preached nothing but Jesus Christ: He saith, "This is my beloved Son, in whom I am well pleased: hear ye him." Matt. iii. 17, & xvii. 5. Thus the Father honored the Son: he had no greater doctrine to declare, no greater character to exhibit, than his dear Son Jesus Christ our Lord, in whom it hath pleased the Father that all fulness should dwell, and in whom alone are hid all the treasures of all true spiritual wisdom and knowledge. 2d. They learn it from Christ himself, who saith, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." I am the living bread which came down from heaven; if any man eat of this bread he shall live forever, &c. John vi. 47—51. Again he saith, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. "I am the Way, the Truth and the Life: no man cometh unto the Father but by me. John xiv. 6. Thus the ministry of the Son only declared who he was, from whom he came and what he came to do:—"I will publish the decree whereof the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Psalms ii. 7. "He that sent me is with me: the Father hath not left me alone, for I do always those things that please him." John viii. 29. "I have glorified thee on earth; I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii. 4 & 5.

3d. They learn it from the Holy Spirit, and by the Spirit they are taught that Jesus Christ is all in all. It is said of the Spirit, "That he shall take of mine and shew it unto you." Again: "He shall testify of me." Again: "He shall glorify me," &c. &c. The Spirit exhibits the soul attractive beauties, and the soul comforting fulness of our Lord Jesus Christ, as forcibly expressed by the poet,—

"The Spirit reveals our Jesus Most High,  
Whose office it is Christ's work to apply;  
He shows its completeness, and brings us to trust,  
Alone in his merits, the faithful and just."

4th. They learn it also from the Apostles of the Lord, who after they had received the Spirit, and were endowed with power from on high, went forth far and near, preaching only Jesus. Salvation, peace and pardon were proclaimed through his

blood, faith, repentance and remission of sins in his name, Christ crucified was the body, the sum and substance—yea the greatest, the most delightful theme of their preaching: and this preaching was not according to their human conceptions and apprehensions, but according to the revelation they had received from the Father by the Spirit. Peter tells what he was, and what he gloried in: "A servant and an Apostle of Jesus Christ," and addresses himself "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."—Again, he saith, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty." James declareth, "That he was a servant of God, and of the Lord Jesus Christ, who was the Lord of glory," &c. John proclaimed, "That the blood of Jesus Christ, the son of God, cleanseth from all sins," that "He was an advocate with the Father, and the propitiation for our sins," &c. While the great Apostle to the gentiles, as a faithful and laborious preacher of the gospel, rejects, renounces, and contemns all his worldly learning, human accomplishments, national privileges, and natural excellencies in the great work of his ministry. Let us hear his own language, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "But what things were gain to me I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." He likewise declared to the Corinthians, that he desired to know nothing amongst them but Jesus Christ, and him crucified. But how widely different is the preaching of false teachers, while the true and faithful ministers of the gospel preach nothing greater than Christ—the false preach nothing, and nobody less. Justification by faith was preached by the Apostles, proclaimed in the days of the great reformation by the ministers of the cross, and is still adhered to by every man called of God to preach the gospel. But false teachers preach the law, teach for doctrines the commandments of men—cry lo here, and lo there; give the trumpet an uncertain sound; dwell upon moral doctrine, human efforts, free will, free agency; profess and talk a great deal about good works, (while under religious pretences and forms they are doing an evil work,) they introduce philosophical subtleties and vain speculations, and of these characters the Apostle has warned the church of Christ, saying, "Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the elements of the world, and not after Christ." But what a contrast

between the preaching of these creatures, and that of the Apostle! who with joy breaks forth as follows, "For in him dwells all the fulness of the God-head bodily, and ye are complete in him, who is the head of all principality and power." There is (to my mind,) a fearful proportion of the preaching of modern times, that must come under the denomination of false teaching: what else are all these doctrines, manœuvres, new things, and inventions that appear under the dress of christian benevolence? I would ask, are they not new? Are they not human? Are they not experiments? In their doctrine they seek to rob Christ of his divinity and his merits; and in their wonderful gatherings, to truly rob him of his tithes, and his offerings; and while they cry, Give, give, and, Do, do, they remind me of the wood-pigeon, the laziest bird in all the wood. The preachers very generally engaged in these modern religious measures, really appear to hate the doctrine of salvation by grace, or the completeness of Christ's work, and the irresistible energies of the Holy Spirit, in effectual calling. And as people are inclined to keep at a distance from what they hate, so with these preachers, they keep away from these life-giving, soul-comforting, and soul-saving doctrines—they meddle not with them, only in showing their enmity to them.

I remain your brother in christian bonds,

J. C. GOBLE.

Jacksonville, N. J., May 4, 1842.

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

Trough-creek Valley, Huntingdon Co., Pa.,  
May 26th., 1842.

ELDER BEEBE:—I will give you some of my former views as introductory to my present. In my youthful days I held the doctrine of Predestination and Election, and was friendly to the Calvinists and more so to the Baptists, and was forward to contend for the doctrine; but I was often silenced when told that it made God the author of sin: and I was so ignorant that I knew not how to contend for God's justice in saving a part and leaving the rest of the human race,—but was wise in my own opinion. Being asked by one if I understood the scriptures, I answered yes, I understood all. At this time I had frequent convictions, and I felt to work to reconcile God, (for I thought I could turn and be a christian when I pleased, and was ignorant of my contradicting systems.) At length conviction of transgressing the holy law of God fastened on me, and I could not shake it off. I flew to my work system to reconcile God to me, and I would often use the name of Christ, because I had read in his word, Whatsoever thou askest in my name thou shalt receive: but the more I worked the worse I got. At last my prayers appeared to me to be abomination to God; so I thought I was alone and none other had ever been in my situation, and was afraid to declare my condition to any person, for I thought they would say immediately that I had committed the unpardonable sin, under which circumstance I thought life could not

be endured. I would often look at those I considered christians, and think, How happy they are! for I thought every christian was perfect and had no proneness to sin. The more I searched the word the more it seemed a book of contradictions. I sometimes thought the Methodists must be the right people, for they had the most works; and then I would search the scriptures to see if it was so, and found abundance of texts to prove it, as I thought: and then when I came to passages of God's electing and choosing in Christ, there appeared a contradiction, and what to do I knew not. One day when I was reading the scriptures I thought they clashed more than ever, and concluded the fault was in me, for they were the word of God and there was a perfect consistency in them, and I closed them with the resolution that I would never read them any more, and never give my opinion on religion thereafter. In a moment afterwards and unexpectedly, a light appeared or understanding was given me to see the state that Adam and Eve were created in, and what the fall involved them in and their posterity with them. The purity of God's law, and the justice of God in leaving them in that state according to his will. I saw that according to my conditional salvation, there could never be a soul saved, for he is a God that must save in a way of justice as well as mercy; and that God the Father gave his Son a certain number of the human race and Christ became their Surety and Redeemer:—and, in the sight of God, in Christ they stood justified before the foundation of the world; that he saw no iniquity, nor perverseness, nor spot in them, and in time they should be manifestatively justified; that by nature they were children of wrath even as others, and the plan of salvation laid so deep and secure; and also how God could save in a way consistent with his justice as well as mercy and the redeemed of the Lord should be saved at last with an everlasting salvation, and I seemed to see that Christ was the Mighty God, the everlasting Father, the Prince of Peace. At this view I did not see that I had any evidence that I was interested in it. My burden left me in a great measure, and that passage of scripture seemed sweet to me, *All that the Father giveth to me shall come unto me, and him that cometh unto me I will in no wise cast out.* It gave me hope that if I was given to Christ in the covenant of redemption, I should be brought to Christ manifestatively in God's time; and also I saw there a consistency in the scriptures: for the Bible appeared a new book to me, and God calling and qualifying ministers to preach the gospel. Not long after this my idea of christians' being perfect in this life left me. It has now been forty years since I concluded that I should never see a perfect person in this life.

When I subscribed for your paper I did not look for it to be a perfect one, and I think I have not been disappointed; for in my opinion it would have been better if some pieces had not appeared in it; but I consider it the best religious periodical I ever read, and I hope you may be able to continue and contend for the doctrine as you have done heretofore. I consider your idea that the judg-

ment is already passed on the saints and non-elect, and concerning Christ's judging the Jews, correct. I have been a reader of your paper from the first volume to the present. I never, to my knowledge, saw anything in it, either from you or any of the brethren, that I thought had a bearing towards a denial of the resurrection of the bodies of the saints, and of the unjust, and of their experiencing the fulness of the judgment already past.

I do not write for publication, but if you think there is anything in the above that will feed the flock, prepare it for the press and subscribe it the views of a sinner. I know if my ideas were perfect, without it should please the great Head of the church to bless them, they would be of no use.

NATHAN GREENLAND.

FOR THE SIGNS OF THE TIMES.

Roanoke, Va., April 16, 1842.

DEAR BROTHER GILBERT:—In my dutch way I address you in the following lines, informing you that we are enjoying the inestimable blessing of health and peace amongst ourselves, imploring a continuation of the same; knowing that we are kept by the power of God through faith unto salvation, ready to be revealed at the last time; also knowing that we are not our own keepers, for if we were, we should not be kept at all. Conditional salvation is as false as sin, yet held forth by all the professors in this country except the Old School Baptists, who believe in salvation by grace and not by pennies. Professors here say, *if we hold out faithful*, it all depends on that, but I believe that Christ is the way, the truth, and the life, and that none can come to the Father but by and through him. Neither can any come to him, except the Father which sent him, draws them—Believing that God abideth faithful to those he did foreknow as his people; for whom he did foreknow he also did predestinate to be conformed to the image of his Son, who gave his life a ransom for his people, and of all the Father gave him, he lost none but the son of perdition, Judas who was a devil from the beginning; and the reason I assign for his (Judas) being lost, is because there was no provision made for him in the covenant of redemption, and no provision made there because he was the son of perdition, or a child of the devil, a vessel of wrath fitted to destruction, that God might make known the riches of his grace upon the vessels of mercy which he had afore prepared unto glory; I believe he was formed for the day of evil: and, as the natural brute beasts, made to be taken and destroyed. I have lately made some discoveries of the *old lady*, not the woman spoken of as the true church of the living God, and mystical body of Christ. I mean, the devil's wife, Mystery Babylon the great, the mother of harlots, whose steps take hold on hell. There has, for some time, been only one *Methodist* in whom I had any confidence, and he not long since told me in words as plain as language could express, that faith is not the gift of God, but that it is the voluntary act of the creature—enough of that. New S. Baptists preach an infinite atonement, but a special application, con-

ditional salvation, free agency, and a do and live system. They seem to prosper very slow, very many falling from grace and works both, or rather for the want of grace, because they walk not by faith nor by sight, but in darkness, so they seem yet to love darkness rather than light. John tells us the reason why in his iii. chap. and 18 verse, because their deeds were evil. For this same cause have part of our subscribers withdrawn their subscriptions from the Signs of the Times, though you will please continue Eld. George W. Kelley's paper, he is an able minister of the New Testament, in the county of Floyd, earnestly contending for the faith once delivered to the saints, but against the innovations of the day, and thus far has been enabled to stand upon Zion's walls, to cry aloud and spare not, in defence of the gospel; he informed me that he had his paper changed from Salem post-office, to one near him in Floyd, (to Deacon T. Lavender sen. Salem, sister Jane Forsyth, Salem, brother J. C. Hawley, Salem, and my paper also; these five are all in my vicinity that love the truth well enough to take the Signs. There are some who cannot read, and others hardly able. The number in our little church is 13, and only 4 male members, and one a black man, a slave. From this small number you may judge to what passage we resort to for redress, it is Luke xii. 32. Fear not little flock, &c. Matthew v. 3. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Again, Harken, my beloved brethren, hath not God chosen the poor of this world rich, in faith, heirs of the kingdom, &c.—James ii. 5. The above number I consider faithful, but no marvel that others do not love the truth, nor the Signs; for some were ordained unto this condemnation that they should believe a lie and be damned. There is a way that seemeth right unto a man but the end thereof is the ways of death. Now if I could command the pen of a ready writer, I should like to write oftener, but better things. I am in hopes that ere long the hidden things of dishonesty may be brought to light; the house I know is divided against itself, therefore it cannot stand. May God, the Living and True God, purge Israel, that those who have obtained that which Israel seeketh for, may not be led away into diverse lusts; but that they may be resigned to the will of the Lord, and not do as Abraham and Sarah did in hurrying the purposes of God.

Yours in the bonds of affection, and in hope of eternal life, that God who cannot lie, promised before the world began.

ISAAC HERSHBERGER.

P. S. One thing more, I see in some of the back numbers that brother Thomas Buck of Frederick Co., Va., is in the west. I wish an invitation through the Signs for Elder Buck, Isaac Chrisman and any Old School brethren that may pass through this country to call at my house, or at the house of Deacon Thomas Lavender of Back Creek, where they shall receive a hearty welcome. I live near the stage road leading from Salem to Fincastle, six miles from Salem, and 14 from the latter place.

Yours, &c.

I. H.

FOR THE SIGNS OF THE TIMES.

# A CHURCH CONSTITUTED.

Covington, Ky., Feb. 12, 1842.

BROTHER BEEBE:—We have, in this place, quite a number of teachers, who, instead of preaching Christ crucified to the people, almost invariably attempt to preach the people to Christ, and we have a few among us who think such preaching contrary to the doctrine of the gospel of Christ. A few, seven in number, of us, wearied with a Babylonish captivity, under which we have hitherto been held, have withdrawn from the communion of those of the new order, and united in constituting the *First Old School Baptist Church of Covington*, with the advice and fellowship of the following brethren, convened in council for the purpose, viz:

From Dry Creek Church, brethren L. Cleete, R. McDaniel, E. Yeager, J. Vickers and J. Riley.

From Forks of Gunpowder Church, L. Conner, G. Foster, J. Rouse, S. Tanner, J. Popum, J. Carpenter, William Hume, A. Clarkson and Wm. S. Hicky.

The following form of constitution and summary of faith was adopted, viz:

We, the First Old School Baptist Church of Covington, having in view the glory of God and mutual enjoyment of christian fellowship and union, do hereby covenant and agree to keep up the order of an Old School Baptist church, and for that purpose, we adopt the following principles of union, to be strictly adhered to in all our future intercourse with each other in our church capacity. And we disclaim all fellowship for the modern institutions, commonly (but erroneously) called *benevolent*, and for all such as advocate them: and this stand we take, because said institutions cannot be found in the Bible.

1. We believe the scriptures of the Old and New Testaments are the words of God, and embrace the only rule of christian faith and practice.

2. We believe there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are ONE.

3. We believe God made our first parents upright, but they being subject to temptation, partook of the forbidden fruit, and by their rebellion fell from their original innocence, and we, in them, became dead in sin, and in all our faculties wholly defiled, so that by nature we are all children of wrath, servants of sin, and subject to death and misery.

4. We believe that God elected his people to everlasting life and salvation, and gave them to his Son in a covenant of grace, before the foundation of the world.

5. We believe that Jesus Christ, being from everlasting Mediator of the New Covenant, did engage to be the surety of his people, and, in the fullness of time, assumed a human nature, in which he suffered and died in the room and stead of his people, and thereby rendered perfect satisfaction to the law and justice of God on their behalf.

6. We believe that the redemption that Christ obtained by the shedding of his blood, is intended

only for those which were chosen in him before the world was; and that the justification of God's elect is by the imputation of the righteousness of Christ to them.

7. We believe that faith, conversion, regeneration and sanctification, are all of the free sovereign will and grace of God.

8. We believe all that were chosen of the Father, redeemed by the Son, and sanctified by the Holy Ghost, will be kept by the power of God, through faith unto salvation.

9. We believe baptism and the Lord's supper are ordinances of Jesus Christ, and none but true believers are proper subjects of either; and that the only gospel mode of baptism is immersion.

10. We believe there will be a resurrection of the dead when Christ shall come the second time to judge the world in righteousness, and that the wicked shall go away into everlasting punishment, but the righteous into life eternal.

You see that we are a little weak band, and having, as we hope, been brought to love the truth, we hope the good Lord may put it in the hearts of the Old School brethren, especially the preachers of the gospel, to "come over to" Covington, "and help us." We are confident, if satan and his agents ever did, in any place, try to put down the truth and set up error, such are their efforts here. Believing that the Lord has some sheep in this place, we hope he will send some of his ministers with the sword of the Spirit, to gather them from all the places whither they have been scattered in the dark and cloudy day.

If any brother can make us a visit, he will please let us know, by addressing a line to James Tilman, or to me.

ALEXANDER HUGHES, *Ch. Clk.*

## EDITORIAL.

New Vernon, June 15, 1842.

CONTRADICTION OF UNFOUNDED CHARGES.—We regret the necessity of an attempt, in this paragraph, to repel a charge of a very serious nature, which has been made and circulated in the vicinity of Baltimore Association against us, as touching our views of the Sonship of our Lord Jesus Christ. That we should be subjected to the malignant slander of the common enemies of all righteousness, has not been a matter of surprise or sorrow to us, when we could feel a consciousness that we were suffering reproach and persecution for righteousness' sake; but when the arrows of those whom we have regarded as our brethren, and in whom we have reposed the utmost confidence, are levelled at us, it is truly a matter of deep mortification and severe affliction. Such was our sorrow and surprise, when at the late meeting of Baltimore Association, we were informed by the brethren, that we were charged by Elder Thomas Poteet, of denying the Sonship of our Lord Jesus Christ; & that that brother, had not only so charged us, in unequivocal terms, but that he had opened a correspondence with distant brethren, and is endeavoring to make them believe that such is the fact.

As no sentiment would be more abhorrent to our mind than that charged on us, we naturally infer that such of our brethren as have been led to think us guilty of the heresy, must be afflicted by the rumor. We feel it, therefore, incumbent on us to repel the charge, and without designing to utter one word in complaint of brother Poteet, or of his design to misrepresent us, we will simply state to our readers what we, in substance, declared to Eld. Poteet, at the meeting of Baltimore Association, at Patapsco, Md., in 1841. In stating our objection to some expressions in the Circular letter which he had prepared for that Association, in which he had represented Christ as the *second person in the God-head*, as being *begotten*, derived, &c.; applying certain passages of scripture where Christ is spoken of as the begotten Son, and begotten from the dead, &c., to his origin as a second distinct person of the Godhead. In offering our dissent from such an application of the scriptures, we stated to him distinctly, and in presence of several brethren, that we could not consent to the idea that the Godhead of Christ was derived, begotten, created or dependent in any way whatever; and that the passages brought forward in his circular, did not apply to his Godhead, that, as the Head of the church, his body and as our Mediator, he was the Beginning of the creation of God, and the first born of every creature; and that it was in reference to his resurrection from the dead, that it was said, "Thou art my Son, this day have I begotten thee." And we farther stated, as our brethren will bear us witness, that we as firmly believed that, "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit," as we believe any other part of divine revelation. How he could possibly understand us as denying that Christ is the Son of God, we cannot conceive, unless he intends to maintain the absurd notion, that as a distinct God, Christ owed his existence to a progenitor, which would involve a denial of his self-existence, independence, immutability and eternity.

If we have ever known anything of the "True God and eternal Life," we have learned it in the revelation which we trust God has made to us of his Son. If we have seen the Father, it has been in the person of his Son, who is the "Brightness of his Father's glory, and the express image of his person." And, finally, we have no knowledge of God, any farther than we have been made acquainted with him in Jesus Christ our Lord. We hold Christ, not only to be, as the scriptures declare him, the Son of God, the Word of God, and Immanuel, but also Jehovah, the Mighty God, the everlasting Father, the Prince of Peace; and we do most cordially unite in the words of the poet,—

"Jesus, my God, I know his name,  
His name is all my trust."

So vitally important is the doctrine of the Sonship of our Lord, that no one can have a gospel right to christian baptism or church membership, unless he believe that Jesus is the Son of God; and no man calleth Jesus Lord but by the Holy Ghost.

We wish to indulge in no unkind feeling towards

brother Poteet, or any other one that may esteem or even represent us as an heretic. So far as we know the truth, we love it, we rejoice in it, and we are happy in the belief that no conflicting sentiments, or want of understanding of it, can ever detract from its lustre, or destroy its reality.—Should any of our readers ever find us denying the Sonship of Jesus, or his eternal power and Godhead, then let them withdraw their fellowship from us; and from our heart we would choose rather that our tongue should falter in death, than that we should be left to deny our Lord Jesus.—But we feel our weakness, and our utter insufficiency for these things, and if left to ourself, we have no security that we should continue in that faith which we so dearly love, one hour. We hope brother Poteet will recall the charge he has put in circulation, for his own sake, for his brethren's sake, and for the sake of the cause which he professes to love, and which he professes to defend.

#### EXTRACT FROM MINUTES OF WARWICK ASS'N.

"The churches of Brookfield and Hardiston, from a conviction, on their part that the constitutional form of our connexion as an Association, is an innovation of the order and simplicity of the gospel, being both inexpedient and unscriptural in their judgment, suggest for the prayerful consideration of the brethren and the churches, whether the same may not be dispensed with without interruption of our invaluable privilege of meeting together annually or oftener, for the specific object of worshipping God and the edification of the saints.

6. *Resolved*, That the above suggestion be referred to the consideration of the churches of this Association, and that they be requested to state their minds on the subject, in their letters next year.

7. *Resolved*, That the following notice of John F. Felty being in substance, an extract from the letter from Salem Church, of New York city, be inserted in our Minutes.

"It is our painful duty to inform you that John F. Felty, formerly pastor of this church, has departed from the faith, and united with a church of a different denomination, has relinquished the scriptural ordinance of christian baptism, and now practises *sprinkling* in its stead. We regret the necessity of adding, that he has represented many things falsely in reference to this church, and we have been compelled to exclude him from our fellowship; and we wish the same to be made known, so that other churches may not be imposed on as we have been, Mr. F. having brought to us a good letter of commendation from the Kingwood Church, N. J."

#### Circular Letter.

*The Warwick Baptist Association, convened with the New Vernon Church, To the churches of whom it is composed, greeting:*

BELOVED BRETHREN:—In addressing you a short Circular epistle at this time, we propose suggesting for your consideration and edification, a few thoughts on the subject of BROTHERLY LOVE. We esteem this, like every other subject embraced in the gospel, an important one to the saints, therefore every way worthy their attention. Its origin is in God, whom the Apostle John declares is love. From this blessed fountain issues a stream that finds its way to the ends of the earth, empties itself into every vessel of mercy, and causes the redeemed of the Lord to return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away. Loved with the same everlasting love; redeemed by the same blood, the blood of Jesus; begotten of the same Father; born of the same mother; nourished at the same breast; brought up in the same house; fed at the same table; dressed in the same apparel; governed by the same laws; ruled by the same authority; believing the same doctrine; pursuing the same practice—in a word, having one Lord, one faith, and one baptism; such are brethren in a gospel sense, and unquestionably possess brotherly love. In looking into this subject a little farther, it may not be amiss to observe that such as are in the pos-

session and enjoyment of brotherly love, love Jesus not only as God, but in the relationship of *Elder Brother*, giving him the pre-eminence in all things. And as sure as we love Jesus, so sure we shall love his word and keep his commandments; we shall seek no other lovers, nor gad about to change our ways like Israel of old; neither will our affections be divided, but Jesus will have the whole of them. His truth will be precious in our estimation; we cannot turn it out of doors, or trample it under foot; nor can we revile those that preach and believe it. But on the contrary, possessing brotherly love, we shall rejoice in the truth and in the proclamation of it, and highly esteem those whom Jesus has called to preach it and receive it, and notwithstanding the opposition of the world, the flesh and the devil, we are constrained to love one another, to love the brethren; and we know by this, we have passed from death unto life. The direction or exhortation of the Apostle is, "Let brotherly love continue," from which it would seem that there is a liability of a discontinuance in this matter by the saints, at times, in a measure, at least. Paul was not ignorant of the devices of satan, neither the weakness of the flesh, therefore he speaks advisedly. But why is it, that brethren sometimes fall out by the way, or if not fall out exactly, indulge in a sort of shyness of, and indifference toward each other; evidently in this way manifesting a coolness of affection, an abatement of that warm feeling and brotherly love which had previously existed between them? When the natural sun passes beyond the western horizon, it is night with us; and when he goes beyond the equator and arrives at his southern extreme from us, though he shine upon us, it is with feeble rays, it is cold, it is winter with us. So when Jesus the Sun of righteousness withdraws himself, and clouds intervene, and he hides himself, whether it be on account of our disobedience, or more especially for the trial of our faith: we are troubled, it is dark, and a cold wintry time with us; nor can we with sparks of our own blowing, or fires of our own kindling, obtain either light or heat.—May not the cause of a discontinuance of brotherly love among the saints, though it be only in a measure, be found, generally speaking, in our disobedience; disobedience is rebellion, and rebellion is as the sin of witchcraft. When, therefore, there is a turning away or stepping aside from the blessed precepts and examples of the Master, by any of the brethren, whether it be in doctrine or in practice, it is almost sure to produce a coolness of affection in other members of the family. If a brother's walk and deportment be unexceptionable, but in his doctrine is discovered now and then a streak of arminianism, or *vice versa*, if his doctrine be unexceptionable and his practice be incorrect, his walk crooked, and his daily deportment not upright, the certain effect of a course of this kind upon the minds of his brethren, will be a weakening of the bond of brotherly love and christian affection. The reason is obvious—Jesus is wounded in the house of his friends, and because Jesus is wounded his brethren are wounded, for they are one. It is undoubtedly true, that the saints love one another in proportion as they discover to each other, and in each other their love to the Master. The nearer we approach Christ in the observance of his word in all things, the more we shall manifest our love to him. It is all in vain to talk of loving Jesus, and at the same time hate our brother—such abide in death. Let us then, brethren, one and all, give heed to the admonition of the Apostle: "Let brotherly love continue," and in giving heed to this, we shall be quite sure to be found in the path of duty. Let us remember that obedience is better than sacrifice, and to hearken than the fat of rams. Harken then to the voice of Jesus,



Ye children of the heavenly King,  
And as you journey, sweetly sing—  
Sing your Savior's worthy praise,  
Glorious in his works and ways.

"Let brotherly love continue;" it will cause us to be faithful in the discharge of our duty to each other; it will excite in us a spirit of forbearance and forgiveness towards one another, and make us careful of each others name and character, and cautious how we speak of them; it will move us to sympathize with each other in all our afflictions; to bear one another's burdens, and so fulfill the law of Christ; to be kindly affectionate one to another, in honor preferring one another; not slothful in business; fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing instant in prayer. Finally, brethren, let love be without dissimulation; abhor that which is evil, and cleave to that which is good; abstain from all appearance of evil, and the very God of peace sanctify you wholly.

And may your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ, to whom be glory forever. AMEN.

GABRIEL CONKLIN, Mod.

GILBERT BEEBE, Clerk.

### Corresponding Letter.

The Warwick Baptist Association, convened at New Vernon, N. Y., June 8th and 9th, 1842, To all Associations, Corresponding Meetings, Churches and brethren with whom we correspond, send assurance of continued fellowship and love:

DEAR BRETHREN:—If we have not egregiously mistaken the "signs of the times," we are at this moment upon the verge of a new and very important epoch in the history of the christian church, and of the world. To us, the present aspect of the affairs of the "moral and religious world" seems portentous of some fearful event at hand. A growing spirit of profligacy in the world bears equal pace with the abounding abominations of the man of sin. Spiritual wickedness in the high places is, according to scripture prophecy, waxing worse and worse, and all the corruptions of both church and state approximate one central point, and seem to have in view the final amalgamation of the secular with the ecclesiastical affairs of the world; the oppression, persecution and extermination of the Redeemer's kingdom from the earth. A lying spirit is in the mouths of all the prophets of satan, and a corresponding profligacy may be traced among the rulers of the earth—a loss of confidence in and among those who sit in human legislation is becoming but too apparent.—An insatiable disposition is also manifested by those who are called the clergy of the present age, to convert to their own purposes every thing they can make to subserve their ambitious desire to arrogate to themselves supreme authority and dominion over the whole world. Bigotry, superstition, idolatry and bondage are now being riveted on the unsuspecting necks of the rising generation of our country. All our fountains of mental training, book-making, our common school institutions are monopolized, and this overreaching and overbearing disposition of designing religionists is encouraged by the powers that be. Men are led to believe that the powers and wealth of men have greater effect in the salvation of sinners than has the election of grace, or the precious blood of the Lamb. Places of carnal amusement are made tributary to the general flood of corruption, sacrilege and religious speculation; the theatre, the ball-room and the gaming house are rifled of their magic lanterns, wheels of fortune, sham post offices, fiddles, &c.; and the booty is solemnly consecrated to what they profanely call the cause of religion, and these as church property, together with religious fairs, con-

secrated by the blessing of the clergy are supposed to be of vital importance in winning souls to Christ. Statesmen, forgetful of their responsibility to their constituents, descend from their proper sphere of action, to deliver eloquent harangues in defence of the numerous religious devices of such men as are reputed defenders of the faith, and fearful of losing the patronage of such men, and with it their own popularity and offices, condescend to legislate in favor of exclusive privileges and unconstitutional monopolies. Truly, the heavens gather blackness, while a general concentration of the various interests of all the branches of anti-christ, give flattering promise of a speedy consummation of their long expected and ardently labored for millennial glory. We are fully convinced that nothing short of the slaughter of the witnesses of the Lord and a trampling of the testimony of the truth will answer their desire or expectation.

We call your attention, dear brethren, to these things, not because we would make you sorrowful, or excite unnecessary alarm; but because we are under a fearful responsibility to admonish you that we see the day approaching. Let us watch and be sober, and not sleep as do others; let us have on the whole armor of righteousness, and every man with his sword upon his thigh, because of fear in the night. We have no occasion to be discouraged; the things of which we write have been long predicted, and with the record of them, God has graciously given an infallible pledge that "As our days, so our strength shall be."

Then let the wildest storm arise  
And tempests mingle earth and skies;  
No fatal shipwreck need we fear,  
For our protection, God is near.

Brethren, your messengers and epistles of love have contributed greatly to our joy and edification, and we beg a continuance of your christian correspondence. Our meeting has been harmonious and comforting; and we trust that our Lord has vouchsafed to us his presence, and through the communications of his Spirit, broken to our hungry souls the bread of life.

Our next annual meeting will, with divine permission, be held with our sister church at Hardiston, Sussex Co., N. J., to commence on Wednesday before the 2d Sunday in June, 1843, at 10 o'clock, A. M.; and we hope then and there to receive your messengers and communications.

GABRIEL CONKLIN, Mod.

GILBERT BEEBE, Clerk.

### [PUBLISHED BY REQUEST.]

The Baptist Church at Thompson, To the Warwick Baptist Association, to meet at New Vernon, June 8th, 1842, sends christian salutation:

DEARLY BELOVED IN THE LORD JESUS CHRIST: We send you this our epistle, that you may know of our welfare and that we have not forgotten you. As it is a general time of tribulation with the church of Christ, we shall not be surprised if we hear that you are partakers of a measure of it. We write, perhaps, to some who are almost ready to faint and say, What will become of the church that we so dearly love? There are so few of us, and so many against us, and so very few that appear willing to hear the gospel of God our Saviour, that we are nearly discouraged. Death by the will of the Lord has already thinned, and will soon cut off our ranks, and our name will soon be forgotten from the earth. Alas! our courage is sometimes nearly exhausted.

Oh! ye tried disciples of the Lamb of God, it is even so with us; we have become scattered, mostly by removals into remote regions, and but few are left, and it is but seldom that few can all meet at the same time and place; and if one be missing when we meet for worship, we enquire what is the

cause. "They that feared the Lord spake often one to another;" we believe they meet with various hinderances, and we pity them. We have heard and read of trouble in the church of Christ; she begins to feel it now; but we believe it will increase as the storm advances throughout this cloudy period of time. Our God is evidently now calling his people out from *Mysterious Babylon*—out from the *harlot family*, while the beastly image is growing up, and before that image shall be able to speak against them with the voice of his power, not to scatter them, but to save them from partaking of their sins and spiritual wickedness and from a participation in those terrible judgments, which shall fall upon the enemies of his church and crush them forever beneath his avenging wrath.

Beloved, we are viewed and treated with contempt, by those who are accounted great by them that dwell upon the earth. They seem willing we should die a natural death and thus become extinct; but the *speaking* power of this fearful image may shed more innocent blood than did its original; at least, we have reason to fear that its speaking power will be more terrible than the voice of its Maker is at the present time.

Shall we, as Israel did in ancient time, ask the question, "Is the Lord among us, or is he not?" We do know that God has translated us from darkness into the kingdom of his dear Son, and has given us that saving faith which works by love—love to Christ who first loved us; love to his people; to his gospel, and to his ordinances. The things of the Old Testament are passed away and all things have become new. Believing in him whom we have not seen, we have joy that is unspeakable, and the Holy Spirit witnesseth with our spirit that we are the children of God. Our experience, our language and our communications, even from far distant regions, are every where the same—not one soul at war with the Bible can be found, but all are growing in the knowledge of Christ. We are manifestly one family, and we know that the servants of the Lord do feed the flock of Christ; not for money, but of a ready mind. And the word preached is profitable, because we believe it. By this faith we delight to live and walk; in this faith we hope to die. A great cloud of witnesses appears to compass us about, and we believe the Lord is with us, Who then can be against us? We thank God and take courage.

Beloved, let us not hurt one another, but pray that we may be able to stand in the evil day in arms for war, and in the armour of God for our defence. Truly this is a time of alarm; how soon the civil arm, in connexion with a religious world, will, with one sweeping blow, dash our high-born freedom to the level of their will, we dare not predict; but if these things do not speedily overtake us, our tranquility will be extended beyond our fears. The development of spiritual wickedness in the high places makes us afraid that the citadel of our government, (the best upon earth) when fully tried will not prove invulnerable. We are thankful that the Lord is pleased to make known unto his servants the things that are coming to pass, and enable them to point out to his people the signs of the coming events which appear to be at hand, and that the church is, and will be warned throughout the world.

Brother Henry Hait, (our pastor) has been sick and nigh unto death, but the Lord had mercy on him and raised him up, so that he has been able to meet with us again.

Signed by order of the church,

WILLIAM H. HAIT, Ch. Clk.

APPOINTMENT.—Brother Philip C. Broom, will preach for the Salem Baptist Church, King St., New York city, on Sunday the 26th inst., at the usual hours of commencing worship.

## OBITUARY.

Near Wilmington, Del., May 31, 1842.

DEAR BROTHER BEEBE:—It has become my painful duty to inform you of the death of our beloved pastor, Elder JOHN MILLER, whose mortal pilgrimage terminated this day, after an illness of seven days, which he bore with christian fortitude and forbearance. It pleased the Lord to withhold from him the power of speech until his last moments, when his tongue was set at liberty; he called his family around him, and addressed himself first to sister Miller, his wife, and told her that he was sinking very fast, and must very soon leave her. He encouraged her to look for comfort and support to that God who has promised to be a parent to the fatherless, and the widow's God. He next called his eldest son, William, to his bed-side and charged him concerning his mother, and then proceeded with his children, one by one; and after charging them to be dutiful and kind to their mother, and to each other, commended them to God, with as much calmness as though he were only taking leave for a short journey, and expecting to return in a few days. By his special request, sister Miller sent for me, and as soon as I received his message, I hastened to see him. When I entered, he said, "Brother McCrone, I am glad you have come, for I want to talk with you, since it has pleased the Lord to give me my speech again—I wish you to watch over my family, I wish my son William, and my dear wife to come to you for counsel." He then addressed himself to the brethren, sisters and friends present, and said, "Brethren, stand fast in the faith once delivered to the saints," and "Do not be tossed about by every wind of doctrine," and you my friends, "May the Lord give you grace, that you may come out from the world, and be joined with the dear flock of Christ," or words to that effect.

Holding me by the hand, he said, Brother McCrone take my farewell to your family and to all the brethren and friends at Bethel; tell them that the Lord is about to remove me from among them, but he will raise up another in my place.

He commenced talking with the friends before I got there in the morning, and continued until about 10 o'clock, P. M., and in a short time afterwards he lost his eyesight; he told his friends he could no longer see: from that moment he failed very fast, until his eyes were sealed in death. He died without a struggle or a groan.

We returned home from the Delaware Association, where we parted with you on Monday, and on Tuesday morning he was taken with a violent raising of blood, so much so, that it was feared he would strangle: this violence increased so fast, that the blood streamed from his mouth and nose: but it at length abated and he continued until the 31st day of May, when he fell asleep.

Brother Beebe, I never witnessed so solemn a season as at his death, and at his funeral. By his request he was buried at Bethel. We are now destitute of a pastor, but I hope the Lord will keep us in this dark and cloudy day, while the enemy is in our borders; if it were possible they would deceive and destroy the very elect; but blessed be God, "His arm shall rule for him, and his right hand shall be victorious over all opposing powers."

You told us that you expected to pass through our vicinity in August, on your way to Kotocton Association, Va. Do try and arrange so as to spend a Lord's-day with us on the way, and please give notice in the Signs, when you will come. May the Lord keep you, my brother, while you stand on the walls of Zion, and make you strong in the Lord. My own family, my father and mother, and all our friends here are in good health, and I hope you and yours are enjoying the same also.

My brother, pray for Little Bethel. The enemy predicts our downfall, but we have confidence in God. My love to your family.

Yours in Christ Jesus,

JOHN MCCRONE.

Brother Miller had been wasting away by consumption for the last two or three years; but when we parted with him at the close of Delaware Association, on the 23d ult., we little thought that we should so soon be called to record his obituary.—Ed.

## Associational Meetings.

BROTHER BEEBE:—Will you please give notice in the Signs, that the ALLEGHANY ASSOCIATION will meet, the Lord willing, with the Roulett Church, Potter Co., Pa., on Friday previous to the 2d Lord's-day in July, 1842.

All the Elders and brethren, of the old fashioned stamp, that can, are affectionately invited to attend with us; for we, in Roulett, are surrounded with ferocious beasts of prey, who would swallow us up, or trample us under their feet. Those coming from a distance will enquire for Countersport, Potter Co., Pa., and then for John, or Burrell Lyman, at Roulett.

BURRELL LYMAN, Cor. Sect.

Roulett, May 4, 1842

BROTHER BEEBE:—Please publish the following notice. The Siloam Regular Baptist Association, will hold her third annual meeting with the Bethlehem church, Pike Co., Mo., about five miles west from Clarksville; commencing on Friday before the third Saturday in September next, at which time and place, we request the attendance of our old fashioned brethren generally.

Your brother in tribulation,

WILLIAM DAVIS.

Effingham, Darlington Dist., South Car., June 5th, 1842.

DEAR EDITOR:—There will be an Old School Association held a few miles from this place, commencing the 2d Saturday in October next.

Very respectfully,

B. LAWRENCE.

BROTHER BEEBE:—Please give notice through the Signs, that the Pig River Association of Old School Baptists, will meet, if the Lord will, with the Burton's Creek Church, which is five miles from Lynchburg, and within sight of the Turnpike in Campbell Co., Va., on Friday before the 2d Lord's-day in September next.

We invite our brethren of the same faith and order to meet with us.

STERLING HILLSMAN.

## OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please give the following notice a place in the Signs.

A meeting will be held, if the Lord will, with the First Old School Baptist church in Tyrone, Steuben Co., N. Y., on Saturday and Sunday the 2d and 3d days of July next.

We earnestly request the attendance of as many Old School ministers and brethren as can possibly come.

Brethren from a distance will enquire for Michael Jordan or Samuel Mead.

Yours, &amp;c.,

SAMUEL MEAD.

## RECEIPTS.

	N. Y.	\$
John McEwen,	1 00	
Col. S. Clark,	2 00	
Eld. R. Burritt,	1 00	
S. Wheeler,	2 00	
A. Brundage,	1 00	
M. Benedict,	1 00	
N. T. Terry,	2 00	
Wm. Springsteen,	1 00	
C. Taylor,	1 00	
Asa Elston,	1 00	
T. Moore,	1 00	
Mrs. Mahala Wheat,	3 00	
Elder Daniel S. Robinson,	2 00	
J. M. Clarkson, Esq.,	8 00	
John Lawew,	7 00	
Eld. Thomas P. Dudley,	2 00	
Henry and Jacob Lease,	4 00	
Dea. George Doland,	2 00	
Wm. H. and Alexander Johnson,	12 00	
Jonas Lake,	5 00	
J. T. Crooks,	2 00	
James F. Crafton,	4 00	
Sterling Hillsman,		
Total,	\$66 00	

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee, Tennessee.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

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OHIO.—Elders Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—William M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

NEW VERNON, ORANGE CO., N. Y., JULY 1, 1842.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

[CONTINUED FROM PAGE 92.]

Jacksonville, N. J., May 18, 1842.

DEAR BROTHER:—I continue my descriptive remarks upon the true prophets of the Lord, or ministers of Christ, by asserting,

4. That they teach only from the love of God, and for the good of souls, and not for any worldly honor, gain or profit, Christ himself was such a preacher. The Psalmist in predicting and personating him as such, uses this beautiful and forcible language, "I delight to do thy will, O my God; yea, thy law is within my heart." Thus showing his ardent love to God, and teaching his love to his saints: the blessed Saviour declares that he had loved them and given himself for them; and having loved them, he loved them to the end. He hath also commanded his disciples to preach from the same principle, the same Spirit. Thus the Apostle Paul, in his epistle to the Philippians, gives this distinction between the true and false teachers: he saith, "Some indeed preach Christ even of envy and strife, and some also of good will, the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds, but the other of love, knowing that I am set for the defence of the gospel." Chap. i. 15, 16, 17.—The same Apostle says again, that the love of Christ constrained him to preach the gospel, and he discards and denounces the principle of preaching for gain or profit; and that it was out of love to the brethren and the benefit of their souls that he labored: he saith, "I commend you to God and to the word of his grace which is able to build you up and give you an inheritance among all them which are sanctified: I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me." Acts xx. 32, 33, 34. Christ admonished Peter in an interrogatory way, by saying thrice, "Dost thou love me?" then feed my sheep and feed my lambs. The true servants of Christ have the spirit of Christ, and the fruit of the spirit is love; and this is the drawing, moving and actuating motive and ruling principle of the servants of the Lord; and not ease, gain or profit. Paul tells the church at Corinth as follows: "Behold the third time I am

ready to come to you: I will not be burdensome to you, for I seek not yours but you; for the children ought not to lay up for the parents, but the parents for the children; and I will very gladly spend and be spent for you, though the more abundantly I love you the less I be beloved: but be it so; I did not burden you. Did I make a gain of you by any of those whom I sent unto you? I desired Titus and with him I sent a brother; did Titus make a gain of you? Walked we not in the same spirit? walked we not in the same steps?" Cor. xii. 14—18.

The devil may know, and false teachers may know, but neither of them can love. The true ministers of the Lord, while they labor for souls and the good of the church of Christ, often are in temporal wants and necessities; and while they communicate the goods of the gospel to the church, they have to go without the church's goods to them, and their own hands, [Paul like] have to administer to their present necessities; but being actuated by love, none of these things give a retrograde movement, but an onward, propelling march in the work to feed the flock of God which he hath purchased with his own blood. Love makes them seek not to fleece but to feed the sheep and the lambs of the fold. But how different the principles and practice of false teachers! They not only do not preach the gospel, (but vain philosophy, founded upon natural reasonings and human doctrines, &c.) but they must, yea, they will live by the gospel; they will not work—they cannot think of laboring with their own hands: it would be derogatory to their profession, a disgraceful thing to behold.—They must have the church's goods, yea, very good things, the best of the oil, the wine and the wheat; they must be fed while they starve the church: they must be clothed while they present not to the church Christ's righteousness, the best robe, nor bring forth from the wardrobe of the gospel that raiment which is beautiful, white and clean. They must be refreshed while they give not to the church the rich entertainment of the gospel.—They must be enriched while the church is made poor; they must fatten while the church is made barren; they must be attended to, waited upon and caressed, while the church by them is forgotten, neglected and often lashed from the pulpit, scolded at and frowned upon; they must ride if the church walks, and they must shine and dazzle if the church is in obscurity and poverty. In short, they must be everything if the church be nothing.—Micah the prophet describes them to a fraction; he says: "The priests teach for hire, and the prophets divine for money; and he that putteth not into their mouths they even prepare war against him." iii. 5—11. They are brought up to the ministry as to a trade, to live by; and they will go where they have the best run of business and great-

est pecuniary advantage. How soon they will move from a less to a greater salary! A call from two to four will move them much quicker than from four to two. Where there is the most money is generally the call from the Lord, in their estimation. They would rather Christ's kingdom should never be set up nor anti-christ cast down, than for them to meet any losses or make any sacrifices of profit, ease, honor, power, authority or worldly consideration whatsoever. Therefore *By their fruits ye shall know them.*

How completely these principles are carried out in these days in the "christian benevolent" systems! By these, young men are hurried into the churches, where they remain a short time; then hurried off to Hamilton, Newton or some other theological institution, where ministers are manufactured by the score, from whence, after a few years' superficial study, they are let go like so many hungry wolves among the churches, where (to a very few exceptions) they seek to devour instead of to feed the flock, and against all that will not put into their mouths (or pockets) they wage war. How dangerous to oppose these! why they are so many, so great, so wise, so good, so benevolent, &c. &c. Why one must calculate on war, persecution and almost firebrands and death. It requires courage, fortitude and indeed love to God, the truth and the church, for one to refuse to put into their mouths. But thanks be to God that there are those who are not afraid and are valiant for the truth.

I remain your brother in the afflictions and tribulations of God's dear children in this vale of tears.

JAMES C. GOBLE.

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

To Doct. P. A. Khipstine:—

DEAR BROTHER:—Such a host having come out against me in the 9th and 10th numbers of the Signs, I hardly know with whom to commence, with my replies; yourself, brother Smith, Beebe or Conklin. But have finally concluded to notice you in the order in which you appear in the Signs.

You say in your conclusion, that you deprecate all harsh remarks upon the sentiment of any Old School Baptist, &c. It is not my wish to use harsh remarks in reply, but the subject has arrived to a point, which I conceive calls for plainness of speech in further discussing it; and such I shall use. But I wish it distinctly understood, that the plainness with which I may speak of your expositions arises from no ill-feeling towards yourself; if I may be believed on this point, there are but few brethren with whom a difference of views of so important a nature, I would more regret, than with you, from the esteem I have had for you, as a man and a brother.

You say, you little thought of exciting in the bosom of any brother a spirit of hostility to the views you might advance. And did you really think, my brother, that Old School Baptists would bear to have the ancient landmarks removed, to have one whole epistle wrested from the church in its collective capacity, and made to apply exclusively to the church among one nation, and that in one age, only? Have they not been taught that the New Testament church is *one body* in which there are no divisions, such as of *Jew and Greek, &c.*, but are all *one in Christ Jesus*? And will not those to whom some of the promises of this epistle have been applied for consolation feel *hostile* at having this ancient possession of their fathers in the church now taken from them? Remember you have, by your expositions, made an *exclusive* application of the epistle to the *Hebrews*, so called, to the disciples from among the Jews, previous to the destruction of Jerusalem, without dropping one intimation that you admit of any further application of any part of the epistle, so far as you have gone. By the same rule that you thus confine the epistle to the Hebrews to that one age and people, with greater plausibility might the epistles to the Romans, to the Corinthians, and so on, be applied exclusively to those respective churches and ages, and thus the church in all after ages, be left without a claim to any part of the scriptures, as given for her direct government and consolation. In addition to this, you applied promises and prophecies contained in epistles addressed to gentile churches to this one event.—And still further; you have represented the church as not having been brought into full gospel liberty, until after the temple was destroyed, and of course, by fair implication, we have not in the New Testament a perfect standard of a gospel church in full gospel liberty. These sweeping expositions have been published in a paper devoted to the *Old School Baptist cause*, and thereby circulated as Old School sentiments. And can you on calm reflection think that in all this, Baptists who have been accustomed to appeal to the New Testament as a perfect rule of faith and practice to them, have no cause to be opposed, if not as you say *hostile* to your sentiments?

You speak of your expositions as being a *contending for the truth of the prophecy concerning the destruction of Jerusalem*. That prophecy as contained in xxiv. of Matt., and other of the gospels, was spoken by Him who is Truth, and the providence of God has, through history, transmitted down to us, an account of the events connected with the destruction of that city and the temple, showing clearly not only that the destruction which then came upon the Jews, and upon their temple and city was a special judgment of God upon them, but also that this prophecy, in its primary application to that event, was so exactly accomplished as to leave no room to doubt of its having been delivered by Him who could declare the *end from the beginning*, and whose predestinating purpose controls all future events, even the most minute.—What occasion can there then be for your or any

aid to be volunteered, at this late day, to sustain the truth of that prophecy? At any rate, if you felt called to contend for the truth of this prophecy, you ought to have remembered the injunction laid upon national Israel, (Deut. xx. 19, 20) that in besieging any city they should not destroy any tree which *might be for meat*, and thus remembering, you would, I think, have spared some of those precious promises and prophecies of a future personal coming of Christ, which as trees have stood for ages, yielding their fruit every month, giving meat; that is, comfort and strength to the children of God; and not have hewed them all down, by representing them as having received their accomplishment in the destruction of Jerusalem, and events connected therewith.

The expression contained in my communication, (Signs, Vol. 10, No. 6,) about *splitting the Old School Baptists all to pieces*, and which you notice, was probably too ungarded. It, according to appearances through the Signs, may be that a great majority may go with you and Eld. Goldsmith, and leave but a minority to stand with brother Barton and myself,—I name us two, because of our being the only ones who, through the Signs, have filed our objections to your views. But if *neither men nor devils* have ever succeeded to split the church of Christ and scatter the children of God, what mean these texts, “As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day?” (Ezek. xxxiv. 12) “And the wolf catcheth them and scattereth the sheep,” (John x. 12) and other like texts? From the manner in which you ask, “What is the dreadful heterodox?” &c. I would infer that a denial of the resurrection is not so dreadful to you. For myself, I consider such denial a *heresy*, and I much dread its getting in among the professed Old School Baptists. Whether the denial of a future resurrection of these bodies, exists *only in my imagination*, or whether it exists in your and Eld. G’s writings, others must judge for themselves. As to the terms *Quakerism* and *infidelity* which I used, it is probable that some milder expressions would have been as well. I used the term *Quakerism*, because I know of no modern denomination which so generally deny the resurrection of the body as they. I used the term *infidelity* as expressive of what I understood to be the Apostle’s conclusion, (1 Cor. xv. 12—17,) viz: that a denial of the resurrection involved infidelity.—Had I used the term *Saduceeism*, it perhaps would have sounded no more pleasant. But methinks that you were very fond to appropriate the terms *Quakerism* and *infidelity* as used by me to yourself. Any person on looking at my communication will see that I use those terms more directly in reference to Eld. G’s queries. As to Eld. G’s queries, and your expositions, I must agree with you that they ought never to have appeared in the Signs, without being enclosed in *black lines*, and *Error, error*, being written upon their face. Not that there are not some excellent things in your

expositions, but the general aim of those expositions being to confine the epistle on which you comment, and the promises of Christ’s coming a *second time*, exclusively to the Jewish disciples, and in reference to Christ’s judgment upon that nation, they, in that, involve more errors than I have room in this to notice. Some of these however I have already just glanced at.

Leaving other points in your letter, I will come to the more important one, viz: my charge that a denial of the resurrection is implied in your expositions. After quoting from me the sentence containing that charge, you ask, “Is this a fair deduction from the premises?” Now what were the premises I laid down? They were these, *If the comings*, (for so I originally wrote it, the omission of the *s* having been a typographical error) *of Christ promised in the scriptures were consummated in his coming to take vengeance on the Jews; and therefore no future coming is to be looked for*. In your question just stated; you at least tacitly admit these premises to have been correctly drawn from your expositions. If, my brother, the apparent implied confining of the promised comings of Christ, to his taking vengeance on the Jews, and to his coming in the gospel ministry, had not been intended by you in your expositions, how easy it would have been for you, on this, and former occasions, (for I have before noticed this point,) to have said so, and thus to have corrected my wrong impressions. But that the premises were fairly drawn from your expositions, and that the deduction was fairly made from the premises, I will endeavor to establish. You will, I presume, unhesitatingly admit that we could have had no authority for expecting Christ to come at all, had not God promised such coming in his word, and therefore that we have no authority for believing in any coming of Christ, which God has not thus promised. It is declared, Heb. ix. 28, that, “Unto them that look for him shall he appear the *second time* without sin unto salvation.” But where is the promise that he shall appear the *third time*? The disciples were told, Acts i. 11: “This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” But it is not said that he shall so come again and again, it is only that he shall so come. Both these promises of a coming of Christ, you refer to, in your exposition on Heb. ix., and represent them as having received their accomplishment in Christ’s coming in the gospel ministry, and in judgment on the Jews. See Signs Vol. ix. No. 22, page 172. Are there promises of Christ’s coming in the Revelations, you say, contrary to generally received chronology, that they were written a short period before the destruction of Jerusalem, and a considerable portion of which, you say, refers to that event. Signs, Vol. ix. No. 22, page 170, col. iii. Is the coming of Christ spoken of in the epistles to the gentile churches; several of those instances you quote or refer to, and make an application thereof to the period and event of the destruction of Jerusalem. Signs, Vol. x. No. 7, page 53. Thus I think it evident that the



premises, viz: that the comings of Christ promised in the scriptures were fully consummated in his judgment on the Jews, and his coming in the gospel ministry, are a correct representation of what you wrote. Further, you must be aware that I have grounds for believing that you so intended to be understood. In answer to brother Beebe on the judgment, Signs, Vol. ix. No. 19, page 146, in reference to the idea that the promised comings of Christ were all completed in the destruction of Jerusalem, &c., being involved in your writings, I made this appeal jointly to you and him: "If you and brother Klipstine are correct, I would like to be informed whether we have any authority to expect any further coming of Christ," &c. Brother Beebe afterwards explains his views as embracing a primary coming in judgment on the Jews, and also a further coming, and remarks that you were still prosecuting your exposition, thereby intimating that you would have an opportunity to explain for yourself. But to this day, you have remained silent as to any intimation that you admitted a still future coming of Christ promised. What inference can I draw from this, but that you intended to be understood as believing that no future coming of Christ is promised? Unless indeed I might infer that you considered my appeal beneath your notice. Again, on the 1st Lord's-day in March last, in preaching at Upper Broad Run, you being present, from 2 Thess. ii. 13, I, in commenting on the context, remarked that the *Wicked* there spoken of was no other than anti-christ, that his revelation as the Beast was then future, and even was not till after the destruction of Jerusalem, &c., hence that the coming of Christ spoken of, verse 8, must be still future, &c. In your exposition in the Signs for April 1st, you make rather a digression, and among other things, refer to 2 Thess. ii. 2, Vol. x. No. 7, page 53, column 1, and again, column 3, to verses 7, 8 and 9, and apply them as fulfilment of the signs which Christ said should precede the destruction of Jerusalem. Thus instead of admitting of any future coming of Christ, you come out with a direct dissent from my views expressed the month before, on that point. In carrying out this dissent from my views, you present the anomaly among Old School Baptists of one who believes that the *man of sin*, or anti-christ spoken of in the scriptures was destroyed almost eighteen hundred years ago, of course that among all which has appeared since as the professed religion of Christ, among all the Babel-like confusion which we see at this day, there is no anti-christ, all is true religion. How can you reconcile this with your idea that neither *men nor devils can divide the church of God*? The premises from which I inferred your denial of the resurrection, are thus I think fairly taken from your expositions. I will now endeavor to show the fairness of the deduction drawn therefrom. In this case, as in the former, I shall lay it down as an axiom, that we have no authority for believing anything concerning the resurrection beyond what God has declared in his word. Coming to the scriptures then on the point, we find that although in some instances the resur-

rection is spoken of, when the time is not specified, yet in other instances the time when the saints are to be raised is distinctly declared. As in 1 Cor. xv. 21—23: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterwards *they that are Christ's at his coming*." Again, 1 Thess. iv. 14—16: "For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus will God bring with him*. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ shall rise first*." Compare with this 1 Cor. xv. 51—53. And in the mouth of two or three witnesses the fact is established that the resurrection spoken of in the scripture is to take place when the *Lord shall descend from heaven*, and at *his coming*. If the Lord has thus descended and come, then the resurrection of the scriptures has been; therefore my deduction stands fair: *If there is no future coming of Christ to be looked for, then no future resurrection*. And as according to your expositions the comings of Christ spoken of in the scriptures have been consummated, therefore a *denial of the resurrection* as future is in them *fully implied*. As you reject the idea of a denial of the resurrection, I am willing to admit your belief in a future resurrection, but at the same time I must hold you chargeable with publishing through the Signs what *implies a denial of the resurrection*. And you are probably not the first person, who has carried his attachment to a favorite theory so far as to involve a denial of what he believes on other points. I shall be glad to see you clear yourself though the Signs, of this charge, by deductions as fair as mine. Your quotation and application of the words of Joab, I will leave as you have placed them; if in noticing it thus briefly I am not again charged with a *sneer*. In referring Eld. Goldsmith to Heb. ix. 27, I did not wish to be thought as passing by your comment on it with silent contempt, neither did I wish then to characterize that comment as its appearance was; I therefore noticed it in the shortest form which occurred to my mind, without dreaming that either Eld. G. or you, or brother C. would have discovered a *sneer* in it. In the same manner and for the same reasons, I have given but a passing notice of your quotation of Joab's salutation to Amasa. 2 Sam. xx. 9. As to my *reconsideration*, it speaks for itself. It contains the explanation I designed giving. If it contains that which is offensive to any brother, it was not from a wish to offend. I have for many years felt disposed to *buy the truth and sell it not*; to suffer neither friends, interest nor worldly peace to stand in competition with it. Hitherto I have been enabled in some measure to act accordingly. I have, in times past, had my relation with churches broken up, and the home of my family unsettled,

from a determination not to sacrifice truth for any consideration. If the same regard to the *one thing* is again to sever what has been an endeared relation with brethren, and to place me in the relation of an Ishmaelite to them, so it must be. If I do indeed know the truth experimentally, the period is not far distant, when I hope to meet those brethren where error and depravity will not enter to mar our union.

Yours to serve,

S. TROTT.

Centreville, Fairfax Co., Va., June 14, 1842.

FOR THE SIGNS OF THE TIMES.

Lafayette, Tippecanoe co., Ia., June 10, 1842.

ELDER BEEBE:—Necessity arising from circumstances not under my control, compels me, in duty to myself and others, to ask the use of the Signs of the Times to give publicity to some things that, for the satisfaction of brethren in the Wabash valley, ought before this time to have been better understood. This matter has now been delayed for twelve months, out of respect for a few old brethren that hoped things would be changed and come right again. But healthy streams never flow from a diseased fountain: neither can two walk together except they be agreed; and it is better to get rid of bad company at any time rather than to indulge it beyond a fault. However painful therefore the task of narrating some things, it shall be done, as well as others, that when I am done with the subject to be introduced (to those that may feel interested) I intend it to be a sketch of history of the introduction of New Schoolism into the Tippecanoe Association, and the doings of the Lafayette church in particular, that the whole put together may be termed

#### THE OTHER SIDE OF THE QUESTION.

With this preamble I hope br. Beebe will not be impatient, nor his readers; the point will appear in the sequel of the subject, which shall be as short as the fitness of things will admit.

The Tippecanoe Ass'n. was formed by the union of five churches in September, 1833. Two of these churches, in 1832, refused to unite with the Sugar Creek Ass'n., on account of the adoption by that Ass'n. of the 14th article. Otherwise, no difference in opinion was manifested; and this only affected discipline. At the constitution of the Tippecanoe Ass'n., the same articles were adopted that the year before were received by the Sugar Creek Ass'n., save that 14th. In the fall or winter of 1832, Elder Wm. Reese settled in Carroll co., now within the bounds of this Ass'n. He became very zealous and vigilant in his labors, and many then supposed that the warfare was at his own expense. He was not a doctrinal preacher, but appeared sound in the faith; a man easy to be flattered, but could not bear to be crossed. The spring of his zeal however developed itself; he had an appointment from the Home Missionary society, with a reward of \$100 per year. From that time until within some twelve or fifteen months past, he has received from different missionary societies from \$100 to \$365 per year, exclusive of the

church and individual donations: this I have from good authority. For two or three years I occupied a portion of my time in trying to preach and maintain the faith once delivered to the saints.— Since then a combination of circumstances which I could neither alter nor change, like the iron hand of fate has compelled me to be inactive in the ministry. Though held in durance I have not been insensible to what was passing among my brethren, nor without anxiety at the rapid strides of false doctrine, and the departure of many from the faith. Having thus left the field entirely to Elder Reese, he, more effectually to fix the missionary spirit upon the Baptists here, wrote letter after letter addressed to the Baptist Journal in Cincinnati, calling for help: these again were copied in other papers. The hint was taken; the call was responded to: a great sympathy began to be manifested in the state of New York, and especially at Hamilton, for the upper Wabash. In the winter of 1837, Elder Bennett, from your state, on a missionary tour, visited Indiana, and among other places came here, and put up at my house. He staid about a week, preached several times, made a great many enquiries, begged like a master workman at the business, raised between forty and fifty dollars, and then passed on. Soon after he published a letter (I think in the American Baptist, a missionary paper printed in the city of New York.) In that letter the advantages of the upper Wabash to the missionary society were pointed out; its awful destitution was commented upon. In that letter, among others, I received a favorable notice. Soon after, letter after letter—sometimes two or three by a mail—came to hand, (postage not paid, 25 cts each.) But this was not the greatest annoyance: answers were expected to each letter; and every letter was filled with questions, and many of them crowded full with such as the following: What kind of Baptists have you in that country? What do people follow for a living? Where are they from? How much do they give their preachers a year? What is the price of goods generally in that country? Have you any markets? Can land be bought at congress price? How much may I depend upon a year in Lafayette? How large is your church? Will your church bear my expenses from here, and the expenses of my family, and give me \$400 per year for preaching? These are but a few of the many questions I was called upon to answer. I began the work in good faith, but soon found I could not keep pace with my new friends; so, to make the matter short, I wrote one general letter addressed to the American Baptist, and gave a general answer to all the letters then received, and begged my friends in New York, Vermont, Maine, and elsewhere, to excuse me from receiving or answering any more such letters, as I had some business of my own to attend to.

In January, 1838, S. G. Miner came to the town of Lafayette, called at my house, introduced himself as a Regular Baptist minister, said he had seen Elder Bennett's letter and mine also written in the American Baptist, that he was looking out a location and came here upon his own responsibil-

ity. His feelings were strong and sympathies enlisted for the church here. He showed me a letter of dismission that he brought from the Penfield church, state of N. Y. This letter purported to be from a Baptist church, without a word about doctrine or the faith of the church. It recommended S. G. Miner as a member of the same and a preacher, to any Baptist church where he might go. I need not say he was kindly received. A room and fire, &c. were set apart for his special benefit, and he was treated as though he had been one of the excellent ones of the earth, free of expense, for two months in my house, during which time he preached for us and joined the church. When he joined the church we gave him a call to serve us one year three-fourths of the time. A subscription was handed about for him, and the premium for his services was between three and four hundred dollars. This he considered a loud call, thanked the Lord and took courage.

[TO BE CONTINUED.]

Yours in gospel bonds,

L. FAIRMAN.

FOR THE SIGNS OF THE TIMES.

Minisink, N. Y., May 16, 1842.

BROTHER BEEBE:—This day is my fifty-third birthday (I mean of my second birth) and I will try to give you some account of the manner in which I trust God has wrought in me, of his own good pleasure, the work of regeneration. When I was in the seventeenth year of my age, I heard two strangers preach, and became alarmed at their threats of hell. I went to work hoping to obtain heaven by praying and reforming my morals. I remembered these few words of scripture, viz: "Seek and ye shall find; knock and it shall be opened unto you," by which I was much encouraged and soon became very good in my own esteem. My righteous acts and holy offerings I thought would overbalance all my sins. I went on in this exalted way for some time, but at length became weary of my task. But, adored be the God of heaven, for he laid his afflicting hand upon me so heavily that I became a cripple for life. But such was the rebellion of my nature at that time that I charged the Governor of earth and heavens with injustice! for I thought that I must be a vagabond upon the earth. I then commenced reading (and spelling) the scriptures, beginning at the first of Genesis, and read on until I came to 2 Chronicles xvi. 12; which contains an account of king Asa's disease in his feet, to be healed of which he sent not to the Lord but to physicians; and I closed the book, and with the aid of my crutch I went to bed, and began to pray to the Lord to heal me. This occurred about sunset: I had not prayed long before these words came to me with power,—*Soul, look at thy heart!* My eyes were turned to look within my breast, and there I found my heart was like the cage of unclean birds; the horror that seized me, at this revelation of the corruption and wickedness of my heart, was inexpressible, I thought I had sinned against the Holy Ghost, and could not be forgiven. At this time, guilt lay hea-

vy on my soul, and it seemed that the smoke of the torment of the damned ascended up before me in a manner that I cannot describe. I felt as though I should roll from my bed into that burning *caos* of black despair, which appeared so vividly presented to my mind. I laid hold of my bedstead, under the excitement of the moment, to prevent falling off into that gulf of flaming fury which appeared to me to be rolling below. My thoughts were then turned to the divine law, and I sunk down into a deep muse, and I was constrained to exclaim, Just is my condemnation, O God! While in this state of mind I lay, one appeared to my view that I believed was the Son of God, standing between God and men; I then glanced a thought above, and it appeared that both the Father and the Son frowned upon me; but I still cried, Just is my condemnation! I could conceive of no way that God, in justice, could save me. Then the view which I had seemed to be disappearing; I cried out, Lord, have mercy! God have mercy! At this moment I had a blessed view of Jesus—O, yes, it was Jesus that appeared to me with a smile, and applied these words to my heart, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" I exclaimed, Rest to my soul! eternal rest!! I thought at that moment, that "Not another wave of trouble would roll across my peaceful breast." The words of the psalmist also occurred to me, "Come near all ye that fear the Lord, and I will tell you what he has done for my soul." Truly my joy and happiness was at that time very great. But, dear brother, I find myself a poor old sinner yet, notwithstanding all the Lord has done for me. There is nothing good in me excepting that principle which is implanted in my heart, as I trust, by the Holy Ghost.

But, my beloved brethren correspondents, and those whom I have heard preach Jesus and him crucified, I wish to claim with you the relationship of a brother. I have heard some of you preach, and from the correspondence of others I have read of your doctrine, and of the experience of some, which has filled my soul with peace and comfort. Your communications make me think of the words of Jesus to the Father, "That they all may be one, as he and his Father are one." I sometimes think I feel something of that *oneness* which is felt and experienced by the saints. I would like to scribble more, but I forbear, and subscribe myself your unworthy brother,

ELIHU CAREY.

P. S. Brother Beebe, if you think my letter, or any part of it worth printing, you may give it a place in your paper, I would be glad to write my views of the glory of God in creation; for God says by the prophet Isaiah xliii. 7: "Even every one that is called by my name, for I have created him for my glory, yea I have made him."

Farewell to you, my brethren dear;

I bid you all farewell;

Adieu, for time perhaps 'twill be,

There's none but God can tell:

While far away in distant lands,

My face you cannot see;

But if we reach the world above

You'll worship God with me.

E. C.

FOR THE SIGNS OF THE TIMES.

East Fallowfield, Pa., June 12, 1842.

DEAR BROTHER BEEBE, and servant of Jesus Christ according to the faith of God's elect and the acknowledging of the truth:—I often feel desirous of communicating with you and the dear brethren scattered up and down this waste howling wilderness; but, feeling my weakness and knowing my utter inability to write for comfort or edification, I have declined. You will readily perceive I am not a proficient in literature; but I trust I have learned in the school of Christ, been made to sit at his feet and taught some lessons which I acknowledge I was slow to learn; but it is the Lord; let him do what seemeth him good, and blessed be his holy name. He doeth all things well—for out of the eater came forth meat, and out of the strong, sweetness: and though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me; for in the time of trouble he shall hide me in his pavilion—in the secret of his tabernacle shall he hide me. I feel at this time somewhat as the psalmist expresses in *Psa. cii.*: "I am like an owl of the desert, and am as a sparrow alone upon a house top;" far from the house of God where salvation, sovereign, full and free, is proclaimed.—Truly this is a grief, but I must bear it, the Lord, a the king of Israel, knoweth how to temper the rough east wind to the shorn lamb. Oh! my rebellious heart be still, and know that he is God, and worketh all things after the counsel of his own will, and doeth all his pleasure.

Dear brother, I live in the midst of them that hate peace and truth, and near to the place where I once went up with joy; but they have made it a house of merchandise, and a den of thieves: filled it with the children of the handmaid, and cry, Behold, the work of the Lord. They are of the number that ride upon horses and swift beasts, and carry or send forth the serpent's meat, every one doing that which is right in his own eyes; despising the law of the Lord. O my soul, come not thou into their secret: unto their assembly, mine honor; be not thou united;

For there is naught but strife and noise,

All vain and empty things,

Which only tend to mar true joys;

But fan the waxen wings.

Dear brother, we are surrounded on every side, with every *ite* and *ism*, and society, from the great mammoth mother, down to the bantling gutter rolling society, to which all Ahab's prophet's have affixed their names, and all hitched on to Roman Catholicism, which is the main spring that turns the whole machinery; and it is the attaching those lesser wheels that propel it with such amazing speed. Well, let them onward move, Jacob's God in Zion reigns and controls the raging seas.

My hope is fixed beyond this beach,

On the eternal God;

Where sin and satan cannot reach,

The purchase of his blood.

But while travelling through this vale of tears, satan and his coadjutors are daily vexing and try-

ing to entangle them into their net; but notwithstanding all their inventions to entice and lead astray, there are a few and but a few in this vicinity, who love the truth and are kept by the power of God, and will not bow to Baal; but they are as sheep having no shepherd: but happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God, for he will gather the lambs with his arm and carry them in his bosom.

Dear brother, it seems as if the day is not yet come when the watchmen shall see eye to eye or at least not in every particular. Brethren, endeavor to keep the unity of the spirit in the bonds of peace, with all meekness and long suffering, forbearing one another in love. Some are to be rebuked gently, some sharply, and he that is an heretic, after the first and second admonition, reject. A word to the wise is sufficient. Brother Beebe, in this day of rebuke and blasphemy, it requires the soldiers of the cross and watchmen of Zion to stand in unbroken phalanx with sword and spear in hand, and declare all the counsel of God: and think it not strange that men even of your own selves should arise speaking perverse things which the Apostle with grief declared should be. But you have the standard at hand whereby to try them. But do nothing rashly; for he whose fan is in his hand will thoroughly purge his floor and gather his wheat into his garner.

Dear brother, we still receive the Signs, which to us is above the price of rubies; but Ishmael's progeny here prefer Tom Payne's "Age of Reason," and why? because they are so nearly allied; they are exulting at the thought that the day is not far distant when we shall not have the privilege of abusing their old mother which is so grating to their ears.

I remain yours in christian love,

M. M. ANDERSON.

Thou way-worn soldier of the cross,  
Hoary thy locks appear;  
On all thy frame old Time has made  
Marks in her swift career.  
Although the casket seems decay'd,  
Securely lies the gem;  
Bought with a price immensely great,  
A price which angels scan.  
Rejoicing in the midnight hour,  
The joyful news proclaim,  
Of Jesus Christ a Saviour born—  
Now heralds do the same.

M. M. A.

Many a trial thou hast borne,  
And deep affliction too;  
Reck'd as thy frame oft times has been,  
God still has brought thee through.  
And through the darkest clouds did shine,  
Refulgent calm and fair;  
Elysian thoughts of bliss were thine,  
To dry away the tear.  
Burnished thus he made thee shine,  
And purged thy dross away;  
Rubies must all be well refined,  
To make them look more gay.  
On all the jewels Christ lays claim,  
Nor 'll he in the furnace lose one gem.

M. M. A.

FOR THE SIGNS OF THE TIMES.

Newtown, Greene co., Pa., June 4, 1842.

BROTHER BEEBE:—I have just returned from a preaching tour in Ohio, and proceed to give you an account of the same for publication. I left home on the 17th of May, in company with brother Jacob Pitman, a licentiate of the Harmony church of Monroe co., O., and travelled mostly through a new and thinly settled part of the country. The people being generally poor, and having but little to spare, are not troubled much with the missionary hireling mendicants of the present age. This part of the country is, however, infested with *Campbellites*, and what are called *New Lights*, but more properly might be called *no lights*; they are a people similar to the sect which, are at the north called *Christians*. They hold, that to read the scriptures candidly, believe them and be immersed, will ensure salvation. That the Spirit of God is in the written word, and that no other spirit operates. That christian experience, (so called) is only a phantom of the imagination. That no sin can be remitted except by immersion in water. We had several debates with some of the champions of this sect, in Ohio; but so far as we could discover, with but little or no effect on them; but we believe that it had a tendency to confirm the saints in the faith of the gospel, as error was more clearly exposed. We continued our course to the Mount Hope church, where we attended a yearly meeting, and met with Elders Aaron Headly and Samuel Hendershot, and also a goodly number of Old School brethren, who seemed satisfied with the truth as it is in Jesus. From Mount Hope we went to the Harmony church, and preached on Monday 23d, and journeyed on to Mt. Zoar, where we preached on the 25th. We had an invitation to lecture on New Schoolism, and we did so without opposition, until after we left.

We moved on in pursuit of a little company of Baptists at Duck Creek, Washington co., where we tarried two days, preaching night and day: this little band are eastern Predestinarians, real Old Baptists, in doctrine and manners. Thence we went on to the north-east, preaching to New Lights and Methodists, for several days. On the 31st ult., I parted with brother Hendershot, and took to the woods alone; crossed the Ohio River, into Virginia, and found a few Old Baptists in Wood co., (in the woods, truly.) These were originally from New York state; I tarried with them one day, and helped them plant corn.

I was absent seventeen days, tried to preach fifteen times; heard many excellent discourses from brethren; rode about 370 miles, some of the time being very unwell, but the Lord preserved me.—Returning, I found my family all alive; my wife some better in health than when I left home: she has been confined to her bed the greater part of the time since the 1st of last January.

It was a trial to leave my nearest relative on earth, under such circumstances, not knowing whether we should ever again meet on earth, to go and encounter a host of the uncircumcised who know no mercy; no bounds to their fury; and

knowing them to be intent on the destruction of the saints, made me suspicious and reluctant, and if the Lord would have suffered me, I think I should have given over the war. My enemies are so various, so numerous, and so persevering, that if I conquer them on one day, it only makes them the more stubborn and malicious on the next. If I succeed in exposing one false way, a dozen others will soon appear. Now for one like me, with no stock of wisdom to direct, might to conquer or even ability myself to stand; how unequal is the match! One of the parties rich, the other poorer than poverty. One numerous, the other less than nothing. One strong, and the other very weakness. How absurd to attempt the fight under such circumstances! Yet such a fool am I.

Yours,

B. G. AVERY.

FOR THE SIGNS OF THE TIMES.

#### EXTRACT FROM A LETTER

*Dated Chesterfield Co., Va.*

DEAR BROTHER:—Our brethren are as fond of reading the Signs, I think, as ever, though they furnish you with nothing for its columns; and I think they will still continue to take it so long as it continues to maintain the truth it now does.

The Lord has certainly visited his people in this neighborhood with a refreshing from his presence: Many of our friends we trust have been quickened, and made manifest that they are the chosen of God; and a considerable number have joined the Skinquarter church, and some few the Zoar church.

May it please the Lord still to revive and encourage his poor and afflicted flock in this part of his vineyard; and may he also bless you and all his saints with all spiritual blessings,—which is the desire of

Your unworthy brother,

CYRUS GOODE.

FOR THE SIGNS OF THE TIMES.

*To the elders with whom the writer is acquainted, and to the brethren of the Old School Regular Baptist churches,—*

BELoved BRETHREN:—From a conviction of duty I have, after very much travail of soul, resigned my connexion with the church of Southampton, Pa.; and where God may direct my steps and where my future lot may be cast, with a numerous family, to remain a little while, until my Father shall release me from this wretched world of sorrow, of which we all have a share, I know not; but I do most firmly believe he will make manifest in his own time and in his own way.—Ah, beloved, that we could all with more unshaken confidence repose our every care in the hand of a faithful God! for, O God, thou wilt keep him in perfect peace, whose mind is stayed on thee, while yet we know bonds and afflictions abide us wherever we go; for it is given us freely of God not only to believe on Jesus, but also to suffer for and with him. While he that is the friend of the world is the enemy of Christ, so he that is the friend of Jesus and warm advocate of his doctrine and his

cross, is hated by the world and carnal professors with a deadly hatred.

May the love of our Lord Jesus Christ be with all who love his dear name.

JAMES B. BOWEN.

*Southampton, Pa., June, 1842.*

FOR THE SIGNS OF THE TIMES.

*Fairfield, Jefferson co., Iowa Ter., }  
May 29, 1842. }*

DEAR BROTHER BEEBE:—I send you these few lines to inform you that I have removed my residence from Ohio, to Iowa Territory, near Fairfield, the county seat of Jefferson county. I left Cincinnati on the 26th of March, and landed at Burlington, Iowa, on the 5th of April. There are here an abundance of Hagar's children and ministers of satan not a few; but Zion's children are few and far between.

My knowledge of society in this vicinity is quite limited yet, having resided here but a short time, and having been confined the greater part of my time at home since here, in attending to the secular affairs of life. I wish the Signs of the Times continued, and sent to Fairfield, Jefferson co., Iowa, and I will try what I can do in this vicinity in raising subscribers for the Signs.

Yours in the afflictions of the gospel,

JOSEPH H. FLINT.

## EDITORIAL.

*New Vernon, July 1, 1842.*

ORIGIN AND HISTORY OF THE MODERN RELIGIOUS INSTITUTIONS, FALSELY CALLED BENEVOLENT.—A brother at the west has called on us once and again, to give a statement of the origin, rise and progress of the popular, modern, religious institutions which have divided the Baptist denomination throughout our country, together with our objections to them. If our time and ability were equal to such an undertaking, our brother must be aware that a large volume would be required to contain so extensive a work. The institutions, claiming to be religious are very numerous: among them will be found the *American Bible society*, *American & Foreign Bible society*, *Foreign & Domestic Missionary society*, *American Baptist and other Tract societies*, *Infant Bible Class*, *Sabbath and Theological schools*, *Religious Education societies*, of various names and under the patronage of as many organized denominations; a number of different kinds of *Temperance societies*, *Abolition societies*, *Dorcas societies*, *Penny societies*, *Mite societies*, and societies to manufacture dolls, pin-cushions and fancy articles for *Religious Fairs*, &c. &c. &c. Now to trace each of the above catalogue to its origin, and give its distinct history, would be a task of no ordinary magnitude, and, so far as we can discover, of no more real consequence than the animated discussion now going on in reference to the origin of his satanic majesty, the present prince of darkness. That such an enemy to God and the church does exist, we have sufficient demonstration, if we are as familiar with his devices as were the

primitive saints; and that the dark catalogue mentioned do also exist, none, that we are aware of, will pretend to deny. The question then, with consistent Bible-loving Baptists, should be, *Are they divinely authorized? Are they taught, required or sanctioned by the scriptures?* It is of little or no consequence where they are from if they are not found warranted by that testament which we hold as the ONLY rule of our practice, standard of our faith and man of our counsel. In searching the sacred oracle not one of the abovenamed institutions can be found; and this fact has been frequently admitted by the most zealous advocates of them. They have frequently been challenged to produce one passage of scripture to sustain them; but that one passage has never yet been produced. The Old Fashioned Baptists have unitedly stood pledged to cease their opposition and fall into the ranks of those who patronize these institutions whenever a plain "*Thus saith the Lord*," can be found to warrant them. But this world shall wax old with years, the planets cease their revolutions, the heavens be rolled together like a scroll, and the elements of nature melt with fervent heat, before the ingenuity of man shall be able to so torture the scriptures as to wring from their blessed pages one approving expression.

When the editor of this sheet united with the Baptist church, in 1811, not one of the abovementioned institutions were known to exist in connexion with or under the patronage of the Baptist denomination in the United States of America.—About twenty or twenty-five years ago some of these leading institutions began to be introduced among the Baptists of this country. The models after which they were to be fashioned were generally imported from Europe, and preceded by the heresy of Andrew Faller. In those early days they were insinuated into Baptist favor with the utmost caution and under a mask which they have long since thrown off. The missionary system professed only to have in view to aid those fathers in Israel who were in indigent circumstances, that they might devote themselves more exclusively to preaching the gospel. Not a hint was given that this society was to become a great national church and state monster, demanding and receiving as it does at this day, over \$100,000 annually, to be disposed of in rooting out those gifts from the church which God has bestowed for the edification of the body, and bringing in a host of hirelings who, but for this missionary fund, would plead law, close calomel or have to work for a living.

When the gilded project of a Bible society was whispered among the Baptist churches, it was only pretended that it was designed to furnish the poor with copies of the Bible, without note or comment, but the hint was not given that it was to be deified and regarded as a saviour of millions who without it would be forever lost. The Bible societies (for they are now divided and become plural) are a link in the connexion of mammoth institutions for uniting the church and state, for monopolizing power and wealth in the hands of an aspiring clergy, and, what is worse than all, for superseding the blood of



Christ, the grace of God, the work of the Holy Spirit and faith of God's elect.

We were residing in the city of New York when Sabbath Schools began to find a place among the Baptist churches of that city, and when we expressed our misgivings as to what they might result in, we were met by the solemn protestation of every Baptist dabbler in them in the bounds of the city, that they did not contemplate the religious instruction of any, that the design was only to collect from the haunts of vice and from the streets those poor neglected children who had no other opportunity to acquire an education, and give them, as far as practicable, an English education. We do make the assertion, without the fear of contradiction, that there was not a Baptist to be found in the city of New York, twenty-five years ago, that would admit he believed the religion of Jesus Christ could be taught as a science to unregenerate children or adults, in Sabbath or theological schools.— But we have lived to realize all that we then feared would result from Sabbath schools. We have seen the children of these Sunday schools paraded through the principal streets of New York, in martial style, with the "minister of the gospel" [what a burlesque upon the sacred name!] at their head, and his male and female subalterns in charge of their respective platoons and files; and to hear it announced from pulpit and press, by governors\* as well as parsons, that on these schools the future destiny of our country depends; that these are the nursery of the church of God and the bulwarks of our national liberty; that by these our presidential seat shall be filled with pious occupants, and no more disgraced [this very term has been used] with non-professing men, [like Washington, Jefferson and others of like character.] Sunday school pupils have been trained to sign petitions praying the national and state legislatures to interfere in matters of religion, as in the case of stopping the transportation of the mail on Sunday; the abolition of slavery as an anti-religious practice, for preventing the plying of steamers, regulating licences for the sale of spirits, &c. &c. We might greatly enlarge on the characteristics of this *horn* of the image of the apocalyptic beast, but our space forbids.

That religious schools existed in earlier ages of the church, and in connexion with what was called the church, for the purpose of teaching religion to children, and for preparing young men for the ministry, and that these schools have been patronized by kings and emperors of the earth, we readily admit; but that these very schools have in all cases exerted an influence prejudicial to the simplicity of the gospel, and ruinous to the liberties of mankind; that they have opened the floodgates of heresy, and nurtured and brought into being the papal *beast*, with its infernal inquisition, horrid tortures, racks and dungeons; that it has *lit up* the fires of martyrdom, and drenched the earth with rivers of human gore, we challenge any to deny. And are we now to be gravely referred to the school at Alexandria, or other institutions of the kind, as a precedent worthy of imitation by our churches and associations, instead of regarding the last will and

testament of our Lord Jesus Christ, as the only infallible guide and directory to the Baptist church? May Heaven prevent!

The following table, from "Stocton's Christian World," showing the time at which the various Bible societies have originated, from the most ancient to the present time, together with the number of copies issued, to 1841, may be interesting to some of our readers, and gratifying to our correspondent, who will also therefrom perceive the impracticability of giving a detailed history of the numerous brood of institutions concerning which he enquires:

EUROPE.

British & Foreign Bible society, England,	Instituted.	Bibles & Test.
Basle,	1804,	9,751,792
Zurich,	1804,	189,470
Chur,	1812,	14,216
Schaffhausen,	1813,	12,267
St. Gall,	1813,	7,193
Aargovian,	1813,	30,558
Berne,	1815,	13,802
Lausanne,	1814,	40,841
Geneva,	1814,	32,000
Neufchatel,	1816,	36,651
Waldenses, at La Tour,	1816,	6,430
Glarus,	1819,	4,328
Wurtemberg, at Stuttgart,	1819,	5,000
Grand Duchy of Baden,	1812,	283,961
Strasbourg,	1820,	18,193
Hesse Darmstadt,	1815,	25,300
Hanau,	1817,	31,184
Marburg,	1818,	3,316
Hesse-Cassel,	1825,	1,354
Frankfort,	1818,	18,948
Waldeck and Pyrmont,	1816,	73,565
Lippe-Detmond,	1817,	2,800
Hanover,	1816,	3,569
Bremen,	1814,	49,291
Hamburgh-Altona,	1815,	9,312
Lubeck, city of,	1814,	4,726
Eutin, for principality of Lubeck,	1814,	7,156
Lauenburgh-Ratzeburg,	17,	4,147
Rostock,	1816,	8,692
Brunswick,	1816,	8,692
Prussian, at Berlin,	1835,	
Eisenach,	1805,	
Weimar,	1818,	4,938
Anhalt-Koethen,	1821,	3,773
Saxon, at Dresden,	1818,	
Coburg,	1814,	154,280
Bavarian, Prot., at Nuremberg,	1825,	
Icelandic,	1821,	56,316
Finnish, at Abo,	1815,	10,445
Russian, at St. Petersburg,	1812,	43,000
Russian Protestant,	1813,	856,105
Swedish,	1826,	27,980
Norwegian,	1809,	416,566
Danish,	1816,	16,000
Sleswig-Holstein,	1814,	142,512
Netherlands,	1815,	74,186
Brussels,	1815,	165,474
Antwerp,	1834,	
Ghent,	1834,	
Paris Protestant,	1818,	161,974
French and Foreign,	1833,	25,334
Ionian, at Corfu,	1819,	7,377
Stavanger,	1828,	6,643

ASIA.

Calcutta Auxiliary,	1811,	208,899
Bombay Auxiliary,	1813,	64,648
Madras Auxiliary,	1820,	177,173
Colombo Auxiliary, Ceylon,	1812,	17,437

AMERICA.

Am. NATIONAL, at N. Y. city,	1816,	2,353,968
Philadelphia,	1808,	221,333

In the above table the parent societies only are mentioned. There are 3,100 auxiliary societies in G. Britain, and 1000 in the United States. The English have translated the Bible into 158 languages. The Missionary, Tract, and other religious societies, are so numerous, that it would be impossible to insert a list of them in this place. The earliest was the "society of Jesus" (Jesuits) founded in 1539. The next were the Congregation for the Propagation of the Faith, 1632; for Propagating the gospel in New England, 1649; for Promoting Christian knowledge, 1698; London Missionary, 1795.

As we have before intimated, we have neither time nor space to call the attention of our readers to each of the popular institutions of our degenerate age. It is sufficient for every child of God and disciple of the Lamb, to know that these institutions are none of them sustained by divine authority: they are therefore at best but human inventions, and we are solemnly admonished that God will take vengeance on the inventions of men.

The *hydra headed* monster has thrown its cursed fangs into the councils of our nation, and infused its poison into the sanctuary of every state. Its abominable innovations upon the christian faith and practice were introduced among the Baptists when in their embryo state, but as fast as the public mind could be prepared to favor them, they have not only multiplied, but thrown off the deceptive guise in which their master spirits introduced them. And as they have grown in years they have grown in strength; they now acknowledge no limits; they yield to no restraints. Like the green bay tree, they have spread themselves beyond the Allegany; have invaded the camp of the saints in the Mississippi Valley, laid waste, so far as heaven would suffer them, the order, peace, and harmony of the church throughout our wide spread, once happy states. With the increase of these institutions, vice and immorality of every name has also increased, and but few *such* reformations as these institutions have effected on the community would be required to subvert and prostrate every social, civil and religious privilege that we as disciples of Christ, and as citizens of the world, hold dear, and establish in their place an unlimited hierarchy of priestcraft, and inscribe indelibly, as with a pen of iron, *Ichabod* upon the fair edifice of freedom, and on all our institutions of equal rights.

In addition to what we have written and copied, we might refer our brother to the annual reports of the self styled *benevolent institutions*, together with their constitutions, &c.; but we are limited for room. Our objection to the whole of them may be summed up in a few words, and is implied in what we have already written; viz: that they are unwarranted by any divine authority, and that we cannot patronise them without subjecting ourselves to the reproof, "Who hath required these things at your hands?" That they are subversive of the order of the kingdom of Jesus, is demonstrated by the present scattered state of the Baptist community, in consequence of their introduction among us.

\* Address of governor Seward on L. I.

## OBITUARY.

Philadelphia, June 20, 1842.

DEAR BROTHER BEEBE:—We mourn, and we rejoice.—We mourn the loss of our dear brother, Der. W. L. Brooks, who departed this life on the 8th inst., on whom this church depended much; whose mind was deeply interested for the prosperity of the visible cause in this city. He labored hard and perseveringly for the prevalence of truth as it is in Jesus; but he has left us to mingle our tears with his afflicted widow and children.

We are satisfied that while we mourn departed worth, our much esteemed brother rejoices in the church triumphant, where no Old School disciple suffers for his discriminating doctrine, or is despised for ascribing his salvation to grace alone. We rejoice, that after being tossed on the furious waves of the New School ocean, whose waters mingle almost every error, where every new and imposing delusion, by the fineness and magic of its master spirit, strengthens the array against sobriety and truth, and encourages all the newly chiselled personages in the modern Pantheon to laugh and mock in the face of the gospel; we rejoice, that notwithstanding all the agencies and contingencies of the fashionable religion, we have a calm retreat in which to worship God, separate from the theology of domestic origin. We rejoice that we have, as we believe, the gospel sent down to us with the Holy Ghost from heaven; softening all our hearts, and pointing all our minds to the cross, in which alone we desire to glory; compared with which all else seems worthless. This church has invited brother Clark by a unanimous vote to become our pastor, he is now laboring with us, and we are in expectation of his acceptance. We enjoy entire harmony among ourselves, which we hope may strengthen us for coming trials. May God be glorified by us and in us.

Since brother Clark came among us, eleven have been added to our little Zion, three of whom were buried with Christ by baptism; others are expected, as soon as they have been sufficiently trampled and abused. We felt it a duty, which we owed to yourself and others, who have known our afflictions, and who have felt much on our account, to let you know, that although we had suffered before, and were shamefully entreated as you know, at Philadelphia, we are yet bold in our God: believing it will be a comfort to your hearts, as it certainly is to ours, that God has not left himself without a witness in this vast city.

We intend doing all we can for the unity of the Spirit in furthering the joys of all the public and private servants of our Lord Jesus Christ, that when opportunity, or ability may be denied us to be of any further service, we may say with confidence, "We have done what we could," not to embarrass, injure and destroy one another, (an appropriate service for envious hypocrites) but to aid them in every good word and work; and soothe their minds while withering under mental anguish from the envenomed shafts which fall fast and thick upon all such as hazard their lives in the high places of the field.

By request of the Salem Particular Baptist Church, Philadelphia.

BENJAMIN C. PECK, *OK.*

BROTHER BEEBE:—For the information of distant brethren and friends, who may have access to the "Signs," and who were acquainted with him, you will please notice the death of our beloved brother, THOMAS LOCEY, of the Hardiston church, Sussex co., N. J.

Brother Locey had been gradually declining for two years past, though not confined to his house and home; until the past winter; during which, I believe, he was not able to get out, even to meeting. Yet I flattered myself that when the spring opened and warm weather came on, he would recover strength so as to get out again; but in this I was disappointed—the reverse was his case, he continued to languish under his disease, the consumption, until Monday evening of the 30th. of May, when he calmly and quietly fell asleep, we believe, in Jesus. His confi-

dence in God was strong, his faith in Jesus unwavering, and his hope as an anchor to his soul, sure and steadfast. In his death the church, and also the neighborhood, have lost a valuable member, and his family, humanly speaking, have sustained an irreplaceable loss.

Brother Troit being intimately acquainted in former times with brother Locey, by whom also he (brother Locey) was baptized, will undoubtedly feel interested in this information; with many others.

Yours affectionately,

GABRIEL CONKLIN.

Brookfield, Orange co., N. Y., June 17, 1842.

## Associational Meetings.

BROTHER BEEBE:—Will you please give notice in the Signs, that the ALLEGHANY Association will meet, the Lord willing, with the Roulett Church, Potter Co., Pa., on Friday previous to the 2d Lord's-day in July, 1842.

All the Elders and brethren, of the old fashioned stamp, that can, are affectionately invited to attend with us; for we, in Roulett, are surrounded with ferocious beasts of prey, who would swallow us up, or trample us under their feet. Those coming from a distance will enquire for Couderport, Potter Co., Pa., and then for John, or Burrell Lyman, at Roulett.

BURRELL LYMAN, *Cor. Sect.*

Roulett, May 4, 1842.

BROTHER BEEBE:—Please give notice through the Signs, that the *Pig River Association* of Old School Baptists, will meet, if the Lord will, with the Burton's Creek Church, which is five miles from Linchburg, and within sight of the Turnpike in Campbell Co., Va., on Friday before the 2d Lord's-day in September next.

We invite our brethren of the same faith and order to meet with us.

STERLING HILLSMAN.

The CORRESPONDING Association will be held with the church at Pleasant Valley, Fairfax co., Va., commencing on Friday before the 2d Sunday in August next.

The KEROCTON Association will hold their next annual meeting with the Zion Church, Warren co., Va., commencing on Thursday before the 3d Sunday in August next.

Brethren of the Primitive faith and practice are affectionately invited to attend both of the above meetings.

APPOINTMENT.—Elder Philip C. Broom, will visit and preach for the Providence church, Luzerne co., Pa., on the second Sunday in July inst., and on the Saturday preceding.

The Salem church of New York city, if providence allow, may expect a visit from James B. Bowen, (to them unknown in the flesh, but known in the Spirit) the 4th Sunday in July, and the Monday, Tuesday and Wednesday following, on which days they may appoint for him to preach, where, and as often as they please; and at Washington, South River, on Thursday at 3 o'clock, (and evening if brother Thompson thinks best) at Jacksonville on Friday where and when brother Goble may appoint; also on Saturday where he will; on the 5th Sunday at the 3d church in Middletown; Sunday evening where the brethren may appoint; and if David Stout will let an old special friend preach for him, we are at his service.

Yours truly,

JAMES B. BOWEN.

## RECEIPTS.

O. P. Earle,	S. C.	\$2 00
Francis W. Thornton,	Ky.	5 00
Col. Wm. Patterson,	N. J.	2 00
Joseph Thorp,	Mo.	5 00
W. H. Rogers, Esq.,	"	5 00
C. A. Parker,	Ga.	4 00
Eld. Thomas Buck, Junr.,	Va.	6 00
Eld. H. West,	Pa.	6 00
A. Ivory,	N. Y.	1 00
Total,		\$36 00

NEW AGENTS.—S. J. Lawe, Greensburg, Decatur co., Ia. Eld. Samuel Hendershot, Belleville, Monroe co., O.

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt, and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Junr., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble, and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery, and Gilbert Chamberlin, Wilmet Vail, Nathan Greenland, Arnold Bolch, John Crightfield, J. Hughes, J. W. Dance, John Carson, Andrew Lyman, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Troit, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman, and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Sterling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker, and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKinley.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Dec.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge, and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance, and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Larow, James Gains, Esq., Sanford Connelly, Henry C. Cudlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Toague, William H. Hensmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

NEW VERNON, ORANGE CO., N. Y., JULY 15, 1842.

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GILBERT BEEBE, Editor.

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Piqua, Ohio, June 7, 1842.

DEAR BROTHER BEEBE:—Your correspondent W. B. Slawson, having resumed his pen in your no. 10, has introduced a subject of considerable importance to us Old School Baptists. To avoid prolixity I must abstain from all introductory remarks. He refers to one I. Burchard, and adds, "But a certain order, calling themselves christians, exists among us, who do not acknowledge the Trinity of God." Are we to understand by this that br. Slawson is of that order? To his remark that "Many calling themselves Trinitarians, use expressions on this subject which were better left unsaid," I give my hearty assent: but when he adds, "The expressions *Triune God*, *Three-one God*, *Three in one*, may easily imply so many distinct Beings; but whether those who do use them, intend any such thing, is more than I know," I say, such expressions may imply either the view which the reader may take of the subject; or, the intention of the writer. The latter ought to express himself as clearly as possible; the former should put no meaning to the words which they do not justly convey. Is such a candid view or charitable construction taken now-a-days of the views of those who maintain the doctrine of the Trinity?

I am aware of the implications made from the expressions *Triune God*, &c., by those who oppose what is called the tri-personal scheme. But let us keep to the Bible, the language of which is, "There are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are One." And here let me observe that three are certainly spoken of; yet so as that they are one. Numerical or arithmetical unity cannot be the subject; for on such principles three cannot be one, and one can never be three. There must therefore be something peculiarly and exclusively belonging to the mode of existence in the divine Being, which is the *object* of faith and not the *subject* of reason: Further,

All just ideas of the God of Israel lead us to the conclusion that however "*Three are one*," yet that the self-existent cause of all is one simple or uncompounded Spirit. But, in the absence of almost all allusions to the term *person* on this subject in the New Testament, I would say; that it

would be most unfair in the present controversy to supply the seeming void by saying these *three are one person*. You are of course aware how sparing is the use of the word *person* in the New Testament. Where it exists, in Heb. i. 3, the passage is generally quoted "the express image of the *Father's person*." But this is only a gloss, or a private interpretation of the passage.

If, therefore, just views of the passage in John's first epistle, do not warrant us in supplying the word *person* and saying *These three are one person*, what, in the first place, must we not supply, and what, in the second place, must we supply in accordance with the analogy of faith? In the first place, then, we cannot supply [for it would be an interpolation] the word *family*, and say, *these three are one family*; nor the word *fraternity*, and say, *these three are one fraternity*, as if they were brothers; nor one *society*, and so consider God as made up of three social beings; nor one *personality*, and so represent God as existing in one person; for on such views of the subject we might have our choice between *family*, *fraternity* and *society*, on the one hand, as promoting tritheistic views of God to which no consistent Trinitarian pretends; or *personality*, on the other, as begging the question in dispute between those who hold the proper divinity of the Father, the Word and the Holy Ghost, and Arians, Unitarians, Socinians, Sabelians and Universalists, who either degrade the Messiah to a very low station indeed, even in the scale of humanity, or exalt his humanity to the highest possible pitch, but yet refuse him divine honors.

Having thus noticed what we cannot supply, let me notice what we can supply in accordance with the analogy of faith: with which we can supply nothing but the word *JEHOAAU*, and then read the whole verse, *There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one JEHOAAU.*" In doing this, we shall speak according to the testimony of scripture, as it undoubtedly was understood by our Lord, and quoted by him, in Mark xii. 29, out of Deut. v. 4, which, he must have known as a Jew, as well as by his being the all-wise God and our Saviour, [see Jude 25,] reads in the Hebrew, *JEHOAAU our ALEIM is one JEHOAAU.*—Therefore the supplied word *JEHOAAU* is alone admissible in 1 John i. 7, as making up the true sense of the passage on the analogy of faith.—Whilst I am upon this part of the subject, permit me to make a remark as to the meaning and use of the word *ALEIM*. That it is a plural noun is too extensively confessed to be well denied, coupled as it is with adjectives, pronouns, verbs and participles in the plural number. That this plural term does not in itself express the idea of a triune mode of

existence, is almost self-evident. But, coupled as it is with the word *JEHOAAU*, it wears a very different aspect. Father, Word and Holy Spirit are said to be one *JEHOAAU*. To none but these three who are one, is the name *JEHOAAU* ever applied in scripture. It admits of no degrees of appropriation. Self-existence is its characteristic evidence: sameness and equality are its peculiar and distinguishing features. The term *JEHOAAU* is not often applied to the Father: yet the Spirit is in a multiplicity of instances in the Old Testament called the Spirit *JEHOAAU*. But does the idea of W. B. Slawson that the joint influence of the Father and the Son is the *Comforter*, come up to the idea of the Spirit's being *JEHOAAU*? Influence of any kind is not *JEHOAAU*. *Being, essence or existence* is *JEHOAAU*. Qualities, properties or joint influences make not the Spirit to be *JEHOAAU*; but that which is wrought in my heart proves him to be *JEHOAAU*. So he is called *ALEIM*, the Spirit *ALEIM*, as in Gen. i. 2, and elsewhere. If this be true, how irrelevant is the remark of W. B. Slawson, "If God is a Spirit the fulness of which was manifested in Jesus of Nazareth; and if it was necessary in the economy of salvation, that he should fulfil all righteousness in working the work of his Father, in suffering in the flesh, what is the use of a third manifestation, or, rather, a further manifestation of himself in the character of the Holy Ghost?" And to this I must reply, by remarking that whilst so much objection has been made to the use of the word *person*, and also to the expressions *first, second and third person*, what have we got more scriptural or more definitive from your correspondent in the use of the phrase *third manifestation*? Where are the *first and second manifestations* hinted at? We read of Jesus Christ's being manifested to destroy the works of the devil. But if the manifestation of the Spirit is held up to undermine his personality, then the manifestations of the Son of God will also destroy his personality, too. Then it will follow that it was not a *person* who undertook my cause and died upon Calvary, but only a *manifestation*—of course a phantom. Or, if he be viewed not merely as a phantom, but as a manifestation, it would be (to carry out your correspondent's idea) a further manifestation of the Father's self in the character of the Son: and as person alone could die, and not manifestation, so it would follow, that whatever apparently died as to manifestation, the Father really died as to *person*: and, as the Spirit is spoken of as being the *third manifestation*, it remains only to dispute the palm whether the Father or the Son shall be entitled to be called the first or second manifestation. Whether such ideas will not have a tendency to lead us far below those



of a modal trinity, judge, br. Beebe, in the light of truth. We are coming to a great crisis. If three are one, they are either so,

1st. PERSONALLY; or, 2d. MODALLY; or, 3d. MANIFESTATIVELY, or CHARACTERISTICALLY.

If the latter two, or either of them, be the truth, let us humbly take our place below Arians, Socinians, Unitarians, Sabellians and other proud reasoners on things which man cannot comprehend but which faith can receive. But I must study brevity.

Your correspondent further says:

"But it has seemed to me that this spirit of truth which acknowledges God's eternal Spirit in the person of Jesus Christ, without a wavering or a doubt, viewing the harmonious and indivisible unity existing between them, is that spirit which should lead into all truth."

By God's eternal Spirit in the person of Jesus Christ, your correspondent evidently means the Father. Now if Jesus Christ is alone spoken of as a person, and yet distinct personality is intended to be denied, what follows but that your correspondent must confess that the Father is no person at all? Then the Holy Ghost is the joint influence of the first manifestation and of the Son, which latter is the only one whom he hath dignified with the title of a person, and to whom alone belongs his character in capitals, of being "ONE LORD." And after all, therefore, God's eternal Spirit whom he considers as the Father, though undignified with the title of *person*, is only to be found in the person of Jesus Christ. Yet, in speaking of this eternal Spirit, of whom he has not predicated personality, he talks of the incarnation of himself in the person of Jesus of Nazareth; yet he himself is the same eternal and invisible Spirit, (distinct from Jesus,) but no *personality* is predicated of him. Admirable indeed!

But what is meant by the idea concerning God's eternal Spirit, of this incarnation of himself in the person of Jesus? I am not aware of the New Testament's ever referring incarnation to any but to Jesus Christ. The idea given us of the Word as one of the Witnesses in heaven is that "In the beginning was the Word, and the Word was with God, and the Word was God." But if God is there meant, what W. B. Slawson calls "God's eternal Spirit," of whom no personality is predicated, what follows but that the meaning of the verse just quoted would be, In the beginning was the person of Jesus of Nazareth, and his person was with God's eternal Spirit or first manifestation, and his person was that first manifestation. Is this the truth?

Further, W. B. S. speaks of the incarnation of this first manifestation in the person of Jesus.—But on the subject of incarnation nothing is said in the New Testament but in reference to the Word: "The Word was made flesh and dwelt among us, and we beheld his glory; the glory as of the only begotten of the Father." And the acknowledgment "that Jesus Christ is come in the flesh" is a proof of our being of God. To suppose therefore that God's eternal "Spirit" became incarnate is to revert to the old Patripassian

heresy, that is, that the Father suffered and made satisfaction to himself by the assumption of humanity into union with himself. But if it be denied that the Father is a person, but asserted that he is only the first manifestation, what follows but that a divine manifestation made a satisfaction to himself for sin; and yet he is not a divine person. If to avoid this dilemma br. W. B. Slawson should turn round and say that he acknowledges the Father to be a person: then, having already spoken of the person of Jesus of Nazareth, he would vindicate the idea of the existence of two persons, viz: one of the Father, and one of his only begotten Son, both of whom are never said to have become incarnate, but incarnation is only predication of the Word.

That *plurality* is spoken of, allow me again to refer to the meaning of the plural word *ALEIM*; that the number of that plurality is confined to three, again allow me to quote 1 John v. 7.—That these three are one is an indisputable axiom, proved by the same verse; and take away all the terms of *triune God*, *three-one God*, *three in one*, *personality*, *trinity*, *being*, *substance*, and the like, the fact remains unaltered that these three, Father, Son and Holy Ghost are one. Nor can the force of the meaning of the word *ALEIM* be evaded by any remarks made at the close of your 79th page on the word *theology*, that the word is derived from *Theos*, "a heathen deity, and therefore means the doctrine of deities." That is not its meaning.—*ALEIM*, when applied to the God of Israel, is rendered by the LXX., without material variation, *Theos*, in the singular; and even many of the passages where the Greek use *Theoi* in the plural, refer more properly to the God of Israel. This I would abundantly shew if time and place permitted. But *Theos* is the legitimate representative of the Hebrew word *ALEIM*, without detracting from the real meaning of its prototype. And, although the term *theology* is not used in scripture, yet the word *theologos*, which we render *the divine*, is used in the title affixed to the Revelations, without any reference whatever to the doctrine of deities, nor yet with reference to John the divine, but with reference to him who made known to his servant John his own wondrous person as *Theos*, *ALEIM*, God and *Logos*, the Word, who was with God and was God.

I must pass by the notice of any farther parts of br. Slawson's letter and conclude. It is evident, however, that he claims kindred with you and others in his ideas. He says, "A certain order, calling themselves christians, exists among us, who do not acknowledge the trinity of God." Do I understand him aright in my supposition that he classes you and himself among that number? Then, on the expressions *triune God*, &c., that they may easily imply so many distinct beings, he adds, "I have reason, however, to know that these are not your views, br. Beebe, not only from your original prospectus, which declares faith in ONE GOD, revealed as Father, Son and Holy Ghost; but also from your preaching, which was full in opposition to these carnally coined phrases." Now, br. Beebe

where do you stand? Did you take your stand in your original prospectus in the faith in ONE GOD revealed as Father, Son and Holy Ghost? Did you believe that these three names were the revealing mediums of making known the ONE GOD? Or did you believe that these three, Father, Son and Holy Ghost are one JEHOAAU, revealed in the complex character of that glorious Word, who as to his oneness in the sacred Three, is God; and as to his humanity is with God? The Old School Baptists who have fought the battle and won it in their separation from the New School, upon the extent and efficacy of the atonement, &c., look up to you among others, to see if you have as much to say upon the proper divinity of the Lord Jesus Christ and his radical oneness with the Father and the Holy Ghost, as you have nobly testified for years in behalf of his finished work. Disappoint them not. Be candid, frank, manly in your communications. The western part of this state is pouring forth its productions to ridicule what is called the tri-personal scheme. Other parts are ripening fast in a plain avowal that they cannot ascribe divine honors to the Holy Ghost: many churches and Associations will probably be split before this year is out by similar views taken on the subject; and I see nothing before us but a lamentable schism in the Old School Baptist churches in regard to the very being and perfections of Him, whom, without any hesitation or mental reservation, I call the Triune God of Israel. Art thou for us or against us, br. Beebe? The title of thy paper, "*The sword of the Lord and of Gideon*," intimates that thou knowest that JEHOAAU our *ALEIM* is one JEHOAAU. If so, answer your correspondent at once with a plain avowal that you are not an Arian, or Unitarian, or Socinian, or Sabellian,—that he is pinning his faith to the wrong sleeve, and that you will shake him off for the honor of the Lord of hosts. If, on the other hand, he has reasons to know that you are of similar views with himself, shake hands together, come boldly out with an avowal of your standing, adopt scripture terms, use scripture arguments, and find better weapons to combat those who "*acknowledge the trinity of God*," than the cry that they have adopted a tri-personal scheme, or use such expressions as the *Triune God*, &c.

Let Unitarians make their boast  
Of him they fondly prize the most,  
As being God alone;  
To Israel's God my voice I'll raise,  
And die to live, and live to praise,  
The eternal Three in one.

I am yours to serve in the cause of the Triune JEHOAAU.

SAMUEL BARNARD.

P. S. I have been laboring among the churches here and round about for a few weeks, expecting to return home shortly. I arrived here an hour or two after br. Jewett left Michigan. With my respects to him, I request him to copy my present letter to you from your paper into the Advocate. And if you will favor me by copying into your paper my piece, the first part of which appears in the Advocate for May, on Translation of the Scriptures, you will oblige me. If you do, please insert the word *ALEIM*; instead of *ALOHIM*, wherever that typographical error occurs. S. B.



FOR THE SIGNS OF THE TIMES.

To P. A. L. Smith, Esq.—

DEAR BROTHER:—Although you have not named me in your communication in the Signs, vol. x. no. 9; yet as it is well known to several that you wrote in consequence of a dissent on your part to certain expressions used by me in preaching, and of a discussion we afterwards had on the subject; I feel called on to notice your communication.

As this notice is designed simply as a contrast of my views with yours I will briefly state the occasion of your communication. It is no secret with Predestinarian Baptists that their peculiar doctrine is represented by others, as making God the author of sin, and as implying that he made the wicked for the express purpose of damning them, irrespective of their character. Such in substance had formerly been charged upon my views of absolute predestination, in the neighborhood where you live. I have taken frequent occasion in preaching to rebut this slander upon our doctrine. In preaching to the church of which you are a member, in February last, from Songs ii. 3d and 4th, I was remarking on the absoluteness of the expression, *His banner over me was love*, and endeavoring to show that in no point of view did the gospel involve anything but love; and in the course of these remarks I took occasion to meet the above named objection as it had been made against one point of gospel doctrine, viz: election, and speaking in a way calculated to draw attention, I remarked that the final condemnation of the wicked was not on the ground of their not having been elected; perhaps I said the *non-election of the wicked was not the ground of their condemnation, but that they were condemned as transgressors of God's law*. This is what you took exceptions to, and what afterwards brought on a discussion between us, in which you advanced and advocated the ideas that God *made sin*, and *made the devil, a devil*. As I did then, so do I now, maintain that the wicked are not condemned for not being elected, but for being transgressors of God's law. And am I not sustained in this by the scriptures of truth, from the condemnation passed upon the serpent—*Because thou hast done this, &c.*, upon the woman, upon Adam, Gen. iii., upon Cain, Gen. iv., upon the old world, Gen. vi., and on, in every recorded case of condemnation to the end of Revelations? As I did then, so do I now, reject the idea, that *sin came directly from God*, the Fountain of all good and holiness, although its introduction was a consequence of God's creating goodness; that is, had intelligent creatures not been brought into existence, sin could never have had a being. And I did then, and do now, reject the idea that satan, as the *prince of darkness*, came such from the creating hand of God, who is *Light*, and in whom is no darkness at all, and as the *father of lies*, from him who is the God of truth. To the contrary of this, I have uniformly maintained from the analogy of God's having created Adam in uprightness, and from his attributes, as declared in the scriptures, that satan must have come from

his hands an innocent or upright being. If brother Beebe as editor, and the patrons of the Signs generally, can suffer such sentiments as the following extracts from your communication, to pass uncontradicted, as Old School Baptist sentiments, so be it. These are the extracts, "*Who was made the prince of darkness to infuse his deeds into the world*, thereby causing sin, sorrow and death."—Page 66, col. 2. And this in the same column: "It was for this he made the serpent, the devil, that old dragon, and *he made a people in him spiritually* who should come into the world through Adam," &c. &c.; and this on col. 3: "Always a devil—*such he was made*, and such he will be."

As for myself, if I have had any experimental knowledge of God and of sin, it has taught me to view them as such complete opposites, that I think it not an unguarded expression, when I say, I can have no more fellowship for the idea of a *devil-creating* God, than I have for a *god-making* devil. The devil has introduced into the world many gods as objects of worship, for which I have no fellowship. Neither can I have any fellowship for the idea that the God and Father of our Lord Jesus Christ, the fountain of all good, is at the same time the immediate fountain from whence has directly flowed that stream which has carried with it through the world, *sin, sorrow and death*, or that he is by direct creation the Father of the *father of lies*. Such idea confounds all moral distinction between sin and holiness, and destroys the notion of justice; for it represents God as making the devil, a devil *to infuse his deeds into the world*, and then punishing him for doing it. In conclusion I will express my sorrow to find you, a professed Old School Baptist, uniting with arminians in giving the same representation of the precious doctrine of predestination. They say predestination *makes God the author of sin*; you say, to carry out predestination we *must view God as creating sin*.—They design their remark as a reproach; you do not design yours as such, but still as your view of predestination is the same in substance with theirs, if theirs is a reproach, so must yours be also. For you know that it is a problem in mathematics, that things which are equal with the same thing, must be equal with each other.

Yours, &c.

S. TROTT.

Centreville, Fairfax Co., Va., June 15, 1842.

FOR THE SIGNS OF THE TIMES.

To Elder G. Beebe,

DEAR BROTHER:—In your editorial remarks on my letter, published in Signs, vol. x. no. 9, you represent me as having connected a *denial of a final resurrection with the denial of a future judgment*. You afterwards say *Whether brother Trott alludes to what we have written, &c.* Now, my brother, I do not find that in that letter or in any other communication I have connected the *denial* of these two points together. In referring to confessions of faith I once and again mention the belief in a future resurrection, and in a future judgment as joint articles of faith, because these points

are most generally so connected in confessions of faith. But even if I had so connected a *denial* of these, you would have had no just ground to suspect me of alluding to your views of a future judgment, after what I had said on this point in my dissent from your views in no. 18, vol. ix.—So in your editorial remarks in Signs, no. 4, present vol. on my *reply* to Eld. Goldsmith, you seem to appropriate in part to yourself my remarks on his confounding resurrection with regeneration. I understood him as occupying very different ground from you. You had been accustomed to speak of *regeneration as a resurrection*; but he made the regeneration and the resurrection taught in the scriptures to be both the same. I cannot therefore conceive that with this difference in view you were warranted to appropriate my remarks concerning his views to yourself.

I certainly think, my brother, that the jarring in the views of Old School Baptists is sufficiently great, without making jars where they do not exist, and that I am enough a *speckled bird*, and an object of attack among my brethren, without your finding spots to peck at, where they were not.—Let us agree as far as we can, it is bad enough to disagree where there appears a necessity for it.

I remain yours, &c.

S. TROTT.

P. S. I discover several rather awkward typographical mistakes in my last communication, 9th no. In one case *regenerated* for *unregenerated*, and *Manisheans* for *Manicheans*.

S. T.

Centreville, Fairfax co., Va., June 15, 1842.

FOR THE SIGNS OF THE TIMES.

NUMBER II.

Lafayette, Tippecanoe co., Ia., June 17, 1842.

DEAR BROTHER BEEBE:—I now resume the subject commenced in my last letter. When Miner proposed to join the church I shewed him the articles of faith; he professed to like them, and as we counselled in private conversation freely the leading points of doctrine, distinguishing the Regular Baptists from the Arminian Baptists, he said the doctrine held by the former he most implicitly held, and that of the latter he discarded. Not three weeks after he commenced preaching, he began to show his rottenness, so much so, that I was told by an old Presbyterian that he had deceived us. But he continued to preach, and some were added to the church by letter that were good members; and a number baptized that had no other feelings in common with us, save on the subject of baptism. But for particular purposes they must come into the church. Thus he continued his labors with us the first year: during this year a grand system of operation was agreed upon between him and Elder Rees. Our church gave Miner a feeble and reluctant call, the 2d year; this, however, gave him boldness, and in a short time he lost his sheep-skin, and showed the heart and skin of the wolf—a number of the substantial members took their letters and left the church, whenever they could make a reasonable excuse. His preaching this year was of a mixed character, always shaped to suit the

congregation as near as possible. He often left his pulpit to preach for the Methodists; he could there ridicule the doctrine of election and predestination, and appeared to be in his element: he, too, several times left his Sunday evening appointments and went to the Methodist church to deliver temperance lectures. When in the country among the Old Baptists he would make a bold stagger to preach sound doctrine; but with him it was an uphill business; for he neither believed nor understood it—a man most notoriously ignorant of the Bible, seldom if ever quoting a text right, or giving its meaning. During this year a flood of arminianism and error came in upon the churches.—The plan preconcerted between Reese and Miner now began to develop itself; recruits were arriving, and every church where money could be raised was supplied, and supplied by young men well trained to pass away time until majorities could be obtained.

Preachers Corban, Pratt and Seorl, from the state of N. Y., and Dunlap from the south part of Indiana, arrived, and took their stations: Seorl not being found competent was recommitted and franked home again to complete his qualifications: the balance by Elders Reese and Miner were introduced to the brethren and churches as Regular Baptist ministers, though some of them appeared as graceless and ignorant as Simon Magus. They commenced their labors, and by sophistry blinded some, disgusted others, and by the aid of mourning benches and anxious seats added some to the churches; in other places as at Crawfordsville, gathered the excluded and arminian Baptists and constituted them into churches, and then called them Regular Baptist churches. The blinded remain passive. The disaffected are whipped into obedience or bound to take their letters, or be excluded. Whenever any have appeared to pause or dissent from their doctrine or practice, Rees has been found among them, then and there declaring that there was no change of doctrine or sentiment, and thus keeping up the delusion. When individual members have appeared to disapprove of their proceedings they have been called dumb dogs; antinomians, christians only in theory, having faith without works; and dared others be active in finding fault with their innovations, they found no rest for the sole of their feet. Misrepresentation, slander, insinuations of the darkest kind, with a hypocritical sigh of affected pity, are their weapons of warfare.

Nothing appeared to disturb the good feeling that existed among these self-devoted leaders, until the sitting of the association, in 1840, when Corban dared to conceive a plan to remove Elder Rees as moderator (though indirectly) of the Association. This aroused the jealousy of Elder Rees, but they had before found his weak point; they knew they could use him for any purpose while he was fed on flattery, and thus the matter was reconciled; interest was again made for him, and he often at the sitting of the state convention obtained the appointment of agent for another year, at one dollar per day, or 365 dollars per year.

They knew the time had not yet come when they could reign without his assistance; they were therefore willing yet to be considered the little galley with oars and paddles, near the shore, and have him consecrated the prince of religious beggars, and take his stand upon the gallant ship. But other obstacles were still in the way of doing all that was in their hearts to do: Elder More and Elder Webb, who before them had joined the association, both brethren of useful and respectable preaching talents, who had not received that kind of polish given by the Hamilton theological seminary, must not be let into all the secret consultations of these young novices in the ministry. But enough must be done for them to keep down an organized opposition to their system of daubing with untempered mortar. Neither of these brethren have been actively engaged to my knowledge or given countenance to the extravagancies of New Schoolism, though both have had tendered to them appointments for a very short time, at a nominal price, and served as home missionaries. These appointments have not been given to Elder Webb and More out of any love to them, but through fear of counter influence; for these New School men both treat them and speak of them with contempt: this must be self-evident to brethren More and Webb, if you look back to what has been passed; neither need you expect to escape the poison of asps, that is under their tongues, longer than you are subservient to their ambitious views. And how it is possible, believing as you do, and preaching as you do, the doctrine of salvation by grace, that you can give countenance for one moment to this array of machinery to make artificial professors, that can only serve to lead men that are dead in trespasses and sins, blindfolded down to endless misery and woe. For my own part I cannot look upon the present missionary system or any of its bearings, otherwise than as an antichristian system—preached and supported by a set of men that make salvation depend (not upon the will of God) but upon the contingencies of the human will that may or may not happen. This system has no authority in the word of God, but is founded only upon the wisdom of men: it has no power but what is given it by gold and silver; for without this power it would soon dwindle into insignificance, and its preachers would flee like hirelings when the wolf cometh. Its preachers that have flown with gold and silver wings to foreign lands, have made but little progress in setting up their standard of religion, only as they have been supported by British bayonets—desperate causes require desperate means. This system of means can have no relation or affinity to the means used to put in motion that little stone cut out of the mountain without hands. It has not the same Author; and cannot accomplish the same end. This started, and rolls, and gathers at the command and by the power of God. That started, rolls, and scatters at the command of men, and by the power they give it.

Investigate this subject, and consider, and no longer let it be said that there is no change of doctrine or sentiment among us. Discountenance the

men and the means that so dishonor the truth of God, and serve only to feed the pride of the human heart, and strengthen the power of darkness.  
[TO BE CONTINUED.]

L. FAIRMAN.

FOR THE SIGNS OF THE TIMES.

Gibson, Susquehanna co., Pa., June 27, 1842.

BROTHER BEEBE:—Being so near used up with my fatigue that I concluded to try and rest myself to day, I thought I would express to you a few thoughts that have run through my mind of late. Since I have so far recovered my health as to commence travelling again, the kindness of friends, and their solicitude for my comfort, and the health of my poor old carcass, call for a grateful acknowledgment to the Giver of every good and perfect gift, for so disposing their hearts, and giving them a gracious ability to manifest it to one so unworthy—such careful attention even from fellow worms. Among the different modes of conveyance by which men pass from place to place, upon this earth, is that of the power of steam: by this they move on the water, and by land, with great rapidity; and in this expeditious travelling, on long routes, there may be some saving to the traveller, for aught that I know. But as the outfit for such accommodations to travellers is very costly to the owners, my judgment is that the greatest profit is intended for them. And while my mind has been viewing the subject it has appeared to answer as a figure to represent the powerful movements of men, by means of camp or protracted meetings, and other kindred institutions, by which the passengers move so rapidly from a state of careless carnality to a condition of religious zeal, from which so many of them return so directly again to a condition of hardened security in some strong delusion. To me it shadows forth the following particulars,—

First. The preparation and outfit of a car or steamboat, with the locomotive, are costly; so the preparations and outfit for the rapid religious movements are very expensive. For a man professing to be converted, and called to preach, to spend from five to eight years in study at school expense, with board and clothing, must cost a great deal of money. Witness the vast claims presented to and answered by the public from year to year.

Second. In preparing for the accommodation of travellers, apartments, seats, &c., must be fitted up, suited to the dignity of men in the higher circles of life; so that horses, carriages, lumber and trumpery, goods and evils of almost every kind, that travellers want to convey with them from place to place, can be transported with ease and expedition, all to please the eye and suit the taste, or else they lose their custom, and consequently their profit. So in the preparation for their ministry; in order to enjoy the profit they anticipate, their ministry must be qualified and fitted to preach to please the carnal ears and hearts of God's enemies, so as to comfortably carry on board their car, boat, or what they please to call a church, all the lumber, trumpery, and trash of character that they can store

away among the proud, lofty and fashionables of the popular world, with the lusts of the eye; of the flesh, and of the pride of life; embracing rooms for magicians, soothsayers, necromancers, and witches; besides a dungeon to put all the children of God in, that they can decoy to take a passage with them.

Third. Passengers of every description may go and come for their money, in car or boat; get in or out when they please, as accommodates them best. And they seem not to regard where they go when once they leave them; but act according the freedom of their wills. So the owners, engineers and rulers of the religious steam locomotive engines seem to believe in the doctrine of free-will, and not in free-grace; and rate their passengers' piety according to their zeal, and cash payments, and not according to their divine or spiritual life. So the whole appears to be a religious farce, and ranks in opposition to divine testimony, and with witchcraft in opposition to the nature of true holiness of heart and life. Other points might be noticed, but the want of time forbids at present.

Yours as ever,

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Adams Village, N. Y., June 28, 1842.

ELDER BEEBE:—I have neglected to acknowledge the receipt of your paper much longer than I intended, when I saw you in Turin, at that very interesting meeting which will be long remembered by me. I then thought I should write you as soon as I returned home, but, from various causes I have been prevented. I inclose a small note the widow's mite. If it reaches you, I will remit again before you shall have sent papers to its amount. I am highly pleased with the rich and able communications of the brethren of different parts of the states, through the Signs. They are truly strengthening, encouraging and heart-cheering. I would not be deprived of the privilege of reading this Old School sheet, for double the expense of it. It is a welcome messenger to me, and must be such to every one situated as I am, where the gospel is seldom, if ever, preached in its purity. All the preaching of the doctrine of the cross that I hear, and that feeds my soul, is contained in your paper. If I am not deceived, I feel grateful to him who orders all things after the counsel of his own will, that he has reserved to himself a remnant that have not bowed to Baal, but are valiant for the truth. May they possess much of the spirit and meekness of their Master, while they boldly and earnestly contend for the faith of the gospel. I am sorry to discover some misunderstanding between Elders Goldsmith and Trott. Their writings have been very interesting and instructing to me. I really hope through grace they may soon become reconciled. The Baptists have already realized a painful division, but a subdivision I think would be still more painful. I have read a number of letters from Elder J. W. Clark in the present volume: with the substance of them; and the spirit in which he wrote, I am much pleased. He has

expressed my mind on the subject of your periodical much better than I can. I would that every member of the Old School felt the same, and I presume they must when they duly consider the embarrassed circumstances under which the editor commenced the publication, in defence of the truth. The work was so much needed, and still is needed; seeing that error, darkness and delusion are fast spreading over the earth, can any who love the truth, and have experienced the love of God in their hearts, withhold their aid: it was necessary to stay up the hands of Moses; it must be necessary now to do the same. So long as the Signs are published, and I have the means, I shall be numbered among your subscribers, notwithstanding they are so much despised by the popular religionists. The doctrine which they contain is food to my soul. \* \* \*

All they can do or say against the Signs of the Times, its editor and the correspondents, does not lessen them in my esteem; but I think I can say of a truth, I feel an increasing union and attachment to my brethren and sisters of the Old School Baptist ranks, although they are a *sect everywhere spoken against*. I do hope, at times, I have a sense of my own wicked and depraved heart; I feel the greater part of the time that I am the least one that ever had a name or place among the people of God; and often feel my fears and doubts arise, because on this tree no fruit is found. I fear sometimes that I lack the graces which constitute the christian character. Certainly if such an unworthy creature as myself, is saved from perdition it must be by grace alone, from the foundation to the top stone. Remember me, dear brother, at the throne of grace, that in this day of error and delusion, I may be kept by the mighty power of God, through faith unto salvation.

Yours in solitude,

SARAH PATRICK.

## EDITORIAL.

New Vernon, July 15, 1842.

TO BROTHER TROTT:—If our remarks on your communication, published in the ninth number of the current volume, appeared to you as having been written in a fault-finding frame of mind, we assure you that we were perfectly unconscious of any such influence, or any other than that spirit of christian regard which we have cherished for you from our earliest acquaintance. If we were mistaken in supposing that some of our readers might think you alluded to our views on the subject of a *future judgment*, it was a mistake to which we were the more exposed from the fact that we had written on that subject, and you had dissented from our views; and although you had become satisfied that we did not intend to deny the resurrection of the dead, &c., there was room to doubt whether you could fully agree with our views of the judgment to come.

It is true you have sufficient opposition to encounter, arising from conflicting sentiments held by

those whom we hold dear as Old School Baptists without a contribution from us; but are you alone on the list of *speckled birds*? While it is our duty, in all our communications, to avoid giving unnecessary offence, either to Jew or gentile, we must also, as much as in us lies, avoid being too sensitive. We need not be discouraged, if when we set forth the truth as it is in Jesus, we meet with reproaches from some of those for whom we entertain a comfortable assurance that they are born of God. Perhaps the fault would be quite as deleterious to the people of God, were they too ready to receive our views without sufficiently comparing them with the standard, as when they err on the other extreme, as did some of the primitive saints who were *slow of heart to believe all that the prophets had written*.

BROTHER TROTT'S RESPONSE TO BROTHER SMITH.—There is a responsibility connected with the editorial management of an Old School paper which we would gladly relinquish to abler hands. To act in the capacity of servant to several thousand brethren who receive and read our periodical, and feel as we do our utter inability to avoid giving offence to those whom we esteem better than ourselves, is extremely unpleasant. But if it be exacted of us, to endorse, contradict, or reject every communication which we receive, our responsibility will be increased beyond endurance. Could we command a talent for peace-making when our brethren fall out by the way, that talent would often require to be brought into requisition; but of that happy gift we feel a lamentable deficiency.—Had we been present when brother Trott advanced the sentiment that sinners are not condemned for not being elected, or that their non-election is not the cause of their condemnation, we should certainly have subscribed most cordially to the doctrine. We had not supposed that a Baptist existed on earth, and we are confident there are none in heaven who hold that sinners are condemned for the course which God has pursued in the sovereign election of grace, or for his having omitted to elect them. If election could have prevented condemnation the elect of God would not have been condemned, for they were condemned being elected notwithstanding. Neither men nor devils are condemned for any other cause than sin. "By the offence of one judgment came upon all men unto condemnation," &c. Rom. v. 18. From a long and cherished acquaintance with both of the brethren, we are inclined to believe they have failed to understand each other on this point. Transpose the subject, and all will admit that the election of God's people is the cause of their being redeemed and saved from condemnation.

In regard to the propriety of admitting brother Smith's letter into the Signs, we have only to say that the general sentiment of the letter, if we understood it, was in harmony with our own view of the sovereignty of God. Allowing for the peculiar warmth of brother Smith's manner of expressing himself, we did not feel disposed to scrutinize those expressions to which brother Trott takes ex-

ceptions: perhaps in this particular we were too remiss. Upon a reperusal, we do think that the terms used in br. Smith's letter, and quoted by br. Trott, whether so intended or not, would bear the construction which the latter brother has put upon them. As firmly as br. Smith, do we believe in the fixed and immutable purposes of God, in relation to everything that he has made; and that wicked men and devils answer precisely the very purpose for which they were made, we must admit, or else suppose that our God has been disappointed or thwarted in his design. At the same time we believe, with br. Trott, that satan was as free from sin when he came from the hands of his Creator as was Adam or any other part of creation. Br. Trott says, "If br. Beebe, as editor, and the patrons of the Signs generally, can suffer such sentences," &c. "to pass uncontradicted as Old School Baptist sentiments, so be it." These sentiments were not uttered as belonging to the general body of Old School Baptists. It is well known that those who are so called are more divided on this subject perhaps than on any other that can be named: and br. Smith says in his concluding paragraph, "What I have written I have written. It is what I believe. If I am in error, I seek for light and truth." From this frank declaration, we understood him to assume the entire responsibility of what he had advanced. Had we been aware of the discussion which took place at Upper Broad Run on this subject, we should have proposed a more excellent way, to arrive at an adjustment of differences than that of throwing the controversy into the Signs.

We cannot think that brother Smith intends to be understood as contending that God is the author of sin, in any other sense than that which brother Trott admits, viz: that God has created intelligent beings and given to them a law the transgression of which is sin. Now br. T. and br. S. will both agree that the transgression of the law of God by the intelligent beings which he made, was as well known to him before he created them as afterwards, and that he had a purpose in so creating them every way worthy of himself. To dispute the right of God to create for his own glory vessels to honor and vessels to dishonor, would be presumptuous in the extreme. Or for us to question the justice of God, even in making the wicked for the day of evil, would be to assume a higher standard of decision than God himself, which would virtually be Atheism, or a denial of the existence of a God, as being *above all and blessed for evermore*. Much perplexity is occasioned among poor finite worms, by failing to understand that God is himself the standard of holiness, justice and righteousness, and what he does is right and just, because he does it, and because it seems good in his own sight. God is governed by no law above himself; he worketh all things after the counsel of his own will; is under no obligation to make his government of creatures and events, seem reasonable or just to his depraved creatures; but whenever he has graciously so condescended, it has been invariably by reconciling them to himself. The expressions of brother

Smith, as quoted by brother Trott, were too strong, as they would seem to involve the idea that sin was created in satan, and that satan is now just what he was when he came from the hand of God. But we think brother Trott's expression quite as extravagant, in disclaiming a *devil-creating God*. This expression would imply that brother T. with Mr. Parker, denies that satan is a creature of God. But this cannot be his meaning, as he contended very differently in his communication on that subject. His meaning is, if we understand him, that when satan was created he was not what he is now, and so we also believe. Whether he was originally a tall arch-angel, according to Watts and Milton, or a serpent, more subtle than any of the beasts which the Lord God had made, does not effect this view of the subject; all must admit that satan is not now what he once was: whatever were the elements of his nature, or the use for which he was designed, he was just such a being as he was designed to be, for all the works of God were pronounced *very good*. There was also a time when he had not sinned, and prior to his being cursed.

After all it appears to us very questionable whether an extended discussion of this subject through the Signs would be attended with much profit or comfort to the disciples of the Lamb, especially in this peculiarly trying state of the church. There are some subjects, which like *endless genealogies and questions about the law*, should be avoided, because they gender strife; and we are inclined to the opinion that this subject is among them.

REPLY TO BROTHER S. BARNARD.—In your animadversions on the late communication of brother W. L. Slawson, you have stated several questions which seem to require to be responded to by us; some in reference to Doct. Slawson and his communication, and others in regard to ourself and our orthodoxy, or heterodoxy.

You first enquire, "Are we to understand that brother Slawson is of that order?" (Christians that deny the trinity of God.) Without intending to anticipate any reply which brother Slawson may make, we will say by the rule which brother Barnard has laid down for interpreting the language of Trinitarians, we should think it easy to understand brother Slawson, that the *order* of whom he spake was not the order to which he belongs, as he says, he heard the preacher of that order without becoming any wiser from what he heard. Besides we are bound to say, from a long and happy acquaintance with brother Slawson, he is a Baptist, of the old fashioned order, and as highly esteemed by all his brethren in this vicinity, where he was raised, and where he is *best known* as any brother in our acquaintance; and aside from what he has written, in his late communication, the defence of which we shall leave for his own pen, we do not hesitate to say that in our judgment a more consistent brother in his general doctrinal views is seldom found.

One consideration farther. Brother Slawson's

views were stated as *new to himself*, and in an *interrogatory, and not in a declaratory way*. You are right in replying, and so far as you consider brother S's views erroneous you should point out the more excellent way. But to treat him with the severity which some of your expressions discover, and call on us to shake him from us, &c., is altogether uncalled for in our estimation: even allowing that brother S. has stated some things which have occurred to him recently, that cannot be sustained by the testimony of scripture. So far from palming off these views as a specimen of Old School Baptist sentiments, they are only stated to elicit light.

We do not know that we perfectly understand brother Slawson, at all events we were not prepared to endorse those of his views which he stated as new to himself. You say, "It is evident however that he claims kindred with you and others in his idea. He says, 'A certain order, calling themselves Christians, exist among us, who do not acknowledge the trinity of God.' Do I understand him aright in my supposition that he classes you and himself among that number?"

It is truly astonishing to us that you professing as you do, to be an Old School Baptist, after ten years acquaintance with our publication, knowing as you do that we have uniformly professed to devote our sheet to the Old School Baptist cause; that we have been patronised almost exclusively by the Old School Baptists, to which people you profess to belong, should have occasion at this late hour to make the grave inquiry, whether we do or do not belong to an order of Socinians, who, in our country call themselves "*Christians*," because they deny that Christ is, in any sense the very and eternal God. We do not know that you intended to insult us, by inquiring whether in all our pretensions of faith in Jesus, as our Lord and our God, and our professed union with the Old School Baptist for thirty years, we have not been all this time playing the hypocrite; and instead of being a Baptist, that we are after all a member of an order of Socinians, in Genesee Co., N. Y. We do not intend to resent the insinuation, but in all candor we must say if your power of perception in your Hebrew researches is as limited as it seems to be in comprehending the place which we occupy, we cannot place implicit confidence in your criticisms on the translation of Hebrew words.

Again: you say, "Then, on the expressions *Triune God*, &c.; that they may easily imply so many distinct beings, he [Slawson] adds, 'I have reason however to know that these are not your views brother Beebe, not only from your original prospectus which declares faith in ONE GOD, revealed as Father, Son and Holy Ghost; but also from your preaching, which was full in opposition to these carnally coined phrases.' Now brother Beebe, where do you stand?"

As you have failed to learn our whereabouts, we will inform you that brother Slawson is right in saying that in our prospectus and in our preaching, and he might add, throughout all our



writings, we have uniformly avoided carnally coined phrases, and confined ourself, as far as possible, to scripture terms when speaking of God. Such words as *Triune, Three-one, Three in One, &c.*, we have uniformly treated as quite inferior to the terms edited by God the Holy Ghost. "There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are One." Hence we have excluded from our vocabulary the former, and adopted the use of the latter language. Thus we took our stand in our original prospectus, which has been republished again and again. The first item of the summary of our faith, presented in our prospectus, reads thus, "Maintaining inviolably, &c.: First, The existence, 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." And if we have ever deviated from that stand we are perfectly unconscious of the fact. You farther press your interrogations, "Did you believe that these three names were the revealing mediums of making known the one God?" We believe now as we have formerly believed, that these names, together with all other names, given by divine authority, belong to and identify the God of Sion, whose true character and being is only known by revelation of the Spirit, seeing that no man by searching can find him out. We believe that these three are One God, One Jehovah, or, if more agreeable with the original text, One Jehooau; and that God was manifested in the flesh in the person of our Lord Jesus Christ: but from your comment which you have connected with your interrogation, on John i. 1, we dissent; as we know nothing of the humanity of the glorious Word apart from his incarnation. You say that the Old School Baptists are looking up to us, among others, to see if we have as much to say, (on this subject) as we have said on some other points. This we are truly sorry to hear, for we wish no one to look up to us: we wish only to occupy the lowest position among the saints, less than the least of all; we would not be looked up to. But we esteem it our privilege to admonish the saints to look up to God for instruction, and look up to the record he has given; let men believe or teach what they may.

Whether we be candid, frank or manly, we will leave others to judge; we are unconscious of having pursued any other course in the avowal or defence of what we hold as the doctrine of God our Saviour. As to the out-pouring of the western part of Ohio against the tri-personal scheme, we know nothing about it; we have nothing to do with it, as we are not the advocate of any scheme whatsoever on the subject. But with those who are ripening into a plain avowal that they cannot ascribe divine honors to the Holy Ghost, we have neither knowledge or fellowship. Your prediction that such a heresy will probably cause schism and a split in several associations of Old School Baptists before this year is out, we sincerely hope may not be realized.

Your last interrogative directed to us, on which we will remark, is in these words, viz: "Art thou for us or against us, br. Beebe?" Immediately preceding this question, you say, that without any hesitation or mental reservation, you call Him, (God) the Triune God of Israel, and in conclusion of your letter you seem to take uncommon and unnecessary pains to lug in those objectionable terms, *Triune, Trinity, Three-one, &c.*, which you yourself have shown are, not only unscriptural, but very ambiguous terms, which you say may mean what the writers of them intend, or what the reader may interpret them to mean. Why then will you persist in urging these terms in preference to Bible language, when you say the Old School are becoming distracted on account of them? Do they possess claims superior to those which the Holy Ghost has authorized? In this we certainly are not with you. Neither are we with such as deny the Godhead of Father, Son or Holy Ghost, or that these three are One. Nor do we dispute the personal distinctions which are so frequently applied in the scriptures to the Three that bear record in heaven.

Your remarks with regard to the plurality of the word ALEIM, to us who pretend to no eminence as linguists, are as obscure as your proof of an axiom [see 1st ¶, page 106, middle col.] is novel in logic. In the first place you devote no inconsiderable part of your communication to the argument that it is plural; and before you close inform us that the singular Greek noun "*Theos* is the legitimate representative of the Hebrew word ALEIM." The latest work or opinion of an author is generally entitled to the most credence among the majority of mankind: but, taking into consideration the apparent warmth with which your former argument defined ALEIM to be plural, we are unable to determine what you would finally have us to believe. Pray which did you intend as merely a temporary definition, the former or latter?—And which as the TRUE one? Please inform us in plain English.

With regard to your very courteous intimation that we erred in defining the word *theology* to signify the doctrine of deities, it may be proper to remark that we see no reason for changing our view thereon. You tacitly admit that *theos* signifies a heathen deity; and, if you did not, the fact would remain unaltered that from the origin of the Greek language to the editing of the New Testament the Grecians were worshippers of many imaginary deities, believing in no "ONE GOD" to the exclusion of their thousands; and that therefore they had no word (and they needed none) consecrated to signify JEHOVAH. *Theos*, as the singular of *theoi* its plural, signifies one deity of many deities; for so the Greeks used it. In rendering the Hebrew into Greek we shall not here deny that the LXX. used the most approximate Greek word to represent ALEIM, since they had none to definitely signify the ONE GOD, besides whom there is no God. Concerning the use of *theoi* [deities] by "the Greek" (to whom the gospel of Christ was foolishness) with reference to the God

of Israel, we shall merely suggest that *theoi* would express just such an idea of Israel's God as they would be likely to conceive,—but you must perceive the entire irrelevance of this to the case in hand. While you admit that the word is not to be found in the Bible—a higher standard than the LXX. or Greek idolaters—you nevertheless remark that *theologos* is used in the title affixed to the Revelations. Did you think to impose upon us the idea that said title was penned by divine inspiration through John the Revelator? We hope not, appearance to the contrary notwithstanding; for truly awful are the divine denunciations against those who would add to the words of that book. If you designed to be understood that *theologos* is there a mere modern appendage, what relevance could the fact have to the subject under consideration? Certainly such appendage would have no more relation to the radical meaning of the word *theos* than would its improper use at the present day. You say you would abundantly shew us to be wrong did time and place permit. Pity you was so pinched for time as to forego your proof and neglect the loud call therefor from such assertions as "That is not its meaning," &c.—From all of which considerations, we re-assert that *theology*, being derived from *theos*, strictly signifies the doctrine of deities; and, with due deference to your high literary attainments, we must confess that it will ever require something more suasive than your or any other man's *ipse dixit* to swerve us from any sentiment that we have had REASON for adopting. In conclusion, we wish to say there are many excellent ideas embraced in brother Barnard's letter, we have remarked principally on what we consider the objectionable points of the letter. And farther we will add, in justice to ourself, lest we be thought as starting difficulties where they do not exist, we have never felt a disposition to dispute with our brethren the propriety of using those terms, which we decline using ourself, when we have been satisfied that notwithstanding the defection of their unscriptural terms, they intend to be understood as the worshippers of that adorable, but incomprehensible Jehovah, whom we delight to worship as Father, Son and Holy Ghost. But when, like Osbourn at the Miami Association, they would represent what they call the distinct personality, in such a way as to involve the idea of a community of three distinct Gods, and brand the Old School Baptists who cannot agree with them in their extravagance as Arians, Socinians, or Sabelians—we protest against their wild and unscriptural dogmas.

"To Father, Son and Holy Ghost,  
The God whom we adore,  
Be glory as it was, is now,  
And shall be evermore."

☞ We have just received an obituary notice from brother Trott, of the death of his daughter Miss MARGARET H. TROTT, which came to hand too late for insertion under its appropriate head in this number. It shall appear in our next. We sincerely sympathize with our afflicted brother and his bereaved family.

## POETRY.

FOR THE SIGNS OF THE TIMES:

[Lines written on the death of Elder John Miller, late pastor of the First Baptist church at Wilmington, and the church at Bethel, Del., and published by request.]

"When christians die this thought should us sustain,  
Our loss, though great, is their eternal gain."

Farewell, thou spirit of the pious dead;  
Thy ministerial work at length is done,  
And thou from this dark sinful world art fled  
To reign in heaven with God and Christ his Son.

Yes, all thy labors in this world are o'er;  
No more salvation shalt thou here proclaim,  
But now in heaven, among the just and pure,  
Shalt thou henceforth praise thy Redeemer's name.

Farewell to sin, disease and death, farewell;  
Past is your rage, how bootless was your strife!  
The victory's gain'd o'er you and death and hell;  
He's won the crown of everlasting life.

Methinks I see him now, in bright attire,  
Wash'd purely white in the blood of the Lamb;  
Even now methinks I hear him strike the lyre  
In ceaseless praises of Immanuel's name.

Thou widow'd one, thou church and children dear,  
Let sorrow from your hearts away be driv'n:  
Let this reflection banish every tear,  
The husband, father, pastor's now in heav'n!  
How dear and precious to his heart were you!  
His wrestling prayers in your behalf are o'er.  
Now follow him, as he did Christ pursue,  
Until you meet in heaven, to part no more.

G. W. S\*\*\*\*\*

FOR THE SIGNS OF THE TIMES.

Lo! night is come, my work is done,  
I'll string my harp and sing a song:  
O Father, thou canst set the key  
Well pleasing to thyself and me.

O tune this earthly harp of thine  
To notes sonorous and divine!  
With strains melodious let it move  
As chaste and harmless as the dove.

No lofty lays of the Pharisee  
Are play'd by harp that's tun'd by thee:  
Of my good deeds I've none to sing;  
They are from Christ my Priest and King.

To Him be all the glory given,  
"By all on earth and all in heaven;"  
'Twas not my works this love begat,  
But dying groans and bloody sweat.

Will filthy robe that's made by me,  
Compare with those of Gethsemane?  
Oh guilty thought! Father forgive,  
And let me still repent and live.

Great Father, when mine hour is come,  
[Cloth'd with the robe of thy dear Son,]  
I'd love to sing to thee above,  
Redeeming grace and dying love.

B. L.

Effingham, Darlington Dist., S. C., June 5, 1842.

FOR THE SIGNS OF THE TIMES:

If worldly honor, earthly grandeur,  
Are compared to Jesus' cross,  
The world's attractions and its splendor,  
Appear like vanity and dross.

Ay, then ye heirs of glory praise him,  
And adore his sacred name;  
While holy angels bow before him,  
And spread abroad his boundless fame.

Ye suffering servants of my Master,  
Soon he'll call you home to rest;  
Where in those bless'd and heavenly mansions,  
You shall lean upon his breast.

What then if sorrows here assail us,  
Did not our Jesus lead the way?  
And can his Spirit ever fail us,  
Till we possess eternal day?

Ay, then if we can glorify him,  
In the furnace here below;  
And in heaven we may adore him—  
O may our hearts with fervor glow.

JAMES B. BOWEN.

DEAR BROTHER BEEBE:—Please to give information to the brethren in Maryland, where I had a series of appointments for the first week in July, that I have been prevented from filling them by the extreme illness of our daughter.

Yours, &amp;c.

S. TROTT.

APPOINTMENT.—By divine permission, we will preach for the Baptist church at Hardiston on the 4th Lord's day of the present month, at 11 o'clock, A. M.

## Associational Meetings.

BROTHER BEEBE:—Please give notice through the Signs, that the *Pig River Association* of Old School Baptists, will meet, if the Lord will, with the Burton's Creek Church, which is five miles from Linchburg, and within sight of the Turnpike in Campbell Co., Va., on Friday before the 2d Lord's day in September next.

We invite our brethren of the same faith and order to meet with us.

STERLING HILLSMAN.

BROTHER BEEBE:—Please to give notice of a CORRESPONDING MEETING to be held with the Mt. Pleasant church, three miles from Fairfax C. H., Fairfax Co., Va., commencing on Friday before 2d Lord's day in August, 1842.

Old School churches, Associations, &c., are invited to correspond with us through this meeting, and Old School brethren are invited to attend—you of course among others.

Yours, &amp;c.

S. TROTT.

Centreville, Fairfax Co., Va., June 30, 1842.

THE KETOCTON ASSOCIATION will hold their next annual meeting with the Zion Church, Warren co., Va., commencing on Thursday before the 3d Sunday in August next.

Brethren of the Primitive faith and practice are affectionately invited to attend.

BROTHER BEEBE:—Please publish the following notice. The Siloam Regular Baptist Association, will hold her third annual meeting with the Bethlehem church, Pike Co., Mo., about five miles west from Clarksville; commencing on Friday before the third Saturday in September next, at which time and place, we request the attendance of our old fashioned brethren generally.

Your brother in tribulation,

WILLIAM DAVIS.

Effingham, Darlington Dist., South Car.,  
June 5th, 1842.

DEAR EDITOR:—There will be an *Old School Association* held a few miles from this place, commencing the 2d Saturday in October next.

Very respectfully,

B. LAWRENCE.

## RECEIPTS.

Wm. Hill, Esq., for J. Crawford,	Mi.	\$1 00
J. A. Thompson, Esq.,	"	4 00
Eld. H. West,	Pa.	5 00
Mrs. Sarah Patrick,	N. Y.	3 00
Total,		\$13 00

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

NEW YORK CITY.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benjamin Avery; and Gilbert Chamberlin, Wilnot Vail, Nathan Greenland, Arnold Bolch, John Cuthfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipsch, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipsch, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKinley.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Law, James Gains, Esq., Sanford Connolly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleck, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Briscoe, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Caress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spittler, S. J. Lowe.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. X.

NEW VERNON, ORANGE CO., N. Y., AUGUST 1, 1842.

NO. 15.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

To Elder G. Conklin:—

DEAR BROTHER:—As your communication addressed to Elder G. and myself was mediatory, it might be supposed that unless I was truly an *Ishmaelite*, it would be a pleasant task to reply to you in comparison with those going before. Indeed it seems almost savage to oppose one whose design was so christianlike, and whose language is in the general so kind and gentle. And yet, I do pretty confidently believe that you have somehow, strangely mistaken the ground of difference, and hence that your remarks, though made with the best design, have aggravated the general difficulty, by making an important difference an *indifferent thing*. One thing is certain, that either you or I have much erred as to the difference between me and brother Goldsmith. There is no difference apparent to me in your views and mine, of the resurrection in itself considered, nor in the correct application of the 24th of Matt., and our apparent difference concerning the epistle to Hebrews, might probably be reconciled. But strange as it is, when we come to Elder G's declared difference from us relative to the resurrection, we differ materially in our estimation of his different view. As I am not convinced as yet that my view of Elder G's belief on this point is wrong, I will state what and wherefore I understand Elder G's belief to be; that if I am wrong you may correct me.

In commencing on this point, I will say that Elder G. is mistaken in supposing that I doubt his believing in a resurrection, or what he calls one. But if he does not declare his disbelief, and declare some reasons for not believing in the resurrection of *these bodies* which we have derived from Adam in our *natural birth*, I am grossly mistaken in the import of language. In my reply to brother Beebe, I said, "Fearing you would extend your views so as to involve a denial of the resurrection of the *bodies of the dead*," as you may see, Signs vol. 9, no. 18, and this is all I did say on the subject; and this is what Elder G. calls *my notion*. He could not I think had used this phrase, with any other intention than to express his view, that the idea of the resurrection of the *bodies of the dead* is *only a notion*. Had I simply mentioned to brother Beebe, the resurrection, without adding the

*bodies of the dead*, he would not have called it a *notion*. Again, he enquires if my notion does not lead to the conclusion that the resurrection is a *resurrection to natural life*. He could not have supposed that I held the notion that the dead were to be raised to the same state in which they had lived before death, as was the case with Lazarus, Darcus, &c. I had never written anything to lead to such an idea. But by taking this in connexion with his preceding queries, his idea is clearly explained to be this, that the life in which the saints have fellowship with God is a life derived from Christ, and which he calls, as we would call it, *spiritual life*; that *animal life belongs to animal bodies, and natural life to natural bodies*; of course that if these *natural bodies* were raised again, it could only be to *natural life*. Hence in distinction from our belief that the *old bodies of dust* are to be *reinstated*, his idea is, that the *spiritual life or spiritual seed* is to have a *spiritual body* which God shall give it, as distinct from the *old bodies*, as the *spiritual life* is distinct from *natural life*. Examine Elder G's queries, and I think you will find he in them thus distinctly contrasts his views of the resurrection with the idea that the old bodies are *reanimated*. Elder G. tells brother B., (Signs vol. x. no. 11,) that he *thought he had defined his position*. If so, then such as I have described above is his position. But whilst I clearly understood from his queries, that he denied the resurrection's being a *reanimation* of the old bodies, yet I did not then so correctly understand what he substituted for the resurrection, in the place of *reanimating* and changing the natural body. I judged from his remarks that regeneration itself was what constituted with him the resurrection, and so I argued the thing. But in his letter, Signs vol. x. no. 5, I think on examination he has very well defined that point. He gives what seems to him the *whole order of the subject*. It is this, "The whole natural family of man were created in Adam, and succeeded him by birth from generation to generation, receiving by that birth all which constitutes them men, *body, soul and spirit*; and as is the earthy, so are they that are earthy, they bear the image." The spiritual family were created in Christ, and are born to him by spiritual generation; and bear the image of the heavenly; they are his flesh and his bones; their *life divine* is derived from him, and they partake of his *Spirit*, and a *spiritual and glorious body* like unto his body." In addition to this he says, "To me there seems to be something incongruous in the idea that they derive a *body* from Adam, and a life and spirit from Christ." To be still more plain, he after admitting that others believe the bodies to be *changed to spiritual bodies*, adds, "The only difference is, that I think they, (the bodies in glory) are derived by *birth from Christ*, and others think

they are derived *from the dust*." Now what plain-er would you have him be? he shows that he differs from others on this point, and wherein this difference is, viz: that whilst others believe the bodies of the saints in glory are *derived from the dust*, that is, raised and changed to *spiritual bodies*, he believes they will appear in bodies derived directly by birth from Christ; that as the natural family here exist in *bodies, soul and spirit* all derived from Adam, so the *spiritual family* will appear in glory, in *bodies, life and spirit* derived by birth from Christ. With this explicit declaration of his faith before you, I think that you, with brethren Beebe and Klipstine, have done him, as well as me, great injustice in persisting to avow for him a belief in the resurrection of the bodies of the dead. There are some points yet which Elder G. to my apprehension has not cleared up, viz: when the saints receive these bodies from Christ, whether with the *life* in their regeneration, or not till after death. As to what disposal he makes of the *old souls* derived from Adam, whether the saints take them to glory with them or leave them behind, I should think it almost as bad to take *natural* souls there as to take *natural* bodies, after being changed. And, 3d, whether there is anything, and what it is, which he calls a resurrection for the wicked.

In reference to Eld. G's using the phrase *old bodies of dust*, and my reply to it, which you notice, I have understood him and others as using the expression as a kind of negative argument against the idea of these bodies being raised, representing them as too vile for such attention. My remarks were designed as a reply to this argument, showing that the Quakers did not manifest so little regard for their bodies as their expressions would imply, and supposed by inference that the same was the case with Eld. G. You would probably have brought forward a stronger argument, but, my brother, you would not think of giving offence in such case, by using such argument as occurred to you.

As you by undertaking to avow for Eld. G. a belief in the resurrection of the body against my charge, have given me a right to look to you for an explanation of his whole position in accordance with your avowal, I will notice one other circumstance. It appears to me that Eld. G's expressions, his application of the text, *of his flesh and of his bones*, and his position that the bodies which the saints derive by birth from Christ bear the image of his *glorious body*, &c., all carry with them the idea that his body is no more human in his estimation than are those bodies of the saints; and such I presume is the case, that he believes the body in which Christ appeared was not a real human body, but some heavenly existence; that instead of *being made of a woman*, it only passed through

her, &c. If it is not so, will you please to explain his words? if it is so, will you show how it comports with our belief? Do you ask what claim I have upon you more than upon brother Beebe for such explanation? I answer, your having undertaken to reconcile us upon the ground that no important difference, nothing that should break fellowship exists between me and Eld. G., I think gives this claim. Otherwise brother Beebe has perhaps done quite as much as you to give currency to Eld. G's. views, and to occasion no slight wound to my feelings. I do not mean in this instance by my feelings being wounded that kind of wounding which produces any bitterness toward either of you. When brother Beebe first appeared as Elder G's. sponsor to vindicate his queries and belief against my charge, knowing its effect to forestall the opinions of brethren, I felt hurt; and when I understood that he was anxious not to publish too much against Eld. G. before he had time to define his position, I really thought as Elder G. was of age he might have left him to speak for himself, if I had misapprehended him. But from conversation since had with him I have become convinced that his is a similar case with brother John Clark's in reference to Eld. Davis. To many acquainted with the circumstances of Eld. D's. openly avowed hostility to the *Black Rockers* and their stand, and with the brethren testifying in the case, brother Clark's refusing to believe in his defection appeared like obstinacy. But his disbelief in the case, I am confident arose from his early partiality, and the confidence he had in him as an uncompromising Old School Baptist. So I think in the case of brother Beebe, his early acquaintance with Eld. G., and confidence in him, led him to think it impossible that he should deny the resurrection, and to feel bound to vindicate him from such a charge. And in this way I presume we are to account, my brother, for your overlooking Eld. G's. rejecting the resurrection of the body.—For I cannot think Eld. G. has left any just room to doubt his disbelief in the reanimation of *these old bodies of dust*. Neither is there any deficiency in your or brother B's. mind to understand language, or detect error. Previous to this, intimations had been thrown out showing that some brethren considered me as occupying the Signs too much, for the purpose of making a display of myself, or to indulge in a contentious spirit. When, therefore, brother Beebe comes out seconded by brother Conklin and brother Klipstine, confirming the opinions thus taken up against me, by representing me as contending against Elder G. for no error but what consisted in my *imagination*, or at most for an indifferent thing; and when going among my brethren I am told by one and another, that Elder G. does not deny the resurrection; for brother Beebe does not believe he does, and by others, has not brother Conklin given you and Elder G. good advice, or a pleasant dressing for being so severe and harsh in contending for *non-essentials*, &c., you may judge that my feelings have not been of the most pleasant kind; I do not like to be looked upon as contentious about trifles

by my brethren. Is it so that anything which the God of heaven has seen fit to declare for the instruction or comfort of his people, is an *indifferent thing*, a non-essential with Old School Baptists? that his declarations may be twisted and turned to mean anything which our imaginations may devise, and all these turnings are to be received or winked at? And, to descend from great to small things, Is it so, that I have been accustomed to impose my opinions and dictations upon the readers of the Signs? that I have delivered my sentiments without showing the scripture testimony on which such sentiments are founded, or that I have thrown out objections to the opinions of others, without showing wherein these opinions differed from, or were not supported by scripture authority, that I am thus viewed by my brethren as *contentious* or *ambitious of leading*? I have enough of vanity, ambition and every other evil disposition in my heart; they may have showed themselves too much in my writings, but whether they have had a predominating influence in leading me to write, God only knows; with him I desire to leave my case. As to not having been tender enough with Elder G's. feelings, I presume you know something of this, but when we contend against that which we view an important error, we are not apt to be as cautious of feelings as in contending about other points; our abhorrence for the error will show itself. I do not wish to be harsh with any one; and I have in this, and in other cases felt condemned that I have not acted more in conformity to the Apostle's direction: "In meekness instructing those that oppose themselves," &c. 2 Tim. ii. 25.—But those exhortations you have quoted and addressed to us, I consider about as applicable in this case, as you would have considered them in your case when called to contend against the introduction of New Schoolism among you. I, with the views I now have, can have no more fellowship for a denial of the resurrection of the body, and of a second personal coming of Christ, yet future, &c., or that which directly involves such denial when persisted in, than I can for New School measures; and I feel as much bound to withhold fellowship from those who deny the one, as from those who practise the other. In addition to the appeal made to you for explanation of Elder G's. queries, &c., in accordance with a belief in the resurrection; I will add, that I can view his substitution for these old bodies being raised, as nothing but a denial of the resurrection. This *spiritual birth* neither answers the import of the words *resurrection, raised*, &c., nor the descriptions and illustrations given in the scriptures of the resurrection therein taught. If I am wrong, show me wherein; and show me when that *spiritual body derived by birth from Christ*, ever died, when it was in the *grave*, was *sown a natural body*, &c. Or if the doctrine of the resurrection may be viewed an indifferent thing, may be anything our fancies may suggest, like the Methodists' notion of baptism, and if the denial of it, or the substituting something else for it, does not involve such contradiction of scripture as I have thought, and therefore ought not to break fel-

lowship; show me my wrong. Show me how I can harmonize with Elder G. in sentiment, and I think I shall not clash with him in writing. Show me that I have taken wrong views and a wrong stand concerning his sentiments, and I think by a proper recantation and acknowledgment, I shall show my brethren that I am not so contentiously disposed as they think. For I would assure you, my brother, if I could be believed in this case, that I have no hard feelings against Elder G. personally, for any expressions he has used, nor any feelings toward him contrary to the desire that he and I might come to be of one heart and one soul in the *truth*. I think it rather a hard case, when I had, (in reconsideration, &c., Signs vol. x. no. 6,) denied being hurt with Elder G's. use of the word *prejudice*, and showed on what account I was grieved as a reason for any apparent harshness on my part, that so candid a brother as yourself, should so directly manifest a disbelief of my declaration as to say, "It is quite evident he [I] felt a little hurt at it!" I could explain further and show why I referred to the word *prejudice* so often, but I forbear. There is ONE who knows whether I have equivocated or not.

I would say something on some other points, and also in reference to your suggestion relative to a double application of the epistle to Hebrews, but as I have been sufficiently lengthy, I will close with one remark on the latter point, viz: That the Jewish disciples, and indeed the nation, stood in an entirely different relation, when that epistle was written, from what the Jews did, when Christ spoke the prophecy in Matt. xxiv. When the prophecy was delivered their typical relation was not fully consummated; hence a double application of the prophecy to the type and to the antitype, is consistent. But when the epistle to the Hebrews was written, the substance had fully come, the type of course had ceased; only a dead carcass remained to be taken away; the Jewish disciples were standing fully identified with the antitype, being a component part thereof.

I subscribe myself, as I hope, your brother in Christ,

SAMUEL TROTT.

Centreville, Fairfax co., Va., June 23, 1842.

FOR THE SIGNS OF THE TIMES.

To Elder S. Trott:—

DEAR BROTHER:—As you have seen fit to address me through the Signs, and in that address, as well as on a former occasion, to use *plainness of speech*, touching my exposition of the epistle to the Hebrews; although I greatly desired not to be drawn into controversy in regard to that exposition, I feel called upon in justice to myself, to vindicate it from your deductions, through the same channel. If the difference in our views can be canvassed in an affectionate and brotherly manner: if as citizens of Zion (as I trust we are) we can bring the matter to the proper tribunal, the word of God, in a spirit of forbearance and christian charity, it will redound to our mutual benefit; for I must repeat that I deprecate all harsh remarks up-



on the sentiments of an Old School Baptist in the "Signs," which has hitherto been, so far as human productions can be, the vehicle of truth and comfort to the people of God.

Your "Reconsideration of reply to Elder Goldsmith" evinces so much violence, that in my reply I characterized it by the term *hostility*—and I must here express my surprise, that in your address you seem to intimate that I ought not to have taken the offensive charges as applicable to me, being used *more directly* in reference to Elder Goldsmith's queries, while the whole tenor of the address itself prefers those charges against me. But if the violent character of your "reconsideration" astounded me, although it measurably prepared me for the plainness of speech, which you have exhibited in your address, I must confess that I was not prepared for the manner in which you have been pleased to represent my comment on the Hebrews.—And do you really think that I have removed, or that I have attempted to remove the ancient landmarks? that I have wrested one whole epistle from the church in its collective capacity? And is it your opinion that the epistles, contrary to their face, were not intended for the churches to which they were addressed? That the Apostle, when he charged the Galatians with foolishness, intended it not for them, but for the church in its collective capacity? That when he pointed the Hebrews to the approaching day of trouble, the abomination of desolation, which was about to environ Jerusalem, he did not intend it for them, but for the church in its collective capacity? The church in its collective capacity has Christ for its Head, and cannot be charged with folly—the church in its collective capacity can never be placed in the condition of Jerusalem, a prey to fire and sword, and pestilence, and famine. If this is your mode of reading the epistles, it is not mine; I view them as addressed to the churches, whose names they bear: and while they contain admonition or rebuke, or comfort to those churches according to their respective conditions; they pour a flood of light on the church in its collective capacity, which shall illumine it in all after ages—they abound with consolations, which shall cheer it in all after time—and they embody a perfect system of government, which shall characterize it through its entire millennial state. I applied those passages in the epistle to the Hebrews, which according to my understanding had a bearing upon the approaching destruction of Jerusalem, as referring to that event; while the sovereignty of our Lord; the eternity of his kingdom; his superiority to angels, and to Moses; his perfect sacrifice; his unchanging Priesthood; the excellency of the gospel; the validity of the New Testament; the subject of faith, constituting the light and glory of the church in its collective capacity, were touched in my poor and feeble manner as they severally occurred in that epistle.—Where have I confined those great and precious truths, which have eternity stamped upon them, to one age and generation? The very idea I must say is absurd. It is true I spoke of the Hebrews as under bondage to the law, but I represented that

bondage as civil in its character; for the law still existed as the polity of the land, and they were compelled to conform to its requirements, or submit to its penalties: from this bondage they were released by the overthrow of that economy, by the rolling together the old heavens and earth as a scroll, by the coming of our Lord to wind up the old dispensation, and to take his seat upon the throne of his kingdom. By what fair implication is it then, that I have advanced the idea, *that we have not in the New Testament a perfect standard of a gospel church in full gospel liberty*? It is something like the deductions you have drawn from assumed premises, which you have charged to me. I spoke of my contending for the truth of the prophecy concerning the destruction of Jerusalem, and more especially of the coming of the Son of man, as having taken place in that age, as the ground of your charge of infidelity; and not that the prophecy itself required my feeble support. I never volunteer my poor aid to sustain the truth of any scripture. The talented and estimable editor of the Signs can bear me witness, that it was with reluctance that I engaged in that exposition, and I can say that it is with reluctance that I now attempt to vindicate it from the grievous charge made against it. Your occasional dissent from my views did not escape my observation, and my failing to notice them directly did not proceed from any want of respect for you; for I had always held you in the highest estimation. Unwilling to be drawn into controversy, while that comment was on hand, I gave your dissents a passing notice in the body of it. One instance of which as it occurs to my mind I will mention. In page 171 vol. ix. of the Signs, towards the close of the third column, I state, *Now all the signs spoken of in the prophecy, as the immediate precedents of the end of the world, were to take place before that generation should pass away, and we should do violence to its meaning by making it in anywise, directly or indirectly apply to the end of time.* This was said in answer to your position that *the end of the world referred to the end of time.*

Upon that position at least you will not have so great a host to contend with as you may suppose, for Elders Beebe and Conklin agree with you in your views of an ulterior signification of that prophecy; but upon what ground I confess I am at a loss to determine. Where is the authority for this double meaning? Where is the basis for this supposed allusion to the final catastrophe of nature? I am unwilling to receive a mere abstraction, an imaginary reference, a supposed ultra allusion, for truth; the word of God requires no such adventitious aid; the prophecy itself, issuing from the fountain of truth, rejects it; for that generation was not to pass away until all the things contained in that prophecy were fulfilled: and if all were fulfilled there remained naught, not even an allusion, to be fulfilled. But it is strange that you cannot only gather a twofold meaning, a primary and a secondary reference from that prophecy; but that you can connect the resurrection of the dead with its remote and not with its proximate al-

lusion; and still more strange that after admitting this double coming of our Lord, you ask, *But where is the promise that he shall appear the third time?* and again remark, *But it is not said that he shall so come again and again.* The truth is, the resurrection of the dead is not coupled with either of the promises of his coming just referred to: the one is, *Unto them that look for him shall he appear the second time without sin unto salvation*; the other, *This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*; neither is it connected with the promise of his coming as contained in the prophecy; for it is simply said, *Then shall they see the Son of man coming in the clouds of heaven with power and great glory*; nor with the declaration of the Master, *Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.* (Matt. xvi. 28.) I would remark in addition, that neither James, Peter, John nor Jude, connects the resurrection of the dead with that coming of the Lord, of which they speak, neither does Paul in his second epistle to the Thessalonians thus connect them. I do unhesitatingly admit that we would have no authority for expecting Christ to come at all, had not God promised such coming in his word; and therefore that we have no authority for believing in any coming of Christ, which God has not thus promised; and I do as unhesitatingly admit the axiom, that we have no authority for believing anything concerning the resurrection beyond what God has declared in his word; for when we leave the word of God, we are at sea without compass or rudder; but I cannot admit the correctness of your deduction, that because we have the promise of his coming the second time, there is to be no other coming: to my mind it is not sound, conclusive reasoning. The argument that he has not come the second time, because it is nowhere said that he shall come the third time, is not logical,—because the comings of Christ are not numerically arranged, therefore there is no future coming, if he has come the second time! The very circumstance that the resurrection of the dead is connected with the coming of Christ in some instances, whilst in others it is not, is proof of their separation and distinct existence. And when to this it is added, that you yourself allow a primary and secondary reference to the plain declaration of the coming of the Son of man in the prophecy so often referred to, it seems to me that your proposition is altogether untenable. Now as you have required of me to clear myself of the charge of a denial of the resurrection by deduction as fair as yours, I will state what must be admitted; that the coming of Christ is repeatedly mentioned in the sacred word, that in some instances it is spoken of as at hand, and in one place is particularly specified as an event to be consummated, before the generation then living should have passed away; whilst in other instances it is connected with the resurrection of the dead. These promises and declarations require no demonstration, they present themselves to the mind as self-evident truths, dividing them-

selves into two classes; the one pointing to the instant coming of Christ, a coming to be accomplished in that age of the world; the other referring to a remote period, the breaking up of the natural world and the end of time. Therefore it was, that in my reply to your "reconsideration," I stated that I had no allusion in my exposition to the dissolution of nature, when the dead should be raised, because that subject does not occur either in the epistle to the Hebrews, or in the prophecy before named.

You ask, Are these promises of Christ's coming in the Revelations? And you take occasion to notice a chronological error in my exposition with a view, it would seem, to invalidate my position, that a considerable portion of that Book refers to the destruction of Jerusalem. That error I requested the editor shortly after it was made, to correct, by simply changing the adverb *before* to *after*, thus maintaining the position I had assumed, and which I still think tenable; but from some cause or other the correction was not made. I considered your deduction of a denial of the resurrection of the dead as unfair, when made from any premises, not by premises gratuitously assumed by you, and I have not tacitly admitted in the question, Is this a fair deduction from the premises? that your premises were correctly drawn from my expositions, as my subsequent remark will show, as well as the question immediately succeeding that remark; and which is, With what propriety we ask, can infidelity be deduced from a truth recorded (not seconded) in the divine testimony? The remark alluded to was drawn from me by your own position, that if the comings of Christ promised in the scriptures were consummated in his coming to take vengeance on the Jews, and therefore no future coming is to be looked for, then of course no future resurrection is to be looked for. By a parity of reasoning it might be proven that you deny the coming of our Lord at the destruction of Jerusalem, contrary to his express declaration that he would then come; for if the resurrection of the dead be connected with his coming, and if the dead were not raised before that generation passed away, then did he not come. Now, my brother, yourself being judge, is it fair that I should be charged with a denial of the resurrection of the dead, because I contend that that prophecy was fulfilled, that our Lord did at that time assume the throne of the gospel kingdom, and that he now rules and reigns in Zion? And what becomes of your application of the totally inapplicable injunction laid upon national Israel?—(Deut. xx. 19, 20.)

Again, your inference that a denial of the resurrection of the dead is not so dreadful to me, is of a like character with your other inferences. I spoke of the heterodox sentiment as existing only in your imagination. I considered it as a mere phantom of the brain raised up by an undue excitement, as an ideal imbodiment of the fancy (if I may be allowed to coin a phrase,) which you forthwith proceeded to encounter and demolish. And is it fair that the inference should be drawn from such premises, that I was not altogether averse to a denial of the

resurrection of the dead: that it was not so dreadful to me? And that too after my explicit and indeed indignant disavowal of such sentiment! I agree with you that the denial of the resurrection of the dead is a heresy, yea I consider it a heresy subversive of the foundation of our holy religion; for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; you are yet in your sins: but I do not dread its getting in among Old School Baptists; for I hold them as the people of God and as taught of the Lord. I will not say, that you meant to apply the term *heresy* to me, maugre your inference that it is not so dreadful to me, and notwithstanding you hold me chargeable with publishing an implication of it in the Signs; but I will say that your admission of my belief in the resurrection is expressed with much seeming indifference, and at the same time connected with an assertion, that I carry my attachment to a theory so far as to involve myself in contradiction. My dear brother, I have no theory in religion; I trust I have a more sure word of prophecy than vain theory. I measure my sentiments as well as the sentiments of others by the standard of divine testimony, and if found disproportionate I reject them. I lay no claim to exemption from error in what I have written, or in what I may hereafter write. Encompassed with the infirmities of human nature myself, and regarding others as in the same condition, I incline to moderation, and therefore I cannot upon simple deduction or plausible inference brand the productions of brethren with *Infidelity and Quakerism*. If you had criticised my comment upon the epistle to the Hebrews; if you had shown wherein I had given an unwarranted exposition, I do assure you that instead of carrying my attachment to a favorite theory so far as to become closed against a conviction of the truth, I would have thanked you. If I know myself, I love the truth; it is truth I am in search of; truth upon a subject, which I think is not rightly understood, and which the infidel has handled to cast reproach and calumny upon the cause and character of our adorable Redeemer.

In regard to 2 Thess. to which I have already referred, and in which the resurrection is not mentioned, it is true I cited certain passages, as illustrative of the signs which were to precede the destruction of Jerusalem. But it surely cannot be considered a digression, as you would make it; for I was attempting to establish the fulfilment of those signs from the Apostles themselves, and in the same section, vol. x. no. 7, page 53, I quoted from John, "Little children, it is the last time, and as ye have heard that anti-christ shall come, even now are there many anti-christs, whereby we know that it is the last time." Now those anti-christs were spoken of in the prophecy, as making their appearance before the destruction of Jerusalem; indeed as one of the signs by which the disciples might know that that destruction was at hand; and those anti-christs were also to show great signs and wonders. After adducing this testimony of John only six years before that destruction, I assume that Paul alluded to the same thing, when sixteen

years prior, he said to the Thessalonians, that "The mystery of iniquity doth already work; only he who now letteth, will let until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of satan, with all power, and signs and lying wonders." Whether the Apostle intended it or not, its adaptedness to that prophecy is very striking! Neither does this view although dissenting from yours, present the anomaly among Old School Baptists of one who believes that the man of sin, or anti-christ, spoken of in the scriptures, was destroyed almost 1800 years ago; for in my apprehension, those false christs and false prophets, showing the same signs and wonders with that wicked mentioned by the Apostle, were consumed with the spirit of his mouth, and destroyed by the brightness of the coming of our Lord. And here again your deduction, that among all that has appeared since, as the professed religion of Christ, among all the Babel-like confusion, which we see at this day, there is no anti-christ, all is true religion, is wholly unwarranted; for it does not follow, that because those anti-christs were destroyed, others should not afterwards arise. The Beast had a deadly wound, but his wound was healed.

Upon the whole, my brother, I am inclined to think that you have misapprehended my position; for I do hope that you are not governed by the spirit of controversy, or the wish to be considered the most orthodox writer in the Signs. I hope you are not an Ishmaelite, but an Israelite, in whom there is no guile. A sense of our own weakness should teach us forbearance, and if an inspired Apostle could say, that there are some things in the epistles of Paul touching these subjects, hard to be understood, we ought to be careful not to encircle some excellent things with black lines, on account of a supposed heresy, lest we write error upon the truth of God.

Believe me yours very sincerely,

PHILIP A. KLIPSTINE.

New Baltimore, Va., July 22, 1842.

FOR THE SIGNS OF THE TIMES.

### NUMBER III.

Lafayette, Tippecanoe co., Ia., July 3, 1842.

DEAR BROTHER BEEBE:—This is the third communication on the subject proposed in my first letter. S. G. Miner continued his labors here the third year, sometimes preaching for the church, sometimes for the Methodists, and sometimes delivering temperance lectures. By the course pursued by him this year his congregation run down to a small number—all the influence we before had among respectable families was lost, and gone to other denominations. One month before his time expired he gave notice to the church that at the next meeting his time would expire; if the church wished his services longer he wished they would then let him know. A called meeting was appointed; twenty-one members attended, when the subject of Miner's case came up—a free discussion

took place: I then for the first time took ground against Miner; I had not before opened my mind to a single member of the church upon the subject. We finally agreed, in order to get the mind of the church to put the following question, proposed by one of his friends: "As many as want brother Miner to preach for them another year, will signify the same by holding up their right hands." 13 members voted in the affirmative, 10 females and 3 males. The question being reversed, 5 voted that they did not wish to hear him preach, 4 males and 1 female, 2 absented themselves without voting. Many that did not wish to have him serve the church any longer did not attend, because they wished him to leave, and wanted nothing to say about it. Those opposed to Miner embodied the influence of the church in point of talent and experience. No farther effort was made to call him to preach. He was furnished with a copy of the Minutes of that meeting. He said he would leave the church. He was about to load up when three or four persons, not members of the church, persuaded him not to do so. His wagons were dismissed, and a subscription paper was circulated, setting forth the opposition to Miner in the church; some members subscribed, and many others that were glad of an opportunity to encourage division in our church, not out of any love for Miner. At our next regular meeting, March 8th, 1840, Miner informed the church that he would serve them another year. I rose up and informed him that the church had not called him, and that the minority had said that they did not wish to hear him preach. He replied that he understood the whole matter. I informed the church that I should feel relieved from any obligation of attending his preaching.—Thus he commenced the third year's labor. The 28th of March I left home for New Orleans, during which time George Kittle was appointed clerk pro tem; in April also he was appointed to write the church letter to the association. Knowing that the association would meet about the time of or before my return, I charged Mrs. Fairman that if any person called for the Minutes of the church not to let them go out of the house during my absence: they were in manuscript on separate papers, and had never been put in form on a book; I did not wish them mislaid or lost, as they had been committed to my care by an act of the church.—During my absence George Kittle called to see the Minutes, in order to make up the statistics of the church for the association. The bundle containing the Minutes, together with some papers belonging to the association, were taken out of the drawer and laid on the stand: Mrs. Fairman assisted him in looking over some of the papers, but they both concluded that they could get the statement by looking over the Minutes of the last association, and then counting up all that had joined since, and what had been dismissed, with less trouble than to go over the papers. They did so. Kittle retired, taking with him the copy of a letter that I had some years before written to the association, by permission, to use as a form to write his letter by. I returned from the south the day the associa-

tion met in Lafayette, found that I was a delegate from our church, took my seat, our letter was read, and nothing on that account appeared but what was correct to my knowledge; but it has since come to light that Kittle stated to the church or some of the members that he was denied the privilege of seeing the Minutes, and that when he asked for them he was handed this copy of a letter as all that could be found. I then knew nothing of this statement, nor for months after: being asked by a member of another church if I had locked up the Minutes of the church when I went away, I replied that I had, but that no member of the church had been denied the opportunity of seeing them as I knew of. I still knew nothing of Kittle's statement. I occasionally attended church meeting during the summer. In July I think Kittle came to me and stated that the church wished me to make up the Minutes, and bring them to the church, to which I replied that I would do so as soon as convenient. I attended the August meeting, a resolution was passed directing me to procure a good and sufficient book, and put the Minutes on the same, and bring them to the next meeting, or the next meeting thereafter, and they would pay the money advanced for the book. The September and October meetings it was not possible for me to attend, though the book had been bought and the Minutes made up. The November meeting I attended, with the church book and all in order, so far as I had any records: the Minutes kept by Kittle had not been handed me. When I entered the house Kittle had the floor, and was making a terrible speech. I took my seat: I soon found that what he said I did not like: several times he charged Mrs. F. with falsehood. I arose and asked the reason of the moderator for the disorderly speech. He said that br. Kittle was laid under a lie and should be cleared. I replied that he then must take a proper course and abandon his present position: but he continued and repeated charges against my companion. She was not present to hear or answer. I again rose up and said to Miner if he did not keep order I would try to do it, and in a tone of voice that he could not mistake, told him to stop. An uneasy sensation came over the house. Miner spoke loud and quick to his friend, and he sat down. I retired to my seat. A pause ensued, and order was restored. Miner broke the spell by stating that he supposed the clerk had brought the minutes—would the church have them read? The answer was yes. I then commenced with minutes of council that met to constitute the church, and proceeded through with the articles of faith and all the doings of the church since her constitution, except what Kittle had the account of not given to me. The records of two or three church meetings had been kept in the memory of Mr. Miner: these also, as he stated what had been done, were committed to record. One of the records of memory made the church appoint a committee to revise the articles of faith, the action of which made the church throw away her first articles, and adopt some printed ones that Miner carried in his jacket pocket. By this record I was

made a member of that committee, though if they ever met or ever made a report, or were ever in existence, it was all unknown to me. The only recollection that ever I had about the matter was some casual conversation with Miner about some words used in our articles that appeared like surplusage, and a term or two that seemed ambiguous, but there was no committee in existence then. At another time he came to me and read over some of these articles of faith when I was lying sick, confined to my room, and enquired what I thought of them, to which I think I replied that I did not then feel able to give them an examination, but saw nothing very exceptionable to them; but had no idea that they were to usurp the place of those upon which the church was constituted, as the church adopted the articles upon which the association was constituted, and that act too to be made mine without my knowledge or consent: when this record was put upon the church book all that I had was completed, and the church said they were satisfied with the minutes. After a few moments' pause, Miner looked at Kittle and *vice versa*. Kittle then arose and read the following head from a paper he held in his hand, *A list of charges brought by Geo. Kittle against br. L. Fairman*, and then proceeded to read about twelve charges against me; all but two or three about the church book and the minutes. I was then gravely called upon by Miner to know what I had to say in defence, to which I replied that the matter was new to me, and part of the charges went to shew a disposition on the part of Miner and Kittle to introduce a quarrel; the balance were individual charges and out of order and to them I should then make no reply. The church was then exhorted by Miner to take up the charges, and as the motion was about to be taken I asked the church for their own credit to make a distinction in the charges, separating the public from the individual,—but no, that could not be done. Seven voted to take up the charges, and five to the contrary. So the church took them up. I was again called upon to know what I had to say, and replied that the charges about the minutes were false and had nothing for their foundation but the wicked and malicious disposition of Geo. Kittle and S. G. Miner; that by making a church act of the other charges all that voted for taking them up were out of order; to prove this I read to them the rule in Matt. xviii. To this Miner replied that the church had a right to say what she would do. I then stated that to me it was a matter of no importance what a majority of the church should say if they were ten thousand strong and I stood alone while I had the word of God on my side,—that I considered him and all that voted with him as virtually denying all the authority that the church had to do anything, as they by their act disregarded the only rule given by the Saviour to govern in that matter,—that they had acknowledged that the charges, so far as Kittle was concerned, were between him and me, matters that the church could have nothing to do with until he had been to me and taken the required gospel steps. By an act of the church the subject was laid over until the next meeting in course.

[TO BE CONTINUED.]

Yours, &c.

L. FAIRMAN.



FOR THE SIGNS OF THE TIMES.

Jacksonville, N. J., July 15, 1842.

MY DEAR BROTHER BEEBE:—I resume my remarks upon the characteristics of the true prophets or teachers of the Lord, by way of contrast, in showing.

Fifthly. That they teach Christ for the glory of God; for this is the way they have been taught of God; this is the way they have received Christ Jesus the Lord, and so walk they in him. For all they have learned and received by the Spirit in its blessed tuition, has been for the glory of God in the lifting of Christ (and not themselves) on high. To him they ascribe glory, riches, dominion, honor, and power, forever and ever. They are not only taught this in their hearts by the Spirit, but they likewise have the example of Christ and the Apostles. Christ saith, "But I honor my Father, and I seek not my own glory." John viii. 49, 50. Again, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John vii. 17, 18. So also saith the great Apostle to the gentiles: "For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness. Nor of men sought we glory, neither of you, nor of others," &c. 1 Thess. ii. 3-7. Again he saith, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14. So also, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," &c. Again, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth." Phil. iii. 8; Rom. i. 16. The Apostle Peter conjoins with Paul in the corroboration of the same sublime doctrine as follows, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion forever and ever." 1 Pet. iv. 11. Thus we see that the true ministers of the Lord, (men called of God as was Aaron) seek not to win worldly glory, nor the praise of men; nor to be called rabbi; nor yet the chief seats in the synagogue, but the glory of God. This is their polar star, their mainspring and sheet-anchor.—This is the point to which they steer in their doctrine, labor of love, and life of self-denial and devotedness. We have apostolic testimony again to this point both to strengthen and beautify it in the following words, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake: for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 5, 6. But how diametrically opposite the principles, course, and conduct of all false teachers! For they seek above all things, and in every thing their own glory. They know nothing but natural teaching, having never been taught of God by & thro' the Spirit; therefore, as the streams can rise no higher than the fountains from which they emanate, so these, knowing nothing of spiritual things, (which are hid from the wise and prudent) are influenced from carnal motives, and have nothing but selfish ends in view. Thus they seek their own glory, and not the glory of God, in the exaltation of Christ; the salvation of sinners; the

promotion of truth, and the establishment and edification of the church of Christ in the precious doctrine of the cross. They prove their spirit by their practice, which among thousands of particulars, may be discovered in these few, viz:

1st. They are famous for getting to themselves titles and degrees, under pretence of being called of God to preach; they make their way from the churches to the universities; get a superficial knowledge of the higher branches of the English language, and get also a smattering of Greek and Latin, or at least a few technicalities; from hence they pass into theological departments, where they learn a little of that, which for want of a better name, I would call mock divinity; from hence they are let go as the ministers of Christ, the servants of God; and are in readiness for the supply of the churches in the greatest profusion, while in the major part, the whole expense of gaining this pretended knowledge has been borne by the charity of the public, and benevolence of the churches.—What infatuation with the people! What imposition and robbery from these hordes of men-made, selfish and mercenary preachers! Not but that men of science and collegial education may be called of God to preach the gospel, but they do not go to college or a theological seminary and shut themselves up for months and years after God calls them to the work of the ministry. The marks of the true prophets are: he said, Go, and they went; he said, Follow me, and they left all—rose up, and followed him. Soon after they take their leave from the university, we find them dubbed with various degrees, and receive greetings in the markets with *Doctor, Doctor of Divinity*, with all the multiplied abbreviations, such as *D. D., A. M., V. D. M.*, and sometimes as high as *S. T. P. S. T. D.*, and even *Re. Hon. S. T. P., &c. &c.*, while the lowest order get the greetings and style of *Rev.* and *Dear Sir*. Now all these titles, with those initials made use of to distinguish the multiplied and various institutions of christian benevolence existing in these modern times, remind me of a story I heard related once of a military company in the last war between England and America, called the "United States Light Dragoons," while the initials upon their knapsacks were *U. S. L. D.* A certain gentleman enquired of another what those letters stood for, to which he received the reply, that he could not tell, unless they should mean Uncle Sam's Lazy Dogs. We find that the titles that the New Testament gives the true prophets or teachers of the Lord, are ministers of Christ, of the word, of the New Testament, and servants of Christ and of the churches, laborers in the vineyard and standards of the manifold mysteries of Christ, &c. &c.: and I contend that such poor, miserable beings as we are, although called by grace, and having a comeliness from Christ, should have no higher title than minister of the gospel; this is enough, and I often think too much, and too great. Let the true servants of Christ seek to fill this office with honesty and ability, and leave the foregoing high sounding, and yet empty titles to the false prophets, and children of the scarlet colored whore, who ever seeks to repose her harlot head upon the breast of civil power.

2d. After getting through their course of academical, collegiate and theological studies (which not unfrequently are a sickening mixture) they go forth in their own name as men of approved piety and religion, men of great parts and parcels, of distinguished erudition, reputation and worth, and for all these they make great calculations on their being received with universal applause and admiration. What a touch of the fine finish; what an attempt at the sublime; what politeness, gentility and complaisance characterize their movements! Well, what is all this for? why we have been to

the university, we have taken our degrees, we have received our diploma, we are none of your ordinary, but some of your extraordinary ministers of the gospel, (they ought to blush to even mention gospel) we are the greatest the best gifts in possession of the churches. But the wings of these self admirers are often clipped, and instead of soaring, as they fondly anticipate, above every thing, they, after fluttering and fluttering, again and again, have to fall to the ground, and often the lowest, darkest vale. These characters are described fully by the apostle Paul in 2 Cor. x. 12: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves are not wise."

3d. These preachers again show what kind they are, by preferring to preach for great people, men of place and authority, for congregations large, popular, rich, fat and flourishing, and the reason is obvious: from these they have great things to expect, such as protection, care, honor, salary, favor, preferment and a quiet life. These care nothing for the plain, poor, distressed, suffering class of people. Oh how unlike our blessed Lord who said, "The poor have the gospel preached unto them." Now from this class, these false teachers, these men pleasers, these self-admirers, and glory hunters, have no worldly advantage to expect, therefore they are contemned, neglected and forgotten by them; "For these all seek their own, not the things that are Jesus Christ's." Phil. ii. 21.

4th. These false teachers are known by speaking the words that man's wisdom teacheth, and commingling philosophy with divinity, and to the blessed gospel adding terms of arts and sciences. They have a little of the doctrine of the cross, and a great deal of free will, a little Christ and much creature, a little grace and much works, a little gospel mixed with large quantities of human trash, human inventions, operations, and systems upon systems, with the cry, the constant cry, lo here, lo here, here is something for you, something new, here you may work, here we want you to give, O come up to the work, we require, we need your aid, we have over one thousand benevolent societies in these United States, that require your money and influence to sustain them while we are still inventing more; O, it is a blessed day of gospel light, you can keep giving all the time, we hope you will not get weary in well doing, &c. &c.

5th. These teachers also speak in a pleasing spirit to the world, that they may the better succeed in getting to themselves glory, and may be accounted some great one, Simon Magus like. Thus they speak of themselves, and not of God, because they seek not God's glory but their own praise and exaltation. We are told that there are many such, "Even those who glory after the flesh." 2 Cor. xi. 18. These all care not for the glory of Christ, nor the comfort of the church, but for themselves; their own preferment is the point to which they are steering, the centre of their motion, the life of their soul.

6th. These false teachers also seek after their praise and glory through a blinded zeal, an infatuated notion of religious renown and glory, by privations, crusades, and sacrifices. There are in my opinion very many who are distinguished men in the religious world as missionaries, great and brilliant examples of suffering and piety, who in the whole matter have been actuated by a no higher spirit than self-adulation. It is one thing to be persecuted and to suffer, but it is quite another thing to experience these for righteousness' sake. I do not believe that it is always for the glory of God, the salvation of souls, and the exaltation of Christ, that men are led to the prison, to the stake, or



that they are thrown among cannibals: in many cases it is through a religious phrenzy, a desire for distinction, for glory and a great name. Hence the Apostle's warning, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. xiii. 3. I have much more upon these topics, but I must not take up so much of your useful time and paper with my scribbling.

I assure you I remain your unfading friend and christian brother.

JAMES C. GOBLE.

[TO BE CONTINUED.]

## EDITORIAL.

*New Vernon, August 1, 1842.*

QUERY.—Your views, brother Beebe, on the validity of the ordinations of Old School preachers, by the united Baptists before the *Regular* and *Separate* Baptists split, after the articles of general union were entered into, are respectfully requested, by

### MANY INQUIRERS.

REPLY TO MANY INQUIRERS.—The question on which our opinion is called for is not so clearly stated as we could wish, as our knowledge of the history of those Baptists in the western and southern states which have been known as *United* and *Separate* Baptists, is very limited. Our opinion, therefore, of the validity of rites performed or ordinations administered by them, must be governed by the answer of another question, viz: If the Baptists above mentioned were branches of the church of Christ, and held in gospel fellowship as such by the *Regular* Baptists, at the time when such ordinations were performed, the same must, (in our opinion,) be valid, to all intents or purposes; but no ordinance or religious rite of any kind whatever, is valid, (in our estimation) when performed or administered by those who are not, at the time of such administration or performance, in connexion and fellowship with the true church of Christ.

Various opinions are entertained among Baptists, as to what properly constitutes the ordination of a minister of the gospel; nor are we prepared to say that any specific form of ordination is given in the New Testament. The church is required to "set apart" those persons designated by the Spirit, "For the work whereunto the Holy Ghost has ordained them." However irregular or invalid the ordination of a minister may have been, in some former connexion he may have sustained with a disorderly church, if at length he sees the error of such connexion and abandons it, unites with a regular church, and is by such regular church set apart to the work of the ministry, we incline to the opinion that he is duly authorized to officiate in the capacity and exercise all the functions of a regular minister of the gospel.

There has been much perplexity discovered in some sections of Zion, in regard to the validity of baptism received from the hand of persons not connected with the regular church of Christ. On this subject we are fully of opinion that where baptism is administered by a minister who stands connected with the true church, and acting as the official servant of the church at the time of administering that sacred ordinance, although he may afterwards prove a Judas Iscariot or a Nicholas, the ordinance, so far as the church, or the person baptized is concerned, is perfectly valid. But if the administrator, at the time of administering, is not recognised as a servant of the true church of God, and a regularly set apart minister of the gospel, it is not valid.

According to our sense of propriety, we should require any person coming to us from the New School Baptists, to be baptized, although he may have been immersed by a New School preacher, or any preacher, or proclaimer, not recognised as being in fellowship at the time of administering the ordinance, with the Regular or Old School Baptist church. But persons baptized before the division between the Old School and the New School took place, although, in the division the administrator may have gone down to Babylon after loaves and fishes, and the persons baptized remained steadfast in the faith and order of the gospel, their baptism is valid. If Judas, while officially with the Apostles as one of them, had baptized, which very probably he did, such baptism must have been valid; but after his true character was developed, and he proved to be a devil, it would have been quite disorderly for any to receive baptism at his hands.

What we have written on this subject we respectfully submit to *Many Inquirers*, not as an oracle, but simply as our own opinion, and subject to the correction of our brethren if we err.

"SUICIDES.—The number of suicides committed within the last four months, is frightful. The time has been when such a crime excited a universal feeling of horror through the country; but they have now, unhappily, become too frequent to receive much attention. The pecuniary distress of the country has its full share in the alarming frequency of suicides. Nearly every mail brings accounts of more or less.

It is surprising that in a christian country where the Bible is in the hands of nearly all who can read, such scenes should be so frequent. They arise in most instances from false pride. A man who has lived in a high and fashionable style, meets with reverses of fortune that reduce him to the necessity of retrenchment, or, perhaps, compel him to labor for the support of his family. Instead of seeing in all this the hand of a kind and merciful Father, who seeks to purify his heart in the furnace of affliction, and by withdrawing his affections from the vanities of life, place them upon objects lasting and divine, he murmurs at the dispensation—thinks only of the opinion of the world, and too weak to endure the neglect of those whose opinions ought to be regarded as worthless, rushes, unbidden, into the presence of that Being who has pronounced the sentence of condemnation upon the self murderer.

Allusion to this topic is at all times appropriate to a religious press, and at this period peculiarly so. Gloom and despondency, arising from the great pressure which is felt throughout the country, prevail more extensively perhaps than at any former period of our history. It is the duty of every christian minister, to point the desponding to the only true source of consolation—to cheer their drooping spirits with the words of comfort, drawn from the promises of scripture, and show them the rich stores of happiness open to all who will accept it—happiness such as earth can never afford even to the most prosperous.

Who can presume to say that God in infinite wisdom does not often visit *nations* as well as *individuals*, with great pecuniary disasters, that they may see the vanity of all earthly hopes, and place their dependence upon heaven? Such seasons, if improved aright, will result to the everlasting good of many. In such times, the truths and promises of the gospel have more than usual effect, and revivals of religion prevail extensively. None can have forgotten how fatal to the progress of the cause of Zion was the period of the speculating mania a few years past. Almost every one seemed animated with the hope of becoming suddenly rich. This withering

spirit found its way into the field of Christ, and in too many instances, vital piety suffered a melancholy decline. Reverses have now come, and though numbers are driven to despair and suicide, have we not reason to hope that the great Head of the church will overrule it for the ingathering of souls into his kingdom?"—*Banner and Pioneer*.

In the above article, stands confessed by the organ of *New Schoolism* at the west, that *suicides* and crime are increasing at an alarming rate, and this admission is but too true. Often have we called the attention of our readers to this fact, and to the fruitful source, the streams of which have contributed and do still contribute to increase the amount of vice and immorality in our land. The professed church is laboring to keep pace with the world, and the world seems determined not to be outdone; these *twain* cannot draw together in an even yoke, without an equal amount of corruption in both parties. The church must obliterate every trace of distinction from the world, and discard all but worldly religion, worldly policy, and humanly devised measure, on her part; and the world must descend to a corresponding level of abomination, by assuming to be very religious, by taking the thus corrupted church under its paternal charge, by persecuting those who contend for the primitive simplicity of the gospel, and protest against the spiritual wickedness of high places.

The stipulations of the alliance formed by the parties are principally these: the church will omit, in her faith and practice, all that is offensive to the world, cause the offence of the cross to cease, and ascribe to the world the right and ability to dictate who, when, and how many shall be saved. While the world engages and covenants to second all motions made by the clergy, not prejudicial to its maxims and interests, to furnish men, money, fame, for her holy service, and when called for, state and national legislation, fire, sword and gibbets, for the extermination of those who fear the Lord and tremble at his word.

The editor of the *Banner and Pioneer* affects to be astonished at the rapid increase of crime, suicide, &c. in this christian country; this land of Bibles and of benevolence. But was it not the case with the prototype of the modern anti-christ? When the zeal and co-operation of the world were employed in setting up the beast with seven heads and ten horns, upon the seat of its predecessor, the dragon, did not crime and immorality increase in even ratio with the prevalence of the papal power and influence? Most certainly it did, and equally certain it is, that as the motly powers of amalgamated church, world and state influence shall progress in making an image to the beast that received a deadly wound in one of its heads, which deadly wound was healed, the inhabitants of the world shall witness a repetition of crime, bloodshed, rapine and blasphemy corresponding with that attendant on the accession of their old mother to the seat, power and authority of the dragon. All manners of priestly contrived institutions for the ostensible object of reforming and evangelizing the world are now employed. Thousands of men and millions of money demanded, collected and expended in attempting to wrest the work of salvation from the hand of him that sitteth upon the eternal throne, and yet, notwithstanding the constant clamor of victory and success shouted by the *man of sin*, from the very camp of anti-christ the acknowledgment is wrung that suicide and crime are increasing! The records of our courts, the walls of our prisons, and the extended number of executions for capital offences, bear a collateral testimony to the melancholy truth of the admission.

☞ This number is unintentionally delayed.—The next will be printed by about its date.

## OBITUARY.

**BROTHER BEEBE.**—Myself and family are called to mourn the death of another of our children. But through the mercy of God we are not left to sorrow as those who have no hope. Our daughter MARGARET H. TROTT, died on the 4th of this month, (July) at sister Rixey's, in Fauquier co., of the prevailing dysentery. Her age was 20 years and nearly 9 months. She had been for several years exercised on the great subject of salvation, though she had never professed herself a disciple. In her last illness she manifested a calm hope, resting only on Jesus. Truly the goodness of God is great amidst all our afflictions.

Yours under many trials,

S. TROTT.

Centreville, Fairfax co., Va., July 9, 1842.

The following lines are by a young friend and acquaintance of the deceased, who sympathizes with the bereaved family and friends in their loss of an amiable daughter, and sister, and esteemed member of society:

When Nature's foliage fades and dies  
Beneath the cheerless autumn skies,  
Its spirit to the root descends,  
While winter's wrath unheeded spends:

Then at the vernal jubilee  
It circulates throughout the tree,  
Shoots forth again its thousand leaves,  
And former beauty soon retrieves.

But when youth yields its flatt'ring prime,  
And withers ere the touch of time,  
By frosts of death from summer skies,  
'Tis as the tree that blooming, dies!

Yet though it die, its life withdraws  
To Jesse's Root, the Great First Cause,  
And there preserv'd 'till bloom anew  
Eternity's endurance through.

G. J. B.

**DEAR BROTHER BEEBE.**—Allow me the privilege of announcing, through your columns, to distant relatives, brethren and sisters, that their christian correspondence can no longer cheer and comfort one who has been wont to read with deep interest and pleasure.

My dear companion has closed her eyes upon all things here below. It was her lot during her last twelve years to endure much affliction and pain, by reason of bodily indisposition. From the general state of her mind during her illness, as well as from many expressions from her lips, we believe that she was fully sensible, for many months, that the time of her departure was at hand; and I feel thankful in being able to add that her consciousness of the approaching dissolution of the mortal tenement, produced in her mind no terror or fear, but seemed rather to calm her mind. She delighted much in the company of her christian sisters, when they visited and conversed with her concerning the dealings of the Lord with them. Frequently on such occasions, after family worship, she would retire with the sisters to a room for social prayer, and after requesting them to pray for her, would wash their feet, as a token of her last respect to them. She continued to attend to her domestic affairs as usual, until the night of June 18th, when after eating supper with the family, she was immediately taken very ill, and ere the break of day, on the 19th, her eyes were sealed in the slumbers of death, and I am left to say,

The early consort of my youth  
Has left those pains she bore on earth;  
Her sickness and her sighs are o'er,  
She'll suffer here with us no more.

Her life, though stricken with distress,  
Diminished not her hopes of rest;  
For Jesus, in her youth had taught  
That his own blood her soul had bought.

In heart consoling hope like this,  
Confirm'd by foretastes of her bliss;  
With faith in Christ she did rely,  
Until he raised her soul on high.

Soon as the messenger was sent,  
She bow'd her head and with him went;  
Left her four children, young and dear—  
A weeping husband's love and care.

She bid farewell to us and care,  
Has gone a heavenly crown to wear;  
My joy and care, for fourteen years,  
Will no more need nor wish my care.

Jesus her better Husband, Friend,  
Lov'd her at first, and to the end:  
Now she has gone to his embrace,  
And left me in this wilderness.

When I in death shall close my eyes,  
May I through Christ, to glory rise,  
And join with her the praise to sing,  
Of God our Saviour and our King.

I am your unworthy and bereaved brother, in the afflictions and tribulations common to God's dear children, while in this vale of tears.

JOSEPH G. WOODFIN.

Skinquarter, Chesterfield co., Va., July 15th., 1842.

## Associational Meetings.

**BROTHER BEEBE.**—Please give notice through the Signs, that the *Pig River Association* of Old School Baptists, will meet, if the Lord will, with the Burton's Creek Church, which is five miles from Lynchburg, and within sight of the Turnpike in Campbell Co., Va., on Friday before the 24th Lord's-day in September next.

We invite our brethren of the same faith and order to meet with us.

STERLING HILLSMAN.

**BROTHER BEEBE.**—Please give notice through the Signs of the Times, that the *EASTERN OLD SCHOOL YARAY MEETING* will be held this year at Anson, commencing on Friday the 16th day of September next.

Also the *MAINE PRÉDESTINARIAN BAPTIST CONFERENCE*, will be held as usual, at North Berwick, commencing on Friday, September 23d.

All the poor and scattered of the flock of Christ are invited to attend.

P. HARTWELL, Clerk of Old School Conference.  
North Berwick, Me., July 27, 1842.

*Effingham, Darlington Dist., South Car.,*  
June 5th, 1842.

**DEAR EDITOR.**—There will be an *Old School Association* held a few miles from this place, commencing the 2d Saturday in October next.

Very respectfully,

B. LAWRENCE.

## MARRIED.

At New Vernon, on Thursday evening, the 21st. ult., by Eld. G. Beebe, Mr. JOHN ROE to Miss MARY HULSTAN.

## RECEIPTS.

Alexander Robertson,	Va.	\$1 00
Nathan Greenland,	Pa.	5 00
Eld. H. West,	"	1 00
J. Williams,	N. Y.	1 00
Adam Mattice,	"	1 00
Alsop Vail,	"	1 00
Eld. N. D. Rector,	"	1 00
E. West,	"	1 00
B. Lyman, Esq., for S. Pew,	O.	1 00
Eld. Samuel Williams,	"	5 00
Walter Yeomans,	"	1 00
D. C. Morrow, Esq., for Y. Hammond,	"	2 00
G. C. Short, Esq., for Isaac Durham,	"	2 00
Nathan Gosney,	Ky.	3 00
Wm. M. Morrow,	Iowa.	2 00
Thomas Boulware,	Mo.	5 00
Eld. H. Louthan,	"	5 00
Cloud Bethel,	Ka.	5 00
John Hargrove,	"	3 00
Lewis Havens,	N. J.	1 00
John Hammond,	"	1 00
A. Sanford,	Ill.	1 00
Peter C. Buck,	Ten.	5 00
Eld. P. Hartwell,	Mo.	2 00
Mrs. G. Monroe,	D. C.	1 00
Total,		\$57 00

NEW AGENTS.—Jethro Oates, Mulberry Grove, Harris co., Ga.  
Eld. David Lenox, Little Piney, Pulaski co., Mo.

## LIST OF AGENTS.

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

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Eddell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street.]

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PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Crisfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

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ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Larow, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

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MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. I.

NEW VERNON, ORANGE CO., N. Y., AUGUST 15, 1842.

NO. 16.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Jacksonville, N. J., August 5, 1842.

DEAR BROTHER BEEBE:—I still continue upon 1 John iv. 6. This portion of scripture appears to me to be more and more replete with marrow and fatness, and more and more it opens to my mind in its blessed and sacred fulness. I will notice in this communication a sixth and seventh general and clear trait in the true ministers of Christ, wherein they are contrasted from the false.

Sixth. When they are persecuted, scourged, reproached, buffeted or opposed in any way for the word's sake, they endure it with meekness, patience and humility—endeavoring to take Christ as their great Example, who when he was reviled, reviled not again—when he suffered he threatened not; but committed himself to him that judgeth righteously. 1 Pet. ii. 23. Thus the prophet also most strikingly predicts (yea narrates) this ornament in the dear Redeemer: he saith as follows, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." Isa. liii. 7, 8. They likewise place before them the conduct of the Apostles, that like them in some degree at least, they may, and ought to be valiant for the truth, and unflinching in the cause, and yet bear reproaches, insults and opposition, with meekness, humility and patience. Paul in speaking of himself, saith, "You had the signs of my Apostleship in all patience." 2 Cor. xii. 12. Again, with what pathos of soul does he delineate the true ministers of Christ in possession of the foregoing qualifications: he saith, "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true;

as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. vi. 4—10. James also highly commendeth this exalted virtue, when he saith, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take my brethren, the prophets, who have spoken, in the name of the Lord, for an example of suffering affliction, and of patience."—James v. 7—10. But how very different are the spirit and practice of false teachers! They being heady, highminded and self-willed; they array themselves most bitterly against those who preach any truth, which these poor creatures do not understand, or that is against their earthly gain or aggrandizement (the only desire of their heart); yea against these their indignant feelings are raised to a flame, and this, too, simply because by these the truth is proclaimed, which lays the axe at the very root of every error, and prostrates every human invention under a religious garb. These creatures will soon discover themselves, by snarling, barking, and biting like other dogs. And no doubt the Apostle Paul meant just these characters, in his seasonable caution to the Philippians, chapter iii. 2, when he saith, "Beware of dogs," not dogs by nature; but by practice and disposition. The most churlish and cross dog will be very quiet and peaceable while he lies upon a rich garment or soft carpet at his ease, unmolested; yea he appears in this situation so mild and good humored, one would think him an innocent, a harmless creature; but no sooner is he disturbed than he begins to growl, bark and bite, and seeks to devour; displaying the venom of his nature. Precisely so with these false teachers; no sooner is the word of God spoken in faithfulness, than it rouses and disturbs them, in the midst of their worldly preferments and secular advantages, where they were lying so softly and quietly. Alas! how much of this snarling, growling, barking and biting there is in these last times! If we look among the benevolent ranks (I mean modern benevolence) we will find this true to a demonstration: let anything be preached that crosses their path, and then we will see what follows; a man that dares to oppose or resist them in their money making, money raising movements, or their dwelling at ease in such soft places, or living so finely, with such grandeur in their houses; their families, their chapels, under such salaries, for all

which they in return give a poor, little, flimsy preach, of a mixed gospel, must calculate on running, as it were, the gantlet: now the growling commences; now hear the invectives; now the union, the combination to crush such a one by unfeeling, unmanly, unchristian attacks upon his character: now the vilest vituperations are poured forth, while the whole force is but to stab the future usefulness of all such to the very heart. And what for? Because they are reproached by the word, and their sheep's clothing pulled off; and their false wizard of religion removed, so that their real character is exposed: this being done they grow impatient and furious, but all such are known, fully known; for those that cannot stand the truth now, cannot stand it at the tribunal of Christ.—But let all the true and faithful servants of Christ not be dismayed, nor hold their peace, while they contrait their way and reward unto the Lord, and patiently wait for the fulfilment of his promise, for he hath said, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. xii. 19.

I will now notice a seventh general trait in the true ministers of the word. They like their Lord and Master, do not make use of compulsory measures to get people to hear contrary to their wills; neither by law, by threatening, nor by persecutions, nor by their being turned out of the synagogues, &c. &c. Christ when on earth, taught, saying, "He that hath ears to hear, let him hear." Thus proving incontrovertibly that all have not ears to hear; yet he did not punish such as had not ears to hear, neither give orders for them to be punished, taxed, or imprisoned. Again, he saith, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters; yea and his own life also, he cannot be my disciple." Luke xiv. 26. Yet he did not punish those who did not hate father and mother, neither did he destroy the freedom of the will; but just left them alone to their own carnal minds, for the punishing time is yet to come: so he likewise saith, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." No compulsory measures are resorted to; no arm of the civil law required; no forcings of the will: but in all that follow him aright there is a sweet approbation; a cheerful willingness, and a heartfelt acquiescence, while the others are left where they were found. Christ not only preached this doctrine, but gave it in charge to his ministers to preach and practice when he sent them forth: he said, "Whoever will not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet for a testimony against them." In this solemn direction of

our blessed Saviour, there is no authority given that in case the doctrine of his disciples should not be received; that then they should betake themselves to coercive movements, nor to harass, punish and destroy those who would not receive them and their words; but they were directed simply to leave a testimony behind them, that they did not come to them for any earthly gain, implied in the act of shaking off the dust that cleaved to their feet. And when the Apostles (from an ignorant and false zeal) requested Christ to command fire to come down from heaven, and destroy those that would not receive him, he sharply reproveth them, saying, "Ye know not of what spirit ye are. For the Son of man is not come to destroy men's lives, but to save them." Thus we behold the blessed Spirit with which Christ preached, and which he strongly inculcates in his faithful and true ministers to carry out in all their ministrations. But how widely different the principles, course, and conduct of all those who teach and preach for worldly advantages! And these may be divided into three classes, viz: 1st. Those who have their priests at the head of government affairs, and who wear the triple crown, such as in the church of Rome; and whose priests are described in the book of Revelation, chapter xiii. 5, 6, who are called by high and lofty titles, such as christs, vicars, Peters, successors, heads of the church, universal bishops, &c. &c.; promising great things to their followers, even riches, honors, pleasures, pardons, and even heaven itself; uttering great blasphemies, by sitting as God in the temple of God, shewing themselves that they are God; suffering themselves to be called by the name of God—God on earth—lord God the pope; arrogating to themselves all power in heaven, earth and hell, by taking upon themselves to bind and loose the consciences of men and to dispense with the laws of God; and make them vow by their own traditions; likewise usurping the disposal of the kingdoms of this world, by removing kings and emperors from their thrones; displacing one king and setting up another at their own pleasure, being thus at the head of thrones and governments, as well as the church. A second class is a daughter of this whore of Babylon, viz: that sect whose priests are supported by a direct tax upon the people; where the honest earnings of the poor are dragged away to support a lazy, idle, mercenary priesthood—and even thus to support very frequently sentiments that they do not believe in: while religious tax gatherers are flooding the land and harassing the people, the priests are dwelling at ease and living in luxury. A third is a daughter of the last mentioned sect, (I mean the church of England) and a grand-daughter of the former, the church of Rome: she is more fascinating and bewitching than her progenitors, yet her priests live delicately and seek honor of men; love titles; are fond of salary; seek much and beg money, and are supported by an indirect tax from the people, gathered by hard, cheap beggars and agents, under a pretence to christian benevolence, which is their text; their watchword and counter-sign; their passport and their all. This last men-

tioned priesthood hail from different sects, all marshalling their forces (people of the world, Pharisees, hypocrites, and some of God's children which they have duped) under the banner of christian (ought to be anti-christian) benevolence. This benevolence is arranged into over one thousand divisions (or societies) while each of these have their agents (which are generally preachers) who are beggars for that division which they represent, from which they receive their support, being a stipulated salary, which course is indirectly begging for themselves. How mean! how contemptible!—And yet with these things a large majority of the people are pleased; think it fine business, and yield tamely to the daily, the hourly, yea the never satisfied calls of these beggars. While any that dare oppose these priests in their operations of gaining money and converts, must suffer the lash of abuse and persecution; and all they need to make them as reckless as the mother and grandmother, are legal authority and civil power, then would they fully prove (as they do now in spirit) their family likeness: these favor the church of England in many respects, she favors the church of Rome in many peculiarities, while both prove incontrovertibly their origin to be of the latter.—Truly the present is a dark and cloudy day respecting these awful corruptions. May God deliver his bewildered children, and keep and save his church from these abominations. And may all that fear the Lord, touch not and taste not of the wine of her fornication.

In the tribulation and patience of the kingdom of Christ, I remain your friend and christian brother,

JAMES C. GOBLE.

[TO BE CONTINUED.]

P. S. I would just say that I love you, brethren Trott, Klipstine, Goldsmith, and all the rest of my Old School brethren; but wherein there is any difference among you as writers, so far as I can understand the points at issue, my brother Trott is right; emphatically right, except a little harshness. I mention this to throw my little weight in the right scale—perhaps you will hear from me some time or other on these points.

J. C. G.

FOR THE SIGNS OF THE TIMES.

Holt co., Mo., June 22, 1842.

BROTHER BEEBE:—Since my last scribble to you from Mt. Hope, Lafayette county, I have travelled nearly a thousand miles round about and through this vast prairie and forest country, and am now in the extreme county of Missouri, seven or eight miles from the Indian nation, and have it in contemplation to visit the red men of the forest, in their wigwam towns, on the southern banks of the Mississippi river. In the latter part of May I attended the Two River Association, not far distant from Palmyra and Hannibal, near the great Mississippi river; and from all that came under my notice and observation amongst the ministering brethren and private members from the churches, I conclude they are all pretty much of

the Old School stamp. The gifts that were exercised from the stand were such as to edify, comfort and build up the people of God in their most holy faith, and in direct opposition to the whole anti-christian gang of errorists that abound and superabound in this wide spread region. In my ramble westward, to this place, near Lexington, in Lafayette county, I fell in at a union meeting with a church at Big Sny meeting house: a branch of a recently constituted association, called Mt. Zion Regular Baptist Association, made up of churches from Blue River Association. The preaching was, I conceive, not of the entirely full bred Old School kind; but such as ought to be borne with until riper years, and gospel truth will ultimately teach all its subjects the good bright way best. Singing and shaking hands with each other was practised at this meeting, and some others I attended on my way eastward: washing of feet at the Union meeting only. My information is that the shaking of hands and washing feet is not imposed on any member as it regards fellowship, but is left with each discretionary, to be done or otherwise. My conclusion on the whole, as it regards what I am informed, and what passed under my notice is, that a revival has commenced in this newly settled part of Missouri, called the Platte Purchase; and the ministers that are engaged in dispensing the word are alive and zealously affected in the cause of God and truth—and those they labor among are the very kind of people, according to the scriptures, my own experience and observation, generally, that the visible church of Christ are to be made up of: "Not many wise men after the flesh, not many mighty, not many noble are called," and should some little disorder appear, it is not so much to be wondered at. Therefore, taking the whole together, the truth as it is in Christ is preached in faithfulness and honesty; is received in the love of it, in a heart prepared by heavenly and divine grace: and being filled with joy and peace in believing, some expressions of it, to those who know some of their own irregularities in times that are past and gone with them, seem to require a degree of forbearance and patience by such that are of riper years in the truth that has made them free.

The "Signs" no doubt are read by numbers who have no idea of the situation of the people in this newly settled part of Missouri, called the New Purchase city, Platte county: all of them are what are called "squatters": many of them never have owned a foot of land, and being poor, to all human appearance they never could become freeholders. But from some cause, a law has been made by Congress, proposing a pre-emption right to actual settlers; and these persons have availed themselves of this liberal offer—settled in the forests and prairies, and work with their own hands to build cabins and enclose ground to cultivate for the support of themselves and families. Their manners, generally, are very plain and friendly, and their living comports pretty much with their plainness and friendship; but all would be thought, by some persons, to be rough and unrefined. Now some of the above description of people are quickened



into spiritual life, and have the gospel preached unto them in good earnest and feeling; and the good, loving Saviour is pleased to manifest his everlasting love to their hearts and conscience by the Holy Spirit sent down from heaven. How can they resist or content their feelings? Therefore they break out in expressions of joy and gladness, and who can forbid them? But on the other hand, who is authorized by any means whatever, to go about trying to produce an excitement of the passions in order to commence a revival of the religion of Jesus Christ in the unquickened men of his mystical body? If, indeed it be true, as an old brother once replied to me on a similar occasion, "That it seemed necessary to have a little enthusiasm in revivals," then of a truth it might seem right to encourage the notion of secondary exciting causes in every individual; but I think otherwise: experience and scripture, together with observation being to me much better authority.

The above scribble is not designed for your own private information, but for all who read the Signs of the Times. Not designed to expose to ridicule or censure any who differ in opinion or practice from the genuine Old School, or Regular Baptists; but to remind those brethren who have welcomed me amongst them as a brother, and treated me accordingly, that as they are yet in the body, "That bodily exercise profiteth little," and some of these external exercises are not godliness. I know Paul has said, "It is good to be zealously affected in a good cause;" but has also said, "There is a zeal that is not according to knowledge." All the anxieties, warmth of feeling, zeal, labor, faithfulness, charity, benevolence of saint or sinner, right or wrong, cannot, will not quicken one sinner dead in trespasses and sins, into spiritual life. And if it is so, that through infirmity, or for the lack of knowledge, better any of these weak ones, deluded or designing, should incline to the enthusiastic side—those that are rightly taught and do know better, ought prudently to discountenance delusion in every form, and in every person. My brethren, who are in the ministry, you are not only commanded to "preach the gospel," but to watch on the walls of Zion; and take care what kind of materials you build with, lest you suffer loss, though you are saved, but as by fire. A trying time will surely come, so that your work will be tried; and how mortifying it will be if you should suffer loss!

I do hope my brethren will not for a moment entertain one unpleasant sensation because I have thus freely implored their consideration and due attention to the subjects above referred, and believe me when I tell them it is not for vainglory, contention or strife, that I have touched the subject; but as I profess and desire to be in union and fellowship with all who are in mind and affections one with our dear Lord and Master Christ, it is desirable and well worthy of laboring and enduring much self-denial to come to a uniformity as near as can be by the grace of God; to a perfect oneness in Christ Jesus our Lord, and speak and do the same things, and thereby glorify God in our bodies and spirits, which are his. And may all

that name the name of Christ depart from all iniquity—be still and know that he is God. Thy will be done, O Lord, on earth as in heaven. Amen.

Your brother in the bonds of christian love and fellowship,

L. CHRISMAN.

P. S. I arrived at brother G. B. Thorp's day before yesterday. Elder Thorp is not a compromising Baptist preacher, but earnestly contends for the faith once delivered to the saints, not having any fellowship with the unfruitful works of darkness, but reproves them.

I. C.

FOR THE SIGNS OF THE TIMES.

Mulberry Grove, Harris co., Ga., }  
July 21, 1842. }

DEAR BROTHER BEEBE:—I have been a reader of your valuable paper for nearly twelve months, and I desire the continuance of my paper so long as it advocates the doctrine it does. When I can read the many precious communications written by many of the brethren who write for the Signs of the Times, it is to me just like cold water to a thirsty soul: it is much despised in this section, and all manner of evil spoken against it; but I think it does not meet with more opposition than Jesus met with when he was revealed from the bosom of the Father, to come into this world for the salvation of his church; and bore all the excruciating pain on Calvary's brow, that those that the Father gave him in a covenant contract in the ancient settlements of eternity, might live by this. Brother Beebe, I understand that the sins of all his people were imputed to him, for he bore our sins in his own body on the tree, that we being dead to sin might live unto righteousness; and he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. And I cannot see for my life, how any one can be saved unless it is in this covenant. I am surrounded by a numerous host that believe in a system of *do and live*. But I understand a dead man has no life; and I believe a man in a state of nature is just as dead, spiritually speaking, as Lazarus was when Jesus called him from the grave. I am sometimes almost ready to yield up the ground, but when I can read the glorious gospel of the Son of God, I am encouraged, and think I have not more to contend with than Elijah had when he contended with the four hundred and fifty prophets, that eat at Jezebel's table. She was very benevolent to feed so many at her own table; but I understand there were none of them the Lord's prophets. It reminds me of a great many people in this our day.

I must close by trying to pray the Lord to give you and all the dear brethren that write for the Signs, a double portion of his Holy Spirit, that it may enable you and them to write in such a manner as your precious paper may speed its way and be mighty in pulling down the strong holds of satan, and that Zion's kingdom may be built up; that from the least to the greatest, they may know him, whom to know is life eternal; that none of his children may ever be drawn away to follow af-

ter the tradition of men and the rudiments of the world.

JETHRO OATES.

FOR THE SIGNS OF THE TIMES.

In pursuance to an appointment made by the last Red River Association, to hold an Old School Baptist meeting with the church at Meadow Grove, members from several churches met in obedience thereto, together with elders from other associations. The object of the meeting being set forth to the church and brethren present, it was thought advisable that a committee be appointed to express their views on such subjects as this meeting may deem advisable, whereupon the following brethren were appointed, to wit, Elder Philip Ball, brethren T. K. Hollingsworth and P. C. Buck, to draw up such expression in writing, and report it to this meeting on to-morrow for their approval.

JUNE 4.

The brethren met according to adjournment. The brethren appointed to write, reported themselves ready to make their communications, whereupon the following was read by the clerk of the church, and the substance of the address unanimously approved, which is as follows:

ADDRESS.

BRETHREN AND SISTERS OF THE OLD SCHOOL:—

It is with no small pleasure we address you, because through the goodness of God, we are yet permitted to assemble to worship God according to his word and rule, and agreeably to our happy form of government. None as yet dare molest or make us afraid. Our united prayers should be continually poured out to God almighty, that this privilege and inestimable blessing may long continue with us. We feel assured that it is nothing good in our nature or performance that has kept us from embracing the popular errors of the religionists of the day, but it is entirely owing to the goodness and restraining grace of God. As it was in the Apostle Paul's day, so it is now. This sect or denomination of Old School Baptists are every where spoken against. All other denominations of profession, however they may differ about church government or discipline, or ordinance, or mode of worship, all agree to condemn the Old Baptists; yes, they say as the disciple said to the Lord Jesus, This is hard, unprofitable, nay, abominable doctrine; who can hear it, or believe it? But we Old School Baptists think we can say as the Apostle Peter said on one occasion, Lord if we leave the Old Baptists, where else can we go? What church shall we join to receive food and comfort? For we are assured, if we have been born again, and understand the truth as recorded and revealed in the Bible, that the Old Baptists are the only church that hold the truth, and we love it, because it is truth; and no other plan or doctrine would suit our case, for it is all of grace, and that is what we need. Many professions and denominations slander the Old Baptists by saying the doctrine they hold leads to licentiousness, coldness and indifference, when nothing is farther from the fact, for it rather tends to humble the new born soul and cause it to praise

God for his distinguishing favor. If the churches and professions of the Old School Baptists in the United States could be examined, they would not fail in comparison with any other denomination, for orderly, zealous and worshipping people, not claimed by them as merit, but from a principle in them of love to God. And we are constrained to believe, if such a paradox could be admissible, of the child of God, to remove from him all the terrors of hell, and the joys of heaven above in anticipation, still he would only be happy here in worshipping and serving God; and his breathings and prayer would be, Lord remember me to thy will, and make me from day to day live as holy as thou art holy. Now the Lord Jesus told his disciples thus, "To you it is given to know the mysteries of the kingdom," but to the others it was only parables. Yet the Lord exhorts them not to boast of it as of themselves, for this knowledge was his free gift, they received it of him. Therefore let not us Old Baptists boast nor possess a persecuting spirit against other denominations; but say as the Lord Jesus said of his crucifiers, "Father, forgive them, for they know not what they do." The Apostle Paul said to the Romans, "He bore them record, that they had a zeal of God, but not according to knowledge; for they being ignorant of God's righteousness, going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Now, dear Old School brethren and sisters, is not this obviously and lamentably the case in this day we live in? Paul mentions in his mission of preaching, That he travelled about confirming the souls of the disciples, and exhorting them, saying, Through much tribulation they were to enter the kingdom of heaven: he did not say he travelled about to make christians, but to confirm those that God almighty had made.

Brethren, these are sifting times; for it appears that God is separating the precious from the vile. It surprises us sometimes when we see them that were once with us, preaching and professing to love the very doctrine of the Old School Baptists, now joining the New School and preaching another gospel, adverse to that which they once preached and professed to believe. How is it? Has not God determined to manifest it, that they were not of us?

Brethren of the Old School, we would exhort you to meet often one with another, and like the disciples Malachi treats of, talk often one with the other; and the preaching brethren preach through the different regions of the country, comforting and confirming the poor tempted disciples, for remember this is a dark time to the christian, while it may be called light to some professing to be christians.

Received and adopted by the church the Saturday before the 1st Sunday in June, 1842.

PEYTON S. NANCE, Mod.

P. C. BUCK, Clerk.

Dear brother, the Old School meeting requested me to forward the foregoing, that you may know better who we are, and if you think proper, to give it a place in the Signs.

Your brother in trial, &c.

P. C. BUCK.

FOR THE SIGNS OF THE TIMES.

Warbington, Fayette co., O., July 12, 1842.

BROTHER BEEBE:—If I may have a right to claim a spiritual relationship unto you or any of the dear children of God—yes, I say dear children, because I believe that if there be anything on earth in which I delight, it is in those that love and fear the Lord our God, who walk in the Spirit of the Lord and make mention of no righteousness but his. But alas for me! When I take a view of myself corruption and folly are interwoven in my nature: yea, I am exceedingly filthy and sinful in myself, so that the good I would I do not, and the evil that I would not that I do, inasmuch that I sometimes conclude that I have no portion with the redeemed of the Lord: yet in my most solitary hours I feel to adopt the language of the poet and say,

"My soul doth wish Mount Zion well,  
Whate'er become of me;  
There my best friends and kindred dwell,  
And there I long to be."

This one thing have I learned, that *in the Lord alone is strength*; and that *it is not of man that walketh to direct his steps*. Our Lord has informed us that without him we can do nothing. The truth of this assertion I have often proved: for when new temptations arise I am such an armian that I forget to fly to the Strong Hold for safety, and make the attempt to repel the tempter by myself. Brethren, this will not do. It will always be as it was with Sampson when his hair was lost. We are weak and our adversary is mighty: for we have to contend with principalities and powers, and spiritual wickedness in high places: the weapons of our warfare therefore must not be carnal.—Nay, my brethren, we have great need to be clad with the whole armor of God; and may the Lord grant that the Captain of our salvation be continually in our view, for through him alone the victory can be gained.

Dear brethren, it does appear to me that the time has come when the lovers of truth are very few in the land, and those that remain are as the scattered sheep on the mountains, and because iniquity doth abound the love of many waxes cold.—Surely in this our day men have itching ears, and they do heap to themselves teachers of their own choosing: these turn away from the truth and are turned unto fables; nevertheless our foundation standeth sure, having this seal, *The Lord knoweth them that are his*. O ye children of the Lord, receive the admonition of the Apostle, "LET BROTHERLY LOVE CONTINUE!" and O may love adorn all our actions; O may we wear it as a fair signet near our hearts! and let us not be ashamed of the cross of our Lord and Saviour; and may the Lord enable the scattered few that remain, that they may adorn the doctrine of Christ our Saviour! Brethren, I desire that no divisions arise amongst us. Let none of us be wise above what is written, always remembering that revealed things belong to us and secret things to God.

I have written thus because that some things have appeared in the Signs that seem to darken counsel rather than to administer godly edification, and

that, in my judgment, had better been left unwritten. I wish not to confine brethren to my judgment, but earnestly desire that all things may be done for edification and the building up of the church of God. I cordially concur with br. Trott in his refusal to republish "Parker's pamphlet," or anything else that does not strictly concur with scriptural instruction or admonition: for in these days of confusion and departure from the truth there are many of the feeble lambs of Christ scattered abroad that are almost destitute of any scriptural instruction save through the medium of the Signs; and to them the *sincere milk of the word* and a faithful appeal to a work of grace upon the heart, are as showers of rain upon a thirsty field. Let us therefore, dear brethren, strive together that we may build each other up in the faith of the gospel, and be always sure that faith worketh by love to the purifying of the soul, for unless our faith be of this kind we have reason to doubt whether it be of the right kind. I have been made to rejoice in reading epistles of love from brethren and sisters whose faces I have not seen in the flesh. I also partake with them in their afflictions and fears:—but, beloved in the Lord, let us remember that many are the afflictions of the righteous; yet out of them all the Lord shall deliver him. Gird up your loins then, ye followers of the lamb: take courage in the Lord for he careth for you; yea, he watcheth over your path; he planneth your footsteps and guardeth you with his eye: yes, that watchful eye that never sleeps shall guard you from every evil. Love the Lord then, O ye lambs of his fold; yea, lift up your voices in songs of thanksgiving and praise unto his holy name:—join, O my soul, in the sacred theme, for his goodness is an unbounded stream and his mercy endureth forever. Sweet, indeed, is the name of my Jesus! whilst I am penning these lines I feel his gracious presence within my poor soul: joyful is my heart while my Saviour is so nigh!

I remain, as ever, yours in christian bonds.

WALLER YEOMAN.

FOR THE SIGNS OF THE TIMES.

NUMBER IV.

Fayette, Tippecanoe co., Ia., July 22, 1842.

Br. BEEBE:—I stated in my last that the church took up certain charges against me, introduced by G. Kittle in his own name and by him acknowledged his own individual grievances:—charges to which he admitted he had never previously named to me. Nevertheless Miner and his party [after I had read to them from Matt. xviii., and entered my protest against their proceedings] made a church act of the following charges:

- 1st. For treating the church with contempt by not putting the minutes on the book the church had directed.
- 2d. For saying he would not put the minutes, if the chh. said so, on that book.
- 3d. For locking up the minutes.
- 4th. For refusing to give up the minutes when the church demanded.
- 5th. For saying the church should not have the minutes.
- 6th. For laying br. Kittle under a lie about the minutes.
- 7th. For using innuendoes against br. Miner, and saying that when he came here he had no recommendations but a church letter, and that he left where he came from because he could stay there no longer.

The above is the substance of the charges; the 3d. and 7th. are the same, penned down at the time. I should give them all verbatim but was denied a

copy at the instance of Miner, by vote of his party, and have since tried but been unable to procure one. In substance I remarked at the time that all the charges except the last one were without foundation and shewed upon the part of M. and K. a determined disposition to quarrel,—that their tenor and language shewed that Kittle was used as a tool to do Miner's dirty work,—that had K. penned these charges he would not have used the term *brother* in reference to himself,—that he had exposed his ignorance and shown himself a two-faced man, double minded and unstable in all his ways; for he had lavished more abuse on Miner before than any other member had, and threatened to leave the church because of his rottenness, and had voted against his preaching longer for the church.

Previously to the next church meeting K. came to me to take gospel steps as he said to have things in order. He began about the charges; but I refused to hear him on the ground that he had given them up to the church, who had taken up and made an act of them,—that they belonged to the church, and as an individual he had no more to do with them than any other member. He confessed that he had nothing new. The next day he came with another member; but as he confessed his business was the same as before, I dismissed them, for the same reason. At the next church meeting the minutes were read and reference called for. K. then stated that he had been to take gospel steps and I would not hear him. I assigned the above reason therefor. Miner replied that he had dismissed the individual charges. I asked him when. He said *after the church adjourned*. I then inquired if he was the church, or the head of the church. He replied that as Moderator he had a right to dismiss the charges. This I denied, and insisted that as no record of the dismissal was upon the minutes of the meeting before, they had not been dismissed. I then went on and brayed them for awhile in a mortar, but could make them no wiser. The charges were then called for and read. Several alterations had been made; among them, the words *br. Kittle* in the 6th charge struck out. I inquired if they were the same or a new set, and was told that they were the same. I was then called on to answer them. Br. Thorp moved that the charges be thrown out of church—put to vote and lost. I again disputed the authority of the church to call upon me to answer to the charges, which they had received as individual charges, before that individual had taken the required gospel steps. Here the point was fairly at issue. By the majority, many of whom were ignorant of church discipline, every motion had been carried at the nod of Miner by brute force without reference to discipline. I denied their right to call a member to answer charges before complying with plain Bible requisitions; but I did not object to talk about them, and said that they were false,—that the church had never directed me to put the minutes upon any other book than the one I held in my hand, and in which I had placed them,—that there was no church act requesting me to give up the minutes to any person, and that I had said neither M. nor K. should have them without such act,—that when I had the minutes the church had them, for it had appointed me to take charge of them,—that I had looked them up, but no member had ever asked to see them and been denied by me, nor would any say so,—that in regard to laying K. under a lie, his reading it was the first I had heard of it,—if he had lied about the minutes he was the first to proclaim it,—that I had never charged him with lying, but that from what he had there said, I had no doubt he had told more than one falsehood,—As to the charge in regard to Miner that I had used no other innuendoes than to say he was an Arminian, an impostor, professing to be a Regular Baptist when he was not either in faith or practice. As to saying he had no

other recommendation than a church letter, that that was true,—that he had left where he came from (Pennfield, N. Y.) because he could stay there no longer, I had said, and that he would not deny it; if he would let him speak, [all silent.] Another motion to quash the charges was made and lost. I then rose and read the following protest:

Lafayette, Nov., 1840.

Be it remembered, that we, a number of the members of the Regular Baptist church at Lafayette, Indiana, do, in open church meeting, most solemnly enter our protest against the proceedings of the majority of the members of the church on the present occasion, and for the following reasons think that we have just cause and good reason to separate ourselves from the majority of the members, and keep the Minutes, and claim to be the church though but a minority in point of numbers.

1st. Because the majority of said church has departed from the letter and spirit of the articles of faith upon which the church was constituted, and adopted others in place thereof.

2d. For corruption in doctrine and discipline.

3d. For suffering S. G. Miner, contrary to an expressed will of the minority of the church, to continue as pastor of the church without a church act or any authority.

4th. For departing from the acknowledged and long established practice of Regular Baptist churches, in dealing with church members, by permitting an individual member to read and bring charges not in gospel order before the church, against other members.

5th. For taking up such charges and making a church act of the same, contrary to the word of God; and especially that portion recorded in Matt. xviii., directing churches and individual members, as to the duty of both, in cases of difficulty touching fellowship.

After reading the above, I stated to the members, that as many as then thought as I did would leave the house, and on a day then set meet at my house, and we would have further proceedings on the subject. Four of us left the house, taking the church book with us: they then, after I had left, in turn, withdrew from me the right hand of fellowship, as they called it; but it was gone before.

L. FAIRMAN.

[TO BE CONTINUED.]

## EDITORIAL.

New Vernon, August 15, 1842.

IGNORANCE OF OLD SCHOOL BAPTISTS.—We are not unfrequently reminded by the votaries of new religious institutions that if the Old School Baptists were more enlightened upon the subject of missionary operations they would be less hostile to what is called the missionary cause. Although extremely modest in their pretensions to worldly wisdom and human knowledge, many of our churches have been furnished gratuitously with many sad examples of the nature and tendency of the American Home Missionary operations, and for these instructions they have been made to suffer dearly in many parts of our land. The peace, harmony and fellowship of many branches of the Redeemer's kingdom have been invaded; heresy introduced; *truth turned away backward*; and spiritual wickedness exalted in all high places. But of the doings of the foreign missionaries, we are dependent chiefly on their own reports for information. Many of their reports have been very flattering; have told of thousands converted from gross darkness and pagan idolatry to the more refined darkness and popular idolatry of *New School* religion. The plea for general co-operation in the Foreign Missionary enterprise has often been predicated on the wonderful success which they have assured us has crowned their exertions in evangelizing and converting the heathen. Lest our brethren should die in ignorance of the great things effected by human means, measures, &c., we have occasionally served up to our readers a dish, cooked, spiced, and made ready to our hand by our *benevolent* neighbors, and that our readers may be more abundantly enlightened in regard to the prospect of the immedi-

ate evangelization of all the heathen world, we will now present them with a very *luminous* account of how the missionaries do things in Jamaica. The following account is written by an American missionary from that island, and by the "Banner and Pioneer" credited to the "Christian Reflector."—Let it be observed by the reader that the following account is now going the rounds through the New School papers, and is by them admitted as authentic.

FROM THE CHRISTIAN REFLECTOR.

### THE LEADERSHIP SYSTEM IN JAMAICA.

DEAR BROTHER—I am aware that something is known, by the community, of the "Leadership System," practised by the English Baptist Missions, in the Island of Jamaica, and that many desire to know the whole. I have been often importuned to lay before the public a full and candid statement of the facts in the case, as I have labored, as a Missionary, in the Island nearly two years, and know the truth of the matter. Until now, I have not thought it expedient for me to do so.

One reason that has prevented me from making these practices public, was—those missionaries are not directly amenable to an American tribunal, and therefore I could not perceive that much good would result from a disclosure in this country. I also feared, that if the whole truth were made known about the English Baptist Missions, it might bring into suspicion, in some minds, at least, our devoted American Missionaries; for such I believe our Missionaries to be. After considering the subject as I trust prayerfully, and with a desire to advance the cause of our common Lord, and after consulting with many judicious friends, I have come to the conclusion that more evil will probably result in withholding than in making it public.

In doing this I do not charge any of the Missionaries with being ungodly men. I will simply state some of their practices, and leave them to their own Master to stand or fall.

When I arrived in the Island, Jan. 1840, I visited several of the Missionaries and inquired of them for a place, where I could be usefully stationed. After a few weeks, one of them told me he had lately purchased premises in the interior of the Island, for a station, and he would like to have me take it and labor for him. I did so. Previously, however, to my going there, while at his house, I had an opportunity of witnessing his manner of examining candidates for baptism, which seemed to me exceedingly novel. Yet I put such implicit confidence in Missionaries, that I did not dare to question his correctness.

I observed, that while he was questioning the candidates, a man stood by, whom he called Leader, and that when the candidate could not readily answer the questions, the leader answered for the candidate. I also observed that several who could not readily answer any of his questions, were for a time rejected. And upon their returning afterwards and telling him that they could answer the questions now, he would further interrogate them and accept them for baptism. I noticed also that no one of the candidates said anything about being born again. Nor was the question asked them. None told about their wicked hearts, but all began by saying, "Me feel well since de leader set me off."

I went to my station quite ignorant, knowing simply that those men were called "leaders," and that the people had "tickets;" some called *inquirer* and some called *member* tickets; and that the people brought these tickets to the Missionary every month, and had them marked, and then each paid 12 1-2 cents.

Being told that these tickets were used to make the people feel under obligations to support the preaching of the gospel, and also to see that they were regularly at meeting every month, I went on with the tickets myself.

After a time I found that the people understood the tickets very differently from what the Missionaries did. The people supposed them to be a passport to heaven. This I first ascertained from an old man, who one Monday morning came to me early, saying, in great earnestness—"Massa Minister, me lose me ticket yesterday. Me want new ticket. Me give Massa Minister all me money." I replied I would let him have a new one the next month, when I exchanged, or marked them again. "O, Massa Minister, perhaps me die before then, Massa Minister, me must have ticket. Do, good Minister." I now began to enquire the use of tickets, and found that when one died a friend put his ticket into the coffin, so that if any one disputed his right to heaven, he had only to present his ticket, and pass in. On being satisfied of this use of the tickets, by conversation with different members, I was horror struck; but more so on learning that the missionaries knew that the tickets were so used.

In a little time one of my deacons brought a man to me to be "set off"—informing me that he had rather be set off by the minister than by the leader. I told him I did not know what he meant. He said I must kneel down and teach him to pray. Accordingly I knelt, and prayed that he might become a good man, and give his heart to God. When I arose from my knees, I observed the candidate did not rise. The deacon, finding that I, being an American, did not understand their religion, took the candidate by the hand and raised him up, saying, "In the name of the Father, Son, and Holy Ghost, I raise you to newness of life." I asked, "Is this what you call being set off?" He replied "Yes." "But is this what you call being born again?" "Yes, is not this it, minister?"—The reader can little imagine my feeling at this moment.

It now rushed to my mind, that when I earnestly pressed upon my people the necessity of being born again, there had been much call for new "inquirer tickets." These they have as soon as set off by the Leader. Upon further conversation with my deacon, my mind was disabused concerning this soul-destroying system which the missionaries were supporting, and I had been allowing. I immediately called on other leaders, and found by them that I was not mistaken in my fears. I saw more and more of the evils of the system. As soon as I had opportunity, I conversed with the missionaries. They all tried at first to evade my inquiries and remarks, but all as one eventually acknowledged the practice of the system, and endeavored to support it on the ground of its bringing so many within the pale of the church!

The next Lord's-day after the above incidents, I preached to my people with a burdened heart. I told them plainly, and I think feelingly, that this setting off and giving tickets would never gain them admission to heaven. I endeavored to show them more clearly the nature of the new birth, &c.—After meeting, the chief members of the church held a long consultation and then came to me, saying, "Massa Minister, it never do to preach so here in Jamaica. It may do to preach so in America, but it never do to preach so in Jamaica. English religion and American religion no like." I told them that the religion which I had preached was the religion of the Bible—of that Bible by which we must all be judged. And we could not answer for other people and other missionaries. And though all the original members of my church (375) had been members of other churches, they had never heard the like before. And they could not be convinced but that American religion was wrong, and English was right.

Another objection; said they—"Massa Minister never have another baptism, if he no let the Leaders set them off. That the only way tother missionaries get so many."

But I proceed to state a little more definitely the "Leadership System." Nearly every estate has a man called a Leader, generally appointed by the missionary, who conducts the meetings held by the people on his estate.

These Leaders can very seldom read, yet they seem very vain of their office. The Leader is held in sacred esteem by the class, and no member of the class ever meets or passes him without bowing the knee. When they salute him, it is always by the title of Father or Papa, and he always addresses them as children. If a member can obtain the privilege, as one sometimes can, to wipe on the same napkin, or sit down on the same chair, or drink from the same vessel after the Leader, such consider themselves as in high favor with Heaven.

It is the Leader's duty to induce a person to be set off, when he finds one willing. Such persons are brought into the class room and assigned to a particular seat, when after some heathenish ceremonies, the candidate is made to kneel, and repeat over a short prayer which the Leader puts, word by word, into his mouth. After this the Leader takes him by the hand, saying, as above, "In the name of the Father, and Son, and Holy Ghost, I raise you to newness of life." They are now termed by the missionaries inquirers and receive an inquirer ticket. And both missionaries and people believe, or pretend to believe, that when a person is thus set off by the Leader, he is made a new creature, or born again! After being set off, the candidate is instructed in a round of questions similar to the lectures in a Masonic Lodge. The Leader at the first puts the question and gives the answer.

When it is supposed the candidate can answer the questions expertly, if he pleases the Leader and give him sufficient money, he is taken to the missionary in these words, "Minister, here are some fit to be baptized, I give them good character." The missionary then questions them as he pleases. But here let me remark, that the missionary asks the same questions as are asked in the class meeting by the Leader. If the candidates do not answer the missionary readily, the Leader who stands by, answers for them. Frequently have I seen the candidate turn to the Leader and ask him what to answer. After the examination, the missionary enrolls their names in a book for baptism.

Sometimes when a candidate can answer but few questions, (as it often happens with old people,) or when they give the wrong answer to questions, as for instance when asked, "Who died for sinners?" The candidate will say "At the right hand of God!" Giving the answer to the question—"Where is Christ now," the leader is required to take such aside and catechise them more. After which they return to the missionary, and if they then can answer readily, they are received.

The Leader has the whole care of making Christians, and I think I may say the acknowledged care. For one missionary, who has baptized over 4000, said, "I do not know that I have ever been instrumental of the conversion of a single soul. All that I have baptized were converted at the time the Leader set them off."

When baptized, the white, inquirer ticket is exchanged, for a red, member ticket.

Several times when I was examining candidates for baptism, I told them, I feared they never had been born again. Upon which they would go away with the Leader awhile and by-and-by return, saying, "Now, Minister, me can answer the questions." On one occasion I labored more than two hours, trying to convince one who had returned in this way, that if he was not a Christian before, I feared he was not now. I told him he might answer all my questions and yet not be a Christian. But he could seem to get no idea of what I meant.

He said "Tother Minister always take them when the Leader tell them what to answer. And he spose I had some mad gainst him, so I no baptize him." My heart bled for the poor soul, and for the thousands of others, going to destruction under the care of I had almost said, "blind leaders of the blind."

I never heard any of the English Baptist Missionaries excepting three, of whom I shall speak by-and-by, ever pray that the Spirit of God would convert souls, or even in their preaching mention the necessity of such an agent. Nor do they need the Spirit, for their manner of making Christians being purely mechanical, they are almost sure to have a large number to baptize twice a year. And this is as often as they generally wish for a baptism, viz: at the first of August and at Christmas.—This manner of making Christians accounts for the "glorious news" we so often hear from the Island of Jamaica, of the triumphs of God's grace. O, my soul come not thou into their secret.

The missionaries have no intercourse with their people, except through their Leaders, unless it be to mark their tickets and raise their money; and this money very generally goes through the hands of the Leader. I knew many well and hearty members, who did not visit the chapel for months and even years, and some who never attended from the day of their baptism to the day of their death, yet they were safe. They were good members. They had tickets regularly paid up through their Leaders, and were therefore sure of heaven.

I was most severely reprimanded by the missionaries for visiting the people from house to house, for preaching to them on the estates on Wednesday evenings. The missionaries said the people did not want me to meddle with their affairs at home. It was enough to preach for them on the Sabbath.

Whenever a Leader is displeased with a member he "puts him back," that is he assigns him the delinquent's seat, and tells him that now God has put him back. And if he dies before he is restored to favor, he cannot go to heaven. In one such case the poor man, driven to desperation, ventured to come to the minister, and wringing his hands in agony said, "Minister, what me do, if me die, fore Leader take me back? Me go to hell. What me do?"

I will not say that these missionaries feel no interest in the spiritual welfare of their people, but I will say, that if they do love souls, they have a very poor way of showing their love.

Aside from their schools I can see very little to choose between their religion and practice and the basest Catholicism. Many of the missionaries receive by their tickets, as a consequence of the Leadership system, more than \$500 per month. And by exchanging, as they call it, once in four weeks, they make 13 months a year. For this money they make no account with the society at home. The plate of their missionaries, their equipage—their sumptuous fare, would astonish people in this republican land. They riot on the price of the souls of their people, and then wiping their mouths, they say, We have done no wickedness. Is this language too severe? These vast sums are given by the poor unsuspecting people with the confident expectation of procuring an admittance to heaven therewith. The missionaries know this. What then can I say less?

But there are three exceptions to this dark picture of the conduct of the English Baptist Missionaries in Jamaica. Three, who do not practice the "Leadership and ticket system." Three holy devoted men, who, though they are sneered at and ridiculed by the great body of the others, (I speak advisedly,) love the souls of their people and labor for their good, viz: Messrs. Whitehorn, Kingdon and Reid. With the latter I am most inti-



mately acquainted. He, hearing that I had found out the wickedness of the above mentioned systems, came to sympathize with me in my trials. At this time I knew not that I could call a single man in the Island my friend. I could, therefore, in this trying scene, only go to my God and there unburden my soul.

I found Mr. Reid a truly devoted missionary, and just such a friend as I at this time needed. He informed me that on his arrival in the Island he took a church of about 900 members, that he learned sooner than I did their system of religion. He accordingly commenced an examination of the members, and found but fifteen out of nine hundred, that gave evidence of a change of heart. With these 15, he commenced a new church. The other members were offended for a time, and mostly left him. But subsequently they returned to his ministry. The Lord poured out his Spirit, and some 150 were converted and made a new profession.

I was almost overwhelmed one evening after I had preached to those new converts, in hearing them express their joy at having found the right way. One after another would rise and say, "Massa Minister, Leader set me off. Me baptized, me think me go to heaven cause me pay ticket and carry ticket, show there. Me think me good. Me no know me wicked heart. Me then no know Jesus; me some talk bout Jesus, but me no know him. Now God show me wicked heart. Me come Jesus poor sinner. Me now no want Leader. No want ticket carry heaven. Me go cause Jesus spill he blood for poor me. Me glad Minister Reid no take us so. Me glad. Me glad."

There is another practice common among the missionaries which I believe every true follower of Christ will deprecate, namely—They encourage the people to bring their infant children, not to be sprinkled, but to be blessed. The missionary takes the child in his arms in the public assembly, and imparts a mysterious, holy influence, so that if the child dies in its infancy it will go to heaven. If the child lives to maturity, it will be, in consequence of this imparted holiness, a fit member for the church.

I have given but a sketch of the abominations practised in Jamaica, but I leave the subject for the present; praying that the Lord would raise up faithful laborers to send into that inviting field.

JACOB WESTON.

New Ipswich, N. H., June 3, 1842.

Oh the privations of the poor self-denying missionaries! How they love the souls of the poor heathen! Who would be so wicked as to suspect them of any other motive than that of pure benevolence? Their outfit and salaries are wrung from the hard earned savings of the starving laborers of England, who are made to believe, as do also the deluded of our own country, that salvation of souls depends on their contributions. Their princely outfits and their extravagant salaries are but a moiety they require. The speculation in tickets and other popish impositions upon the poor, ignorant, superstitious victims to their avarices, in addition to their stipulated hire, the moderate consideration of \$500, thirteen times a year; and many of them more than six thousand five hundred dollars annually!!

Mr. Weston, the missionary who tells these tales on the English Baptist missionaries, seems shocked at the manner in which the process of setting off the converts is performed; and truly it is enough to shock even a missionary hireling; but

is it, after all, more abominable, presumptuous, deceptive or blasphemous than a great part of the mummery practised at protracted meetings, and other Babel building gatherings under the management of the New School Baptists, upon our own American soil?

What if our missionary advocates tell us that all their missionaries are not so much depraved, may not Catholics, Mormons and pagans plead some exceptions to the general depravity among them?

Accompanying some extracts from the foregoing communication of Jacob Weston embodied in an editorial of the "Baptist Register," together with the animadversions of the editor of that paper, brother West sends us the following remarks:

1st. Mr. Beebe\* seems almost as much astonished at the wickedness of the Baptist missionaries in Jamaica, as Hazael did when Elisha told him of the evil which he should do to the children of Israel, when he said to the prophet, "Is thy servant a dog that he should do this great thing?" But as the word of the Lord from the lips of the prophet was true, to me it appears that the principle advocated by Messrs. Beebe, Weston and all their coadjutors, when reduced to its proper centre, acting systematically, will produce substantially the same operation as that which they complain so much of.

2d. Then, why should they complain of its being so exceedingly humiliating and affecting to find that there is much reason to believe that their brethren in Jamaica have got ahead of them, and have reduced their theory to a regular practice sooner than Americans? Certainly a man with poor eyes could see by common starlight, that if "Money is no less the nerve of missionary enterprise than of war," a man with "\$500 per month," or \$6,500 per year, could employ "leaders" to make more converts than a poor man with only \$20 per month, or \$240 per year. And the man must be blinded by the god of this world that does not see that if men's using means to convert sinners and save souls, proceeds upon the same principle as raising grain, (a fundamental principle in the mission system) that not only the more money, the more men can be employed, and of course the more converts; but also that unconverted men, by using means, can raise as much, and as good wheat, as them that love God. And proceeding upon this principle, I see no good reason why unconverted men, or Negro "leaders," cannot make as many, and as good *Christians*, as missionaries.

3rd. Mr. W. complains that the leaders have "The whole care of making Christians." Does he think that the *profligate missionaries* in Jamaica could make better ones, if they would attend to it themselves? or does he think that such as himself could make, would be of a superior quality? Or does the editor imagine that the protracted meeting converts in America have any more love to holiness, or partake any more of divine nature, than the converts in Jamaica? I have seen no evidence to prove that the chief engineers at camp or protracted meetings, &c. are not as graceless as

the "leaders" in Jamaica, or their ancient brethren, the Pharisees.

4th. Mr. Weston complains that he "Never heard any of the English Baptist missionaries, excepting three, ever pray that the Spirit of God would convert souls." He grants that they do not need it, because "their manner of making *Christians*" is "purely mechanical." Why then should they insult the Most High, by asking him to do by his Spirit that which men can do mechanically? If the various professedly *benevolent institutions*, with their numerous operations, of which money is the mainspring, are the means of making *Christians*, or multiplying the children of God; and they proceed upon the same principle as raising grain, (though it looks well to see men acknowledge their dependence upon God at all times) there is no more necessity for asking the co-operation of the Holy Ghost to ensure success, than there is for a hardened blasphemer to ask God's blessing on the labor of his hands, to ensure him a good crop of wheat.

5th. Mr. Weston, speaking of his trouble at not being able to make one understand what he wanted to communicate, says, "My heart bled for the poor soul, and for thousands of others, going to destruction," &c. Had he said, mine eyes suffused with tears, it would have looked more credent. But admitting that he told the truth, why should his heart bleed for them that were *going to destruction*? Did he not believe that the blood of Christ was sufficient to save and cleanse from all sin all for whom it was shed? Or would Mr. W. give his heart's blood to save such as God had left to believe a lie, that they might be damned? Of what avail could Mr. W's heart's blood be to such as were not interested in the blood of the covenant? Could it save them, or do them any good?

6th. In conclusion of the whole, there may be a latent principle in men, that will, when it is properly stirred to action, lead them to perform deeds, which being previously discovered in others, appear abhorrent; and they cannot be persuaded that they have a principle in them that would do such things, though they are in the plain path leading thereto. Witness the case of Hazael, and Peter's denying his Lord. And from my lengthy and familiar acquaintance with the principles of the whole popular mission enterprise, with its kindred institutions and their effects, I am fully satisfied that notwithstanding the glaring appearance on the face of Mr. Weston's disclosures of the conduct of the English missionaries in Jamaica, there is nothing of it, nor belonging to it, but what is the genuine fruit of that system of religion which embraces the principle that men may or can use means that will increase the number of the heirs of the New Testament.

The publication in the Register and elsewhere may have the effect to make the public believe that the American Baptists have no fellowship with such sentiments and practice, while it is a fact that the sentiments upon which they do act lead substantially the same course.

Yours,

HEZEKIAH WEST.

\* Editor of the Register.

## POETRY.

Hush! be still, hark! from Calv'ry a piteous sound,  
Oh! what pangs of distress on my ear thence resound!  
The Saviour is stretched on the cross broad and high!  
Hear him, "Lama, Eloi sabachthani," cry!

Now the pond'rous hammer smites nails through his hands!  
With thorns he is crown'd, to make mirth for the bands  
Of soldiers—and Pilate and priests, to fulfil,  
Are gathered together to do the Lord's will.

Oh! earth feel the shock, and exceedingly quake!  
Let the tenants of tombs their sepulchres break!  
Let the veil of the temple be rent, and the sky  
In darkness be veiled when the Saviour shall die.

O, he's dead! The disciples are scattered abroad!  
Some to fishing return, as they doubt of their Lord,  
But lo! on the morning of that blessed day,  
(The third from his death as the evangelists say)  
He burst from the tomb, how victoriously! see  
How he lead *death* a captive, the *captive* to free!

How sharp the rebuke to the doubting who strayed  
To Emmaus, and wept, while they journeyed and prayed,  
And talk'd of lost comforts, when lo, they espied  
The Saviour who'd risen—the same who had died.

Peace, he said, "it is I," when the timid from fear  
Had shrunk from his presence and shed a lone tear,  
"Look!" he said, "Doubt not, but give heed to my voice,  
I am risen, come touch me, cheer up and rejoice!"

It was meet that I suffered, your souls to set free  
From the bondage of sin from the law's penalty,  
And now I return to my God and to yours—  
Let this truth be your comfort as time long endures.

"Cheer up, trust my grace, and your tears be made dry—  
I have conquered the tomb, I shall reign in the sky;  
And ye shall reign with me, who by faith in my blood,  
Have sought, and obtained by me, favor with God."

While by faith I receive thee and cast out my fear—  
O Saviour, thy pangs on the cross bring a tear:  
A tear of affection in sympathy flows,  
With the thought that the Saviour averted my woes.

WM. B. SLAWSON.

From "A New Composition," by Dr. Davis of Georgia.

## THE NAME OF JESUS.

Praise, immortal praise belongs  
To Zion's conquering King;  
Psalms, and hymns, and spiritual songs,  
Let Zion's children sing:  
Saints, your sweetest notes employ—  
Dwell on th' delightful theme;  
Nothing can afford such joy,  
As the Redeemer's name.

What a precious charming name,  
The name of Jesus is!  
Angels celebrate his fame  
Through all the realms of bliss.  
Seraphs sing their sweetest psalms,  
While the holy martyrs stand,  
Chanting forth his praise, with palms  
Of victory in their hands.

But shall heav'n alone with songs  
Of sacred praise resound?  
No, let earth with all her tongues  
With sacred songs abound:  
Let the echo of his fame  
Fly beyond the western hills,  
'Till the knowledge of his name  
The whole creation fills.

O 'twas wondrous love indeed,  
That God's incarnate Son,  
Came to earth, and bled, and died,  
For lost and ruin'd men.  
To redeem them from the law,  
Jesus bore the heavy curse—  
Men nor angels never saw,  
Nor heard of love like this.

Saints, with joy, and wonder sing,  
In sweet harmonious strains—

How excellent is your King!  
How gloriously he reigns!  
Sing the charms of sovereign love,  
Sing the power of reigning grace,  
'Till you join the hosts above,  
In nobler songs of praise.

## THE KING'S HIGHWAY.

How blest, how highly blest are they  
Whose happy lot it is,  
To travel in the King's highway  
The way of holiness.

Though fools they shall not err therein;  
For they have a good Guide:  
Though they are but wayfaring men,  
Their wants shall be supplied.

No lurking lion shall be there,  
No ravenous beast of prey:  
But their great Leader will be near,  
To guard them on their way.

Thus, as they go from stage to stage,  
New strength shall still be giv'n;  
'Till they shall end their pilgrimage,  
And safe arrive in heav'n.

[Ibid.]

Please request through the Signs, Elder James B. Bowen to revisit the Salem Baptist church of New York city, as soon as he conveniently can. The request is made by the brethren of said church.

JAMES C. GOBLE.

## Associational Meetings.

BROTHER BEEBE:—Please give notice through the Signs, that the *Pig River Association* of Old School Baptists, will meet, if the Lord will, with the Burton's Creek Church, which is five miles from Linchburg, and within sight of the Turnpike in Campbell Co., Va., on Friday before the 2d Lord's day in September next.

We invite our brethren of the same faith and order to meet with us.

STERLING HILLSMAN.

BROTHER BEEBE:—Please give notice through the Signs of the Times, that the *EASTERN OLD SCHOOL YEARLY MEETING* will be held this year at Anson, commencing on Friday the 16th day of September next.

Also the *MAINE PREDESTINARIAN BAPTIST CONFERENCE*, will be held as usual, at North Berwick, commencing on Friday, September 23d.

All the poor and scattered of the flock of Christ are invited to attend.

P. HARTWELL, Clerk of Old School Conference.  
North Berwick, Me., July 27, 1842.

Effingham, Darlington Dist., South Car., }  
June 5th, 1842. }

DEAR EDITOR:—There will be an *Old School Association* held a few miles from this place, commencing the 2d Saturday in October next.

Very respectfully,

B. LAWRENCE.

BROTHER BEEBE:—Please publish the following notice. The *Siloam Regular Baptist Association*, will hold her third annual meeting with the Bethlehem church, Pike Co., Mo., about five miles west from Clarksville; commencing on Friday before the third Saturday in September next, at which time and place, we request the attendance of our old fashioned brethren generally.

Your brother in tribulation,

WILLIAM DAVIS.

Please publish the next general meeting of the Old School Baptists in Michigan, to take place at FAIRFIELD, commencing on Friday before the last Saturday in January next, 1843.

Yours,

E. G. TERRY.

## RECEIPTS.

WILL BE GIVEN IN OUR NEXT NUMBER.

## LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Barritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Ezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilnot Vail, Nathan Greenland, Arnold Bolch, John Cuthfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Fryck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Rogers, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallschaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, E. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKinley, Jethro Oates.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teagua, William Hosmore, E. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts, David Lenox; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, L. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Carress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spitzer, S. J. Lowe.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robinson, George Ambrose, Samuel Hendershot; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

NEW VERNON, ORANGE CO., N. Y., SEPTEMBER 1, 1842.

NO. 17.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I received the "Signs," no. 14, of the present volume, a few days since, in which was contained some strictures upon a communication of mine, touching the character and existence of God, revealed in scripture as Father, Son and Holy Ghost. Now, I did not suppose that I had involved all the absurdities which brother Barnard so logically and ably portrays; but if I have, let me suffer the anathemas of those who cannot fellowship me, alone: I hope nobody will be made responsible for the weak emanations of so poor a creature as I am. And I can hardly, now, persuade myself to believe that I occupy a place sufficiently conspicuous to warrant the stringing of the bow, or the sharpening of the arrows for the attack. Still, as brother B. has given me greater consequence in thus noticing me than I think I deserve, perhaps he will expect an answer to his strictures. Though I shall not attempt to contradict, strictly so, any part of his views as far as I understand them, yet candor compels me to say that I am not sure I do understand them. And is brother B. sure he understands what I have written? It is possible he does not. Brother B. will readily admit, that "Great is the mystery of godliness, God was manifested in the flesh," &c.; and that all the human learning in the world would fail of bringing this fact to our comprehension. Placing, as I do, great value upon it, in its legitimate sphere; knowing by experience its value from the want of it,—I can nevertheless declare, that I could never consent to the acknowledgement of the soul-stirring truth, that "Jesus is the Lord," but from evidence stronger than the import of the Hebrew words *ALEIM* and *JEHOAAU*. That I may fully appreciate the glory and excellence of that truth, is my ardent prayer to God. That I may do all things in meekness and fear, is the only aspiration of my heart. But I must not dilate in my introduction; and after stating to brother Barnard that he has not broken my bones, (for if I am in fault I should suffer patiently) I will proceed to notice some of his strictures, and, perhaps, make some explanations with further inquiries. You were right, brother Beebe, in your explanation of those \* Christians (being a sect by that name) who deny the trinity of God." And as I have probably been

misapprehended in other matters as well as this, I shall now be as explicit as possible in stating what I believe concerning the revelation which God has made of himself, and the various ways in which he has revealed himself to man. I fully believe, that "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One." But to give to each a *distinct and separate person* does not comport with my feeble conceptions of a God; for it seems to me to involve the consequence of the pagan notion of a plurality of gods—"changing the glory of the incorruptible God into an image (giving him location and material substance) like unto corruptible man, and to birds, and fourfooted beasts and creeping things." The manifestation of God, even through the dim light of nature, was not after this wise: for Paul tells us, Rom. i. 19, 20. Because that which may be known of God is manifest in them; (the gentiles) for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, i. e., as I understand it, the manifestations of matter in the harmonious arrangement of beauty, order and perfection, clearly demonstrate God's *eternal power and intelligence*: therefore the folly which the gentiles manifested in changing the glory of this immaterial, incorruptible God into *images*, &c., was peculiarly their own folly—"Wherefore, God also gave them up to uncleanness," &c. This, and a part of what follows in several of the succeeding chapters in Rom., seems to have reference to, first, the revelation of God to the gentiles; and second, the righteous manifestation of his law in their persons—it, the law, "Having been added (written by Moses) because of transgression," not because it did not exist before; for its adaptability to the fallen condition of man had enstamped it upon his heart, though its jots and tittles had not been declaratively made known. Though Moses had not said, "Thou shalt not kill, steal, covet," &c., yet it was not a whit the less in derogation of the character of God, or his law, to do *these things*. In all the manifestations of *truth* there is unity. If we are allowed to contemplate the exhibitions of God through nature (as the Apostle seems to indicate) and contrast it with his character, as manifested in the scriptures of truth, we shall find them to harmonize, unless our *reason* is perverted; for, the unction from the Holy One leads into *all truth*.—And I humbly conceive that Paul to the Romans presents him both ways; with only this difference, that in the latter he introduces God as a Saviour as well as a Creator. I have neither space nor time to enlarge upon the arguments and illustrations which the Apostle gives, in showing the fitness and

excellence of God's electing love in the plan; and the consummation of the whole, from grace to faith, and from faith to hope, while abounding with charity the predestinated, called, and justified, should be glorified in heaven.

I said, "To give to each a distinct and separate person does not comport with my feeble conceptions of a God." Let us inquire what we are to understand by the term *person*. I have always thought, (possibly not right) that *person* was a word by which, as applied to individuals, we got some idea of their character. But whether we give this latitude its import or not, there is a difference in different persons; and if the *persons* (three in number) which are attributed to "the Godhead" are distinct, why not their characters equally distinct? But, secondly, God has revealed himself to man in the scriptures of divine truth. How, and in what manner has he done so? Eld. Barnard tells us that He has revealed himself to us in a "triune mode of existence"—"that the word *Aleim* is a plural noun is too extensively admitted to be denied;" but, "That the plural term does not in itself express the idea of a triune mode of existence is almost self-evident. But coupled as it is with the word *Jehooau* it wears a very different aspect. Father, Word, and Holy Spirit are said to be one *JEHOAAU*." Will brother Barnard tell us where? But, of the first expression quoted, will it be uncharitable to say that "mode" means *way*, and that after all brother B. has only shown God as existing in *three different ways*, even admitting the import of the words to be what he says they are, an exhibition of a tri-personal God. But Jesus is said to be the image of the invisible God, Col. i. 15, and the express image of his *person*, Heb. i. 3; and in John i. 1, it is said that this same Jesus, the Word, was God, and was in the beginning, with God. But after all, did the Jews, to whom the law was given, understand God so revealed? I am constrained to think otherwise.\* After all that has been said, too, about the Hebrew words for *GOD* being plural, I do not believe the Hebrews so understood them. Else why did they crucify the Lord of life and glory, for saying he was the Son of God, "Making himself *EQUAL* with God?"—If they had thought it possible that humanity could be joined to the divinity they would have stood in fear. And why did Moses say to the people, Deut. vi. 4, Hear, O Israel: the Lord our God is one Lord? If B's. notion is correct, this was giving the lie to what they knew to be the import of the word or appellation by which God was known.—Though I am no linguist, yet I know enough of language to know that many instances occur in

\* They had some idea of a Saviour that was to come, but they probably did not view him as he afterwards revealed himself. Not even his disciples who were in the flesh, understood it, till after his resurrection and ascension.

which *singular* nouns are improperly connected with *plural* verbs, pronouns, &c.; not by the illiterate in common phraseology, merely, but by what were, in bygone days, denominated the learned.—And would it be strange, if, in that early age of the world when the first scriptures of the Old Testament were given, they should not make all their expressions according to the rules of grammatical accuracy? I do not say that a plural is not implied in those original words; but I believe that the Hebrews did not, at that time, so *understand* them, and that no man to this day, “Can say that Jesus is the Lord, but *by the Holy Ghost*.” Thereby establishing an indivisible union between the Father, the Son, and the Holy Ghost.

But Elder B. says, “To none but [the trinity] these three who are one, is the name *Jehooau* ever applied in scripture.” God said, Exod. vi. 3, And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of *God almighty*, but by my name *Jehovah* was I not known to them. It would be a favor to me, as, no doubt, to other unlearned brethren, to know whether the name of *God almighty* used in this text includes in the original anything like an exhibition of the Father, the Word, and the Holy Ghost? If not, will it not be fair to conclude that God was not always revealed to man in the way which is more fully brought to light in the gospel?

But the world has passed through several dispensations since its creation, and God has variously manifested himself to man in, or during the different ages through which it has passed. At one time he spake *directly* to Adam, or “Talked with him face to face.” But the language of inspiration in exhibiting this truth is most forcible and expressive. Paul says to his Hebrew brethren,—God, who at *sundry times* and in *divers manners* spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath made heir of all things, by whom also he made the worlds. Heb. i. 1, 2. Here then we have a full manifestation of God in the *person*, character, or whatever you please to call it, of Jesus Christ. God has spoken to us by his Son. John declares him to be the true God and eternal life.—He declares himself to be the *way*, the *truth*, and the *life*: and further says, John xiv. 9, He that hath seen me hath seen the Father, and declares that if any *know* him they will *know* the Father also. How, then, can it be possible for a christian to believe that Jesus is not God? or how can he believe that he is God, and yet a distinct and separate God, sitting upon the throne with God? And I will here say to avoid misapprehension, that I have no doubt but he was *man* too. For there is one God, and one Mediator between God and men, the Man Christ Jesus. 1 Tim. ii. 5.

I come now to speak of a part of the subject which I suppose brother Barnard, and possibly others, will consider the views I entertain upon heretical. But as I believe them to be according to the truth of God, I will write them. If, brother Beebe, you consider them dangerous, suppress them, or print them if you like with your own pro-

test; but do not understand me as wishing to mark out the path for others. If they cannot see and understand these matters as I do, I entertain no unfriendly feelings toward them on that account: besides I do not know but that the views which I have are common to many others; if not, be assured it is not for the pleasure of differing with my brethren that I declare them. Now I do not believe that the Holy Ghost, so called, can by any fair construction of scripture be denominated a *person* distinct from the power and influence of God in various other displays of himself. You may, if you please, use the term person as applied to the Father, and the Son; but as far as I can understand, the Holy Ghost is used or named to exhibit some display of power. Mary was said, Matt. i. 18, to be with child of the Holy Ghost. John the Baptist said, Mark i. 18, that Christ should baptize with the Holy Ghost and with fire: “Holy men of God spake as they were moved by the Holy Ghost,” in the days of the prophets. Now, if prophecy was through the operations of the Holy Ghost as distinct from *God the Creator*, what follows but the irresistible conclusion that there was a community of God, who parcelled the respective labors to each, while the other might or might not be idle? It is with the greatest reverence that I say this; but believing as I do, that it was the work of God to do all things according to the counsel of his own will, if it had been necessary to have exhibited himself in the old dispensation as a Spirit existing in *two* or in *three* distinct forms, he would have done so. I have not found the term Holy Ghost in the Old Testament, although Holy men of God spake as they were moved by the Holy Ghost in the olden time; yet it is said, John vii. 39, that the Holy Ghost was not yet given. In verse 38, it is said, He that believeth on me as the scripture hath said, out of his belly shall flow rivers of water: then follows, But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet given, *because that Jesus was not yet glorified*. And again, John xiv. 26, But the Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

Now, I cannot see how it is that any one can see a distinct and separate Spirit, differing in any way from the Spirit of the ETERNAL FATHER, except what flows from the completion of the work assigned the Saviour to do. I say, after witnessing these plain (to me) scriptures, declaring, that “the Holy Ghost was not yet given,” and promising that it *should* be given; but, that if He, the Saviour, went not away, it should *not* be given; and that he would pray the Father, and the Father *should* send them another Comforter that he might abide with the saints forever, even the Spirit of truth whom the world could not receive, “Because it seeth him not, neither knoweth him.” How can the truth of these be gainsayed or set at naught?

I cannot enlarge upon this, as I have already used more space than I have claim for. But I hope the subject may be candidly and prayerfully ex-

amined by all. I have no fears as to the fulfilment of brother B's. prophecy of a split, for however the people of God may be found to differ upon some points, I have no doubt but that a people always have, and always will exist, who, through the abounding goodness and grace of God shall acknowledge God as the Author and Finisher of faith; whose hearts will burn within them as they journey along; who will cling to each other in the spirit of love and friendship, in ascribing the work of a finished salvation to God, in contradistinction from all the man-made schemes of benevolence that ever did or ever will exist.

If I have not been understood I will try again, but otherwise I have no motive for controversy. There are several points of Eld. B's. scriptures, which I think are stated without offering the proofs I should like. But I will not attack them lest I should call up some unkind feeling from some quarter; and seem to assume to be what I do not pretend, a logician and casuist.

In conclusion, let me say, I speak and write with diffidence, and a disposition rather to be taught than to teach; and you were right, brother Beebe, stating your convictions of my design to write what I did for the purpose of “eliciting light.”—Situated as I am, remote from any Old School church, and destitute of old fashioned preaching, I have to reflect and compare with the Word, unaided by the reflections (personally) of my brethren. If I am wrong, I will only remain so while the truth can be shown me, if the reception and acknowledgement of it will atone for the wrong.

With brotherly love and fellowship,

I am yours, &c.

WM. B. SLAWSON.

Morganville, N. Y., August 5, 1842.

FOR THE SIGNS OF THE TIMES.

Chemung, Chemung co., N. Y., July 28, 1842.

BROTHER BEEBE:—As I am now so far on my way home from the Allegany Association, and a northwestern tour; having a little respite from riding this hot afternoon, I would express a grateful sense of the kindness of my Master, in providing so richly in friends, relations, and brethren to entertain, and take care of a poor old worn out servant, who never was of any great service to anybody, and never deserved any kindness at the hand of the Lord; for he was a transgressor from his birth, and is still often, if not always found in transgressions, and justly deserves to be punished with everlasting destruction from the presence of the Lord, and the glory of his power. For he was born a sinner, and has lived a sinner all his days, and is at times sensible of its being a real truth, that he was made a sinner long before he was born; so he did not make himself a sinner, and sometimes hopes that he is one of that race of sinners that Jesus came to save; and knows for a certainty that if he is ever righteous, it must be by the works of another, as he has nothing more to do to make himself righteous, than he had to make himself a sinner. But as he has descended from a wretched sinful stock, and has companied with



sinners all his days; truly sensible sinners are his chosen associates; with them he feels the most at home; takes the most comfort; enjoys the most freedom and the sweetest converse. Sometimes when with such he can feast in the light of the Sun of Righteousness, under the shadow of the apple-tree, and regale himself in the company of mourning sinners, with the fruit of the vine, and drink the pure blood of the grape, in the enjoyment of the sensible presence of the King of kings, and Lord of lords: he can say he has a feast of fat things full of marrow, wine on the lees well refined. When his heart is thus raised, and his mind animated with such excellent spirits, he can look upon the poor, whining, righteous, time-serving, sycophantic race, which Jesus did not come to call with pity for their weakness; despising the source of their joys; rejoicing that God hath made him to differ from them; hoping in his salvation, since it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy, and sent Jesus to call sinners to repentance. And since there is even at this present time so many that trust in themselves that they are righteous, that despise others because they oppose their working, boasting system; so many that flatter themselves that with (what they may call) the blessing of God on their exertions, they have made themselves righteous; who though they may plead their wonderful works before God, as a ground of their acceptance with him, will nevertheless be banished from his presence forever.—What great grace abounds to the chief of sinners, through the medium which God has provided! in that he has distinguished the poor and needy, lost and wretched, helpless sinners, giving them to trust in Christ, that they peradventure may be sinners saved by grace.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Fulton, Mo., June 24, 1842.

BROTHER BEEBE:—I have been a member of the Baptist society fifty-three years, thirty-four of which I have been trying to preach the Lord Jesus Christ. I have seen much to lament amongst professed christians from my infancy until to day; many disorderly walkers, some Gehazas and Judases in the ministry having men's persons in admiration because of advantage, by reason of whom the way of truth has been evil spoken of; notwithstanding I feel authorized to say, that the present benevolent effort people (so called) have brought and do bring more scandal and disgrace on the cause of Christ, (doctrinally and practically,) than all the disorders and scandals theretofore have seen amongst the Baptists. For more than twenty years I have been only an observer and inquirer, and six or eight years past felt bound from observation, experience and the scriptures of God, to take a stand and protest against the doctrines and practices of the New School, (or amongst us) what is called United or Missionary Baptists. As to doctrine, they sometimes give us a little predestinarianism, often much arminianism, and occasionally pretty plain Campbellism, &c. &c. Many of

their meetings of worship are carried on like thunder and hail storms: many youths and others are alarmed, excited and affrighted, then led up to the benches as mourners; many of whom are soon received into the church, with as little regard to experience, or doctrine as the Campbellites have. Many of these new converts seem perfectly ignorant of the salvation of God, full, yes, very full of zeal, zeal for all the trumpery of the party, look and speak contemptuously of all and every person that dares oppose their machinery. An effort lad of twelve or fifteen years of age, can, (he thinks,) learn and teach the grey headed. Many of these converts freely indulge in calling the Old Baptists fools, liars, iron-sides, tight hooped, &c. This is the practice of many of the New School machine made Baptists in Missouri. The religion of Christ surely does make a different sort of converts. Several of their preachers slip and twist through neighborhoods, families and churches, use all their cunning to breed strife and schism in families and churches; and give evidence that they set a higher value on a few dollars, than they do on the peace and prosperity of the church and cause of Christ. They certainly do state, circulate and publish what they know is false.

I have a tolerably extensive acquaintance with the Baptists in Missouri, have lately attended two associations, have received information from different parts of the state, and feel authorized to say, that peace, harmony and christian prosperity prevail and are enjoyed amongst the Old Baptists, their numbers are increasing by letter and baptism, and if the Missionary preachers would only act honestly, and tell the people all they design to do, they at once would have to quit Missouri. Notwithstanding their deception and wire working, their great thirst for money and power, causes them to act unwarily sometimes, and I think they are destroying their influence here very fast. The Old Baptists have acted long enough on the defensive, it is high time to clear the deck, and put on the armor of the Lord, and proclaim offensive war in behalf of Zion's King. Two cannot walk comfortably together that are not agreed. The doctrine the Old Baptists profess, is surely the doctrine of the Bible, the doctrine of God, and they who have received the love of the truth, will necessarily give the practical evidences, by a temper of spirit and obedience to the King of Zion.

THEO. BOULWARE.

FOR THE SIGNS OF THE TIMES.

NUMBER V.

Lafayette, Tippecanoe co., Ia., July 22, 1842.

DEAR BR. BEEBE:—As I stated in my last, the minority [carrying with them the minutes and papers] withdrew and met on the day appointed and organized, and after mature deliberation came to the conclusion, as Miner and his party had rejected the articles of faith on which the church was constituted, and, further, had even violated the first article of those they had adopted, [which reads, "We believe the scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice,"] and further treated with the utmost contempt the word of God, by

making it inferior in authority to the votes of a few women he had the control of,—that without further ceremony they ought to be excluded from the ch'h. Accordingly the church proceeded to exclude from their fellowship S. G. Miner, Geo. Kittle, Davis Pearce, Wm. Bennett and several others, (females). They in turn at a subsequent meeting excluded the balance of the minority.

I shall here mention (for no other purpose than to show how little reliance should be placed upon some of those that acted with Miner and gave him his pretended power against us in the church meeting) that Pearce, after a few weeks spent in abusing us, left the country between two days, and this is not all of the case. Wm. Bennett, his wife and two daughters, all active in the cause of Miner, also soon left the country in an unenviable manner. Some three or four of his remaining party are no better than they ought to be. To such persons, with such a leader as S. G. Miner, it seemed like casting pearls before swine to bring the scriptures as authority. No person that has not seen what I have seen, and heard and felt as I have, can conceive the sovereign contempt which I have felt for the conduct of Miner and his abettors. I have thought that rather than to attempt to live in church fellowship with any that can, knowing all the circumstances, countenance Miner and his party, I should prefer to be a wanderer upon the earth, clad in sheepskins and goatskins, with no other resting place than the caves and dens of the earth.

About the time we left, the majority became very much alarmed for fear they were not a church in order, as they said we had left them and carried off the constitution and minutes of the church: they therefore gravely concluded to call a council to ascertain, as they said, whether they were or not; but the main object was to obtain a party to justify what they had done. Consequently they called a council without letting the minority know any thing about it, and sent to such churches only in the Association as would furnish them with the kind of materials they wanted, omitting the churches of which Elders More and Webb are pastors, because they could not be used to accomplish the end in view.

The council met on the day appointed,—present Elders Miner, Corban and Dunlap, and a number of members. A difficulty took place with some of the members: they had thought all parties were to be present, but finding to the contrary, declined meeting. The first day was spent, no others setting in council, as some said, but Miner, Corban, Dunlap, Kittle and one or two others. None outside knew what was doing within. The next morning the council remaining, (for some had gone home) were called together and gravely told that the case was too plain to need any council: therefore they would turn it into a protracted meeting! Here was base hypocrisy used and an attempt to cover it by falsehood, as shown by subsequent events: for such, and such only as were willing to sustain Miner and his party were for hours called into council, and, after finding that the case was too bad to come to the light or to be investigated successfully to their wishes, they agreed to try to carry by stratagem and brute force what they dared not honestly attempt or otherwise risk.

Reese at the time of the sitting of the council was out on a begging tour. Upon his return he visited Lafayette and called, as I have been told, upon every member of the church, and especially upon all that were disaffected towards Miner; and such as he could not persuade to remain with him he threatened with exclusion from the church; and further said that the Association would sustain Miner and his party, and that those who went with me would all be excluded.

The Association came on and both parties sent

their letters, which were handed in and reported to the moderator. The question then arose what should be done with the two letters purporting to be from the Lafayette church. Henry Reestine, from the Crawfordsville church, a member of the previous council, and a man better qualified by disposition to sit in a Spanish inquisition, than by grace to sit in an Association, arose and moved to refer the two letters to a committee of one from each church in the Association. So far very good; but the moderator [Elder Reese] was to appoint them: he did so, and appointed Dunlap, Corban, Pratt, Reestine, &c., filling up the list with the bitterest New School men in every church where he could find them. In four or five churches they could not be found. Pratt refused to serve. The committee went out with none of the facts before them but the two letters. No reasonable man that was acquainted with Baptist usage in such cases, expected any other report than an avowal of the Association to refuse both letters, until the difficulty was settled or some evidences or facts brought before them to report upon as a reason why one letter should have precedence of the other.—But Dunlap, the chairman of that committee was in possession of all the facts in the case as he said before the committee, (I am told) for there had been a council called at Lafayette, and the matter had been investigated. Corban and he mutually making the same statements, by persuasion they obtained the consent of the majority of the committee to report that the committee recommend that the Association receive the letter signed Geo. Kittle and S. G. Miner. Said Dunlap and Corban were the leaders in the secret committee at Lafayette with Miner and the same men that told the congregation there that they would hold no council—the case was too plain; and the same men that told the committee that a council was held at Lafayette and agreed that Miner and his party were and ought to be the church, when the committee reported to the Association on the two letters, recommended to receive Miner's letter.—When the question was put, Elder Webb rose to speak and said that it was his opinion that the Association had no business at that time to receive either letter. He was choked down by the New School party and interrupted by Reese. Pratt rose and said that he had been informed that a regular council had been called in the case, and that they had agreed that Miner and his party were the church. What then can be made of the above contradictions but base hypocrisy and falsehood? And this is not all,—Dunlap wrote out the report of the committee and begun it about in this way: *Your committee have had the two letters &c., under consideration, and are unanimously of the opinion, that the Association ought to receive the letter signed S. G. Miner, &c.* I then for the first time left my seat and addressed the chair, and stated that the report was a falsehood and as such I should treat it,—that some of the faces on that committee told a different tale from the report. The cry of *Order* came from these young novices, one after another; but, feeling that they were interlopers, I ordered them to take their seats and cease to disturb the house. Reese called upon the Association to bring me to order, as I would not sit down at his bidding; but he found no help. I occupied the floor until I was satisfied, and sustained my position that the report was false. Four of the committee dissented from the report, and others did not vote at all. So permission was given to mend the report, and by a hard struggle the Association adopted it.

Yours, &c.

L. FAIRMAN.

[TO BE CONTINUED.]

ERRATA.—In letter number 2, first col., pg. 108, for *Searl* read *Searl*; 3d line from bottom for *often*

read *after*; 4th line from top col. 2d, for *paddles* read *paddle*. L. F.

### Circular Letter.

*The Ketocton Association assembled at Zion, To the churches of which she is composed, greeting.*

BELOVED BRETHREN:—In conformity to long established usage we address you this our annual epistle of christian affection and of brotherly regard, and assured that the prosperity of Zion and the welfare of her citizens are at all times dear to the children of God, we should be pleased to be able to confine our remarks to those subjects—and yet indeed can Zion ever be otherwise than prosperous, or her citizens secure? Not in the counsels of Jehovah, nor in his dealings with his people, however it may be in the apprehension of mortals; for the Lord hath spoken good concerning Zion, yea his chastisements are in kindness and his judgments are tempered with mercy.

But, brethren, we would touch awhile upon the position we occupy as the servants of our Lord Jesus Christ, in the world, in which we are but travellers and sojourners. The legacy which was left us of old by our Master as our inheritance in the world, as is known to you all, is tribulation. *In the world ye shall have tribulation, and he that would live godly in Christ Jesus shall suffer persecution.* These are as much the word of God, and as certain of fulfilment, as the cheering promises which point to a world of blessedness and of eternal felicity. And indeed our subjection to that tribulation and persecution, is an earnest of our interest in those promises; for if we suffer with him, we shall also reign with him in glory.

Tribulation then and persecution are the worldly inheritance of the children of God. To the truth of this position, the history of the church in all countries and in all ages abundantly testifies.—From righteous Abel down to Zacharias, the son of Barachias, who was slain between the temple and the altar, and from that time to the present, there is naught but one unbroken chain of testimony of the correctness of this Bible declaration. It is a mark by which the church of Christ may be identified, as infallible as the divine testimony can make it, and of equal certainty when applied to the individual christian as the test of his standing; for happy is he, if he is persecuted for righteousness' sake. We know that the religionists of our day stigmatize us as pretenders to that distinction, as wickedly seeking it, and as so conducting as to draw down upon us their opposition and dislike. Alas! how little do they know the force of those heaven-born principles, which cannot blend with earth! How little do they feel those sacred obligations, that bind the christian, to his Saviour!—How little do they exhibit that affection, which christian experience teaches us is stronger than death! If the religion of our Lord Jesus is not found among the persecuted and hated and despised, then is it not to be found on earth. He himself was of that number; for he was a man of sorrow and acquainted with grief, and with equal propriety he may be charged with bringing down upon himself the hatred and vengeance of the religionists of his day. It was not his immaculate life and benevolent conduct that infuriated the Jews: it was the promulgation of sentiments at war with the pride and arrogance of unrenewed nature. It was the advancement of principles adverse to the haughty feelings and devilish aspirations of their unregenerate hearts. It was his doctrine, his spiritual doctrine, crushing their fleshly hopes, and dashing their carnal appetites. It was the proclamation of the gospel of the grace of God, arrayed against their bold and spacious works, their inventions and traditions. It was these that roused

up the enmity of the carnal mind of the religious Pharisees against the Lord and against his Anointed. And has the world become better by age? Has the lapse of eighteen hundred years arrested the current of human depravity? Has time, whose noiseless step wears out the solid marble, erased the hideous deformity, the earthly lineaments of the human heart, and stamped it anew with heavenly? No: the same hostility to the truth of God characterizes the present age. The same opposition to the soul-humbling, pride-abasing doctrine of God our Saviour, swells the bosoms of the pious Pharisees of our day. The same spirit of persecution, modified only by circumstances, now bares its arm against the disciples of the meek and lowly Jesus.

Is it then true that we seek persecution, that we delight in the scoffs and derision of the world? No: but it is true, that our principles, from which we cannot swerve, stir up the malice of devils, and the hatred of the enemies of the cross of Christ. The position which we occupy, not only clashes with the prejudices and feelings of the world, but with the corruption of our own nature and with the depravity of our own flesh. The law, which is in our members, wars against the law of our minds. The pride, the pomp, the vanity of the human heart beautified with the externals of religion, are well calculated to lure the unwary aside, to deceive if it were possible the very elect. Indeed we doubt not but that its deceitfulness and wickedness thus garnished, like the whited sepulchres of the Jews, and its hideous and loathsome excrescences smoothed down by the pressure of legal forms, impose for a season upon many of the children of God. What more laudable than benevolence? What more pious than to aid in propelling the cause of Christ by human inventions, by donations and free-will offerings, as men propel engines by steam? What more honorable than to be found among the great, and good, and learned, and wise, and noble, and eloquent, engaged, heart and hand, in the world's conversion, and in the overthrow of the kingdom of darkness? Forbear, ye antinomians, and fatalists, and do-nothings! ye enemies of every good word and work. Ye adversaries of effort, ye opposers of the introduction of the millennium, forbear to raise your puny arms against so great a cause! Space has been almost annihilated by human ingenuity, and why not time? Already is the light of our glorious societies shinning from the rivers to the ends of the earth! Already have nations been born in a day! Already are we realizing the truth of our noble motto, "Attempt great things, expect great things." And as if in furtherance of our great plan, the hitherto unexplored regions of science are being traversed, and an impetus is given to human skill and ingenuity unparalleled in the annals of mankind.—These with the commotions in the political world, the subjugation of heathen lands by the christian soldiery of church-loving England, the tone of Christendom braced up for god-like exertion, all all portend that an important era is at hand. And what can it be but the revelation of millennial glory? We say, brethren, that these great swelling words of vanity are calculated to turn the unwary and unstable aside. And what wonder? for satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. What then? Will ye also go away? We think we have your reply, "To whom shall we go? None but Jesus has the words of eternal life. We love the gospel of the grace of God; it is adapted to our wants; it is suited to our condition; it accords sweetly with our christian experience; it is our light and life and joy; and come what may, we cannot exchange it for another. Yea, who shall

separate us from the love of Christ? Shall tribulation; or distress, or persecution, or famine, or nakedness, or peril, or sword?

Brethren, it is enough: the soul, that has fed upon the bread of life, cannot abide the husks. Our confidence in the God of Jacob, our reliance on his promises, our consolation in Christ cannot be bartered for the weak and beggarly elements of the world. What though the enemy pour in upon us like a flood? What though error and delusion sweep over the land like a whirlwind? What though our own vile and rebellious nature rise up in opposition? What though the world hold out its glittering allurements? We know in whom we have believed. If we be Christ's we have felt the lively influences of his Spirit, lifting us above the temptations of the world, the flesh and the devil. If we be Christ's, we have heard the sweet whispers of his love, breathing peace and joy and comfort to our hearts. If we be Christ's, we have seen the rich display of his grace, in causing us to differ from the world of the ungodly, in calling us out from among the nations of the earth, and assigning us a habitation, which the vulture's eye hath not seen, nor the ravenous beast frequented. If we be Christ's, the old heaven and the old earth, with all their legal splendor and external forms have passed away; they have been shaken and rolled up as a scroll: and we have become the inhabitants of a new heaven and a new earth founded in our Redeemer's righteousness. If we be Christ's, we have received a kingdom which cannot be moved; a kingdom established in grace, and based upon the rich promise of our God, that he will put his laws into our mind, and write them in our hearts: that he will be to us a God, and we shall be to him a people: that all shall know him from the least to the greatest: that he will be merciful to our unrighteousness and our sins and our iniquities he will remember no more. Brethren can we desire more? Are his laws written in our hearts? Do we indeed delight in his law after the inner man? Do we love his statutes? It is not the work of nature, but of grace. Is he our God, and are we his people? It is because he has thus covenanted. Are our sins and iniquities forgotten, and is his loving kindness continually extended to us? It is not that we first loved him, but because he first loved us. The strongest figure which nature offers, fails to portray the affection of our heavenly Father. The earthly parent may love his trembling, tottering child, that just assays to go alone, with all the intensity of which the human heart is capable, yet it is but a creature love, and falls infinitely below the unbounded affection of our God. Yea, the mother may forget her offspring, she may cast it from her as a hated thing; yet will God not forget his people whom he foreknew, nor cast them away. Though we go trembling along, his kind voice cheers us: though we totter, his right hand upholds us; though we stumble and fall, yet does he catch us in his arms and carry us in his bosom. O praise him, all ye his saints, for he hath loved us with an everlasting love; therefore with loving kindness hath he drawn us.

Brethren, the grace of our Lord Jesus Christ be with you all.

### Corresponding Letter.

*The Keokuk Old School Baptist Association, held at Zion, Warren co., Va., to the associations of like precious faith, sends christian salutation.*

BRETHREN IN THE LORD:—Through the kindness of that God whose mercy endureth forever, we have again been permitted to associate together and wait on his name, glory in his righteousness, set under his army and feel that his banner over us is love. While together to hear his word and meditate his goodness, our souls catch fresh fire from

off that holy altar which blazes unceasing with a living flame, and therefore has drawn us to the light, given us this light which is Christ the express image of the Father's glory, enables us through faith to take him as the anchor of our souls, both sure and steadfast,—with a holy seal hath so stamped him upon our hearts, that though we were dead in guilt, bound hand and foot even like Lazarus, yet with this love eternal he breathes upon us and we live. And this divine principle is planted in us and links us to our God, and binds us to each other, and a christian cannot but love a christian, though one be from the rivers, and the other be from the ends of the earth, if he can give the watchword and show Christ on his banner. But if he cannot pronounce Shibboleth, if he does not exhibit on his sign Christ, a Saviour, perfect and complete, as we know him to have been revealed to us, then let him not into our camp, lest he prove a Sinon to us. We must take heed and try every spirit; and as far as God will enable us, keep down the pride of humanity, whether we find it in ourselves, or find it in others: though it be whitewashed into Pharisaical religion by the seducer of man, it is the enemy of God, the opposite of grace. It would take his glory and give it to the creature; but when our God breathes his anger upon it like a stream of brimstone, he will overwhelm it and its possessors forever, for he is God and there is none else in heaven or on earth, and his glory shall cast down the pride of all the Babylons and his might pull down all the Babels that man's folly may attempt; and never was the carnal mind more engaged in foolish wickedness under the guise of religion, than in this our day: but while the clouds are big and heavy around us, we hope for smiles behind a frowning providence. Brethren, should not our common danger unite us and make us more anxious to meet and contemplate our situation, and declare our trust in Him who is Zion's wall. Let us not be as remiss in meeting and sending our minutes as we have been. It makes our hearts glad to meet your ministers and hear from you if we cannot see you in the flesh.

Farewell: and may our God be a munition of rocks to surround and defend us while here, and may he take us to himself and his glory hereafter, is the prayer of your brethren in the Lord.

Our next association will be held at Ebenezer, Loudon co., on Thursday before the 3d. Sunday in August, 1843.

THOMAS BUCK, Mod.

P. A. KLIPSTINE, Clerk.

FOR THE SIGNS OF THE TIMES.

Alexandria, July 2, 1842.

BROTHER BEEBE:—As you have stated in the Signs of June 1st, 1842, that the Alexandria church has been rent asunder, and have attributed the cause to the "Course and ministry of Elder Peckworth," who, you say, "Has failed to convince all of the members that he was, or is, that kind of Old School Baptist they by his profession took him to be," and that "This failure has proved very disastrous to the peace and visibility of the church."

It is strange that after upwards of forty years' labor in the ministry, strictly adhering to, and zealously contending for the pure doctrine of the gospel, which I consider is "The faith once delivered to the saints," as always held by Old Particular Baptists, that I should be published to the world and the churches, in order to kill my usefulness in the churches, to whom I am bound in cords of christian love: and which by the tongue or

pen of misrepresentation may be interrupted here yet never can be destroyed; and that by one who has had full evidence of my steadfastness in the faith of Christ.

I shall be glad if you will be so kind as to state particularly in the Signs, wherein I have deceived the church, by professing to be what I was not, or of deviating in any respect in my preaching, or the course of my conduct; from what the church heard of me from yourself before I came here, and what they have seen in me, or heard from me in my preaching, for nearly a year after I had been here, and which you expressed to me was stated in a letter to you of increasing confidence in me; and three-fourths of a majority of the church have always said, and still maintain they see no change in me, and that I have given them full satisfaction, and they wish no change.

As I feel a consciousness of the uprightness of my intentions, and the rectitude of my conduct, so far as any poor frail mortal could, in all I have done, or may do or say; and the undeviating course of my preaching respecting sound Old Particular Baptist doctrine, which has been manifest to yourself, and to you I did appeal in the presence of several members of the church, if you ever heard me preach an unsound sentiment in your life, your reply was, "no, I did not;" and all who appear to be taught by the Spirit of God, who have heard me still bear testimony to the truth.

Feeling myself in the hands of the Lord, and looking to him for support and direction, I shall expect this to be inserted in the Signs with your reply.

Yours with respect,

JOHN P. PECKWORTH.

## EDITORIAL.

New Vernon, September 1, 1842.

REPLY TO ELDER J. P. PECKWORTH.—Sir, as you request us to publish your letter and make a reply to what it contains; and as you express a dissatisfaction at the manner in which we associated your name with the recent unhappy division in the church at Alexandria, D. C., common courtesy would be lacking on our part were we to refuse a compliance. True you have, by implication at least, presented us as being lamentably deficient in regard for your age, long standing in the ministry, and the immaculate course of your forty years' pilgrimage, &c.; and instead of that respectful consideration which your long standing purity led you to expect at our hands, you charge us with an attempt upon your usefulness in the churches to which you are bound, &c.

Permit us in the first place to disclaim all such motives and design as you have gratuitously laid to our charge. Upon the purity of your forty years' ministry, we have no remark to make at present, as our personal acquaintance with you has been but limited; but had we been aware that your late course was a course of usefulness to the churches, so far from interrupting or killing it, by connecting your name with the difficulties at Alexandria, we should have desired rather an increase than a dim-

ination; but you must pardon us for failing to comprehend in what manner your course for the last two years is to subserve the interests of the kingdom of Christ.

You demand of us to state, through the "Signs," wherein you have deceived the church, by professing to be what you are not, or by deviating in your preaching or conduct from what the church heard of you from us before you came among them. As to your professions to the church prior to, or at the time of your accepting of their call, your letters of correspondence on that subject will show more accurately than we can from memory state them; but what they heard of your Old Schoolism from us, previously to their personal acquaintance, was, chiefly a relation of what we heard you declare some years ago, in presence of the Delaware Association, at their session held at Rock Spring church, Pa., viz: that certain reports then in circulation, accusing you of favoring *New Schoolism*, were false, that you held the same sentiments which were held by the Old School Baptists, and which were advocated in the "Signs of the Times," that the brethren then present, including with the members of that association, many from Baltimore, Kectocon, Salisbury, Delaware River and Warwick associations were your brethren, which you held dear, and disclaimed fellowship for those who were not in fellowship with them. When questioned by the Alexandria church, we told them frankly that we knew of some good brethren who stood in doubt of your sincerity as an Old School Baptist; but that we had heard you make the above declaration, (in substance, we repeat it only from memory.) We also told them that we had heard you preach a few, and but a few times; that we did not recollect of ever hearing you advance any sentiment that we could condemn as being unsound; that we had generally observed a sort of cautiousness in your preaching, as though you did not incline to carry on a very spirited war against all the *new things* of the day, and that that was probably the cause of the conclusion drawn by some of the brethren that you were only *Old School* from necessity, or to serve some sinister motive. These statements together with a mention of the repeated declarations you had made to us, personally, of your orthodoxy in the Old School Baptist faith, is the representation we made to the church before we left, or before you came among them. The result was, the church invited you to visit them, you did so, and finally you accepted their call, and took the pastoral charge of the church, after we left, with the full and distinct understanding that they were an Old School Baptist church; that they had adopted the sentiments of the address published by the meeting at Black Rock some ten years ago. So clear was the understanding between you and the church, that had you on moving to Alexandria found the members elbowing O. B. Brown, Mr. Kingsford, and other distinguished members of the New School party, to say nothing of an implied fellowship with the Presbyterians and other sects, you would have had just cause to charge them of having grossly deceived you; and *vice versa*, your cordial acceptance

of the call of the church, knowing as you did her sentiments, by her letters, her members, and also by what we informed you, in conversation at your house in Wilmington, Del., was sufficient, in the absence of all other evidence to show that you professed, at that time to be strictly what was and is called an Old School Baptist; and if they have found you subsequently courting the favorable consideration of the New School, or withholding the discriminating sentiments of the Old School Baptists; associating with the avowed opposers of the Old School, such as Brown, Kingsford and others of like standing, and advocating the course pursued by Mt. Tabor church, of Philadelphia, the church had equal right to charge you with having deceived them. As to wherein you have changed your course of preaching, either in manner or matter, we can say nothing, farther than from report, having had no opportunity from hearing you, to form an opinion. And so far as relates to what we have heard you preach, we should still say, as we said in reply to your question, "We have never heard you preach what we considered unsound." What you allude to, as having been stated to us in a letter, of the increasing confidence in you, requires some explanation. The very declaration of *increasing* confidence, implies that their confidence had been shaken; and such was the fact, shortly after your settling among them, some members of the church expressed a dissatisfaction on account of some remarks you made in preaching, and others thought they could discover in your deportment a disposition to form a connexion with the New School; afterwards in conversation you disavowed such intentions, and one of the brethren who had advised us of his former fears, on hearing your explanation, wrote us that his confidence in you was increasing. So much for increasing confidence. We believe we have now met and replied to all the questions directed to us in your letter, and we will here add that we have in our possession a written account of all the difficulties in the church during your connexion with it; written by the brethren which have left you on account thereof, and which, should circumstances require, may hereafter be published.

To exceed somewhat the range of your interrogation, we will give you a brief statement of some of the circumstances which have shaken our individual confidence in you. First, your attempted vindication of the conduct of the Mt. Tabor church, after you had been informed of their having denounced the Old School Baptists, and that they had introduced new measures into the church, and New School preachers into their pulpit, and of their exclusion of Old School preachers from the same; your telling some of the brethren in Philadelphia that you was at liberty to accept a call from Mt. Tabor church, and denying in Alexandria that you had ever told them so; \* your contradiction in your correspondence with brother J. Clark of

\* In this instance we do not charge you with falsehood, nor even misrepresentation; but there is a direct contradiction between you and brethren in whose veracity we have unshaken confidence.

the truth of what had been represented in the Signs, concerning Elder Davis and Mt. Tabor church; the manner in which you treated brethren who called on you to state their grievance on account of your course at Alexandria; the manner in which you treated charges which were received into that church against you, and which, through your influence, we were informed were voted out without investigation. The manner in which you forced yourself back upon the church, after having resigned your pastoral care, and that against the wishes of nearly all the brethren and several of the sisters in the church. Your utter neglect to visit and associate with the churches and brethren of the Kectocon, Baltimore and Delaware associations, and the Old School Corresponding Meeting, and visiting Mt. Zion church (so called) and your declaration of fellowship with Eld. Healey, and others who were known to be bitterly hostile to the Old School Baptist cause.

This *holding with the hare and running with the hound*, to use a homely figure, is insufferable among Old School Baptists; and we must confess that our confidence in those who practise thus is very limited indeed, their oft repeated professions of orthodoxy to the contrary notwithstanding.— Could you, having the heart of an Old School Baptist; having feelings, sympathies, regard for the advancement of truth, and the peace and upbuilding of the church of God, in common with those who have forsaken all for Christ, who have encountered the hatred, malevolence, reproach and slander of the modern anti-christ, persist in tearing that little branch of the flock of Jesus to pieces? Could you, with a consciousness that your ministerial character and deportment, for more than forty years, had been without fault and above censure, force back your services as pastor, upon that church, knowing that the result would be to drive from their privileges, from their meeting-house, and from the sweet fellowship and peace formerly enjoyed, all the male members (with the exception perhaps of two or three) with many of the sisters? These questions must be met. We do not say that you are under obligation to answer them to us; but there is a tribunal to which you stand amenable, and from the decision of which you cannot appeal.

You are not alone in persisting that you have not changed. We scarcely know an instance of apostasy from the faith where the same plea is not set up,—to test the sincerity of which suffer a few plain questions. Will you repeat the declarations made in presence of the Delaware Association, at Rock Spring, alluded to before? Will you cause to be published to the world, over your signature, that you are in fellowship with the Old School Baptists throughout the United States? And do you disclaim all christian connection with those who oppose the doctrine and practice of the Old School Baptists? Are you or are you not in fellowship with the Mt. Tabor church, Philadelphia?—with Mt. Zion church of Baltimore?—with Messrs. Healey, O. B. Brown, Kingsford, and others of the same connexion? Let your yea be *yea*, and your nay be *nay*. With these questions we dismiss the subject for the present.



**SOUTHERN ANNIVERSARIES.**—After an absence of about three weeks we are again at our post, having enjoyed the privilege of attending the Corresponding and the Kettocon Associations of Virginia, and of greeting very many of our brethren and fellow laborers in the kingdom and patience of our common Lord.

The Corresponding meeting was, as usual, pleasant and harmonious. Their corresponding circular will appear in our next number. This meeting was very well attended. The ministering brethren present were S. Trott, John Clark, R. C. Leachman, E. Hansbrough, E. J. Reis, W. McKay, Jacobs and myself. We had a very interesting and we hope profitable interview with the brethren in general; but especially with brethren J. Clark and S. Trott. The former discrepancy of views between br. J. Clark and myself on the subject of *fallen angels*, was freely, candidly and affectionately discussed, and we came to the conclusion that our apparent difference of opinion, and consequent inharmonious discussion through the Signs, had grown out of a misunderstanding of each other's views and motives, we having understood br. Clark to attack our previously asserted views, in his first article on br. Trott's then contemplated pamphlet on the subject of Eld. Parker's "*Third dose*," &c., but in this impression we were mistaken. In return our views and motives were also mistaken by br. Clark. We are happy to say that our differences are adjusted to our mutual satisfaction; and further, that our views with regard to satan are not so discordant as was supposed. We both believe that satan and his legions are creatures of God; that they were created sinless; that they became sinners by transgression of the authority of God, and are fallen apostates from their original innocence, &c. We spent a night also with br. Trott, at his house. The Lord has supported him and his family remarkably through their late bereavement. We conversed freely together concerning the present state of the church, of the existence and seeming prevalence of error, &c. His mind seems greatly weighed down with trials in reference to those subjects which have been recently agitated through our columns: but from his trials we trust he will soon emerge, renew his age like the eagle, and find, in the end, that even his sorrows and trials are for his good, connected with the glory of God, and that through them God is preparing him for still greater usefulness to his kingdom at large.

The session of old Kettocon was also harmonious; not a jarring or discordant note was heard either in the transaction of her business or the preaching of the word:

"How pleasant 'tis to see  
Kindred and friends agree."

On our way to and from Kettocon Association we visited the Upper Broad Run church, and with them experienced a season of refreshing from the presence of the Lord. The Lord has removed from this church within the last year our highly esteemed and very active brother Dea. Richard Rixey, and the church has also experienced some other severe trials, which may the Lord overrule to his declarative glory.

The New S. Baptists seem to be driving business with locomotive speed in Maryland and Virginia. They had a camp meeting in Maryland, between Baltimore and Washington a week or two since, and were about to commence another in Md. when we left. Camp meetings have long been in use with the New School Baptists in Virginia and some others of the southern states; but they are entirely new things among Baptists in Maryland.

We spent one night in Philadelphia on our return, and preached to the little Salem church.—Br. J. W. Clark is still laboring successfully among them. We reached home safely, in time to fill our appointment here on the last Firstday.

"LET BROTHERLY LOVE CONTINUE."—These words of apostolic admonition to the whole brotherhood of the gospel church, demand our serious consideration. The love of God shed abroad in the hearts of his children is undoubtedly the love intended by the qualifying term *brotherly*. Such love we are not called upon to originate:—this would be impossible, for it is the sovereign gift of God. But the admonition implies an obligation on the part of brethren to cherish its action by carefully avoiding whatever is calculated to oppose it. The frequent exhortations to the saints on this subject, show the importance of our watchfulness against those fruitful sources of bitterness, strife and contention, which have ever been found so unfriendly to the spirit and temper of the meek and humble followers of the Lamb of God. The experience of all the saints, from the primitive age of the church of Christ to the present time, has always encountered a very strong propensity of the flesh warring against the spirit, and opposing the free expression and salutary effects of brotherly love. At an early day James and John, these eminent Apostles of our Lord, joined their over-anxious mother in desiring for them an elevation above their brethren in the kingdom of the Redeemer, and by this imprudent step subjected themselves to the reproof of their Lord and to the great displeasure of their brethren. If these two disciples, personally present with the Master, displayed a disposition so hostile to the continuance of brotherly love, ought we not, in this age in which error abounds and the love of many seems to be waxing cold, to seek out and endeavor to apprise our brethren of the existing causes of dissension and bitterness among the saints? That there now exists among us some things which are calculated to hinder and dampen the ardor of christian love and fellowship, cannot be reasonably doubted. And that whatsoever so interrupts our mutual love, robs us of one of the brightest evidences of our vital union to Christ, is established by the declaration, "By this shall ye know that ye have passed from death unto life, if ye love one another." Again, "Then are ye my disciples indeed if ye do whatsoever I command you." "A new commandment give I unto you, that ye love one another." How very important it is then that we should carefully avoid giving offence to the children of God. We have witnessed, greatly to our sorrow, many things

of late calculated to remind us of the Apostle's words: "If ye bite and devour one another, take heed that ye be not consumed one of another."—In cultivating harmony we are not at liberty in any case to transcend the gospel rule, or to barter away either the truth or order of the gospel for the sake of peace: for peace procured at such expense is but a treacherous alliance with the enemies of our Lord. No one governed by the spirit of truth would require us to depart from truth or gospel order, to secure his love: none but an enemy to God, and to his cause and people would ask such sacrifice at our hands.

That brotherly love for which we contend, is to be continued upon the principles laid down in the case of those added to the church at the day of pentecost, viz: those who gladly received the word and were baptized, *continued steadfastly in the Apostle's doctrine and fellowship, and breaking of bread, &c.* A steadfast continuance in the Apostle's doctrine is then an indispensable prerequisite to that fellowship called *brotherly love*. By the Apostle's doctrine, we are however to understand more than a simple admission of the correctness of the sentiments set forth in their instructions, in relation to the character and attributes of God, the purpose and election of grace, predestination, calling, &c.; all the instructions, admonitions and reproofs taught by them belong to their doctrine, and all are alike essential to the preservation of brotherly love. If, therefore, while we contend for the doctrine of our Lord, we thrust with side and shoulder so that the weak and lame are turned out of the way, we oppose ourselves to the continuance of *brotherly love*. Or if, on the other hand, we contend for perfect harmony and a disregard for heresies, or departure from the faith, or wink at innovations, &c., we still oppose *brotherly love*, and all our energies are enlisted in the promotion, a false and treasonable amalgamation with that and those from which and whom God has commanded us to be disconnected and separate.

We are glad to see that a general disposition is manifested among our brethren, to arrest the heated discussions which have been carried on through our paper for some time past. Our allusion is general, we mean to personate none. A very commendable zeal has been manifested to sustain what each writer has regarded as fundamental truth; but that zeal has not in every instance been tempered with as great a degree of meekness and brotherly love, as the gospel will admit. While we honestly believe (and act upon the principle) that *right hands* and *right eyes* are to be sacrificed when the order of the gospel and the laws of our Commander require it, we are far from being convinced that the *war dogs* ought to be let loose upon all occasions when undesigning brethren differ from our views, when such difference does not amount absolutely to heresy. It is not unfrequently the case that brethren have different ways of expressing the same things, and in some cases the different form of expression may, by a *critical* construction of the language employed, seem fairly to involve serious and perhaps, irreconcilable discrepancy, when, at the same time, such brethren are in reality as well united in their real sentiments as can be reasonably expected while encompassed with imperfections.

[TO BE CONTINUED.]

## POETRY.

## FALSE PROPHETS DETECTED.

A voice, a warning voice is heard  
From Zion's sacred walls!  
'Tis the chief Shepherd, hear his word,  
To his own flock he calls:  
Behold false prophets shall arise,  
And meekly clothe themselves  
Like sheep, but 'tis a false disguise,  
For they are raving wolves."

O brethren, is not this the time?  
Have we not many such,  
Who with a show of meekness come  
Like lambs into the church?  
But ah! how soon do they commence  
In stirring up discord,  
And strife, all under the pretence  
Of zeal to serve the Lord!

Ah what confusion and distress,  
They've made among the flock!  
The union, fellowship and peace,  
Of brethren they have broke:  
Ah how like wolves they've rent and torn  
The sheep and tender lambs,  
Because they would not join them in  
Their proselyting schemes!

But sheep and wolves can never thrive  
And flourish in one fold;  
Nor can the church expect to live  
In union with the world:  
False shepherds have invited in  
The mighty and the rich,  
'Till they have well nigh overrun  
And swallow'd up the church.

But how are we to know the wolves,  
When they around us prowling?  
Ah they will soon betray themselves:  
When they begin to howl:  
For wolves have a peculiar tone,  
Quite different from the sheep;  
They never quiet long remain,  
They cannot silent keep.

We find false teachers are the same  
They were in ages past;  
The only difference is in name,  
They only change their mask;  
We have our scribes and Pharisees,  
Our Jesuits, popes, and priests:  
What else are we to make of these  
But modern anti-christs!

O brethren, let us not forget  
We're in a desert land;  
The wolves are prowling round us yet;  
We hear their doleful sound:  
O let us then from sleep awake,  
And while strict watch we keep,  
Pray the chief Shepherd of the flock,  
To still preserve his sheep.

[Br. Davis' "New Composition."]

## CHRIST THE ONLY KING IN ZION.

Remember, Christ alone,  
As King of Zion reigns:  
The honor of his throne  
His own right hand sustains:  
Nor will he his prerogative  
Or glory to another give.

'Tis he that builds his church;  
And all th' appointed means,  
And instruments, by which  
He works, are in his hands;  
And all the efficiency they have  
They from his sov'reign pow'r derive.

He calls, and qualifies,  
His ministers to preach:  
He makes the ignorant wise,  
The simple apt to teach;  
And thus th' unlearned and the weak,  
The mysteries of his kingdom speak.

Thus by his Spirit taught,  
Though men account them fools,  
They've learn'd to preach without  
The wisdom of the schools:  
For spir'tual things, as they have learn'd,  
Are only spir'tually discern'd.

Let no man, then, presume,  
Or dare this honor take,  
Unless he's call'd of him  
To this important work:

A greater evil scarce could be  
Than such a faithless ministry.

Let Zion watch and pray,  
For many there's no doubt,  
False teachers in our day,  
Already are gone out:  
O brethren, watch and pray, that such  
No longer may harass the church.

[Ibid.]

**HYMN BOOKS.**—We have recently completed the printing of a neat little volume of original hymns, poems, &c., composed, published and now offered for sale by brother Thomas Davis of Madison, Morgan county, Georgia. The work contains about 360 pages, handsomely bound, and will be sold at 75 cts. per copy. In our last number and in the present we give our readers a few extracts from the work. As all the copies we have reserved are engaged, those who wish the book will direct their orders to br. Davis, as above, and as he has only published a small edition, they will do well to order them soon.

Brother Benjamin Lloyd of Lafayette, Chambers co., Ala., has also lately published a hymn book, a copy of which we understand he has sent us, but we regret to say we have never received it. Of its merits we cannot therefore speak.

## Associational Meetings.

**BROTHER BEEBE.**—Please give notice through the Signs of the Times, that the EASTERN OLD SCHOOL YEARLY MEETING will be held this year at Anson, commencing on Friday the 16th day of September next.

Also the MAINE PREDESTINARIAN BAPTIST CONFERENCE, will be held as usual, at North Berwick, commencing on Friday, September 23d.

If All the poor and scattered of the flock of Christ are invited to attend.

P. HARTWELL, Clerk of Old School Conference.  
North Berwick, Me., July 27, 1842.

Effingham, Darlington Dist., South Car.,  
June 5th, 1842.

DEAR EDITOR.—There will be an Old School Association held a few miles from this place, commencing the 2d Saturday in October next.

Very respectfully,

B. LAWRENCE.

**BROTHER BEEBE.**—Please publish the following notice. The Siloam Regular Baptist Association, will hold her third annual meeting with the Bethlehem church, Pike Co., Mo., about five miles west from Clarksville; commencing on Friday before the third Saturday in September next, at which time and place, we request the attendance of our old fashioned brethren generally.

Your brother in tribulation,

WILLIAM DAVIS.

## RECEIPTS.

VIRGINIA.—Eld. Wm. Lauck, \$15; Eld. E. Hansbrough, 3.25; Wm. W. West, 5; Seymour Lynn, 1; Eld. R. C. Leachman, 4; Eld. S. Trott, 4; Francis M. Lewis, 2; Dea. J. B. Shackelford, 2; Thomas. Grimshaw, 1; S. Moore, 1; Wm. White, 1; Mrs. M. Mitchel, 1; Eld. W. W. Covington, 4; S. Cauldwell, 1; George F. Hupp, Esq., 2; F. Thompson, 1; Mrs. L. Thompson, 1; Eld. Wm. Marven, 2; Seth Mason, 1; Dea. C. Hallsclaw, 1; Jacob McKay, 3; C. Rixey, 1; O. Suffel, 3; T. Massey, 1; Eld. Z. J. Compton, 1; Eld. T. Buck, 1; H. W. Taylor, 5; G. Knight, 2; George Seliman, 2; Mrs. H. Cochrell, 1; B. Stringfellow, 1; Mrs. Ann Dye, 1; J. C. Browner, 1; Mrs. N. Hargrove, 1; \$77 25.

DISTRICT OF COLUMBIA.—Walter Smith, 1; Mrs. O'Neal, 1; G. Davis, 2; Miss Onor M. Dodds, 4; Mrs. M. Bannard, 1; Wm. H. Crawford, Pa. 3.00; E. Terry, " 1.00; Miles Adams, Ga. 5.00; Wm. Shaw, " 3.00; Doct. G. W. Beal, N. Y. 5.00; Alexander McCain, Ia. 5.00; Henry Davis, Ten. 3.00.

Total, \$108 25

## LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Ezekiah West, James B. Bowen, Zopher D. Pasco, Eli Hitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cridfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Zauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, E. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Clealand, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly, Jethro Oates.

FLORIDA.—David Galloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connolly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts, David Lencx; and brethren Fielding C. Hathaway, Thomas J. Wright, G. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

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INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Danta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Carress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spittler, S. J. Lowe.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Speary, J. Taylor, Jacob Hershberger, I. T. Saunders.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

NEW VERNON, ORANGE CO., N. Y., SEPTEMBER 15, 1842.

NO. 18.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—I find from various communications in the Signs, that Elder Goldsmith (as touching the resurrection of the body) has been differently understood. Some have understood him as denying it, at least by fair implication, while others do not so view it. I confess myself among the former, and if I have misunderstood him, I have misrepresented him, having without reserve expressed my opinion when called on. I therefore feel myself called on to state the ground on which that opinion was founded, and am sorry to say that I have seen nothing as yet to alter it; if I had, I should take much more pleasure in acknowledging my mistake than in giving it a place in my mind. If the subject in view involved nothing but a mere matter of opinion, you would not be troubled to file my objection.—I have frequently seen opinions in the Signs to which I could not subscribe, but regarding them as bare matters of opinion, I am willing to award to others a right I claim to myself; but I do not so view the doctrine of the resurrection of the body; I cannot class it among those things on which a difference of opinion may exist, without involving the important question of fellowship; I may in this be regarded as weak and fastidious—well, be it so, I shall neither be mortified nor offended at being thus regarded—while enjoying a consciousness of contending earnestly for the faith once delivered to the saints, for which (I trust) I feel a good degree of willingness to suffer the loss of all things.

But to the matter in hand. In Signs, vol. ix., page 108, we find the following query, "Is not Elder T.'s notion that the spiritual seed is to have a natural body, or their old body of dust re-animated?" By spiritual seed I understand Eld. G. to mean the children of Christ; by their old bodies of dust the bodies they now inhabit: and, as he considers the re-animation of these a notion of Elder T., we may fairly conclude that it is not his notion. But if these old bodies of dust are not to be re-animated in the resurrection, will those brethren who take a different view from ours, and who have at least indirectly answered us, (in doing which I have not the least disposition to question the purity of their motives, nor do I feel the least symptom of unpleasantness towards them for so doing,) tell us

what kind of a resurrection we shall have? Will our bodies be raised inanimate? If so, I can have no particular pleasure in contemplating the event: for if inanimate, they will be insensible to happiness, and might as well be left in their graves, as to any advantage they will derive from the change. Take a dead body from a dunghill and place it in the most splendid palace, and it will remain insensible of the change. But what says Paul? "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 12. Your MORTAL bodies,—what bodies are these but the bodies of dust we now inhabit?—and these very identical bodies are to be quickened, and if quickened then re-animated. Here we see that their quickening or re-animation, (which is a synonymous idea) is inseparable from the resurrection,—and if Elder G. does not deny their resurrection in the above query, I confess myself incapable of drawing the plainest conclusions from the plainest premises.

Again, Signs, vol. x., no. 5, 1st page, after reasoning to a considerable length on the body, Elder G. comes to the conclusion that the only difference between him and others is that he thinks they are derived by birth from Christ, while others think that they are derived from the dust. But by the way, I disclaim the idea of a derivation in the case: it is an idea we have never advanced, and that we do not believe, that the glorified bodies of the saints will be derived from their old bodies of dust, but they will be identically the same bodies, though changed, i. e. changed circumstantially though not substantially. I am aware that the idea of derivation has been advanced, that is, that new bodies would spring up out of these old ones; but it has not met with countenance from old fashioned Baptists.

But to the point, and that is, to what conclusion are we to come from Eld. G.'s own words, but that the bodies of dust are to be left in their graves, and that the glorified bodies of the saints are to spring from another source? Mark his words: I think they are derived by birth from Christ, and others think they are to be derived from the dust. Now is not the idea that the dust will not be raised plainly conveyed in these words? I do not wish to put a wrong construction upon them. God knows that I do not wish to misconstrue Elder G. or any other man, even the worst enemy I have in the world, much less one between whom and myself there exists (to my knowledge) none other than feelings of friendship.

In vol. x., no. 11, 1st pg., Elder G., after acknowledging a resurrection, suggests some difficulties on the subject, and wishes to know in what

state are Enoch and Elijah. In Heb. xi. 5, Paul tells me all I want to know about Enoch: "By faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony that he pleased God." I am free to admit that if the position assumed by Elder G., (on which his query rests) were correct there would be a serious difficulty in the way. The truth of the above declaration is called in question; and if one positive declaration of the word of God is to be called in question, with the same propriety all may be.—But let us examine the reasoning of Elder G. on this point. 1st. It seems evident that there is no entering into the glorified state of the kingdom of God, but by the resurrection from the dead. 2d. No man can be raised from the dead except he first be dead. Now, according to this reasoning, Enoch cannot be in a glorified state now, nor never can be: for it is positively said that he shall not see death. It is not unfrequently the case that men in attempting to sustain a favorite hypothesis, assume positions as evident, without attempting to fortify them by one solitary proof. In 1 Cor. xv. 51, Paul says, Behold I shew you a mystery: we shall not all sleep, but shall be changed, &c.—Sleep in the connexion certainly means death, and of course the saints will not all die. In 1 Thess. iv. 15, 17, this subject is most clearly illustrated: For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Now what becomes of Elder G.'s evident propositions? They are exploded by the touch of truth. And the difficulty falls to the ground, while Enoch and Elijah are singing the praises of God in heaven, in the enjoyment of glorified bodies, without seeing death.

Yours,

THOMAS BARTON.

Cooch's Bridge, Del., Aug. 4, 1842.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Allow me a small space in your paper, to mention a recent preaching tour among some of the branches of the household of faith; one in New York city, and several in New Jersey. I left home July 21, and reached Washington, N. J., same day; where I found a little band of brethren and sisters who have recently been disencumbered and released from their unnatural connexion with those who wished to lug into the church of God, all the new humanly devised

religious inventions of this degenerate age, and this *sifting* proves the truth of what Sarah said of Ishmael, The son of the bondwoman shall not be heir with the child of promise. From Washington I proceeded to New York, where I found a church of brethren, united upon gospel principles, and warmly attached to each other, which attachment is made still stronger by the persecution they receive from their enemies. My soul was made to rejoice to find in that emporium of fashion and of business, a band of precious brethren and sisters, who can rejoice in reproaches for Christ's sake. Our meeting on the first day of the week was truly refreshing. The church manifested a real thirst for the truth, and under the blessed influence of the truth, manifested so much of the love of God shed abroad in their hearts, that it might be said of them, "See how they love one another." This church is called "Salem church," they meet for worship in King street, New York. Now brethren, when you are passing that way, call on them, and minister to them the gospel of Christ, for they love it. I remained with them a few days, visited the brethren, and met with them again on Tuesday night, when it appeared to us that the Head of the church was present by his Spirit, and gave comfort to his children through the ministration of his word.— On Thursday following, I had the pleasure of holding forth the truth that God has taught to me, to the church at Washington, N. J., while at the same time another meeting was going on about ten or fifteen paces from us, so near that we could hear each other's voice. The other meeting was addressed by a man that would feel himself insulted if you should call him *New School*. How precisely are the words fulfilled, "*Only let us be called by thy name, to take away our reproach.*" At this place the children of the free woman keep possession of their meeting-house. Going from Washington in company with brother Goble, who met me at that place, to Jacksonville, we found a wood's meeting in operation, for the purpose, as I presume, of raising the steam the more effectually to oppose the Regular Baptists; we tarried awhile, and after hearing two texts of scripture mutilated to suit their wicked purposes, I respectfully asked permission to preach in the afternoon from the same texts, telling them that my object was to present to the people the truth of what those scriptures contained, as that had been kept back. But the speakers could not consent to have their designs exposed lest they should suffer loss by a free discussion. The speakers at this meeting were Messrs. Sprowls, Case, Hyer and D. B. Stout, and there was no room for an *Old School Baptist*. We proceeded on to Jacksonville, where I found a few brethren, who were made glad and took courage, at hearing what I trust my heavenly Father has taught all who love his name. This is another little fold of those whom God has made zealous of good works. These have also been separated from the new order, and as far as I could judge, they appear like gold that has been tried in the fire. My next appointment, by previous arrangement, was at Middletown, with a little company of disciples

which has been driven out from the Middletown church, where D. B. Stout is the pastor. Brother James C. Goble preaches for this little band of brethren. Truly their fellowship was, by me, warmly reciprocated. Notwithstanding all their opposers can say to the contrary, they are a warm-hearted band of Old School Baptists. Our interview, both in public and in the domestic social circle was pleasant, and I trust profitable withal. After taking leave of these brethren, I proceeded on to fill an appointment at Nottingham Square, about 6 miles from Trenton, N. J. In this church, if my information be correct, there is a decided preference for Old School preaching, but yet they are groaning under the withering influence of New School preaching; but occupying, professedly, a middle ground, as their instructor so denominates himself. May the Lord deliver all his children from the bondage of their *task masters*, that they may with the family of Jesus, enjoy the sweet liberty of the sons of God. I reached home Tuesday night, and found fresh cause for thanksgiving to God, for his goodness to my numerous family. On Thursday after my return, we had another distressing church meeting. O may the Lord soon make manifest his will concerning his dear people in this place, and cause his word and Spirit to guide and keep them that are his from all error and delusion.

Yours, as I hope, in a precious Redeemer,  
JAMES B. BOWEN.  
Southampton, Pa., Aug., 8, 1842.

FOR THE SIGNS OF THE TIMES.

Otego, Otego co., N. Y., July 2, 1842.

DEAR BROTHER BEEBE:—We wish to inform you and our brethren that are scattered abroad that there is here a little church that acknowledges no mother but that Jerusalem which is above,—that spiritual Sarah whose children are all of them born by promise; which promise is to us a pillar to support our hope, because we have some experimental knowledge that he that hath promised is able to perform the thing that he hath spoken. And what good thing is there that he hath not promised to perform for Zion? And hath he spoken, and shall it not be done? Hath he commanded, and shall it not stand fast? O that Zion's children might not be faithless, but believing. The children of the bondmaid are very numerous in this country, and although many things have changed their names, there are few that have changed their nature; and as the bondmaid and her son despised the free woman, and persecuted her son, so they will again. When we were first drawn to meet together by that attractive power which a oneness of spirit and a oneness of faith gives, it was without any organized form, and our meetings were conducted on the plan of social conference. At that time, which was about ten years ago, we knew of no preacher that would take us by the hand or bid us God's speed, and Hagar's children were ready to tell us there were none, and there never would be any; and when we contemplated assuming the name of a church, we were often interro-

gated, with what will you do for a preacher? But we had learned in the school of experience that the truths of religion did not depend upon a preacher, nor upon the smiles or frowns of men, or ecclesiastical bodies of men; so we told them that we could afford to do without until the Lord would give us one that would preach the gospel, and preach it without the agency of a money power. While we were musing on these things in our hearts, we providentially became acquainted with an aged Baptist minister, who had moved into a neighboring town, by the name of Jesiah Loomis, his credentials were from a church in the state of Massachusetts, and he seemed to be a man that feared God rather than man; and who delighted in showing kindness to the needy: may the Lord help him in time of need as he hath helped others. We were occasionally refreshed by his preaching, and strengthened by his prudent counsel, and it was with his advice that we assumed the name of an unassociated church. This was done under the full conviction that Zion's King takes care of Zion's interests, and when the help is Omnipotence, what is there that may not be done? This was done about eight years ago, and we went on endeavoring to maintain the character of a gospel church; had occasional visits from Elder Loomis to administer ordinances, &c. for about five years longer, when we became satisfied that the Lord had fitted one of the little vessels of his house for the reception of the heavenly treasure, and filled it with the good word of God which he brings to us as a free gift, from him who ascended up on high, and led captivity captive: and so little idea has he of the power of money to make religion go, that he proclaims the gospel from the top of the house upon the same free principle that it is whispered to him in the ear. But before things were sufficiently matured for his ordination, our venerated friend, Elder Loomis, had removed to the state of Virginia, and we were again left without any one that we knew would take us by the hand. Here again we found the use of faith, and as God did not command Israel to go through the sea without opening the sea for them, so we concluded that he would not bid us to go forward when there was no way for us to walk. We had heard of two ministers in Broome county, viz: Elders Abia Worden and John Miller, who preached to unassociated churches in that county. We sent a messenger to them and received a promise of assistance, which they fulfilled, and brought delegates from their churches with them. We had heard of Elder David Mead, of Delaware county, and we ventured to address a letter to him about fifty miles distant from us. He received our letter on the day that it was necessary for him to start to reach our meeting in time, about 10 o'clock, A. M., and at twelve he was on the way. We came together as strangers, but had the satisfaction of feeling the influence of that religion that makes strangers and foreigners fellow citizens together, and parted with feelings of sincere affection. Our meeting was held on the first and second days of the last month. Our brethren were satisfied with our situation as a church, and



with the christian experience, call and doctrinal views of our brother Wm. H. Birdsall, and were agreed with us in the propriety of his ordination. The various exercises were conducted in a satisfactory manner, and excited an interest that made our hearts glad. Elder Mead preached the ordination sermon from, "Preach the word;" and we must say that his preaching was to us as of one having authority, and not as the scribes.

A general meeting will be held in this place on the second Wednesday in January next. Our companions in tribulation and in the kingdom and patience of Jesus, are invited to attend, and we hope that Elder James Bicknell in particular will favor us with a visit at that time. Please request Elder Jewett to notice said meeting in his paper.

Peace be with you and the Israel of God. Farewell.

Done by order of the church.

JOHN BIRDSALL, *ch'h. cl'k.*

Brethren that attend our meeting from a distance, will enquire for Wm. H. Birdsall, John Birdsall, or Wm. Shepherd, and they will keep as many as they can, and tell others where to go.

J. B.

FOR THE SIGNS OF THE TIMES.

Lexington, Ky., Aug. 25, 1842.

BROTHER BEEBE:—It has been long since I attempted to say anything to you, and as you encouraged feeble writers in your first number of present volume, I will attempt to scribble a few things, and when read it will be yours to dispose of as you may think best. If letting you know that I am a sinner can be matter of interest, there are none that can certainly render themselves more interesting than I can. When a boy, I used to have awful fears of death and hell: I believed that God was a great and mighty Being, possessing more power than the devil; yet believed the devil had power to punish the wicked—and upon that ground I seemed to fear him more than God, thinking that if I performed good enough to overbalance the evil, that God would have compassion upon me, which I intended before I died to do. And so I went on, until I was about twenty-one or twenty-two years of age, about which time I think I was led to see that all my performances would fall short of rendering me acceptable to Him that cannot look upon sin with the least allowance: I had not such a view, brother Beebe, of the demands of the law of God as some brethren and sisters appear to have; but I saw that I was a sinner, and could not save myself—but had to cry, Lord, save, or I perish. I have not forgotten the time, brother Beebe, when I was contemplating upon my condition as a sinner, and desiring above all things to know how I was to become a christian, for I found that I could not possibly effect it. And all at once there was a sensation and change produced in my feelings that I cannot describe; it was unexpected and sudden; the joy was unspeakable, and full of glory; yet I could not think it was the feelings of a christian, for I concluded that they knew that they were born again. I then had a dear mother

that was a Baptist, and on that very day was gone to meeting. I thought her one of the best women on earth, and concluded that I would upon her return home ask her the feelings of a christian; but my heart failed me, I concluded that it was all perhaps a delusion. But from that time my fears of hell appeared to be gone, and I would conclude sometimes that I had committed the unpardonable sin, and thought that I would be glad to know what it was—sometimes I thought that I would ask some preacher what the unpardonable sin was; yet I was fearful to do so, for fear it might be one that I had committed, and then I would be eternally gone. And so I went on for eight or nine years—sometimes hoping that the Lord had begun a work upon my wicked heart, and would at some future day make it as evident to me as he did to a Saul of Tarsus—sometimes I would look upon the beasts of the field and the fowls of the air, and envy their condition, for when they died there was no more of them, but I had to exist in eternal weal or woe. But I at length offered myself to the church at Bryans, and they received me, and brother Thomas P. Dudley baptized me on the 3d Sunday in July, 1825; and I have had a name and a place among them ever since, and I am no better yet; and unless I have a righteousness imputed without works, I am yet gone; for it seems to me that I grow worse and worse—and all that buoys me up is, that I sometimes am permitted to indulge a little hope that the Lord has laid help upon one that is mighty, to save one so unworthy: indeed I have no other refuge at any time, but more encouraging at sometimes than others. Is there any one like me? But a glorious consideration is that the foundation of God is sure, and all that are built upon that foundation are secure; and that foundation is Jesus Christ, and the gates of hell cannot prevail against it.

May the Lord build up his church by his Spirit, and enable his sons and daughters to receive the truth in the love of it—and may he sustain you in the defence of the same, is the desire of your friend and brother,

MOSES HEADINGTON.

FOR THE SIGNS OF THE TIMES.

Franklin, Warren co., O., July 26, 1842.

DEAR BROTHER:—I will now give you a brief history of a tour which I lately made through some parts of the state of Kentucky. I left home May 25, and crossed the Ohio river on the same day at Cincinnati, and tried to preach that evening for the little flock in Covington. Friday the 27th, I met with the Sardis church, Boone co. There I had the pleasure of meeting with a goodly number of brethren and sisters from the neighboring churches of the same faith and order, among whom were Elders Conrad, Gosney, Hickey, Connor and Hume. The meeting lasted three days, and a precious season it was: for there, we trust,

The King himself drew near,  
And smiled upon his saints,  
Whilst from their hearts he chas'd their fear,  
And banish'd their complaints.

At Sardis I was met by two young brethren from Long Ridge church, who piloted me thither. I was much pleased with their company: may the Lord preserve them from the evils of this dark and cloudy day. On Monday the 30th I stopped at Liberty, Owen co., where I was informed there was quite a large church, composed principally of Fullerites.— There I met with Eld. R. W. Ricketts, and br. I. F. Kelley, of Mt. Pleasant, and Elders W. D. Ball, of Cane Run church, and H. Montgomery of Long Ridge church. Br. Ricketts had previously sent on an appointment to preach here, and, as the Fullerites refused to let him into their meeting-house, the meeting was held at a private house. Br. R. preached, and I felt as though God was with him, and that his preaching would prove a blessing to many that heard him on that occasion. There I became acquainted with a number of precious brethren and sisters who are still held in bondage by the "good words and fair speeches" of arminian taskmasters. O, ye children of King Jesus, obey his royal mandate, *Come out from among them and be ye separate!* On the afternoon of the same day I met with the brethren of Long Ridge, and had a very pleasant interview with them.— They are a "little flock," dwelling alone, surrounded with enemies on every side. May Israel's God be their defence, and may they drink largely of that river the streams whereof make glad the city of God. On Tuesday the 31st, I travelled, in company with brethren Ricketts, Ball and Kelly, to Pleasureville, near which place we met with the Mt. Pleasant church: these brethren appear to be well established in the truth as it is Jesus;—I tried to preach for them three times, and think the great Head of the church was with us, and caused our souls there to sit together in heavenly places in Christ. Br. R. is pastor of this church: when he preaches he says this is right, and that is wrong, and such preaching I like. June 1st., I proceeded to Frankfort, in company with br'n. Kelly and Basket. That night I tried to preach at the court house; but it appeared that it was "I" alone, from beginning to end,—you know, my brother, what I mean: such seasons are peculiarly distressing, and yet I know they are for our good. The brethren here are a little flock, surrounded by the big flock of all professions: they were destitute of a pastor at the time I was with them. On Friday night I fell in company with br. T. P. Dudley, and on Saturday the 4th., we met with Mt. Carmel church.— I there met with Elders Rash and Bristoe, together with a large number of brethren and sisters, who all appeared to be of one heart and one soul, all speaking the same things. Br. Dudley is pastor of the church, which seems to be in a prosperous condition, for the voice of the turtle is heard in her borders, and God, I trust, has lately added to her number such as he will own in THAT DAY when he comes to make up his jewels. There was a colored man gave in his experience, and was baptized while I was there. He was asked, what he thought his best works deserved? He answered, "Banishment from the presence of God." Again, on being asked, what kind of preaching suited him

best? He replied, "Just such preaching as you have at this place, for I have tried all other kinds, and they are all *rank poison* to me."

On Lord's-day we met again with the church, and had a very comfortable season, whilst sitting in the earthly court of our King:—

And there the praises of Jesus we sung,

As forward we look'd to that blessed day;

When we hope to meet around his bright throne,  
Where sin and sorrow are banished away.

On Monday, the 6th of June, I met with the Friendship church, Clark county, brother Rash pastor of the church. There we had a heavenly meeting, for it appeared to me that the presence of God filled the whole church, and that a deep solemnity rested upon every mind. Long will that meeting be remembered by me as one of a peculiar sweetness and comfort to my soul. There appeared to be a troubling of the waters at that place, and I trust that the Lord is carrying on his work in the hearts of poor sinners there. I spent Monday night with brother Rash: he was in a feeble state of health as regards his clay tabernacle.

SAMUEL WILLIAMS.

[TO BE CONTINUED.]

FOR THE SIGNS OF THE TIMES.

North Berwick, Me., July 27, 1842.

DEAR BROTHER BEEBE:—I could wish that I had something to communicate to you that would be interesting and comforting in regard to the Israel of God in this region, but have not much to say of her prosperity, for it is a cold time with God's children in this part of his heritage: the ways of Zion do mourn. Religion is at a low ebb, that is, *pure religion*; but it is not so in regard to much that is called religion. It is thought by many that the church is in a flourishing state, and that they are doing much for God and for the advancement of his cause on earth, but their works are not spiritual but carnal, as is evident to all the children of the *free woman*, who compare spiritual things with spiritual, who are standing in the way and enquiring and seeking after the old paths and walking in them. Great preparations are making by the friends of the *Miller system* for the second coming of Christ: they seem to be looking for him much as the Jews were looking for him when he first appeared. In N. H., I understand they have built a moveable *tent* at great expense, to operate by in this region. They have had a great camp meeting at East Kingston, N. H., multitudes attended, and much *money*, and jewels, necklaces, rings, &c., I am informed were collected for the building of their babel or moveable tent. But we have not so learned Christ. We are informed that the *children of this world are wiser in their generation than the children of light*: and truly the movements of the religionists of the present day appear more like human wisdom than like that wisdom that is from above. But why should we think so much about others and so little about ourselves? Surely we have much cause to look to our own standing before God. I find that I am doing little in the cause of God, and manifest little of his Spir-

it; but to the reverse I am manifesting much carnality; much of the reviling spirit; and much of that spirit that the disciples manifested when they enquired who should be greatest. Yes, brother Beebe, I think there is great danger of our being influenced by that spirit. I have sometimes thought that if we were asking who should be least, and felt that we were less than the least of all saints, there would not be so much contention among Old School Baptists: it makes me feel grieved when I see so much personal feelings manifested by some of our brethren who write for the Signs of the Times. I wish it could be otherwise. O that we might be careful about hurting the oil and the wine, and the offending these little ones that believe in Christ. May we be of a meek and quiet spirit and childlike temper; remembering that we are all mortal and liable to err; there is no perfection in us. Paul directed Timothy to *preach the word*, &c. May this be our study and desire, to show forth Christ the *Word* to the best advantage, clearly to exhibit him and set him before our brethren, both in our epistles and sermons, and lives. *Feed* my sheep and lambs, says Christ to Peter—but what with? He says, I am the bread of life: therefore let us preach Christ and we shall feed the flock.

I wish you prosperity in your labors: may the Lord send you good speed; may he be unto you Wisdom, Righteousness and Justification, Redemption and all that you need: he is the chiefest among ten thousand, and altogether lovely; let us live near and like him.

Love to all the brethren.

Yours in a precious Christ,

PHILANDER HARTWELL.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., Aug. 10, 1842.

"And I saw one of his [the beast's] heads, as it were, wounded to death; and his deadly wound was healed; and all the world wandered after the beast. And they worshipped the dragon which gave power unto the beast, saying, Who is like unto the beast? Who is able to make war with him? And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii. 3, 4—8. "The beast which thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is." Rev. xvii. 8. "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols; but Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Jer. xlv. 16, 17.

Brother Beebe, I have been favored with the perusal of the "Baptist Register" of July 29, in which is a part of the apparent defence of the Missionaries in Jamaica against the reports that

have been circulating against them for these nine or ten years.

My health is quite feeble, and I spent all the time that I thought was prudent, yesterday, copying the same out of the "Register," and finished it this morning. It seems there is more to come yet. If you think proper to publish any of mine to you last week, probably it would be better to wait until you hear from me again, as I hope I shall watch as well as pray for the downfall of Babylon. As soon as is convenient after I get the rest I shall notify you, and shall submit the subject to your investigation.

Yours with a great work before me, and but little strength to do it with.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Gladly Creek, Randolph co., Va., Aug. 9, 1842.

BROTHER BEEBE:—I am still alive and enjoy good health, my family are also in good health, with the exception of my eldest son, who has been sorely afflicted ever since last March, and for the last eight weeks we have had to lift him from place to place; and in addition to his other complaints the Lord has been pleased to deprive him of his natural eye sight, and he is now entirely blind, so that he cannot discern light from darkness. My dear brother, if ever a parent was blessed with a promising child, (according to the flesh) we have thought ourselves blessed in this son. O may the Lord reconcile us to every dispensation of his hand.

Brother Beebe, I name the circumstance of my son's blindness, in hopes that some of the readers of the Signs may know of something that would be calculated to help him so that he may regain his sight. It is now six weeks last Friday since he lost his sight: he is about sixteen years of age; his blindness is occasioned by inflammation in the head, which the physicians say is occasioned by the state of his stomach. The pain still continues in his forehead, but not so violent as it has been: his eyes look very well, but our physician thinks the cords of his eyeballs are affected. Now brethren and friends, if any of you know of anything that will be likely to remove his complaint, I shall feel greatly obligated to you for any such information. Please address me at "Gladly Creek P. O., Randolph co., Va." Or if any physicians would rather correspond with our physician, they will address him, Doctor Daleburn, Clarksbury, Harrison co., Va.

Yours affectionately,

JACOB KELLER.

P. S. The number of the Old School Baptists in this country is but few compared with the arminians, and in condition rather low: a few have been baptized among us, and we ought to be thankful to the Lord of life and glory for the many blessings bestowed on us poor unworthy worms of the dust. I had intended, the Lord willing, to have met you at the Ketocton Association, but shall not be permitted.

May the Lord bless thee and thine,—farewell.

J. K.

**Circular Letter.**

*The Corresponding Association held with the Mt. Pleasant church, Fairfax county, Va., To all Old School brethren, churches, associations, corresponding and annual meetings, sendeth christian salutation:—*

BELOVED BRETHREN:—"That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i. 3. The Apostle in the above text seems to express a desire to cultivate christian fellowship with those to whom he is writing, and to this end declares unto them what he has seen and heard; and as ours is the same desire, we wish in the following address to confine ourselves to what we have seen and heard,—believing as we do, that the believers in Christ, in every age and country, were all embraced in the same eternal purpose;—were all interested in the same grace which was given them in Christ Jesus before the world began; are all watched over by the same kind Providence which brings them to, and preserves them in their natural existence; are all sanctified by the same God and Father, preserved in the same Christ Jesus; called with the same holy calling; the same pangs and throes bring them all into their spiritual existence; the same provision is the support of each, while on his pilgrimage; and the same heaven will be their home, when mortal scenes shall end. We can but believe also that the language of one who is in the light will be the language of all; and if we would all speak the same things, we must walk in the same light; and if we walk in the light, we have fellowship one with another. Here two questions arise for our consideration. 1st. What is light? And secondly,—What is fellowship?

In answer to the first of these enquiries, it is not our purpose to enter into an illustration of the various significations with which the term *light* is used in the scriptures, nor to direct you to any *new light* which has sprung up in these modern times; but to ascertain if we can, what is the nature of that light in which the saints are called to walk. And 1st. It is not the light of human reason; for this is often at war with the whole government of God, instead of enjoying fellowship with him:—it is not the light of nature; for this is called in the scriptures a darkness, which will eventually lead those who follow it into interminable wo, unless God call them out of it into his marvellous light: it is no blazing comet beheld by the natural eye; for, "We walk by faith, and not by sight;" nor is it the pillar of fire literally,—that was the directory of national Israel through the wilderness into Canaan; but what this pillar of fire was to them figuratively the Lord Jesus Christ is to his church substantially; hence they are required to follow him; to hear him, &c. "In him was life; and the life was the light of men." God has given him for a light of the gentiles. Isa. xlii. 6.—Again, he is said to be the true light that lighteth every man that cometh into the world. John i. 9. And John iii. 19, it is said men loved darkness rather than light; and concerning Christ it is said, "He was despised and rejected of men." And Christ says of himself, "I am the light of the world; he that followeth me shall have the light of life." Without multiplying quotations, we think the above sufficient to establish the fact that Christ is the light in which the saints are called to walk. But it maybe asked, since Christ has ascended up on high, are we not each at liberty to walk according to our own sense of propriety, and to put our own construction upon his own word, and walk accordingly? We answer, no. There has been too much of this done, hence the lack of fellowship and union among us. This would be like de-

parting from the Lord, and thinking to have peace by walking in the imagination of our own heart. Deut. xxix. 19. What then are we to understand by following Christ, or walking in him as our light? And where shall we find the substance of what was shadowed forth in the pillar of cloud by day, and of fire by night, that guided Israel after the flesh in their windings through the wilderness? The spiritual Israel experience, both darkness and day, and it is truly a wilderness through which they are called to pass. How important then that we should have a safe Directory, a bright and shining Light to conduct us on our pilgrimage! Well, our strong Deliverer has not left us to grope our way in the dark, but has afforded us a Light whereunto we do well that we take heed. Is not my word like as a fire, saith the Lord? Jer. xxiii. 19.—And says the psalmist, Thy word is a lamp to my feet, and a light to my path. Ps. cxix. 105. It is Christ Jesus who shines in this word, that makes it a fire and a light. And as this is evidently a night season with the church, how important that we should give the more earnest heed to this light, and have our eye steadily fixed on him who is clothed with light, as with a garment. We know that there are many who profess to be the children of God, and profess to be governed by his word, and yet are pursuing different plans and schemes; but we are inclined to believe that by far the greatest part are following some ignis-fatuus of their own, instead of waiting for the moving of this fiery pillar. The scriptures in themselves are but as a dark body, even to the children of God, only when Christ who is our light and life shines therein. And whilst, dear brethren, we are wading through this dark night, anxiously watching for the morning, let us be still, like our ancient types, when the pillar of fire is not moving before us, that is, let our lips be sealed in silence, and our pens keep their places where nature grew them, rather than advance one sentiment, either in doctrine or practice, much less move therein, if we have not a thus saith the Lord for it. When there exists a diversity of opinion among brethren, touching any one point of doctrine, it is clear that they are not all following the light, in contending each for their peculiar sentiments; and as these things are confined chiefly to the ministry, it only goes to show that the cloudy pillar will not do to follow in the night; but when the morning shall again dawn upon the church; when "Zion's watchmen shall see eye to eye;" when the ministers of the gospel who are also called clouds, shall be embodied as one pillar; then may Zion's children follow on; then our peace shall be as a river; and then shall our fellowship be sweet. But to our second enquiry,—what is christian fellowship?

This term, as used in the scriptures, and experienced by christians, means something more than formal friendship or kindness. This kind is experienced by the world, and by the various anti-christian societies that are in the world, consequently is nothing more than a fleshly feeling, while the saints are required to "Know no man after the flesh;" all fleshly attachments and preferences should be laid aside; no creature fondness should be suffered to predominate over that fellowship which is of God. This term is not particularly defined in the scriptures of truth, but according to its application as there used, seems to be somewhat synonymous with love, and is an inevitable consequence of fellowship or communion with the Father, and with his Son Jesus Christ; "For if we love him that begat, we love them also that are begotten of him." This fellowship with God is brought about alone by being born of God, having our souls washed in the blood of Jesus and made holy, otherwise there could be no communion with him; for as soon might we expect that light and darkness might have fellowship one with

the other, or righteousness and unrighteousness; but being purified we become experimentally connected with Christ, and in him enjoy communion with God, as did Noah in the big ark, while it rode sturdily upon the bosom of the mighty deep.—There is a fellowship that is merely nominal, but like that which exists merely in the flesh, it always fails to produce those delightful effects flowing from a fellowship of kindred spirits—this is to take an individual by the hand and call him brother, for whom we do not feel that endearing relationship, and to whom we are not bound by any fleshly ties. This kind is sometimes expressed towards those who have gone out from us, that it might be made manifest that they were not of us—contrary to the Apostle's injunction, that we have no fellowship with the unfruitful works of darkness, but rather to reprove them. Christian fellowship is a union of soul, and does not exist towards an individual because he is called an Old School Baptist, or because he professes to be a believer in Jesus; but because he gives evidence of being born of God, and manifests a conformity in his life to the precepts of the gospel; and in his conversation an unyielding attachment to the doctrine of Jesus, thus bearing his image; and the more christians discover of this in one another, the more closely will they be knit together in the bonds of christian love and union; and where this exists, instead of opposition and persecution from their many enemies, having a tendency to untwist the chains that bind them together, it will but rivet them more firmly; lead them to speak often one to another, and endeavor to comfort and console each other with the rich promises of the gospel; to administer to each other's necessities; and to drive them often to a throne of grace, to tell God their sorrows.

Fellowship with God, and with one another, is what constitutes our happiness here below; but more particularly the former: for by it we have the promises made to us of a rich inheritance beyond the narrow bounds of time, when we shall be fully fitted to be partakers of the inheritance of the saints in light; 'twas this that burst off the prison bonds of Paul and Silas, and lightened up their dark abode; 'twas this that made the burning furnace a pleasant palace for Shadrach, Meshech and Abednego; 'twas this that made the lions quiet companions for Daniel; and 'tis this that buoys up our fainting spirits, in our lonely sojournings.—But when we meet the children of God associated together for the worship of their Father, and enjoy the comfortable evidence that he is in the midst;—we unite our melodies in praise to his name; we unite our supplications to a throne of grace; we are charmed alike with the gospel proclamation, and we are led to enquire, "From whence doth this union arise?" The answer can be found alone in him who has made us one; and who has made it our desire to dwell in the house of the Lord all the days of our lives; to behold the beauty of the Lord, and to enquire in his temple. Ps. xxvii. 4. Our meeting has truly been a season of refreshing to our souls, having enjoyed, as we trust, the presence of our God, and the visits of a goodly number of our brethren. The letters from the churches express peace and love among themselves, and they seem to enjoy an unshaken confidence in God.

Our next meeting will be held, (the Lord willing) agreeably to their invitation, with the church at Hartwood, Stafford county, Va., 8 miles north-west of Fredericksburgh, commencing on Friday before the 2d Lord's day in August, 1843, at which time we hope to meet many of our brethren.

Finally, brethren, farewell. "Be strong in the Lord, and in the power of his might."

SAMUEL TROTT, Moderator,  
JOHN CLARK, Clerk.

## EDITORIAL.

New Vernon, September 15, 1842.

"LET BROTHERLY LOVE CONTINUE."—Heb. xiii.

1.—Resuming the subject commenced on page 135 of our last number, we wish to show the necessity of a strict observance of the admonition at the head of our article, in all matters of correspondence through the "Signs of the Times." The principle of brotherly love is that which renders a correspondence desirable and pleasant; but in the absence of love, there can be nothing in a public correspondence calculated to edify, refresh or comfort the children of the kingdom of our God. In the absence of brotherly love, some motive of an opposite character must predominate: and can we, under the influence of any spirit hostile to the lovely temper of the gospel of Christ, contribute to the upbuilding of the saints in their most holy faith? As well might we attempt to overcome the corruptions of our depraved nature by gratifying every evil propensity and unholy lust. Why do our brethren who are scattered abroad throughout the whole world, desire to hear of each other's welfare? Why do they when grieved, afflicted, tempted, tried and persecuted wish to speak out and give vent to the painful sensations of their hearts? It is because they feel assured that wherever the winds of heaven may waft their communications, they shall receive the sympathies of those whom they love in the Lord: and because they expect in return from them expressions of their sympathy and words of consolation and kindness. It was to facilitate such correspondence, and to expose and oppose the prevailing abominations of antichrist, the publication of our paper was proposed and commenced, and when its publication shall cease to facilitate these objects, it ought to be discontinued.

For several years after the commencement, our paper was hailed with joy by the oppressed children of Zion; and thousands who had thought themselves left quite alone in the field, were sought out and through our columns introduced to each other. Thousands have testified of the joy and encouragement they have realized through the communications of their brethren, communicated through this humble medium. Brotherly love has been made to abound, and the most clear and emphatic declarations of kind and christian fellowship have been exchanged from Maine to Georgia, and from the Atlantic to the remotest western settlements. Brotherly love has been greatly developed by the enlargement of acquaintance with each other's situation, experience, faith, order and trials. But if, by the present prevalence of iniquity throughout our land, the love of brethren is suffered to wax cold, the utility of a vehicle of correspondence will be seriously changed. If that kind and generous love and fellowship of the brethren is to give place to discords, animosity and contention, the service of our sheet will not be required to tell the lamentable tale in Gath or publish it in the streets of Askelon, where it can make none but

the daughters of the uncircumcised triumph or rejoice. Those brethren who wish the continuance of our paper, and desire it to subserve the general interest of the cause of God and truth, are requested to take this subject into prayerful consideration.

We should profit by our experience: those things which have interrupted the harmony and brotherly love of the saints, and generated strife and acrimony should be avoided; and whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue, if there be any praise we should think on these things. Phil. iv. 8.

Among the subjects recently discussed in the Signs which have verged upon something like controversy, we might name the subject of the resurrection of the dead; the subject of fallen angels, and the origin of sin and the devil; some things also on the subject of brother Klipstine's exposition of the epistle to the Hebrews. Among these subjects, the scriptures and the experience of every child of God attach the most importance to the absolute certainty that the bodies of all the dead which lay in their graves, shall, at a coming hour, hear the voice of the Son of God, and shall come forth; some to a resurrection of life eternal, and some to a resurrection of damnation. This doctrine cannot be denied or perverted, without involving an utter rejection of the whole gospel of our salvation. For if the dead rise not, then is Christ not risen, and consequently the preaching of the Apostles is vain, the faith of all the saints is vain, and all for whom Christ died are yet in their sins. Such importance is given to the scriptural doctrine of the resurrection, that it must be insisted on in the spirit of the gospel, let the consequence or expense be what it may. The subject of the fallen angels is of minor importance, and ought not, in our opinion to be agitated at the expense of the fellowship of the saints. The doctrine of Elder Parker, of a self-existent devil, limiting the creation and consequently the infinity of God, is so palpably at war with the testimony of the scriptures that we are astonished that any rational intelligent being that pretend to acknowledge the being of God and the truth of divine revelation, should for one moment be deluded with it. Yet, strange as it is, there are many in the west who contend for that heresy with a zeal worthy of a better cause; and a periodical has recently been started in Illinois, in support of the God dishonoring doctrine, which bids fair to divide the Parkerites from the Old School or Regular Baptists. It really seems to us that old satan must be highly gratified with this trick of his own for throwing a firebrand among those who are perhaps on all other points agreed. As we think one *professedly* Old School Baptist paper quite enough to be devoted to the promulgation of *devilology*, (if we may coin a name,) we shall endeavor to avoid all controversy on that subject through our columns. Those terms used by brother Smith and objected to by br. Trott, will not be insisted upon by the former, as he has informed us that all he wishes to establish is the absolute sovereignty, wisdom and predestination of God, in reference to *all things*. The former apparent differ-

ence between br. J. Clark and myself, on the subject of *fallen angels*, being explained, amounts to no more than a misunderstanding of each other, and we indulge the hope that the difference between our highly esteemed and truly valuable brethren Trott and Klipstine will be so explained as to obviate all important difference. We have alluded to these subjects simply for the purpose of signifying to our readers the course which we feel inclined to pursue concerning them. The preservation of BROTHERLY LOVE, and the continuance of our publication, require us to occupy the position which we take.

"STRAINING AT A GNAT AND SWALLOWING A CAMEL."—A secular paper, in speaking of the receipts of the American Board, seems to be surprised that they should amount to \$300,000, and remarks:

"It is to be hoped that the *immense sums* which leave our country at a period of unparalleled distress, are judiciously disbursed and strictly accounted for."

The sole reason why this sum is considered 'immense' appears to be, that it is devoted to an object purely benevolent. But we do not recollect ever to have seen, in any of our papers, a single regret expressed that, at such a time of unparalleled distress, such 'immense sums' should 'leave the country' for the purchase of articles, which, to say the least, might be dispensed with without any serious inconvenience. Thus we send out of the country about \$14,000,000 annually, for the purchase of tea and coffee; about \$9,000,000 for silks; nearly \$7,000,000 for *spirituous liquors*; and nearly \$1,000,000 for *cigars*. In comparison with any of these sums, the income of the American Board is a mere item; yet, we have no reason to suppose that any serious distress would be felt in the country, as the consequence, if none of these articles were to be had. Yet our sage political economists, who scowl at the idea of sending away \$300,000 to enlighten the world, see no evil in sending millions away for articles of luxury, some of which are positively injurious. And the whole of this paltry sum does not 'leave the country,' but a considerable portion of it is expended in this country for outfits, supplies, home operations, and Indian missions. We have, also, one other remark to make, in view of these facts. It cannot be for want of ability that the contributions for benevolent operations are so much straitened so long as such 'immense sums' are expended for luxuries. A tithe of the expenses of christian families in this country, beyond what is required for comfort and convenience, would furnish abundant means for prosecuting the work of the Lord at home and abroad. The reason that the chariot wheels move so slowly is, that there is a want of self-denying, self-sacrificing spirit in the churches.—*Boston Recorder*.

To the above might be added, that these sage grumblers against christian benevolence think nothing of a strolling dancer carrying off more than \$100,000 for a few months exhibition of her almost denuded person on the stage; and complain as little of the hundreds of thousands which foreign mountebanks, whether they are called tragedians or comedians take from us during such unparalleled distress; nor of the millions which are worse than plundered from the earnings of the poor by those who are legally authorized to make men drunkards, and their families paupers.

These things are all right, but to send the Bible and the missionary to the heathen to save millions from temporal wretchedness and eternal perdition,



ch this is a monstrous waste of money in these hard times!

The truth is, if the contributions to the cause of God had been tenfold what they have for some years past, as they ought to have been, we might have been preserved from the present 'unparalleled distress,' which we can but look upon as a judgment upon the covetousness and idolatry of the nation. We have loved and worshipped money, and our god is taken away and we suffer. The right way to remove the evil is to return unto Him from whom we have departed, and bringing our tithes into his storehouse, seek from Him the blessings we need, and which He has promised to bestow."—*Baptist Record*.

REMARKS.—This rough shod *going over* is meted out by the two New School "Recorders," to some meddlesome editor of a secular newspaper, who has dared to make an allusion to the amount of money lavished upon the foreign mission speculation of the present time. From the indignant and spiteful manner of their rebuke, one would be led to suppose that some awful offence had been given: but what is the nature of the offence committed? Why, First. He has impudently called the trifling sum of \$300,000 an *immense sum*!—Second. He has alluded to its leaving the country at a time of unparalleled distress!! Third. He has expressed the vain and delusive *hope* that it is judiciously disbursed!!! How silly to indulge such a hope! And last, but not least, he would have the missionaries give a strict account of the disbursement of so much money!

Now is it not insufferable that a mere editor of a secular newspaper should dare to mention the pecuniary embarrassment of our nation, and the distress of the citizens of our own country at a time when missionary avarice is unsupplied, and that he should insinuate that these poor, self-denying missionaries who are starving in clover on their thousands and even millions of dollars, would be any the better for watching, or that they should be required to give a strict account of the disbursement of the funds put into their pious hands? Out upon such a grumbling editor—what business has he with a press if he cannot let the *black coated gentry* alone? What an ignoramus of an editor he must be, if he does not know that the clergy of our country have already frowned down nearly every printing press in America that has dared to expose or call in question the propriety of their schemes to fleece the *dear people*.

No wonder the offensive editor should be accused by our pious and benevolent knights of the goose quill, of *swallowing a camel*, if he would dare make himself so singular as to attack the anti-Christian *beast*, when scarcely another editor of the secular press dare object to any scheme, however absurd, that is set on foot by the clergy.

Perhaps there may be more truth in the figure than these pious editors intended; for brother West says they have got in a habit of speaking the truth sometimes when they do not mean to. A gnat is a very small and insignificant animal compared with a camel, and so is \$300,000 very trifling compared with what these greedy missionary mongers want of the people's money. If we may

judge by what was published in a missionary paper\* last spring, containing the proceedings of a convention held in Broom street, N. Y., and an address, in which they resolved, that the Lord requires of this generation to evangelize the world during the present generation, and that the amount of funds wanted for the execution of that work is \$26,000,000 annually for thirty successive years, beginning with A. D. 1842!! The aggregate amount of all these instalments will probably somewhat transcend the dimensions of a gnat, and approach the size of a camel. But the beauties of the simile are not exhausted. The gnat, though small and almost imperceptible, is very insinuating, and has a most powerful sting—would rob us of our life-blood, and escape chastisement because of its insignificance in size. So far at least, the figure has been well selected by our missionary cotemporaries; for the money fleeced from the pockets of the people by the mission agents, is generally attended with the poison of their bite or sting: for in order to satisfy their appetites with the object of their pursuit, they find it necessary to infuse the poison of their arminian heresy, and it is to be lamented that there are so few guardians of the public press who strain at this description of gnats.

The editor of the Baptist Record admits what his missionary brethren have almost uniformly denied, and charged us with slander for imputing to them, viz: that the money expended in Bibles and missionaries, will actually save millions, not only from temporal wretchedness, but also from ETERNAL PERDITION!! If these hypocrites believe what they say, why do they not at once shell out all the gold and silver in their possession for the salvation of lost sinners? Who rides in finer carriages? Who fares more sumptuously every day than do the missionaries and their *gentlemen agents*? The reason why we Old School Baptists do not contribute to this missionary speculation, is because we do not believe the salvation of any souls rests upon the labor or support of the craft. We believe it a reflection upon the wisdom, power, truth and grace of God; and that it is virtually a rejection of the gospel of Jesus Christ. We learn from the scriptures, and are taught experimentally by the Spirit, that the blood and righteousness of our Lord Jesus Christ, and that alone has power to save us, or any lost sinner from going down to perdition, and we act accordingly. But they profess to believe quite differently: and why do they not act according to their profession?

The last paragraph of the extract we regard as a palpable fraud. They tell us for *truth*, that if the contributions were tenfold what they have been for some years past, we might have been saved from the present "unparalleled distress." Which (being interpreted) means if we had raised \$3,000,000 for the mission operation, instead of 300,000 our country would have been by this time out of debt, and free from pecuniary embarrassments. What fine logic! Only convince the brokers of Wall street, New York, or the financiers of our

\*This paper is called the "Ambassador."

government that such would be the result, and, we doubt not the 3,000,000 of shining dust will be forthcoming in a hurry.

The truth of the next sentence, if the writer means to apply it to the mission craft, we shall not question, viz: that they *have loved and worshipped money*; and that in removing money from them, *their god is removed* and they suffer. But if the declaration is intended to apply to the public in general, it displays unparalleled impudence and ingratitude, to accuse those misguided and sorely humbugged people, from whom their coffers have been so frequently replenished, at the rate of \$300,000 at a time. If to ascribe the salvation of sinners from eternal perdition to *money* does not amount to idolatry, it will be hard to find idolatry on the earth. The idolatry of Aaron and Israel, did not so much consist in their making the calf; as in their saying, these be thy gods which brought thee out of Egypt, and thus ascribing temporal salvation to gold and silver, fashioned by the works of their own hands. These pious (?) editors have, in the preceding sentence, ascribed the power of salvation, both temporal and eternal, to the same god that Aaron set up; only with this difference, Aaron fashioned the precious metals into the form of a calf, and the modern missionaries prefer it in the form of dollars, eagles, &c. In view of their wickedness and gross idolatry, their confession is appropriate, but we cannot think it sincere. As to their returning to the Lord, in the manner they tell us would be right, we have no faith to believe they intend any such thing; but rather that they wish to deceive and defraud the people.

PROPOSALS.—As brother Trott has finally declined to publish his strictures on Eld. D. Parker's "Third Dose," on the subject of the "Two Seeds," and as we have received remittances from various quarters, for copies of his *strictures*, which, owing to the derangement of the currency, we have had to sell at a discount, as brother Trott refused to receive it until it was certain he would publish his work, and it being now almost impossible to refund the money received, and as a work of the kind now proposed is imperiously demanded to meet and refute the arguments advanced in defence of the absurd notion of a self-existent devil, and as we have declined to introduce the controversy into the columns of the Signs, as it would exclude matter of more importance. We propose to publish, in the course of the present fall, a scriptural refutation of the doctrine of "Two Seeds," and of a self-existent devil; as held by Daniel Parker and his party. The work will be published in pamphlet form, and will contain from 32 to 48 pages; and furnished to those who may order them, at 12 1-2 cents per copy, or, \$1 25 per dozen; or \$3 per hundred. Cash in advance will be expected with the orders, and as we expect only to strike off a limited edition, those who may wish a supply, will do well to order them soon.

☞ All orders and remittances will be directed to GILBERT BEEBE, New Vernon, Orange county, N. Y.

Lanesborough, Aug. 25, 1842.

MR. BEEBE:—In the Signs, vol. iii., no. 4, a Mr. Henry Hait, in a communication dated Thompson, Sullivan co., Dec. 1, 1834, speaks of a pamphlet written by Rev. John Leland, entitled "Van Tromp lowering his peak with a broadside, or a plea for the Baptists of Connecticut." I wish to inquire through the medium of the Signs, if any of your readers are in possession of this pamphlet, also of the "Stroke at the branches," "Bible Baptist," "Jarring interests of heaven reconciled," &c. "Jack Nips." Besides those works which I first mentioned as having in my possession, I have now received copies of the following, viz: The Flying Seraphim, Some events in the life of John Leland, and a copy of Jack Nips which is not complete. I should therefore be obliged to any one who has a complete copy of it if they would send it to me; also any of the above works. The friend who was to send the pamphlet entitled Free Inquiry, is requested to do so as soon as possible, and also to let me know to what address it shall be returned, as it may not be possible to return it before next spring or summer.

Yours, &c.

T. L. GREENE.

PROSPECTUS FOR PUBLISHING THE LIFE AND WRITINGS OF ELDER JOHN LELAND.—It is proposed, if sufficient encouragement can be obtained, to publish the Life and Writings of the late lamented Elder John Leland. The work will consist of his auto-biography, and various other works heretofore published, such as pamphlets, letters, essays, &c. It will also include the unpublished writings, consisting of pamphlets and smaller pieces, of which no copies probably exist but those now in possession of the compiler. The biography will be continued up to the time of his death, with further sketches of his character and course, both civil and religious.

The compiler, from her connexion with the family of Elder Leland, being the daughter of his son-in-law, Mr. James Greene, at whose house he resided much of the time during the last years of his life, has had opportunities for obtaining information not within the reach of all, and is promised the aid and co-operation of those interested, so that she hopes to present the work as free from inaccuracies as is possible for such a work to be, when performed by a third person.

It will be published in 2 vols. 8 vo. containing from 400 to 450 pages each, on good paper, and with a portrait of Mr. Leland, engraved expressly for the work, from an excellent likeness of him, now in possession of Mr. W. Whitaker, Troy, N. Y., and will be furnished to subscribers for \$2 50 a copy.

Persons favorable to the object, are requested to collect subscriptions, and return the names as soon as possible, to Miss F. L. Greene, Lanesborough, Mass.

Three Springs, Huntingdon co., Pa.,  
August 13, 1842.

BROTHER BEEBE:—The time of our, that is, the Juniatta Association, is near, and I lament on account of the weakness in the ministry within the bounds of the Association. Elder John Huchenson has departed this life: therefore there is but one minister belonging to the Juniatta Association that will meet with us. I, as one, would ask the favor of you to visit us, at the time of our Association if the Lord willing, and circumstances will

admit. You will please publish in the Signs the time and place of the coming Juniatta Baptist Association, to wit; The Juniatta Baptist Association is to convene with the Springfield church in Springfield township, Huntingdon co., Pa., on Friday preceding the third Lord's-day in October ensuing, and ministering brethren and others of the apostolic order are earnestly desired to meet with them, where they will be joyfully received. Ministering brethren, we invite you to endeavor to spend a little time with us, as here is a large section of country where the gospel is seldom or never preached, although there are many that profess to be preachers of the gospel, who cry lo here and lo there, saying this is the way, and that is the way, who it appears have never seen that portion of the word of truth where the Redeemer says, *I am the way, the truth and the life*, and none can come to the Father but by me, &c.

I must conclude by subscribing myself your brother in tribulation,

HUGH MADDEN.

An OLD SCHOOL MEETING will, with divine permission, be held with the Waterloo Baptist church, at the Salem meeting house, Sussex co., N. J., (about 15 miles from this place) commencing on Saturday before the 4th Sunday in October ensuing, at 10 o'clock, A. M. Old School Baptists in general are invited to attend.

Per order of the church.

AMOS HARDING, Pastor.

Otego, Otego co., N. Y., July 2, 1842.

A general meeting will be held in this place on the second Wednesday in January next. Our companions in tribulation and in the kingdom, and patience of Jesus, are invited to attend.

Done by order of the church.

JOHN BIRDSALL, Church Clerk.

Brethren that attend our meeting from a distance will enquire for Wm. H. Birdsall, John Birdsall, or Wm. Shepherd.

### Associational Meetings.

THE MAINE PREDESTINARIAN BAPTIST CONFERENCE, will be held as usual, at North Berwick, commencing on Friday, September 23d.

All the poor and scattered of the flock of Christ are invited to attend.

P. HARTWELL, Clerk of Old School Conference.  
North Berwick, Me., July 27, 1842.

Effingham, Darlington Dist., South Car.,  
June 5th, 1842.

DEAR EDITOR:—There will be an Old School Association held a few miles from this place, commencing the 2d Saturday in October next.

Very respectfully,

B. LAWRENCE.

Please publish the next general meeting of the Old School Baptists in Michigan, to take place at FAIRFIELD, commencing on Friday before the last Saturday in January next, 1843.

Yours,

E. G. TERRY.

### MARRIED.

At Burlington, on Thursday the 1st inst., by Elder G. Beebe, Mr. MATTHEW C. HULSTLANDER, to Miss MARTHA T., daughter of Ammi Abbott, Esq., all of Burlington.

### RECEIPTS.

James M. Clarkson, Esq.,	Ky.	\$1 00
Isaac Kurts, Esq., for J. Gontermon,	"	2 00
Eld. T. P. Dudley,	"	5 00
Wm. D. Wilkerson, Esq., for D. Lee,	Ten.	1 00
Miss Mary Newbury,	N. Y.	1 00
Total,		\$10 00

### LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Mount Hope, Mo., August 25, 1842.

DEAR BROTHER BEEBE:—I returned to the above place from Platte county the first week in July, being on that excursion a little more than a month. Since that time I took a little round of more than two weeks, in Howard and Broom counties, enquiring for Regular or Old School Baptists; but was disappointed until a few days before I returned to one of my places of retreat. There was an appointment for what is called a yearly meeting, at a meeting house for worship, called Mount Mariah, where a small church of 19 members met for worship: these few I am informed are all of this church, who have not gone after the 10 heres and 10 theres that abound and superabound in these western states. Elder Reuben Alexander visits and preaches to them once in two months, if I mistake not. But two ministering brethren attended, others who were appointed failed attending. Bro. Butts, formerly of Page county, Va., with brother Alexander, administered the word and ordinance of the supper on Saturday. Those two brethren are uncompromising, and manifest a becoming zeal for God and truth. Camp meetings, proselyte and convert making meetings have been very brief for some weeks past, and are as I am informed very successful in their influence and operations.

According to my information and observation the names *mission* and *anti-mission* among the Baptists in this country has rather a delusive effect on those who are not more conversant with the preaching of each than our Old School brethren generally are. Indeed I think where some have taken the name "Regular" they are not in nature what the name imports or formerly was designed to convey; for if the Regular Baptists ever did preach the doctrine and practise the same things that are practised amongst these Baptists I have not in forty years either seen or heard of it.

According to the scriptures and my own experience, *free will*, *free agency*, together with exciting words, songs, &c. &c., whereby the natural passions only are affected, while the understanding is not enlightened by grace, and the judgment remains uninformed, cannot be the effect of the glorious gospel of our Lord and Saviour Jesus Christ. I have witnessed at least as much, if not more so,

licitation and warmth in preachers, *Antinomians* and *Regulars*, for additions under these exciting operations, as I have seen in by-gone days amongst the Methodists, and the preaching in tolerable accordance with it.

I do charitably hope that not all who are under the influence of error and delusion to the great extremes that are scattering the holy seed, are really willingly and knowingly running into the excess I have above hinted at; I conclude as it is, or may be, in nature, so in grace, that a person rightly born may be erroneously or badly educated:—moreover, it is not for men or angels to determine in this imperfect state to what extent of error and immorality a child of grace may be permitted by infinite wisdom to run, and still be safe in the all-wise, prevailing, perfect intercession of the once humbled, but now exalted Redeemer, who has perfected the redemption and salvation of all his people, from the greatest to the least, and their lives are hid with Christ in God; and when he who is their life shall appear, then shall they appear with him in glory. One of the many pre-eminent cases on record sustaining this idea, is the Apostle Peter, and that appeared to be necessary in the purpose of infinite wisdom for the strengthening of brethren, nevertheless, the people of God ought not to continue in sin that grace may abound: an inspired Apostle has said, "God forbid," to which my soul responds, amen.

I contemplate starting for my native home, Va., not many days hence, if the Lord will.

My brethren in Christ, stand fast in the liberty wherewith Christ has made us free, and be not entangled again with any yoke of bondage whatever, whether of one or all of the anti-christians limbs of the mystery of iniquity. Brethren, let us in the spirit of the Apostle Peter, "Add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." For if these things be in us, and abound, they make us, that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Dear Saviour, be thou our all in all, is the prayer of all that are born of the Spirit, for they are led by the Spirit. For all thy people shall be taught of God, and great shall be the joy of thy people. Blessed be the God and Father of our Lord Jesus Christ, that his people are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvellous light.

May great grace be with all them that love our blessed Lord and Saviour Jesus Christ in sincerity, is the desire and prayer of a poor old sinner, far

distant from his native home but hoping to arrive there shortly in peace and safety. For the present, farewell brethren, farewell.

I. CHRISMAN.

P. S. I perceive some brethren have taken up an erroneous opinion as it respects my being an Elder or minister. I wish it to be distinctly understood I make no such profession, nor have I ever held any office of profit or honor, either in the church or out of it: I have desired but one, and have sought but one. And if God is glorified in giving or withholding, to his name be the praise: and the benefit is sure to be to them that receive.

I. C.

FOR THE SIGNS OF THE TIMES.

Savannah, Holt co., Mo., May 21, 1842.

BROTHER BEEBE:—I am yet in the far west and numbered with the living, but why I am thus spared is unknown to me yet: in the wisdom of an all-wise Providence I remain the spared monument of the mercy of God, whose goodness is incomprehensible, his wisdom unsearchable, and his designs past finding out; yet we know the Lord liveth, rules and superrules the heavens and the earth, and by his power the worlds continue to exist, all for a purpose known to himself. But we are informed that the time of the dissolution of all things will come, and that this visible world will become invisible, and the worlds which are now to us invisible will be seen by every intelligent creature. At which time the workers of iniquity will hear the sentence of their final destiny, and shall even say amen to their own condemnation: those are they whose sins follow them to judgment, but there are some whose sins go to judgment before them. While we reflect upon this subject we are well aware that it is a subject which is not comprehended by the natural mind, for it is a spiritual matter; and as the natural man discerneth not the things of the Spirit, he is ready to revolt at the idea of men's having an experimental or spiritual knowledge of Jesus Christ and his kingdom: but Jesus answered and said unto him, "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God." This doctrine was marvellous to an ancient Pharisee, and I am taught to believe it is equally so to the same sect at the present time, if it be correct to call them a sect, which in one sense it is, or was in the days of the Messiah; for there were a people which were known by that name: but as there was a wo pronounced against them their prince in his wisdom threw off the old Jewish title, and has assumed to his subjects almost every title which can be thought of that will convey the idea that they are the disciples of Jesus Christ and zealous servants of the most high God. These appear to represent the

FOR THE SIGNS OF THE TIMES.

Lexington, N. Y., Sept. 9, 1842.

seven women who laid hold upon one man and said, *We will eat our own bread and wear our own apparel*, only let us be called by thy name to take away our reproach, among men. It appears to be a prevailing desire in all men to be called *great, good, wise, &c.* No matter whether they possess one of these principles or not, they would have men to think thus of them: and as the ancient sect did, they are ready to exult in themselves, and even thank God that they are not like other men, anti-benevolent, anti-charitable, &c. No. I am in favor of Sunday schools, Bible societies, &c.: I give liberal contributions to the preachers. And what lack I yet? *Go sell all that thou hast, and distribute to the poor, and take up thy cross and follow me*, said Jesus. But the young man went away sorrowful, for he had great possessions.—How mortifying it is to the flesh, to give up all its selfishness! It has to be brought to the last extremity, and the soul must be made to hear that voice which caused a dead Lazarus to arise from the grave in which he had lain four days; then the dead faculties of the soul are quickened and like a Saul of Tarsus, are ready to cry out, *Lord, what wilt thou have me to do?* The Spirit having thus arrested them on the way, they now apply themselves to the law; they find themselves in a far country; they hire to a man of that country and go to feeding swine: (which implies labor) there they toil, but in spite of all their efforts they find they must starve; they begin to cast off their linseywoolsey garments which they thought were such beautiful coverings for all their little sins, if they were sinners at all. But oh! alas! the fig-leaf apron hath disappeared, and lo, I am clothed in rags! (A portion of my own little experience occurs to my mind) I thought myself as good as most of men; I knew I did some little things which were wrong: but, if ever the Lord, through his mercy, quickened my immortal soul, I was soon brought to acknowledge that I was the worst man living, and though I had lived a moral life it did not profit me anything; I was sometimes almost willing to lay it all aside, but then again I would apply myself to the law; I would read the scriptures, hoping to find something there to console my troubled mind; but, alas! I there saw that God could not look upon sin with the least allowance, and I felt in my soul that I was one of the greatest sinners in the world, and how to escape the wrath of God I knew not. I went to meeting, but the preaching condemned me, and in short, I saw that all my works were sinful continually, and not only my works, but my thoughts were evil continually. I tried to pray, but all in vain my grief to allay. Mt. Sinai's thunder roared against me every day, and the nearer I approached the mount, the more I could see of corrupt nature, while clouds of smoke seemed to rise from the summit of the mountain, and so darken the upper region that I could no longer try to pray: but though I thought I would pray no more, yet before I was aware the cry would be, Lord, have mercy on a poor, lost, ruined, and undone sinner. I soon saw that if I prevented my mouth from uttering, that the secret breathings of

my soul were continually pouring forth supplication and cries to almighty God for his mercies.—But the thunder from the mount continued to roar against me; I would retire to the silent wood, there to condole my lost and ruined situation; but, alas! no relief could I find, till at length one day I was so troubled that it appeared that I could no longer continue. I opened the New Testament, and commenced reading in Paul's writings, and it appeared that the first sentence cut me off; and as long as I continued to read, I was so sensible of my lost condition, that I laid down the Book and left the house, not knowing where I was going, but saying, Just art thou, O Lord:—

"And if my soul is sent to hell  
Thy righteous law approves it well:  
Yet save a trembling sinner, Lord,  
Whose hope, still hovering round thy word—  
Would light on some sweet promise there,  
Some sure support against despair."

Under these distressing feelings I thought I would recount over my past life to see if I had ever done anything that was good, when I exclaimed, No, Lord, not one good thing have I ever done in all my life.

"Here, Lord, I give myself away,  
'Tis all that I can do."

In an instant, by faith, I thought I saw Jesus extended on the cross, crucified for sinners. My sorrows left me; I felt pleasant as though some peaceful messenger had visited my wearied soul, while for a moment I rejoiced in Jesus Christ. And, brother Beebe, I have felt from that time till now that I have nothing of my works to justify me in the sight of God, but remain a poor sinner, dependent every day on his mercies: and if I am saved at all, it is alone through the atoning blood of Jesus, who is the only Way, Truth and Life.

I have given you a few of the outlines of my travel, and must now come to a close; but I assure you I have had many sore trials since I have had hope in Jesus: but the Apostle says, "These light afflictions work out for us a far more exceeding and eternal weight of glory." I have had many sore conflicts in trying to preach my Master to the world, as the only Saviour of sinners. On which subject I should like to say something more, but my sheet is exhausted.

Brother Beebe, I have written a few of my scattering thoughts to you as I was going to write to you on business, and I must confess that I am so poor a writer that I am ashamed to send what I have written; but you may do what you think proper with it. I think you can get my views of what I have aimed at, and if you can, you will see at once that I hope alone in Jesus Christ and not in the flesh. I am young and have not long been trying to preach the gospel of my Master, and, brother Beebe, I desire an interest in your prayers, for I am a poor stammering creature, but by the grace of God I am what I am, and in his grace alone I hope to persevere while in this body of sin and death, and wait with patience for the adoption of the same.

I remain yours, &c.

G. B. THORP.

BROTHER BEEBE:—As I have contemplated writing you for a long time, I now embrace a leisure moment for that purpose: and after expressing my love to you and yours, I wish to communicate the same through your paper to Elders Harding, Conklin and Trott, Deacon James Burt, and all other brethren in general, with whom I have had an agreeable acquaintance in times past. I continue to experience something of that tribulation which our Lord says shall be the lot of his people, "In the world ye shall have tribulation," but I think I can say in truth, in Him I enjoy that peace which the world can neither give nor take away, and that *these things have fallen out for the furtherance of the gospel of Christ*. We have had some unhappy divisions in the church which have been painful in the extreme; yet they have been interspersed with some precious seasons of divine favor which have been soul-comforting.

The jarring notes which have recently sounded out through your paper, which you have kindly sent me, have occasioned many painful sensations, and I think, afflicted many of the lambs of the flock, who for want of greater experience are unprepared to meet such conflicting scenes among those to whom they have been in the habit of looking for spiritual instruction, and by whom they expect to be fed with the sincere milk of the word. Would it not be better to keep those controversies circumscribed to more narrow limits, until brethren by personal conference have so far adjusted their differences as to determine whether they are *real*, and absolutely what ought to separate them, or whether they do not originate rather from a want of understanding each other more clearly? Or, again, whether the points contended for, and against, are *breaking points*, or such as do not effect the fundamental principles of the gospel, and ought to occasion no alienation of affection or confidence? Some of those subjects which have been a *bone of contention* in the "Signs," have appeared to me to arise from an inclination to be wise above what is written, while others are of the first and last importance as effecting the faith of God's elect. Among other points, the doctrine of resurrection of the dead and a future judgment, or final settlement of all the concerns of time by the righteous Judge of quick and dead, are considerations that deeply concern both saints and sinners. That good and wise men should entertain some clashing views on subjects of such vast importance is not surprising as *we see only through a glass darkly*.

I have neither talent nor disposition to enter into a *paper* war with any of my brethren on either of these subjects; but would, without giving unnecessary offence to any one, say, that while I am well pleased with some of your remarks that the sins of God's people go beforehand to judgment,\* and that they will at the last day appear without spot or wrinkle as the bride, the Lamb's wife, worthy of

\* We did not apply the text 1 Tim. v. 24, to the subject of final judgment.—Ed.



their Lord, a bride of which he will not be ashamed. I would add that brother Trott's views on the resurrection and future judgment are in perfect harmony with my own which I have entertained for many years, and which I have publicly and privately endeavored to express, and although they are more clearly brought to view by his abler pen, they are not new to me, for I think them clearly contained in the scriptures. I was pleased to learn by your remarks in your last number, that there is a prospect that these jarring notes are about to subside.

Yours in christian affection,

HEZEKIAH PETTIT.

P. S. Through a mistake, our next Lexington Association will be held with the 2d church of Roxbury, Delaware co., N. Y. The mistake was not discovered in time for correction. It should have been at Olive.

FOR THE SIGNS OF THE TIMES.

Franklin, Warren co., O., July 26, 1842.

DEAR BROTHER BEEBE:—I now resume my pen in continuation of the subject contained in my last letter. Tuesday, June 7th, in company with brother Rash, I visited the church called Stony Point: the meeting was very agreeable to me at that place, and I had reason to think that it was so to others. After the meeting was over I parted with brother Rash. May the Lord comfort and support him in his afflictions and decline of life, and if we meet no more in this vale of tears, may we at last, when life's tale is told, meet where parting is no more, our precious Redeemer to adore. On Wednesday, in company with a brother Hodge, I went to an appointment in the city of Lexington, and tried to preach in a private house, occupied by an aged sister, by the name of Beatty.—There I met with a goodly number of precious brethren and sisters, who are principally members of the church at Bryan's Station. I was introduced to a young sister while I was at that place, who for sometime previous to the time of my preaching there, had been living with some of her relations, who are of the self-righteous stamp: they informed her that they lived without doubts or fears, and that they *always* felt good; and that if she would pray and do as they did that she could soon arrive to the same state of feelings. She informed me she went to work in accordance with their directions, in order to get clear of doubts and fears, and become good; but alas! she could not get along as they did, for the more she worked the worse she got, until at length she thought that it was presumption for one so wicked as her to try to pray to a God of holiness. Her doubts were now stronger than ever about an interest in Christ, and whether she had ever been born again. In that state of mind she lived for a considerable length of time, trying to throw herself away as a poor deceived soul. It was with considerable difficulty her friends persuaded her to come out to our meeting. After the meeting adjourned she gave me an account of her trials, and observed, that she believed that the Lord had sent me there to preach; her

troubles she said were gone, and her soul was filled with joy and peace in hearing of that Saviour who came not to call the righteous, but sinners to repentance. I am confident from what I experienced whilst a member of the Methodist church, that a soul dead in sin may get better and better in its own estimation (just in proportion to its pharisaical works) until it gets so good that it will feel very happy. And such is the religion of the fire kindlers of the present day: they walk in the light of *their* fire; but shall finally lie down in sorrow: whilst the child of God often walks in darkness and has no light, and cries out, "I am shut up, and cannot come forth;" yet he shall finally dwell in a world of light, where, in God's light, he shall see light.

On Thursday I met with the brethren of Bryan's Station: this is the largest church in Licking Association. Brother Dudley is their pastor. I there met with brother Wolverton, a preaching brother of Bates Creek Association. The church has lately had some additions by baptism, among the number a son of brother T. P. Dudley, with whom I was much in company, and to whom I became much attached. On Friday, in company with brother Wolverton, I met with the Elizabeth church, Bourbon county: the meeting at that place lasted three days. There were quite a number of ministering brethren present, Elders Whiting of Illinois, and Ashbrook of Ohio were among the number. Brother Dudley is the pastor of the church. The meeting was one long to be remembered by me.

No jarring notes were heard

To harass and distress

The minds of those who feared the Lord

And trusted in his grace.

On Monday, June 13th, I moved on in company with brother T. P. Dudley and others to the North Elkhorn church. The late Lewis Atkins was their former pastor, but they were at that time destitute. I there met (for the first time) with Elder H. Craig, of Indiana, but had not the pleasure of hearing him preach, or of being in his company longer than our meeting lasted. At that place I parted with brother Thomas P. Dudley, whom I esteem highly for the truth's sake: may the Shepherd of Israel keep him. On Monday night I put up with brother Payne, whose mother is a sister of Col. R. M. Johnson, and lives with said brother. I found her to be a Baptist of the ancient order; one who knows and loves the truth. On Thursday I met with the Particular Baptist church in Georgetown, brother Dudley is also their pastor. There I had a special season of comfort in trying to set forth the beauties of our glorious High Priest. Ay, brother Beebe, how little this world appears! our afflictions how light! our troubles how short!—when Jesus appears in our poor hearts. I there became acquainted with several of the precious sons and daughters of Zion: may the Lord comfort and support them while travelling through this wilderness. The same day, at 4 o'clock, P. M., I preached at Leesburg to a very large and attentive congregation. On Wednesday, in compa-

ny with brother Murdoch, of Elizabeth church, I went to Cynthiana, the county seat of Harrison county, and tried to preach for the little flock at that place; and the afternoon of the same day had meeting at the house of brother Robinson, about two miles from Cynthiana. On Thursday I travelled to the neighborhood of Stone Lick church, Mason co., and there rested until Saturday, when I met with the church and tried to preach for them Saturday and Sunday. Sunday night I tarried with brother L. Jacobs, in Maysville. On Monday, A. M., I crossed the Ohio river there. On Tuesday I tried to preach for a church in Clermont co., Ohio. On the next day I arrived at home, and found my family all well. I was gone from home twenty-eight days, and tried to preach thirty-one times.

Let me say to you, brother Beebe, that the readers of the Signs in these parts, and also those in Kentucky among whom I have travelled in general, together with myself, think that the controversy respecting the origin of the devil is a very unprofitable one; I discover that you think so too, and I am glad that you do. I am with brother Trott in regard to his views respecting the second coming of Christ: I do not believe that the second coming spoken of by Paul in his epistle to the Hebrews was accomplished when the city of Jerusalem was destroyed.

I remain your brother in the best of bonds,

SAMUEL WILLIAMS.

FOR THE SIGNS OF THE TIMES.

Hartford, Ky., June 13, 1842.

BELOVED BROTHER BEEBE:—It has been some time since I wrote to you, in consequence of which I ask you to indulge me in this epistle to you. I did expect to have sent on ere this time many pieces for the Signs of the Times; but since many of my previous enemies are now begging quarters, I have agreed to be silent until the "Banner and Pioneer" makes it necessary for me to again resume my defence. I received six numbers of the Advocate and Monitor, edited by brother Jewett, and after carefully reading them, I am convinced they ably advocate the doctrine of the gospel, and wisely admonish all christians to flee the abominations and deep rooted heresies of the present century, it being an age of error and gross darkness. The Advocate as well as the Signs, I hope will in the end conduce to the declarative glory of God, and to the peace and welfare of his Zion. To the Advocate I would cheerfully contribute by becoming a subscriber did not my poverty or want of funds forbid it. You know that I am a subscriber for two copies of the Signs of the Times yearly: these numbers I regularly receive and joyfully read. You know also that these papers advocate the same truths having the same object in view, i. e. the declarative glory of God, the presentation of the christian religion unsullied, the promotion of Apostolic piety and evangelical holiness. They both equally strike at the man of sin, expose the mother of harlots and abominations of the earth; both of which are being aimed to be

again palmed upon the christian world, as clearly seen in the many man-invented institutions in this dark midnight age of error and love of money. The advocates of those institutions every where fulminate abundance of slander and wanton abuse against the truth, and its advocates which consequently proves that they have drunk in the spirit of the harlot mother, and as such are daily struggling to raise her to the earthly grandeur she once enjoyed. Thousands (I hope pious christians) follow after those designing men, not knowing the deep designs they have in view. I am led to this conclusion by facts every day manifesting themselves to the world, such as hundreds leaving their ranks and joining the Old School Baptists. The Missionary churches in this section are miserably torn to pieces, public opinion is pretty generally prevailing that the object of those designing men is to unite the church and state, and that the general associations are to be metamorphosed into so many inquisitions. Those designing men can now advocate without a blush the most heaven daring project ever yet aimed to be imposed upon the christian world, i. e. that the Bible must be so translated to keep pace with the improvement of the world, as to make it more acceptable to the polite, the rich and well bred. This is at once saying the holy word of God is vulgar and nonsensical, as given to the church upwards of eighteen hundred years ago.

Brother Beebe, in my humble opinion, the days of the Arminian or Ishmaelish brood are numbered, and fast approaching their final destiny.—The art of making proselytes by protracted or distracted meetings I view like a pile of loose straw in a flame, soon takes fire, and as soon dies away: hence it is that all their effortisms, instrumentalities and human agencies eventuate in light ashes of no value—as such those amazing overrighteous Pharisees are constantly losing the confidence of the thinking part of the community—as such the opinion every where prevails that their aim is to aggrandize the clergy at the expense of the laity. In a word I again repeat it, that it is generally believed in the circle of my acquaintance that the object of the leaders of the Missionary faction is to establish religion by law, (i. e. their plans and notions about religion) as their theological colleges to manufacture preachers are in advance of their designs, that thousands as destitute of real piety as was bishop Bonner or pope Leo X. may ride rough shod over the people of God, and thus wallow in luxury as did the pontiffs of Rome. Sister E. Barlow in one of her communications to brother Jewett, seems to condole his hard lot in the many trials and difficulties he has to encounter, in the performance of his arduous task assigned him: but sure I am that those trials and difficulties should give no trouble, since they are the common lot of all God's chosen little ones. Persecution, slander, abuse, and even death itself are the heritage of the elect of God, and especially his preachers, the sure test of their discipleship and call to the work: all the above are included in the all things that worketh together for good to them who love God, to them

who are called according to his purpose. I sometimes think I can glory in persecution if it be for Christ's sake, and when faith is in exercise can take it patiently. I often pray God that I may never act in such a way that will reproach the cause of God, and bring just reproach and scandal upon myself or profession. I am often led to fear that I do not possess that which real christians do, owing to the imperfections and corruptions of my nature. I often fear that God has never called me to preach his everlasting gospel, especially when I compare what the preacher should be, with what I am, the chief of sinners, and the least of saints. If a saint at all, so that my whole life is one continued struggle, the flesh warring against the spirit, and the spirit against the flesh, so that I cannot do the things that I desire to do. Often am I led to conclude that my ignorance and lack of christian piety forbids the idea of my attempting to preach the glorious gospel of the blessed God; yet when tempted to surrender up my charge to the churches I attend, it is often thundered into my ears, that wo is me if I preach not the gospel, with all those trials and difficulties. I am constrained many times to ask, who is sufficient for these things?—All which murmurings and disputings are alone quelled as they were with the Apostle: "My grace is sufficient for thee." If I am a child of God I am so by the will of God, and by him chosen in Christ before the worlds were framed. If I am called of God to preach his everlasting gospel, no agency nor instrumentality of men nor angels can qualify me for the task, seeing it is the special gift of God to me, determined by him so to be in eternity. All those doubts and difficulties with me death will soon decide for me, since I am fast approaching my eternal destiny. I have been striving in my weak and imperfect manner for about forty years to preach the gospel of God's grace, and yet consider myself but a feeble pupil in the school of Christ.

Brother Beebe, through the Advocate and Signs of the Times I send my christian love to sister Esther Barlow, whom I love in the Lord for her able defence of truth. Brother Jewett apologizes in September Advocate for publishing so many communications from the dear sisters. Indeed I think none is necessary, since I at least consider them the best writers on religion in the world, all their communications with few exceptions being of an experimental cast, or abounding in practical knowledge without a resort to vain philosophy or opposition of science, falsely so called. I find in the Signs of the Times the letters of sisters E. Barlow, E. Preston, Mary Culver and others, all of whom are excellent writers and sound advocates for the faith of the gospel, with others whose letters are published in the Advocate and Monitor. May more such able advocates of primitive christianity swell their list and wield their pens in the defence of the truth as it is in Christ.

I tender my unfeigned love and christian fellowship to all my Old School Baptist brethren and sisters in Christ, and subscribe myself yours in the best of christian bonds,

WILLIAM DOWNS.

FOR THE SIGNS OF THE TIMES.

## AN APPEAL TO THE OLD SCHOOL BAPTISTS.

BROTHER BEEBE:—If an inspired Apostle felt it proper on certain occasions to appeal to his brethren in self-defence, surely I may be indulged in an appeal of that kind. I therefore request its admission into the Signs. My appeal will relate first to brother Klipstine's pieces; secondly to other circumstances.

1st. In reference to brother K., I have looked over his letter addressed to me (no. 15, present vol. Signs) with what candor I could; and my conclusion is, that the discussion between us cannot, in accordance with the course of that letter, be continued further profitably through the Signs. Yet I have received too much censure directly and indirectly to be willing to leave the matter just so.

Brother K. thinks I have *misapprehended his position*. I think, strange as is the thought, that he has misunderstood or forgotten his own position. He professedly assumed the position of giving an exposition of the epistle to Heb. If I am not greatly mistaken, such position required him to give the true and full design and meaning of the Holy Ghost in the epistle. But it would seem from his more recent letters, that a principle object with him, was to contend for the truth and fulfilment of the prophecy, Matt. xxiv., and that he does not consider the leading application which he gave of the epistle to Heb., to the destruction of Jerusalem, as militating against a more general application to the church at large. To sustain this new position (*new* I say, because not before declared) he refers to other epistles as being analogous. The epistle to Galatians, to Corinthians, &c., I admit were specially addressed to those several churches, and contained reproofs, &c., concerning errors then existing in those churches. But, be it noted, the events referred to were internal in the churches, and such as churches in all after ages should be liable to. Hence the applicability of those reproofs, instructions, &c., to the churches and saints in all ages. But brother K., will himself say that the prophecy Matt. xxiv., related to an event not internal in the church, but external; that its fulfilment related to the Jewish nation as such, and was to be wholly accomplished in that generation; that it was an event peculiar in all its bearings to that peculiar people, and not an *allusion* of the prophecy to remain unaccomplished beyond that generation, (see vol. 10, no. 15, page 115, col. 2 Signs.) If such was the case, was the church of Christ collectively or in its branches in after ages to be connected with a similar event? Certainly not. Common sense and common candor must then say, those predictions, promises, exhortations, &c., spoken with direct reference to the event of that prophecy, must be so singular and peculiar in their application, as was that event peculiar. When, therefore, brother K. expounds the salvation spoken of in the epistle to Hebrews as in ii. 3, and in ix. 28, and the promise and oath of God mentioned chap. vi. as relating particularly to the deliverance of the Jewish

disciples from the destruction which was about to come upon that nation, and thus expound all the exhortations, encouragements, &c., of that epistle as relating specially to the case of the disciples in reference to that one event, does he not, my brethren, by such exposition take away this epistle so far as it has any direct application from the church of Christ at large and confine it to that branch among the Jews in that age? The same may be said of other books and passages of the New Testament which he expounds as relating particularly to that event. Again, I had objected that according to his exposition we were left without a pattern in the New Testament, of the gospel church in its full establishment freed from the bondage of the law. He, to avoid that conclusion in his letter, says the bondage which he represented the disciples to be under to the law was of a *civil character*, as the *polity of the land* or national law. But if any brother will turn to his exposition of the latter verses of Hebrews vi. (Signs, vol. 9, page 98) he will find that the *redemption* of the disciples which was drawing nigh was a redemption from the law and from Jewish persecutions, but he will also find him using the term *legal dispensation* in the same connexion, representing the immutability of God's counsel, verse 17, to be in regard to the overthrow of the legal dispensation and the glorious establishment of the gospel; and the veil into which the hope of the disciples entered he tells us, was the *glorious condition of the church consequent upon the overthrow of the legal dispensation*; and again speaks of the *full and glorious establishment of the gospel* as that into which their hope entered, and that of course which was still an object of hope. Now who would have supposed that brother K. meant to represent the law only in its civil bearing, by the term *legal dispensation*, unless he had told us he used it in that sense, and this he did not? Whoever understood the phrase, the *legal dispensation*, other than as a dispensation of religion, as given by Moses? What could any one understand by this more *glorious establishment of the gospel*, and *glorious condition of the church consequent upon the overthrow of the legal dispensation*, other than that full emancipation of the gospel and gospel church from that dispensation by its overthrow? And where, my brethren, is the pattern of this more *glorious state of the church* under the *full establishment* of the gospel? All the New Testament excepting the book of Revelations, was written before the destruction of Jerusalem, and that brother K. tells us relates principally to that event; a prophecy, a *Revelation of things which must shortly come to pass*, (Rev. i. 1) written after the events were accomplished!—Strange way of expounding prophecy!

Again, Old School Baptists generally have understood, and upon good grounds, the coming of Jesus in like manner as the disciples saw him go into heaven, (Acts i. 11,) and Christ's appearing the second time, (Heb. ix. 28) to be a visible, personal or bodily appearing of Christ, with which appearing the resurrection of the dead and a final judgment are in scripture connected. When therefore

brother K. in his exposition represents the coming of Christ spoken of in those and other passages of scripture to have taken place in connexion with the destruction of Jerusalem; and when questioned on the point through the Signs, he gives no explanation, no intimation of any coming of Christ still future, and indeed not leaving a promise in the New Testament of any future coming of Christ unapplied to the judgment on the Jews, which might not with equal propriety be so applied, even representing the phrase, *the end of the world*, found in Matt. xxiv. to mean the end of the Jewish dispensation, I say taking all these circumstances into consideration, had I not, my brethren, just ground to infer that according to his Exposition, the promises of a *second*, a *distinct* coming of Christ after being *taken up* were all accomplished in his coming in judgment on the Jews? And is it not a correct inference, that if there is no future coming of Christ, then will there be no future resurrection, no future judgment? Whilst I disclaim any intention of calling in question brother K's private belief, or any right to hold him accountable in this public way for such belief, yet am I not correct in considering what is published in the Signs as in a measure public property; yea, will not what is thus published be generally considered as the sentiment of the Old School Baptists? If so, is it not my right as an Old School Baptist to point out and declare my dissent from what I cannot sanction? Now my brethren, I appeal to you to weigh the subject and to judge whether the above conclusions are correctly drawn, not from his more recently declared belief, but from his exposition of Hebrews. And if as brother K. thinks is a tenable position, the book of Revelations is a history of the destruction of Jerusalem, for such it is, if it relates to that event, being written after the event transpired; and if 2 Thess. ii. 3—10, relates to the same event as he applies it, then I challenge the production of any text of scripture which definitely reveals the coming of any *man of sin* or *antichrist*, which was to be manifested since the destruction of the Jews, and remaining yet to be destroyed.

My brethren, if these conclusions are correctly drawn, I ask is an exposition involving them, an exposition which takes away one entire epistle in its application, the book of Revelations, &c., from the church collectively and confines them by connecting them with the prophecy concerning the destruction of Jerusalem to that singular event; which represents a *glorious establishment of the gospel consequent upon the overthrow of the legal dispensation*, and a *glorious state of the church*, which did not take place until after the canon of scripture was completed, leaving us without a perfect pattern of the gospel, and the church in their full freedom, and which leaves us without a direct "Thus saith the Lord" for our belief in a future personal coming of Christ, or in the existence of the *man of sin* now in the world, &c. &c. I ask, is such an exposition one which can be consistently countenanced by Old School Baptists according to their professed belief, or is it not? If it is not,

ought I to be represented as contentious, &c., for bearing my testimony against it, and showing with plainness wherein it contains innovations in our Old School faith?

I would here notice that brother K. assigns as a reason for not answering my queries concerning a future coming of Christ, that he was *unwilling to be drawn into a controversy*. Strange indeed that the giving an explanation where he found himself misunderstood should lead into a controversy!—The truth is that although he appears to believe in a coming of Christ at the dissolution of nature, yet to this day he has not pointed out a single text of scripture as distinctly declaring such event.

2nd. I will now come to other circumstances, such as the charges which have so frequently been brought against me directly and indirectly within the last few months of harshness, &c. My appeal is, my brethren, to you in the case, because it is my misfortune not to discover that I have so greatly erred in the want of proper forbearance, and in indulging in *bitterness*, &c., as I seem to be so much accused. If I could see it, all would be well.

There was a seeming verbal severity in my reply to Elder Goldsmith's queries, which, when I discovered I attempted to correct, though in doing it, I, by other remarks, brought upon myself the charge of acting the part of Joab to Amasa. In reference to the terms *Quakerism* and *infidelity* which I used in that reconsideration, I will say, first, to you, my brethren, should you be inclined by the remarks of brother K. to think I used those terms in reference to him, that I wish you to read the sentence in its connexion; I had, to be sure, been speaking of his communications, and from them pass to notice Elder G's. queries; I say, "Then when Elder G. by his queries implied a direct denial of the resurrection of the body, I felt as though *Quakerism*, &c., was to be inscribed." Let this question be asked, When do I say that I felt as though *Quakerism*, &c., was to be inscribed? and what must the answer be? Certainly, *Then when Elder G. by his queries*, &c., let candor then say where these expressions apply according to the connexion. Secondly. I have admitted that milder terms might have been used, but still I contend that under the then existing circumstances, there was a propriety in using them. Believing as I still do, that a denial of the resurrection of the body is what those terms imply, and that according to the plain apostolic instruction on the point, I was required not to fellowship such denial, I had, in answering Eld. G., written plain and pointedly on the subject, and in reference to fellowship, as much so, as though he had not been professedly an Old School Baptist. I was met by an editorial attempt to vindicate Elder G. from the charge of denying the resurrection, representing him as an Old School Baptist, that on that account I was too severe, that the plainness with which I had spoken arose from my being hurt at being seemingly accused of *prejudice*; and that my expressions were *sparks of anger*, &c. Being thus called again to write in explanation, I was willing to let it be

known, that my opinion had been too deliberately formed to be shaken by assertion, without an attempt at proof from the premises, and that *Quakerism* I considered *Quakerism*, and *infidelity* to be *infidelity*, as much in a professed Old School Baptist, as in any one else. Was this, my brethren, under the circumstances, uncalled for severity?

In reference to brother K's. complaint of *plainness of speech*, was I not, my brethren, called out by his preceding communication, either to acknowledge that I had judged his expositions wrongfully or by a *plain expose* of their true bearing, to show that I had not judged inconsiderately or rashly?

In replying to br. Smith I gave a history of the connecting circumstances, as a reason why I felt particularly called upon to reply. In those circumstances I should suppose there was sufficient ground for me, if not for others, to believe that his expressions concerning the *devil* conveyed the very idea he meant to convey. As to my expression, which has been pronounced *quite as extravagant* as any used by brother S., viz: "I can have no more fellowship for the *idea* of a *devil* creating God, &c.," I must say, extravagantly or not, such is still my sentiment. And I deny its involving *Parkerism*. That God created in uprightness the beings which by transgressing the law under which they were created, became *devils*, I believe. But I do not believe or fellowship the *idea* that God ever made *devils*, or *sinful beings* as such. The *idea* must necessarily destroy all natural distinction between sin and holiness.

Those of my brethren who have come forward in vindication, I will not say of the sentiments, but of those whose sentiments I have opposed, and who have passed judgment as to my *severity, harshness, &c.*, will consider themselves excepted from this appeal, because I do not feel at liberty to call upon them to reverse their judgment. Such reversal should arise alone from conviction of its propriety. But to other of my brethren, I do appeal from the judgment passed, requesting them to examine for themselves the grounds on which I have charged others with error, and then the manner in which, and the circumstances under which I have had to sustain those charges, and then judge whether I have been *harsh*. *Rash*, I may be considered, in attacking sentiments of such able writers, which have been published by brother Beebe, thus exposing myself to the united force of his and their pens; but to the charge of harshness, or over plainness in the case, I plead not guilty. With this appeal, I leave the contest in the case, and the field for the present. Should I become convinced that I have been wrong, I will again resume to acknowledge the wrong.

There are certain subjects which have been brought to view in these discussions, of which, I confess, my mind has felt drawn out to show my opinion, treating them as scriptural subjects, viz: the scriptural import of the word *world* in reference to the phrase *the end of the world*, and some other texts; the extent of the prophecy in Matt. xxiv.; the *comings of Christ* as declared in the scriptures; and the general design of the epistle to the He-

brews, so called, with the special import of certain texts therein; but I am admonished to forbear.—Especially as I now have the very charitable *hope* of brother Klipstine, that *I am not governed by the wish to be considered the most* ORTHODOX WRITER *in the Signs*, which hope I might dissipate were I to undertake those subjects. Besides as brother Beebe has expressed the hope or confidence that *I shall renew my age like the eagle*, I think it prudent to wait, in hope that some tonic may be found that shall accomplish so pleasing an object. In such case I should be enabled to come forward with renewed confidence. In using the word *tonic* in reference to *renewing my age, &c.*, I would not be understood as speaking disrespectfully of the previous text, Psalm ciii. 5, a text, the blessing of which I do desire to experience in its true import, though I doubt its application in this case.

There does seem to be a call for something to be said in reference to Old School periodicals; not to advocate the discontinuance of such papers, if kept in proper place; nor to discountenance the idea of the publishers' giving assurances to their subscribers, as to what shall be published, but to show the error of supposing that a paper stamped with brother Beebe's *ink* and *types* is any more *sacred* or *religious* than though it had been stamped in a political office. But some of my brethren who feel the importance of the subject must undertake it, I think it not proper for me at this time.

With this appeal and these remarks, I bid farewell.

SAMUEL TROTT.

Centreville, Fairfax co., Va., Sept. 23, 1842.

## EDITORIAL.

New Vernon, October 1, 1842.

PUBLIC DEBATE AT MIDDLETOWN.—According to previous notice published in some of the county newspapers, the comparative merits of the scriptures as a rule of temperance, and the doctrines of the total abstinence society, were discussed at the Presbyterian meeting-house in Middletown, on Monday the 3d inst., as embraced in the following propositions, viz:

1st. That the fundamental principle of the "Temperance Society," that to "*make, vend or drink* liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural and implicates the Lord Jesus Christ and his Apostles as being immoral and wicked.

2d. That said Society assumes to be "*wise above what is written*" by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship and also of political preferment, is subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the church and state; and co-operating with kindred institutions of human invention, are calculated to

overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This debate was induced by a challenge given us by Jas. J. Pierce, Esq., delegated lecturer from the Washingtonian society of Lancaster county, Pa., to maintain our views as embodied in the above positions in public debate, as above. It may be proper to remark, that the place selected by our opponent for the debate is one of the *strong holds* of the *total abstinence* party of this county. At Middletown many feats most sublimely ridiculous have been performed within a year or two past, an arch meeting for which came off on Saturday preceding the Monday on which our debate took place. The discussion commenced at about 11 o'clock, A. M., and continued until about 10 o'clock, P. M., with brief intermissions for dinner and tea.

During the discussion, we sustained our first proposition by positive scripture testimony that our Lord made, drank and furnished to others wine, which, if used to excess, would produce intoxication: that the Apostles also drank wine of the same description, and allowed its temperate use in the church of God; and that it was enjoined on the members of the christian church to drink of it at the Lord's supper until the end of the world—therefore, if to make, vend, or drink such wine is immoral and wicked, Christ and his Apostles are implicated, also Noah, Melchisedek, Abram, Isaac, Jacob, Judah, Job, Elihu, David, Daniel, Nehemiah, and many others of the old dispensation, together with the entire church of God for eighteen hundred years.

Our second proposition was also sustained as a matter of course, by contrasting the *divine rule* as presented by the scriptures with the modern humanly devised rule of the T. A. Society, and showing by the documents of said society and the arguments of Mr. P. that the rule laid down by the Society is not only diverse from, but altogether incompatible with the scripture rule: and also that they ascribe to theirs a superiority over the scripture, by declaring that the latter did not and could not secure the salutary effects which are accomplished by the former.

Our third proposition we also sustained, by the fact which our opponent did not dispute, that the *pledge to total abstinence* is by the party made a test of church fellowship, and of political preferment; but our testimony was strongly corroborated by the testimony of Mr. Pierce, who proved by documents, that in the estimation of his authors it had removed a hindrance to the gospel, which had prevented the salvation of thousands, and by its saving effects had brought thousands into the church, who otherwise would not have been brought in, and retained others, already in, who without this pledge would have been cast out.—The necessity of applying the pledge as a test of political preferment, was vindicated by Mr. P., who asserted that our national and state legislatures had been corrupted by intemperate men, and that his own state (Pennsylvania) had actually been sold to the banks, through the intemperance of the



members of their legislature; and, as Mr. P. had repeatedly declared that nothing short of the total abstinence pledge could purge away the evil of intemperance, the conclusion was therefore inevitable that as the *total abstinence pledge* is used alike as a test in politics and religion, it has a direct tendency to unite church and state.

That the doctrines of the Society are subversive of the principles of democracy and of true religion, we proved from the indisputable fact that a large portion of our citizens who prefer the Bible rule of temperance to that of the Total Abstinence Society, are by the admitted tenets of the latter disqualified for either church membership or political preferment. That the society do also form a crusade to put down and proscribe such mechanics, merchants, doctors, and other citizens as will not subscribe to their doctrines and take their pledge, and do, by concerted plans, patronise such as will receive their *mark*, we proved also; and that this course is calculated to overthrow the civil and religious rights for which our patriotic fathers bled in the revolutionary struggle.

Seeing the dilemma to which their champion was driven in the debate, we were informed at the first recess, by the president of the Middletown T. A. Society, that Mr. Pierce did not express the sentiments of the Society, nor represent either them or their views; and in the evening, Mr. Bross, his fellow lecturer and moderator, also disowned him and his views, and thus in behalf of the Society refused to be responsible for his manner of conducting the debate; thereby giving evident expressions of the full conviction of the party that Mr. P. was a *used up man*. The board of officers insisted on closing the debate at nine or ten o'clock that night. We told them that our arguments were far from being exhausted, and that we had come prepared to continue the debate, if necessary, a week; but if the moderators on the part of Mr. Pierce thought it prudent to close we should be subject of course to their decision.

Having established all of our propositions, we summed up, and then proceeded to demonstrate the fact that the T. A. Society in its present organization, doctrines and practice, does fully develop the prominent traits of the man of sin, or latter day anti-christ, as laid down by the inspired Apostle, 1 Tim. v. 1—5. 1st. They have departed from the faith, or scriptures. 2d. They give heed to seducing spirits and doctrines of devils. 3d. They speak lies in hypocrisy. 4th. Their conscience is seared to the testimony of the word of God. 5th. They forbid to marry (by enjoining upon the young ladies of their society to refuse the visits of every young gentleman that will not take the total abstinence pledge.) 6th. They command to abstain from meats which God has created to be received with thanksgiving. 7th. They pronounce that accursed, and to be refused, which God has pronounced good, and which the Apostle declares is not to be refused, if it be received with thanksgiving: for it is sanctified or appropriated, set apart by the word of God and prayer.

Many efforts were made to drive us from our defence and make us the advocate of intemperance, all of which were repelled, and we maintained our position in defence of the superiority of the Bible as a perfect and infallible rule of right in faith and practice, over the rules of the society, or any other rules of human invention. Mr. Pierce was furnished with aid from several clerical and other gentleman on and about the stage, but alas! *it was no go!* The president and all the moderators and secretaries acquitted themselves with great credit, and the assembled multitude observed the greatest decorum. We are informed that the friends of the total abstinence society have expressed their opinion that Mr. Pierce did their cause more injury by bringing on the debate than they will be able to repair in six months. Had Mr. P. gained the point at issue, who is prepared to believe that the society would be unwilling to avail themselves of the spoils of the victory? Ought they not then with him to bear the mortification of his defeat, seeing he did the best he could with a bad cause, and as well as any other man could do under the circumstances? We leave our readers to judge.

A more full account of the debate is called for, and will probably be published in pamphlet form as soon as we shall have leisure to prepare the same from notes taken at the time.

**OUR PAPER AND OUR INK.**—If the impression has obtained among the readers of the Signs that our paper and our ink are more sacred than those used in the publication of the political or other journals of our country, our patrons have certainly a very queer way of signifying the fact. Few articles which appear in our columns, whether editorial or otherwise are permitted to escape animadversions from some quarter or another, and all blame is frequently heaped on the head of the *scape goat*, on whom the editorial charge devolves.

Our paper and our ink are manufactured at the same factories whence political and other printing establishments obtain their supply of the same articles, and our limited means forbid that we should think of using the more expensive qualities of these materials. If the impression has gone out that we regard any sentiment, or any article as possessing superior merit or excellence because printed by us, such impression is false. If, however, this superstitious notion has so fastened itself upon the minds of our subscribers, as to imperiously demand an essay on the subject, it certainly tells lamentably in regard to their intelligence and orthodoxy. If it be found on examination, that neither the intelligence nor soundness of faith of the Old School Baptists has shielded them from the absurd and ridiculous supposition before mentioned, we unite in the desire that some competent brother, one who has reached an elevation above such superstition, may *show up* the error in its most glaring deformity, and then if such error cannot be abandoned, we shall go for the abolition of the periodical altogether.

We commend the appeal of brother Trott to that portion of Old School Baptists to whom it is

made, and when such brethren shall record their verdict we wish them to also make a fair estimate of the amount of our offence in being slow to believe that a brother of high repute among Old School Baptists, one that had written often and acceptably on the subject of religion, whose articles had been published in the Signs, and responded to with expressions of approbation and christian love and fellowship, by many of our correspondents, had embraced the doctrine of a total annihilation of the bodies of all the human family. The fact, we freely confess, we did feel exceedingly reluctant to believe that Elder Goldsmith intended to deny the resurrection, and we should have been equally reluctant to believe without the clearest evidence possible, that any other brother had embraced a similar error. What we wrote on the subject was intended to be conciliatory. We had no idea of setting our judgment above that of brother Trott, or in any possible manner to treat him with disrespect. It is well known to our readers generally, that we have always paid a greater deference to the opinions of brother Trott, than to any other writer in the Signs; and we have regarded him, and do still regard him, as a most profound, experimental, conscientious and able (especially on deep and difficult subjects) writer. We have hinted that we thought him rather sensitive. In this we may have done him injustice; but we did not design the hint as an accusation. We all have our peculiar sensibilities, and some are hurt at things which others would pass unheeded by. We submit our case to the decision of the same umpirage to which he has appealed.

"Exhorting one another, and so much the more as ye see the day approaching." HEB. x. 25.

The lowering clouds are gathering fast and densely around and over the citizens of our country. A day big with important events comes hastening on apace. Satan appears to be loosed from his den, for a season at least; his emissaries with renewed vigor are pouring forth in all directions. Innovations upon the faith and order of the gospel are palmed upon mankind as the doctrine of the scriptures. The extermination of all who will refuse to wear the yoke of priestcraft, from the blood-stained soil of America, is now openly announced from the press, and declared in the public speeches of the advocates of new religious inventions.—The little unconscious children of our country are enrolled to the amount of thousands, marshalled and reviewed; trained and drilled; paraded and exercised, with officers and floating banners, preparatory to a grand onset upon the civil and religious rights of the citizens of our country. The syren song of "no danger," is lulling the guardians of our free institutions to sleep, and the march of anti-christ is onward. All these, and many other fearful signs portend the gathering storm at hand which soon must burst with awful fury upon the church and world. Seeing these things are so, ought not the children of God, who see the day approaching, to be engaged in exhortation, warning, admonishing and instructing one another, lest that day overtake any of us as a thief in the night?

☞ This number has been unavoidably delayed beyond its date.

## OBITUARY.

It becomes our duty, painful as is the solemn task, to record the death of an affectionate parent, Mrs. EUNICE BEEBE, who died at her late residence in the city of New York, on Thursday the 15th ult., aged 67 years, 5 months and nine days. At the early age of 14 years, she was made to rejoice in the Lord Jesus Christ as her Saviour. She was baptized upon profession of her faith in the river Thames, at Norwich, Ct., and united with the Baptist church at that place 53 years ago. For more than half a century she has been a Baptist of the ancient order. She was married at an early age, and has raised a numerous family of children, five of whom slumber with her in the house appointed for all the living, and eight of us survive.

For many years she had suffered beyond description from a cancer located near her right temple, which was slowly working her dissolution for more than thirty years. During the last three or four years she has not been able to rest upon a bed, until within a few days of her deliverance from the tenement of mortality; having, on account of the situation of her head, been compelled to rest as well as she could in an easy chair.

For the last few weeks she has seemed to be rapidly sinking down with debility, during which time she enjoyed an unshaken hope in her Redeemer, and talked to us much when we were with her, of the comfortable state of her mind, and of her readiness to depart hence wherever the signal should be given. On the day of her death, she expressed great confidence in the doctrine of the resurrection and immortal life beyond the grave. Her last words were, "All is well." And when she could no longer articulate, she continued to converse of the bright prospects before her by signs, pointing upwards with her hand, signifying that as her natural strength decayed, as the cold hand of death took down the earthly house of her pilgrimage, her soul had caught a more perfect view of that building which she hath of God; that house, not made with hands, eternal in the heavens.

**BROTHER BEEBE:**—We are called in the righteous providence of our heavenly Father, to mourn the loss of one more of the members of the visible church of Christ in this vicinity: sister MARY ANN, consort of brother John Coddington, is no more. She was a native of Ireland, crossed the ocean and landed in New York, August 1795, thence to Walkill, Orange county, N. Y.; was married to brother Coddington of that place, June 3d, 1797; from thence moved to the Lakes, June 1799, where she with her companion encountered many hardships and privations among the first settlers of this then wilderness land. She made a profession of faith in Christ, and was baptized in his name, Sept. 1st, 1801, from which time onward to the day of her death she remained firm in the doctrine of grace: she was a member of the Second Baptist church in Hector. When the new and anti-scriptural doctrines and institutions were introduced by those who love new things, against them she earnestly contended, until 1836, when the 3rd church in said town unanimously resolved to have no fellowship with the new inventions of the day, nor with those who supported them. She with her husband took dismission from the Second and united with the Third church, where she continued to fill her place until her ill-health prevented. Her departure was on the 12th of August, 1842, being in the 66th year of her age, and the 41st of her profession. A large and respectable audience were convened on the day of her burial, to which two sermons were delivered, one from 1 Thess. iv. 14. The other from 2 Cor. v. 1.

Yours in fellowship of the gospel of the Son of God,

REED BURRITT.

P. S. The sermons according to the request of brother Coddington, by Elder Woodworth and myself. R. B. Burdett, Sept. 16, 1842.

## MARRIED.

Near VanBurenville, on Thursday the 15th Sept. ult., by Elder G. Beebe, Mr. JACOB MASTEN, to Miss ELIZABETH, daughter of Mr. Allen Nichol, all of Walkill.

**PROPOSALS.**—As brother Trott has finally declined to publish his strictures on Eld. D. Parker's "Third Dose," on the subject of the "Two Seeds," and as we have received remittances from various quarters, for copies of his strictures, which, owing to the derangement of the currency, we have had to sell at a discount, as brother Trott refused to receive it until it was certain he would publish his work, and it being now almost impossible to refund the money received, and as a work of the kind now proposed is imperiously demanded to meet and refute the arguments advanced in defence of the absurd notion of a self-existent devil, and as we have declined to introduce the controversy into the columns of the Signs, as it would exclude matter of more importance. We propose to publish, in the course of the present fall, a scriptural refutation of the doctrine of "Two Seeds," and of a self-existent devil; as held by Daniel Parker and his party. The work will be published in pamphlet form, and will contain from 32 to 48 pages; and furnished to those who may order them, at 12 1-2 cents per copy, or, \$1 25 per dozen; or \$8 per hundred. Cash in advance will be expected with the orders, and as we expect only to strike off a limited edition, those who may wish a supply, will do well to order them soon.

☞ All orders and remittances will be directed to GILBERT BEEBE, New Vernon, Orange county, N. Y.

## OLD SCHOOL MEETINGS.

AN OLD SCHOOL MEETING will, with divine permission, be held with the Waterloo Baptist church, at the Salem meeting house, Sussex co., N. J., (about 15 miles from this place) commencing on Saturday before the 4th Sunday in October ensuing, at 10 o'clock, A. M. Old School Baptists in general are invited to attend.

Per order of the church.

AMOS HARDING, Pastor.

Please publish the next general meeting of the Old School Baptists in Michigan, to take place at FAIRFIELD, commencing on Friday before the last Saturday in January next, 1843.

Yours,

E. G. TERRY.

Otego, Otsego co., N. Y., July 2, 1842.

A general meeting will be held in this place on the second Wednesday in January next. Our companions in tribulation and in the kingdom and patience of Jesus, are invited to attend.

Done by order of the church.

JOHN BIRDSALL, Church Clerk.

☞ Brethren that attend our meeting from a distance, will enquire for Wm. H. Birdsall, John Birdsall, or Wm. Shepherd.

## RECEIPTS.

Joseph Smart,	N. J.	\$5 00
Edward G. Pyatt,	"	1 00
Isaac Sperry,	O.	1 00
Mrs. Susan Butler,	Va.	1 00
Buckner Townley,	"	1 00
Caleb Price,	"	3 00
M. Hubbard, Esq., for Wm. McGraw,	Ala.	1 00
J. V. Himes for C. Tompkins,	"	5 00
Charles G. Beebe,	Ct.	1 00
Daniel Cobb,	"	1 00
John Carson,*	Pa.	6 00
B. Lyman, Esq.,	"	1 00
O. D. Chamberlain, Esq.,	"	5 00
Mrs. Anna Shaddock,	"	1 00
J. P. Smith,	N. Y.	5 00
M. Horton,	"	1 00
Elder A. Paterson,	Mo.	5 00
Total,		44 00

\* Received some time since, but not before receipted.

## LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zophor D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Criefield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly, Jethro Oates.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Law, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts, David Lenox; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Caress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spitler, S. J. Lowe.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. X.

NEW VERNON, ORANGE CO., N. Y., OCTOBER 15, 1842.

NO. 20.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Middleburg, N. Y., Sept. 8, 1842.

ELDER BEEBE:—If not deceived I may call you brother and father in Israel. I have read your valuable paper from its commencement, and have been much comforted to hear the brethren speak the language of Canaan to each other. As I was looking over the Signs of the Times I saw a piece from New Hampshire that I think one of Hagar's sons wrote. By what he wrote I do not think that he knows anything in a spiritual sense, any more than a blind man can see colors: *The natural man receiveth not the things of the Spirit, for they are foolishness to him.* When the young rabbi brought 1 Sam. xxii. 2, in a way to slander the Old School Baptists I thanked God and took courage. My nativity was in the state of New Hampshire, in the town of Lime, where I was strictly bred, being constrained to say the catechism, together with my formal prayers every evening; and to go to meeting whenever it was convenient; and whenever I heard them try to preach they would read their written sermons, for they were Presbyterians. In this way I lived until I was in my fourteenth year, when at one time I went to meeting as usual, the minister's text was this: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary has chosen that good part which shall not be taken away from her." I can tell no one what a situation my mind was in when he read the text, but I went to work on the arminian plan, *do and live*; (and what taskmasters they are) but still my mind was not easy, all was wrong, and nothing that I could do seemed right. When I was in my seventeenth year I went on a visit to Watervliet, in New York, where there were a great number of Methodist people, and their talk was all new to me, I never heard one of them try to preach before. They were very instant, with loud voices, and it somewhat frightened me. They said that Christ stood and knocked at the door of the sinner's heart till his hair was wet with the dew of the night, wooing and beseeching the sinner to let him in, and they made a number of such statements. But, my brother, I had neither power to go out nor come in, for I was condemned already—I saw myself to be a great sinner—I durst not tell any one how wicked I was. Sleep had in a

great measure departed from my eyes, and when I did sleep I would awake in a fearful tremble. It appeared to me that I could not live, for I was nothing but sin: I went to one of their meetings, and they went on Sarah-like to raise up children for the Lord; and they told me *that I should work out my own salvation with fear and trembling.* But oh what a distressed creature I was! I left the house. They might as well have told me to take the stars in my hand, as to tell me what they did. I tried to work, but the more I tried the deeper I got into debt. I heard of a camp-meeting about thirty miles from that place; a man and his wife who were Methodists were going, and I gave them six shillings to carry me. I had heard them tell what good had been done at camp-meetings, although I had never told them my distress of mind. It had been about three months that I could neither eat nor sleep as usual, nor work, did not my calling require it: but the Lord gave me strength equal to my day. When I arrived at the camp-meeting they were all in a hubbub, they were preaching and praying all in a heap or huddle as you may call it, and they were forming rings for prayer. But I could not stay here long, I felt that I was the chief of sinners, and my condemnation was just. Oh! thought I to myself, what a miserable creature I am, I cannot stay where christian people are! And here I finished working: I thought, who is me that I ever was born for such an hour as this. I went alone to the woods: I thought that I would try to pray to the Lord to have mercy on me, a sinner; I knelt down by a log and tried to pray to the Lord to forgive my sins. The first I knew I was standing on my feet—I was at my wits end—all about me was new—the trees were praising God—I felt as if I could fly—my frame was light—I never saw anything which was such a wonder to me before nor since, and my mind remained in such a frame about two days, and it was a smile that I first felt condemned for. But still I felt to rejoice, and I did wonder that they all did rejoice at a camp-meeting, and I thought that I should always live so; but before three days had rolled around, my mind was all shut up. What a cloud I was in! I tried to pray to the Lord to forgive my sins, but they were all gone; that awful hell was covered, and I knew it not. Here I was almost in despair. Oh! my father and brother, who can know this but by experience only? I thought that I was given over to hardness of heart and a reprobate mind, my troubles were very great. If I could have had a little milk to nurse me up it would have strengthened me: but you will not get that by hearing another gospel preached which is not gospel. I did not stop hunting for the body of Moses, and when I could not find that, my next thought was that I had fallen from grace; and

here I got the yoke of bondage on, and I wore it eighteen years to a week. But I have got a little before my story. When I returned from this camp-meeting my mind was greatly comforted for a little time, perhaps for two or three weeks, I thought sometimes that I had the evidence that I was born again; but when those few moments were gone I would again hunt the body. In three weeks after I returned from camp-meeting I joined the Methodist meeting. They did not ask me to relate my experience, neither did they ask me if I had been sprinkled; but they took a vote of the society that I should stay with them six months, and when the six months were up they took me in the church. But I found hard living here, for they were always on the top of the mountain, and I was always at the foot of it. One day I took it upon me to tell them how it was with me, that I was poor and short-coming, and that I did not enjoy myself as they did; and they said that *I must press forward, I must ground the weapons of my rebellion.* Oh! my brother, it was sore travelling for me, and to add to my sorrow I had a dream. The dream was this: "I saw a building, and it was very long, and it was covered; but I could see through it, and I went in at the door; but when I stepped into the threshold it sunk down with me to the ground. But I got up and looked about a little, and tried to go along, but the strongest part of the building would let me down to the ground: and while I was going through the house a small dog overtook me, and after I got through I had a large piece of bog and mire to go through; there was just room to place my foot on the bog, and where I stepped it would sink, and then it was all mire. But at last the house, little dog and mire were all gone, and I came out into a very beautiful green, and come to look at it, it was wheat in the blade among very handsome stones, and I was all alone;" and here I awoke, I was in great trouble about the interpretation of my dream. But not hearing the truth preached by arminians, and having nothing but works to live upon, I did interpret my dream Arminian fashion, that is, that I had fallen from grace, and I was almost in despair. If I told them how I felt, they would say that I was idle, that I must make brick. I heard one of their preachers say one day that infants were perfect, that they were as free from sin as white paper was from dirt. I asked him if they were clear from sin, how they came to die? But he said, oh! my sister you are a simpleton. In this way I lived until I was in my nineteenth year, when I was married, then they talked of setting me back for marrying out of the church; but as I had married a man of moral character they did not do it. After this I lived with the Methodists four years, then my husband and I went to New Hampshire. There we went to keep.

ing house. We lived there eighteen months, but we never owned an acre of land in that place. I went to hear the Presbyterians read their sermons as usual, but I never got any food to live upon.—My husband did not like it there, so he settled with every one of his creditors; he owed no man a shilling as he supposed: but as we were loading our goods to come away, there rode up an officer and made a prisoner of my husband, his name was David Potton. It was asked what the demand was for? It was for the minister's tax. How much? Seven dollars and forty cents. Their minister's name was Lambert. All we were worth would not amount to two hundred and fifty dollars; but there was no get away to it, it must be paid. We had at that time six in our family, but it did not stop us from going for a moment, although our journey was somewhat more painful on account of that money. It was in 1817 that we left New Hampshire, I think. In 1818 I lost an infant, and at this time was the first Baptist sermon that I ever heard. But here I would remark, that when the New Hampshire rabbi came out in such a burning heat about the Baptists, it brought many things to my mind; and when he brought up 1 Sam. xx. 2, I thought how Elder Salmon had to oppose them in their unhallowed conduct of taxing those who were worth a thousand dollars, to the amount of ten dollars, and those who were worth five hundred, to the amount of five. I wish Elder J. Moore's address circulated all through New Hampshire, and Elder John Clark's letter. But to return to my subject. When I heard the first Baptist sermon it brought certain strange things to my mind; but the Lord suffered me to hang in the cobweb of arminians yet ten years, and worship that idol *do and live*. But I believe God's people shall be willing in the day of his power. I went thirteen years ago to hear a Baptist preacher again: his text was in Psalms: "We are escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped." Before he had read his text through my mind was turned, the net was broken; but where was I? Thank God the yoke of bondage was taken off. O my brother, it was the Lord that did make me see that day! The next Sabbath I went to hear another Baptist speak; he said, that "He that is born of God has the witness in himself." All he said that day in the meeting I thought he said to me. My views on the scriptures were new. It did seem to me that the Bible was a new one. On Wednesday, the same week, I got a meditating about these things—that he was a God of love and justice too; and if I was sent to hell, his righteous law approves it well. I can tell no one how my mind was for a few moments—I went to the door and looked to see if I could see the trees praising God as they once did, but they did not. But here was the time that my duty was made plain to me; it seemed to say to me in plain words, Go and tell the church, and if they do not hear me, I am clear; and then I would think of Peter, if I go, it may be that I shall deny Him. But on Friday, the same week, there did seem to be a wo on me if I

did not go; I felt as if should be expelled from the earth. On Saturday, I put up a suit of clothes; for did think it was said to me, Arise, and be baptized. On the Sabbath I took my clothes in hand, and started and went to meeting. After sermon I told them my experience, and Elder Streeter baptized me the same day. I did not wonder that the eunuch went on his way rejoicing, when he had done his duty, and got in company with the old saints. When I joined the church, it was a home to me, and has been ever since; they are the people that I delight to be with; their God is my God; where they die I want to die, and there I want to be buried. If I am a child of God, it is all of grace; for I believe that salvation is of the Lord, for my good works are like filthy rags, good for nothing. O my friends, when I read Isa. xxxiii., and Prov. viii., it is a comfort to me—when I think of that covenant that is well ordered and sure, and as the poet has it,—

"His busy thoughts at first on their salvation ran  
Ere sin was born, or Adam's dust was fashion'd to  
a man."

But I had another trial of adversity after I joined the church. In a few years the Elder died, and deacon, and several of the members in the space of eighteen months. But there was a certain young man that the Elder had baptized, by the name of A. A. Cole, who seeing what was done, fled not to the seminary to bleach for three or seven years; but he went a Jonah trip to Indiana, and I do not think any one knew it but himself, and that made him fear. After this the church used to meet, but they found that they had lost a faithful father in the gospel, who used to warn them with tears.—When we did meet, to see so many vacant seats, because so many of us were gone to their long home, did look sorrowful. The visiting ministers were very kind, they would come and give us a meal; but we had to live on it forty days sometimes. There were two Elders and a licentiate who came and served the church several months, but it would seem as if the Lord would say, I have not chosen this one, but he must go to another place.

What think ye, my brethren and sisters, about foreordination? Sometimes I talk this to some folks, and they call Elder Trott my man: but the Lord's work is out of the sight of mortals. The same A. A. Cole had to come back to the same church, and preach the preaching that the Lord bade him; and as a church and body we are thankful to the Lord for so great a blessing.

Elder Beebe, the Arminians talk to me about Gen. vi. 7. If you please, give us a little preaching on it.

Farewell,

ANNA SHADDUCK.

FOR THE SIGNS OF THE TIMES.

July 31, 1842.

BROTHER BEEBE:—I am sometimes refreshed while reading the rich pages of the Signs, in finding a relation of the christian experience of some of the household of faith, and how they were

brought out of darkness into the marvellous light and liberty of the gospel. It may possibly be acceptable to some of your numerous readers, to hear how my poor erring soul was delivered from error and made to know the truth as it is in Jesus. I will venture to relate the manner in which I was brought from the delusive paths of error, to follow the example of the Lord Jesus Christ, the imitation of which he has solemnly enjoined on all who know and love the truth. After I was brought to experience a hope in Christ, if I have ever been so brought, I united with a Dutch Reformed church, having had my mind silenced, but not satisfied in regard to the doctrine and order of the gospel. After spending three years in that connexion, I was providentially provided with an opportunity of attending a Baptist meeting during one summer, a privilege, excepting on some certain occasions, I had never before enjoyed. In the course of that summer, I was present at the baptism of a person who was received into the Baptist church. I had never before witnessed such a scene; I had indeed seen infants sprinkled, and I can remember being myself sprinkled when I was about six or seven years old. While gazing with deep anxiety, astonishment and admiration, I was aroused to a sense of my own situation, in regard to that ordinance. What am I? Have I obeyed the mandate of heaven? Have I followed the dictates of the gospel? the example of Christ? or have I not rather followed unscriptural ordinances and doctrines? Alas! the latter was but too true; for I could find no scriptural foundation for the doctrine of sprinkling, either infant or adult, recorded in the sacred volume. Before the conclusion of the ceremony, the doctrine of sprinkling was banished from my mind, and the scriptural ordinance, (immersion administered by a minister of the gospel to believers only,) was firmly established in my mind. My eyes being opened, the path of duty was clear and plain. But oh how could I follow those directions! The difficulties in my way seemed almost insurmountable; but the words of Christ at times raised me above them: "He that loveth father or mother more than me, is not worthy of me." "Except a man deny himself and take up his cross and follow me, he cannot be my disciple." At length, notwithstanding the entreaties and tears of my mother, and the advice of my father and friends to tarry where I was, or if I must leave the church where they belonged, by no means to unite with the Baptists, all obstacles being removed, I offered myself to the Baptist church, not knowing whether they could receive one so unworthy. They however received me, and I was accordingly baptized, and was enabled to hope that I realized the meaning of the blessed ordinance, and to rejoice in the cross of Christ my Lord. I sometimes look back and wonder why I was so blind; but oh the darkness of the human understanding until divinely instructed! I believe God will, in his own time, make his children know and walk in the path he designs them to walk in. Should these lines be read by any who may be wavering, to them I say,



Look not to men for instruction in the way of truth; though they may seem to be your superiors in knowledge and although they may point you to some passage of the scriptures to satisfy your mind, but search the scriptures diligently for yourself, and pray the Lord to enlighten your understanding. If any man lack wisdom, let him ask it of God, who giveth it liberally unto all men and upbraideth not. "All scripture is given by inspiration of God, and is profitable for doctrine; for reproof; for correction; for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, & 17.

Elder Beebe, will you give your views through the Signs on 1 Cor. vi. 12; Heb. xii. 1; and 1 John iii. 9, and oblige,

A STRANGER.

FOR THE SIGNS OF THE TIMES.

Franklin, Warren co., O., Sept. 13, 1842.

DEAR BROTHER BEEBE:—I have had the pleasure of attending four associations in this state the present season, viz: Sciota, Greenville, Mad River and Miami. I have also seen brethren that were at the Muskingum Association. From all that I have seen and heard of these associations, I can now state that they have met and done their business in peace and harmony, (which no doubt was a matter of sore disappointment to the enemies of truth)—and comfort and consolation to the well-wishers of Zion.

"Zion's a city God hath bless'd  
With peace and everlasting rest;  
A glorious city, strong and fair,  
Jehovah dwells forever there."

"Glorious things are spoken of thee, O city of God." "Our feet shall stand within thy gates, O Jerusalem."

Let Hagar's children boast,  
And their own works adore:  
But Zion in the Lord of hosts  
Shall trust forevermore.

God is her abiding place;  
He is her Shield and Sun:  
And he will give her strength and grace,  
The heavenly race to run.

Soon will her trials cease,  
And all her doubts be past;  
Then she will reign with Him in peace,  
Who is the First and Last.

I remain yours in the best of bonds,

SAMUEL WILLIAMS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I want to converse a little with the little flock of Christ through the Signs.—I have just returned from an Old School Meeting, such as the churches in Delaware have held yearly as long as they have existed, at least some of them. This meeting was held at Bethol, near Wilmington. We had the pleasure of seeing a goodly number of ministering brethren, A. Earl. W. K. Robinson, J. W. Clark, T. Barton and P. Meredith: but to crown our joys, Jesus was evidently

there; he was manifested in his word to the great comfort and edification of the dear family of Christ. The Spirit of God was manifestly present, and his divine assistance afforded: it was in short one of the most pleasant meetings I ever enjoyed. There was a sister of br. McCrone, who came some twenty-five or thirty miles, passing New School churches by, to unite with those who gave clear and satisfactory evidence of the power of sovereign, discriminating grace abounding through Jesus to the salvation of her soul.

This church feels sensibly the loss she has sustained in the death of Elder Miller. May the Head of the church raise up and send forth more laborers into his vineyard. Beloved, have we not too often forgotten this command of the Master? Surely if Jesus commanded us to pray for laborers, he designs hearing and answering the prayer of faith.

Yours truly in love,

JAMES B. BOWEN.

NUMBER VI.

Lafayette, Tippecanoe co., Ia., Sept. 5, 1842.

DEAR BROTHER BEEBE:—In my last letter I mentioned something of the hypocritical deeds of darkness of Miner and Kittle, together with Dunlap and others engaged with them. In confirmation of the charge I here copy and send you in their own language part of a letter sent to Elder Webb:—

"Dear brother:—I take this opportunity to inform you of the circumstances in which we are placed as a church. We have been deprived of our records by our former clerk, Doct. Fairman, and we have dealt with him in the church, and have excluded him from our body. There are considerable doubts resting in the minds of some in regard to our standing as a church, and to remove our doubts we thought it best to call a council to convene on Thursday after the 2d Lord's-day in February, to take into consideration the standing of our church, and to determine whether we are a church in order or not, and if not to constitute us a church in order. But as to my own part I think we are a church in order, and the church did not authorize me by an order to write to you or the New Town church, but I thought I would take the responsibility upon myself to drop you a few lines on the subject, and request your aid in that council if you can possibly attend. The reason why the New Town church was not called on officially was the distance from here, but lest you should feel yourself slighted brother Miner and myself thought best to address a few lines to you. There is, some think, that when the council meets it will set the Doct. back into the church again, but we think differently. We have got a church book now, independent of the Doct., and the records as far back as last April, and now intend to record our articles of faith and practice. We had still neglected this duty, relying on the Doct. for them from the constitution of the church, until the present time; and being positively denied by him we thought it best to take some steps to procure a book and another clerk: so the church disposed of the Doct. and appointed myself. Some time previous to excluding him, and the last meeting but one he attended, he declared that he should leave us, and should keep the records, and we should not have them at all. We want you to come if you can, and if you cannot write a few lines and direct it to me by mail.

Yours in haste,

GEO. KITTLE."

The above letter shows clearly that the New School party in the Lafayette church did not wish the aid of Elder Webb in their pretended council, and further confirmed by the fact that his name was proposed by a member of their meeting, and Miner objected to it, or to his being sent for. In the second place, they show their hypocrisy by the excuses they make to him. Elder W. lived but 22 miles from Lafayette, but the distance was too great. Elder Corban lived 45 miles from Lafayette, but the distance was not too great to send for him. Elder Pratt lived 26 miles from Lafayette, but the distance was not too great to send for him. Elder Dunlap lived 18 miles, he too was sent for. Elder More lived about 24 miles from Lafayette. Elder Rees was out on a begging tour, he could not be present at the time, but after circumstances show that he was well pleased with the whole arrangement in getting the council up, and with what they did. Elder Webb and More were not sent for, because they could not be used to shield Miner and his party from the just censure they deserved for their disorder, but some excuse is made to them. In the above letter we have the excuse made by Kittle and Miner to Elder Webb, which any two honest men would be ashamed of, unless they intended it for a direct insult to Elder Webb. In the 3d place, the general tenor of the above letter shows the doubtful standing of the majority of the Lafayette church after we left them, in their own estimation. In the 4th place, it shows our determination "Some time before the last meeting but one," we intended leaving them, but it does not assign the reason. This reason very clearly appears in their own hand writing in the winding up of a letter they sent to H. Ristine, of Crawfordsville, (one of their particular friends) which as near as I can recollect stands in these words, (for I was not permitted to take a copy of the letter) "The amount of it is this, (speaking of the difficulty) the Doct. is anti-missionary and the church is missionary." This then is the whole reason why Rees, Miner, Corban, Dunlap and Pratt brought into requisition all their mighty energies to destroy one poor little goat, as they would have him be. But thank God, their labor (not their intention) is about to turn to a different account. It has aroused the spirit of inquiry, and the line of distinction will ere long be drawn in the Tippecanoe Association between the money mongers and those maintaining Regular Baptist principles. The hand of Israel's God too is visible in this work.—Rees it is said is a defaulter to the crowd who employed him to beg—he has stopped preaching for the Delphi church where he belongs—he now preaches for no church in the association. He has done. Miner has left the association. Dunlap lives also at Delphi, but does not preach. Corban has departed to settle his last account. Pratt is still moving about on his wooden legs of priestcraft, and by the aid of arminian tools is very successful in making arminians, which is of great service to the Old Baptists, by opening their eyes, and causing them to take a sober second thought. The letter we sent to the Tippecanoe Association

at their regular meeting in May 1840, was not read before the association; but was severely handled by the leaders of the New School party, and there represented as being a *thing* out of order and without form. To sit this matter right we will here let the letter speak for itself, and say that it contains what we then thought to be the duty of the association, in cases of difficulty in such as we had: "*The Reg. Baptist church at Lafayette, To the Tippecanoe Association, sendeth greeting:*"

DEAR BRETHREN:—It is with no ordinary feelings that we send to meet you at the present sitting of the Association. We have nothing pleasant or cheering to communicate to you as a body on the present occasion. Discord and division have marked our path the last year, the substance of which cannot be stated in a short letter. We are also aware that the Association have not the power to decide difficulties arising in individual churches. But we believe it to be a duty they owe to themselves, where a church belonging to their body stands divided upon principle, to devise ways and means to know and determine which party is right and which is wrong. The minority here have excluded S. G. Minor and a number of others for corruption in doctrine and discipline, and should they present a letter to the Association claiming to be the church, all we ask is an investigation of the matter, that you as a body may know where the wrong is. We send to sit with you in committee brethren William Tharp and L. Fairman, &c. &c."

By the combined effort of the New School party the association or a majority of them voted that this letter should not be read, or that the letter sent by Miner and his party should be received as the letter from the Lafayette church. Of this we did not complain, nor do we yet complain; for they or many of them did it, unadvisedly, being deceived by those who represented to them (some of the committee on the two letters appointed by Elder Rees, moderator of the association,) that this matter had been before settled by a council convened at Lafayette. Of this we have reason to complain, and so have the brethren thus deceived: for even this one sided council was never organized, but turned into a protracted meeting, and the lay members of the council told that no council would be held.

L. FAIRMAN.

#### EXTRACTS.

Perhaps, brethren, some of you may be anxious to know what have been the feelings of my mind, during these few days that I have been afflicted. I have proved, to a degree I never experienced before, the power and truth of three things that I am continually declaring from this pulpit. The one is, the loathsomeness and abominable filthiness of a damnable nature. Even while in excruciating pains, in my loins, my bowels, and my head, I have felt such dreadful oozings out, and awful boilings up, of pride, lust, and every abomination that would make an infidel blush, that I wondered God could let such a filthy wretch live upon the earth; and do all I could, I could not for one moment suppress it. Well, by and by, the Lord led me to prove another point, viz: the infinity of God—his supreme power and sovereignty over every creature and event, over devils, men, and sin; and though I was not at the time in the ecstasy of joy, yet I felt a solemn crumbling to the ground, under a sense of the awful disparity there is between fallen

man and his Maker; and I solemnly declare, the doctrine of those who deny one part of God's decree never appeared to me more odious than at this time, nor those who maintain it in so awful a light. Having led me to see this solemn truth, and made me humble in the dust under it, it pleased the Lord to break into my soul with inexpressible joy, and the passage he made use of was that which I am about to read, as a text: "*Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.*" Deut. xxxiii. 29.

Though all Jacob's posterity were called Israel, that was only the shell, for "they are not all Israel which are of Israel;" the kernel is God's spiritual family; and it is in this light that I shall consider the subject.

Israel signifies a prince with God, and couches in it, power and dignity. Hence it is said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and hast prevailed." And again: "We are made kings and priests unto God." This power contains a living, never-dying faith—not a speculative faith, not a nominal faith, not a faith that it is the duty of all men to have, for in such a faith there is no vitality. Real faith, princely faith, powerful faith, makes a solemn stand, and all the powers of hell cannot move it from its object. One of the first objects that God fixes this mighty faith upon, is God in his law, and the man as a sinner against that law; and if all the orators in the world were to try to make that man believe he is not so bad as he feels himself to be, and that if he would but simply believe, and do his duty, all would be well, they would make him believe anything as soon as that. I appeal to the consciences of those of you who know something of the power of it, whether anything could totally divert you from such an object, till God broke into your souls. You might, and perhaps did, read pretty books, preparations, &c., but each turn made you feel worse, till you found that you could not do even what you called your duties, but in such a way that you really must be damned for them, they were done so badly. Well, bless you, this is faith, mighty faith; and a sinner never really felt this till God gave him faith, and this is the reason why it is there, and why it keeps there, notwithstanding all the forces and artillery of hell that are brought to move it. You tried to do your duty better; but you found nothing but pricking thorns in your path, till you imagined if there were one sinner more vile and abominable in the sight of God than another, it was you. You have envied the brute creation, nay, the very croaking of a toad; and you have said, though it was not so pleasant to the eye, yet it had no immortal soul, to suffer eternally in the horrors of the damned. Well; even this is faith; and I will tell you why. Faith never persuades the soul to acts of presumption, therefore never leads him to say he is one of God's elect, till God seals it upon his heart. Perhaps some poor soul says, Well, I believe God has an elect family—thousands have been benefited by it, but I fear it is not for me. If I am damned I deserve it; therefore, I must leave myself with him, cast myself at his feet, and, damned or saved, there I must lie, for I have proved I cannot help my own soul. May God the Spirit help thee to keep there, and, as sure as God is God, in his own blessed time he will give thee a dead lift, and thou shalt find that, notwithstanding all thy fears, thou art indeed one of this Israel.

By and by, this faith is led to object Christ, as the poor soul's Redeemer. When we feel him as our fulness, life, righteousness, holiness, &c., it brings peace, pardon, and solemn composure into our souls. We can then say, "Bless the Lord, O my soul, and all that is within me, bless his holy name. I was brought low, and he helped me, and

brought me out of the horrible pit, and miry clay." You may perhaps say, when faith has got here, it has reached its summit; but when God the Spirit reads a little before our text in your heart, you will find it different. For though it is now riding on high horses, and leaping over the mountains, it has some strange work to do. We will read a few verses. "Thy shoes shall be iron and brass;" then you will have some rough paths, some thorns and briars, and gravel stones; but you shall tread them all down with your shoes of iron and brass; for, "As thy days thy strength shall be." Mind that; whatever thou mayest have to pass over, thy strength shall surmount it. There is none like unto the God of Jeshurun." Then thou hast nothing to fear. Thy misgivings, thy workings within and without, only open a way for thee to fling thyself upon this blessed God of Jeshurun; "Who rideth upon the heaven in thy help, and in his excellency on the sky." That's too high for us always to see him, you know; but, bless his precious name, he is there, whether we can see him or not, and he is there for our help, too. "The eternal God is thy refuge." Then, after all, you will stand in need of a refuge. The work of the devil is to make you seek shelter in your duties; so that after perhaps approaching God in prayer, you will say, "I have done that well; how humble I have been; how fervent I have been." It is the devil: you must have God, and the God of Jeshurun alone, as your refuge. But, perhaps you will say, I sink very low, under a sense of my loathsomeness, my vileness, and perplexing disappointments. Bless you, "Underneath are the everlasting arms;" so that sink as low as you may, still it stands the same, "Underneath are the everlasting arms;" and though thy enemies may perplex thee, and thou canst not get rid of them, God "shall thrust them out before thee, and shall destroy them." "Israel shall then dwell in safety alone;" yes, you shall dwell alone then, when you are blessed with faith to lean upon God as your refuge, and have all your enemies destroyed; for nobody can keep you company, except those who are there, and you will not find many. The world will pity you as a poor fanatic, but you shall banquet with God alone; your "fountain shall be upon a land of corn and wine; also his heavens shall drop down dew." There is a solemn bedewing of the soul which we can never describe; but it may well be added, "Happy art thou, O Israel; who is like unto thee?" W. G.

#### Gospel Standard.

"After being delivered from the curse of the law and brought to Jesus, and found life, peace, and joy in him, some have supposed that their sins, sorrows, doubts, and fears, are forever fled; but this is a sad mistake. Nevertheless, if thou art in the embraces of Jesus, enjoying love-visits from him, be thankful for this time of love and holy joy of this thy nuptial day, and pray the Holy Ghost to give you a certificate to lay in your bosom, to have recourse to in future days; and to show that you are legally married to Jesus, and are honorably his. Pray him to engrave it on your heart, and in your mind; for although thou knowest that Jesus took thee to himself, when a poor slave, deep in debt, a poor ragged vagabond beggar, and married thee to himself, dressed thee in court robes, gave you his heart, his riches, a pledge and promise of his kingdom, and said, "Fear not, I have redeemed thee, thou art mine," still there will be many, after a time, rising up to dispute thy marriage union to Jesus, although thou wast given to him by God the Father, purchased by his own most precious blood, quickened, enlightened, and united to him by the Holy Ghost; and saints and angels sung for joy at the solemnization and celebration of the

heavenly union, on that bright nuptial morn. But should you at any time lose your certificate of marriage to him, pray earnestly for the renewal of it; for although sin, satan, and others may have almost obliterated the contents thereof from your soul and memory, the account is still in the shining record and register of heaven."—*Ibid.*

## EDITORIAL.

*New Vernon, October 15, 1842.*

REPLY TO "A STRANGER."—The text 1 Cor. vi. 13. The Apostle makes use of what seems to have been used in his day as an adage, by which he illustrates the transitory character of natural things, and by a striking contrast, sets forth the redemption of the *body*, which is applicable to the church as the mystical body of Christ, or the individual bodies of the saints. Neither the church as a body, nor the individual bodies of the saints, being redeemed from corruption, are to be polluted by unlawful connexion with the world. The Corinthian brethren had probably been guilty of applying to the secular powers to adjust matters of aggrievance between them, which, according to the law of Christ, ought to have been settled in the church; and although as a citizen of the world "All things were lawful" for Paul that were lawful for other citizens of the same commonwealth; "Yet all things were not expedient," and in his estimation, it were better to forego one's privilege than to carry our matters before the *unjust* for their decision. If as a body the church be married to Christ, it is a breach of chastity for her to appeal to any other Lord: "He that is joined unto the Lord is one spirit," and this separation from the world, in our church, or religious capacity, is as imperiously demanded as constancy is enjoined by the connubial bands.

Heb. xii. 1. The "cloud of witnesses" in this text, we understand to be the same spoken of by the prophet: "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make *bright clouds*." Zech. x. 1. In illustrating the nature and the power of faith, the Apostle has cited a cloud of testimony in the preceding chapter; in addition to which, time would fail him to speak of Gideon, Barak, Sampson, Jephthah, of David also and of all the prophets. This cloud, like that which once overshadowed Christ and the two disciples, embodies the law, the prophets and the Apostles, with their entire testimony centring in our Lord Jesus Christ, and all producing but the one sound, the voice that came out of the cloud saying, This is my beloved Son, hear ye him. By this same cloud the gospel church is still encompassed about, and upon this glorious reality, the Apostle predicates his exhortation: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Many speculations have been offered in regard to the *weights* and *besetting sin* mentioned in this text; but to our mind the figure taken from the Olympic races, is intended to show that under the gospel dispensation the saints are called to run a spiritual race; in order to which it becomes us

to cast aside every weight calculated to impede our progress. Coming out from Judaism, these brethren were much encumbered with Jewish traditions and legal ordinances, which belonged to the worldly sanctuary of the old covenant; these would be great hinderances to gospel saints, as we see from the account given of the churches at Antioch and Galatia: of the latter Paul says; "Ye did *run well*, who did hinder you? The weights by which they were hindered, evidently were those legal rites and ceremonies which belonged to the former dispensation, and which were now abolished and blotted out with the hand writing of ordinances, which were nailed with the Redeemer to his cross: the Apostle says, "Ye observe days, and months, and times, and years," these observances he pronounces "*beggarly elements*," whereunto they desired again to be in bondage.

In being stripped therefore for their spiritual race, the christian church were required to lay aside every particle of Jewish rites, to touch not, taste not, and handle them not; for as the true substance, of which these former ordinances were but the elements or shadows, had come, there was no longer any need of the shadows. These Jewish rites could no longer point forward to a Messiah *to come*, nor to a spiritual kingdom *to be* revealed, and as a continued observance of them would imply a still looking for the coming of Messiah and fulfilment of the former promises of his coming, it would of course involve a denial that he had already come. And if Christ had not already come, and become the end of the law for righteousness to all that believe, they were running in vain in regard to gospel ordinances, "For as many as are of the works of the law, are under the curse." "Cursed is every one that continueth not in all things which are written in the Book of the law to do them." Hence we see the necessity of laying aside the *law* as a rule of life, being lawfully delivered from its dominion and its curse, through the redemption of our Lord Jesus Christ; as the Apostle testifies, that if under it at all, we are bound to continue there, and as to continue in one place, would prevent our running a race: we are altogether disqualified for the christian course, if loaded down with legal weights and impediments. These weights are spoken of by the inspired Apostle as a *yoke of bondage*, and as a *yoke which neither we nor our fathers were able to bear*; and the Apostles considered that it would be *tempting God* for them to lay that *yoke* upon the necks of the gospel saints.

It is frequently urged by arminian speakers and writers, that we should, as christians, take all these weights along with us: for, say they, if we are not under the law as a rule of life, we are at liberty to sin. But they betray a lamentable ignorance both of the law and of the gospel. While the Apostle commands that we lay these weights all aside, he commands that we should run the race set before us, (the gospel course) "Looking unto Jesus (not Moses) as the Author and Finisher of our faith." Our Lord also admonishes his disciples on this subject: "He that putteth his hand to the plough, and

looking back, is not fit for the kingdom." Should we run the christian race, looking to Moses or his law, we would have to run backwards, and that would disqualify us for the kingdom of the Redeemer.

If a man in ploughing should place his back to the plough, and look back instead of looking forward, he would be likely to make very crooked furrows; so in running the christian race, or following the gospel plough, we must look forward unto Jesus as the Author and Finisher of our faith. Jesus has gone on before his people, and has commanded his people to follow him; and except they follow him they cannot be his disciples. Who then shall dare to say, that in following Jesus we shall be liable to sin? or that the heaven-born soul, looking unto Jesus and pressing towards the mark for the prize of their high calling, will need Moses with his flaming sword to urge them onward in a different course from any ever taught by him?

When these United States were *colonies* under the British government, our citizens could not enjoy a republican form of government, and at the same time maintain a loyalty to the British crown; but when redeemed from the British yoke by the blood of our revolutionary patriots, we as free and independent states had an indisputable right to form our constitution and enjoy our own distinct form of government. So when we were under the law of Moses we were not allowed to claim allegiance to Christ as our King, but were bound to *continue* or remain in all things written in the book of the law under which we were held in bondage; but when by the obedience and blood of Christ we were delivered from the yoke of bondage, we could, without the charge of rebellion or treason to the old law, bow down to the sceptre of Christ and claim him as our Sovereign and King. In receiving him as our King we receive him as our Law-maker, our sole Legislator, and we are, in this relation to him, to regard *his law*, now written, not on tables of stone, but on the fleshly tables of our hearts, as the only and infallible rule of our faith and practice. The *sin that so easily beset* the Hebrew disciples is undoubtedly the sin which doth also easily beset the disciples of Christ at this day. There was with them a lamentable want of faith and confidence in Christ, and a strong propensity to *be again in bondage to the law*. The Apostle marvelled, that the Galatian brethren, before whose eyes Jesus Christ had been evidently set forth crucified among them, were so soon, or so easily beset, or bewitched with this legal heresy. In order that we then as christians should make good progress in the divine life, we must be stripped for the race; we must lay aside every weight, and the sin that doth so easily beset us, and look unto Jesus as the Author and Finisher of our faith.

The other, and last passage proposed by A. Stranger, is 1 John iii. 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."

This passage is in perfect harmony with those on which we have just offered our opinion. The contrast is most strikingly drawn between the con-

dition of those under the law, and those who are born of God. Those Israelites to whom pertained the giving of the law were Israelites by a corruptible seed, a carnal or fleshly relationship to Abraham's family, being born in his house, &c., and this seed was not to remain but for a limited period. When the Pharisees came to John's baptism, pleading that Abraham was their father, they were informed that that seed was no longer valid—that it was corruptible and perishable: and our Lord declared most positively to a ruler of the Jews, "Except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Marvel not that I said unto you, ye must be born again." That seed and birth which brought them into Abraham's house did not qualify them for membership in a Baptist church, neither did it secure them from sin, death, or hell: for by grace publicans and harlots were to be brought into the spiritual kingdom, and of these stones God was able to raise up children to Abraham, while the children of the kingdom, the natural seed of Abraham were to be cast out. The children of the flesh were not counted for the spiritual seed; but "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The principal difficulty in understanding this text is, the declaration that *whosoever is born of God doth not commit sin*: this has led many to doubt their own experimental knowledge of the new birth; they find so much corruption, depravity and sin in their natures, that forbid the thought that they, of all men, are exempt from sin. But let such remember that neither their natures nor their natural bodies are yet born of God. Their bodies are indeed destined to be, when the Spirit of him that brought again from the dead the body of our Lord Jesus, shall also quicken their mortal bodies in the resurrection, then shall they be free from sin in body as well as spirit.

Sin is the transgression of the law, see verse 4th same chap.; but whosoever is born of God is redeemed from the law of sin and death. They are not under the law, but under grace. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the law of the Spirit of life in Christ Jesus has made them free from the law of sin and death. Being therefore no longer under its dominion, they can no longer transgress the law, and consequently they cannot commit sin in that sense. Although they can and do transgress the law of the kingdom to which they now belong, they cannot be convicted of guilt or sin by the law from which they are delivered; nor is it necessary, seeing that the law of Christ provides that for the transgression of its precepts the offender shall be beaten with many stripes, and this chastisement shall be administered in love for their good; but not in wrath, as sin is punished by the law of sin and death.

It is by the implantation of that seed which remaineth, that we have the evidence that we are the sons of God; and this seed is *life*, it is Christ in you the hope of glory: and this principle of

life in us is called the *new man*, which after God is created in righteousness and true holiness; and of which the Lord has said, Thou art all fair my love, I will behold no spot in thee. Although the Apostle Paul possessed this abiding seed in him, yet he was constrained to acknowledge, that in his flesh dwelt no good thing. He found, as all who are born of God do find, a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin that remained in his carnal members. Hence we hear him saying, "But ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 23.

What we have written on these passages may not be satisfactory to "A Stranger:" we give them as our views, not as a standard of orthodoxy, or as being entitled to any more consideration, because written and published by us. If our views are sustained by the scriptures of truth, they shall stand, but if not they ought not to stand or to receive the countenance of the people of God.

Extract of a sermon delivered before the Ohio Baptist convention, May 22d, 1842, by H. Gear, on the moral grandeur of the Missionary enterprise. To which we add some strictures.

"Those who engage in the missionary enterprise, on gospel principles, are most intimately conjoined and associated therein with the adorable Trinity, Father, Son, and Holy Ghost."

We have been sending our thoughts forward to contemplate the final results of the missionary labors. We will now turn them back to consider their origin and the authority on which they are based. Far away back, then, in the annals of eternity, to the record of a council held on this subject by the illustrious, Three in One. High consultation was had on man's forever lost condition, and the resolve was made to undertake his redemption. The plan was that the Father should send the Son to the revolted province as Minister and Missionary Extraordinary and Plenipotentiary, attended and aided in various ways by the Holy Spirit, and also by angelic messengers. And thus it was that when the Son in the fulfilment of his plan appeared on earth, in order to remove all doubts and satisfy even the most scrupulous of his authority as Messiah, he produced citation from the book of these ancient records, saying, "Lo I come in the volume of the book, it is written of me, I delight to do thy will, O God." His will he did do for 3 and 30 years; he trod the realms of the rebellious, seeking in ways manifold to do them good. He then entered and trod the winepress of the fierceness and wrath of Almighty God. He trod it alone, and of the people there was none with him. But that is the only place where he could be alone. In every other department of labor, he would have his people with him. And especially does he call upon them in the work of instruction, in the spread and proclamation of the Gospel for the purpose of enlightning and winning souls to the love and practice of holiness. Here in the language of Paul, we are laborers together with God. Oh, what honored and favored partnership! What delightful and ennobling companionship! What! to be associated not with the King simply, but with the King of Kings and Lord of Lords! Is not this grand? Is there not moral dignity here?—And what in the universe can express the value and glory of an enterprise, if the concentration of in-

finite wisdom and goodness upon it, and the earnest, protracted, and unceasing engagement of the adorable Trinity in it cannot." And is it not cheering, is it not inspiring to know that while you are endeavoring to draw souls to Christ your work is identical with that of the Almighty Father, "that while you are agonizing in spirit, for the salvation of the lost, and seeking with all your heart to save them, you are sympathizing deeply with the blessed Redeemer, and laboring in happy union with him in the same glorious object?" That in endeavoring to convince men of sin, and lead them in the paths of holiness, you are acting in delightful conjunction with the ever blessed spirit of truth? Let us, my brethren, be careful to demean ourselves worthily, and act in a manner becoming those who have been called with such a high and holy calling. We now close with some inferences.

1. *How great and yet how delightful is the work of the ministry, especially that of the missionary.* They toil for objects that awaken the interests and engage the affections of angelic beings. In it they have their sympathy and approving smile. The object of their labors, moreover, is confessedly the sublimest and most important in creation.—They seek the rescue of deathless spirits from untold misery. They seek the enrichment and adornment and perfection of those spirits in the bliss and beauties of undecaying holiness. To be successful in this, is to live to some good purpose, to be indeed, a benefactor of the race.

2. *How careful should we be in the selection of persons to fill the ministerial and missionary offices.* We speak not here, particularly, of their abilities or their learning. In both these respects, they should be respectable; but of their character as christians. It is in the formation of character, that their business emphatically lies. How then, if they be sordid, sensual, covetous, gross and selfish in their own characters, can they perceive and appreciate the importance of opposite traits in others? Or how, if they do, can they thus stained and tainted, effect the grand object of their calling?—Congruity of character and work are here especially demanded, for we are to be examples to the flesh. By these we teach most effectually.

3. *We see the wickedness of opposition to missions.* It is to rob the holiest and the kindest beings of the universe of one of the richest sources of their enjoyment. It is to stand in the way and hinder the progress of redemption, to keep mankind in sin and ruin, to shut them out from the means of attaining to the end of their creation, a character formed upon the model of Immanuel's. It is to stand in hostile array against the most delightful work of the Father, Son, and Holy Ghost. Who that considers this, would wish to occupy such a position? Who would bear such a load of guilt? See then, that ye oppose not the work of the joyful missions.

4. *We learn the great desire and anxiety of God that sinners should repent.* Not only has he provided ample means for their salvation, and invited them in the most cordial manner to turn and live, but he has set forth bands of bright celestial beings to charm them to repentance, by the music of their harps and the rapture of their songs. Say not then, oh sinner, that thou art willing to turn, but Christ is not willing to receive thee. Thy heart deceives thee. Trust it not. All heaven waits to receive the penitent soul."—*Cross and Journal*.

We cannot afford space to present our readers with the entire sermon, but refer them to the "Cross & Journal" of Columbus, Ohio, for the balance.—What we have copied from that New School Baptist paper is a fair specimen of the whole, and from the fact that this sermon was published by special



request of the trustees of the Ohio Baptist Convention, is a sufficient evidence that this discourse breathes the sentiments of that convention, and is by them regarded as a masterly exhibition of their real sentiments, and that they consider the doctrines and arguments in it embraced altogether unanswerable by those who are so *wicked* as to oppose them in their pious enterprise of what they blasphemously call a *conjunction* and *association* with the adorable Trinity!

The speaker in the loftiness of his vain imagination, supposes that at a date at some time far back in the annals of eternity, there was a convention held in which the Trinity of Father, Son and Holy Ghost convened in council, upon the subject of undertaking the work of man's redemption.

The stupidity and blindness of this *learned novice* appears, first, in his profound ignorance of the character and unity of God, supposing that a council or convention of the persons in the Godhead was required in order to hold *high consultation*, &c.

The ignorance of Mr. Grear, and that of the convention before whom he uttered his aspersions upon the character of God, is very obviously betrayed in confounding the two scriptural words *counsel* and *council*, of which the latter is in no instance in the scriptures applied to God. The difference in the signification of these words will readily appear by reference to any common dictionary. The term *counsel* is frequently used in the scriptures and applied to God, as Isa. xlv. 11; Psal. xxxiii. 11; and lxiii. 24; also cvii. 11; and Eph. i. 11, as signifying the decision of the divine mind in relation to future events; but the term *council*, which implies a deliberative assembly or convention, although frequently applied to anti-christ in the New Testament, is in no instance applied to God. The impropriety of such an application appears, first, in representing the Father, Son and Holy Spirit as a convention or assembly of gods, so distinct from each other as to require a special convention for business. How does this heathenish notion comport with the scriptural testimony, "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. "A just God and a Saviour: there is none beside me." And, "For I am God, and there is none else." Isa. xiv. 21, 22? How does it accord with the declaration of Christ, "I and my Father are One," and "He that hath seen me hath seen the Father also?" We hear much said about a council of Father, Son and Holy Ghost upon the subject of man's redemption; but upon what portion of divine revelation is it based?—There is not a solitary passage in scripture where such a council is mentioned, or where there is a hint given to that effect. If it could once be proven that such a council was held in the manner contended for, and for the purpose before stated, it would forever remove the eternal permanency of our hope. It would effectually remove the foundation of the righteous, inasmuch as it would prove that the purpose of redemption did not always exist. Our author says *high consultation* was held on the subject, which only resulted in an un-

dertaking of the work of man's redemption: To our mind the idea of a *commenced* purpose of grace is equal to no prior purpose at all. If there be anything *new* in the divine mind it must seriously effect his immutability. If he has changed his mind or purpose by reason of a *high* or *low consultation*, or issue of a convention, then of necessity that change, even in the divine mind, must be for the better or the worse; if for the better he was not absolutely perfect prior to the change, and if for the worse he is not perfect subsequently to the change! What think ye of this doctrine?

But the writer of our extract evidently designed, by going *far back to the annals of eternity*, to impress his hearers and readers with the fallacious idea that he is a predestinarian, that he believes in eternal purpose, &c. But does he so believe? By no means. He believes that even the plan or purpose did not exist until the convention of a council, and then a resolution was passed, whether unanimously or only by a majority, we are not told; but that a resolution was passed to try the experiment, or in his own words, *to undertake the work of man's redemption!*

Mr. Gear's description of the plan resulting from the *high consultation* of an assemblage of persons in the Godhead, is scarcely less extravagant or absurd, than his notion of the being and attributes of God; and all combine to prove him a most consummate arminian. He evidently inculcates the idea that the existence of the human family and their fallen, ruined and helpless state were all known by the members of the council before the convention was assembled; but represents them entirely ignorant of the purpose of grace until a much later date, until the result of the *high consultation* was ascertained. And yet if we should assert that H. Grear believes that God had ordained that sin should be in this world, so as to make it positively certain before the world was made, and even before the plan of grace was adopted, away back in the annals of eternity, we might be in danger of being contradicted.

His supposed plan described as being embraced in the resolutions of the *council*, certainly demands some attention as we pass.

"The plan was that the Father should send the Son to the revolted province, as Minister and Missionary Extraordinary and Plenipotentiary, attended and aided in various ways by the Holy Spirit, and also by angelic messengers."

In what part of divine revelation does this sapient sermonizer find testimony to this effect? Not a syllable of the kind can be established by the testimony of the scriptures. We are informed that "When the fulness of time was come, God sent forth his Son," not as a *minister and missionary extraordinary and plenipotentiary to the revolted province*. He came not in any such characters, nor was his business to treat with another government distinct from the government of God. Ministers plenipotentiary are sent to foreign governments, but do not act in that capacity within the limits of the government by them represented.—But was the Son of God sent beyond the limits of

the divine government to a world of beings beyond the control of God, to settle some terms of mutual agreement between the two distinct governments? No. Why then are these flourishing titles used in reference to the advent of our Lord? Only to darken counsel by words without knowledge. The deep seated corruption of Arminianism, which like the poison of an asp, flows through all the veins of H. Gear, blinds his eyes to every correct sentiment on this subject. He sees not, nor can he see, unless it shall please the Lord to translate him from nature's darkness into the marvellous light of the gospel, that the Son of God, in his mediatorial character, came into this world as the Surety and legal Representative of a peculiar people which was represented in him before they had an existence in the natural Adam; before they were defiled with sin, or condemned by the law: and that he came to *save his people*, a people on whom he had a prior claim, from their sins; "For he took not on him the nature of angels, but he took on him the seed of Abraham." But, so far is Mr. G. from understanding that Christ came as "A Redeemer out of Zion, to turn away ungodliness from Jacob," he supposes that he came to attempt to negotiate a treaty of peace with all mankind without discrimination. And to effect this, the Holy Spirit and angelic messengers were to *aid* him. If Mr. G. believes as he has said, that the Son is one of the three persons that formed the council in eternity, and that he is, in any absolute sense God, wherein can he suppose that he can be aided by angels? His views are not in harmony with themselves. But it is not true that Christ came to send peace on the earth, but a division: so Mr. G. has altogether mistaken the object of his advent. (Matt. x. 34.) Mr. G. also betrays as much ignorance of his real character, in supposing that he required the aid of even angels, as the Son of God; much less is he in need of such co-operators as modern missionaries. In his Godhead Christ is the eternal God, equally with the Father and the Holy Ghost, for in him dwells ALL THE FULLNESS OF THE GODHEAD BODILY. In his mediatorial character, he has taken on him the form of a servant, and in that form he learned obedience, &c., and in that peculiar character angels ministered to him. Mr. G. continues to slander our Lord thus, "To remove all doubts and satisfy even the most scrupulous of his authority as Messiah, he produced citation from the book of these ancient records, saying, 'Lo I come, in the volume of the book it is written of me, I delight to do thy will, O God.'" How well has an inspired Apostle charged such men as H. Grear, with turning the truth of God into a lie. No less than two palpable misrepresentations are attempted to be passed off as Bible testimony, in the last item quoted from the famous or rather infamous sermon: first, that Christ produced citation in order to remove doubts from the most scrupulous, &c., and secondly, that he quoted the words "Lo I come," &c., from an ancient record of a council or convention of high consultation. The citation was not produced in treating with sinners, or with such as entertain scruples, doubts, &c., of his being the true Messiah, but they were used by our Lord Jesus Christ in his appeal to Him, of whom it was said, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Were these words addressed to unbelieving sinners, to those who doubted that Christ was the Messiah? Certainly not: hence the representation is false. And as the citation is produced from Psalms, xl. 7 and 8, the attempt of Mr. G. to impress his hearers with the idea that these words were cited from some other record than that of the scriptures, is also false.

[TO BE CONTINUED.]

## POETRY.

## CRUCIFIXION.

Break my flinty heart in pieces ;  
Run, my eyes, like rivers run ;  
See, his agony increases !  
Man of sorrows, God's dear Son :  
Mingled tears and blood are streaming  
From his lovely head and eyes ;  
Now his bride he is redeeming,  
Though the rabble him despise.

See his bosom swell with sorrows,  
Cover'd o'er with clotted gore ;  
In his back are deep made furrows,  
Bow, my soul, thy God adore :  
Stretched on the cross, and bleeding  
At his head, back, hands, and feet ;  
For his murderers interceding,  
Saints, his dying love repeat.

Now forsaken of his Father,  
Overwhelm'd with grief and woe ;  
Very man, and yet Jehovah ;  
Reason cries, Can it be so ?  
Faith the glorious truth embraces,  
As 'tis in the word reveal'd :  
In his work the Godhead traces,  
Owns him as her Strength and Shield.

Wounded, bruised, mangled Saviour,  
Why, O why such love to me,  
When my conduct and behaviour,  
Calls for vengeance, Lord, from thee ?  
Hark ! "'Tis finished !" rocks are rending,  
Hell and earth convulsed appear ;  
See, his head in death is bending,  
Lovely Lamb, to me thou'rt dear.

O, what love and condescension,  
In the Saviour's death I see ;  
Who the thousandth part can mention,  
Of what he endured for me ?  
Now salvation work's completed,  
And the dying Conqueror risen :  
Death's destroyed, and hell defeated :  
Saints, this Son to you is given.

I. N.  
Gospel Standard.

## GRACE THE SWEETEST SOUND.

Now may the Lord reveal his face,  
And teach our stam'ring tongues  
To make his glorious reign of grace,  
The subject of our songs.  
No sweeter subject can invite  
A sinner's heart to sing,  
Or more display the sovereign right  
Of our exalted King.

This subject fills the starry plains  
With wonder, joy, and love,  
And furnishes the noblest strains  
For all the harps above ;  
While the redeem'd in praise combine,  
To grace upon the throne,  
Angels in solemn chorus join,  
And make the theme their own.

Grace reigns to conquer rebel foes  
By mild and easy means,  
And thus it manifestly shows,  
Of foes it makes its friends.  
O'ercome by love, they all delight  
To give to grace the praise,  
And all their cheerful powers unite,  
The lofty theme to raise.

Grace reigns to pardon crimson sins,  
To meet the hardest hearts ;  
And from the work it once begins  
It never more departs.  
The world and satan strive in vain  
Against the chosen few ;  
Secure of grace's conqu'ring reign,  
They all shall conquer too.

Grace tills the soil and sows the seeds,  
Provides the sun and rain,  
Till from the tender blade proceeds  
The ripened harvest grain.  
'Twas grace that called our souls at first,  
By grace thus far we've come,  
And grace will help us through the worst,  
And lead us safely home.

Lord, when this changing life is past,  
May we but see thy face,  
How will we praise and love at last,  
And sing the reign of grace !

Yet let us aim, while here below,  
Thy glory to display,  
And own at least the debt we owe,  
Although we cannot pay.

Lloyd's Collection.

## OBITUARY.

Philadelphia, Oct. 8, 1842.

Fell asleep in the arms of her Redeemer on the 28th ult., Mrs. MARY J. HUTTON, consort of John C. Hutton, M. D. in the 35th year of her age, after a severe illness, which she bore without a murmur, because it was the Lord who saw meet to afflict her, and she submitted to his will with perfect resignation. Mrs. Hutton was a kind and amiable wife, and affectionate mother, and lived beloved and respected by a large circle of friends and acquaintances. She had for many years been an exemplary and sound member of the Old Fashioned Baptist church, and original member of the London Tract church, Pa., now under the pastoral charge of Eld. Thomas Barton, and at her decease belonged to the little Salem church, Vine street, Philadelphia, pastor J. W. Clark. She has left a kind husband and three children to mourn her loss.

A BAPTIST.

Burdett, N. Y., Oct., 4, 1842.

BROTHER BEEBE:—Please to give notice in the Signs, that we think our brother Wm. Sharp is ripe for ordination to the gospel ministry, and we have concluded to have an Old School meeting at our meeting-house, at Burdett, on the second Wednesday and Thursday in November next, and ask our brethren who will please to attend at that time, to assist in setting him apart to the great and important work. We will therefore hope for a general attendance.

REED BURRITT.

## OLD SCHOOL MEETINGS.

Please publish the next general meeting of the Old School Baptists in Michigan, to take place at FAIRFIELD, commencing on Friday before the last Saturday in January next, 1843.

Yours,

E. G. TERRY.

Otego, Otego co., N. Y., July 2, 1842.

A general meeting will be held in this place on the second Wednesday in January next. Our companions in tribulation and in the kingdom and patience of Jesus, are invited to attend.

Done by order of the church.

JOHN BIRDSALL, Church Clerk.

IF Brethren that attend our meeting from a distance, will enquire for Wm. H. Birdsall, John Birdsall, or Wm. Shepherd.

BROTHER BEEBE:—Please publish the following appointments for preaching, which I shall attend if the Lord will. At brother D. Kerby's, Cherry Ridge, Wayne co., Pa., on Monday the 24th inst. ; on Tuesday the 25th, at the Cox Settlement, Pike co., Pa. ; on Wednesday 26th, at New Vernon N. Y. ; on Thursday 27th, at Walkill ; on Friday 28th, with the Waterloo church ; and on Lord's-day 30th, at Hardiston, N. J. The meetings at brother Kerby's, and at Cox Settlement, to commence at 3 o'clock, P. M. at New Vernon and Walkill at 7 o'clock, P. M. at Waterloo, at such time and place as brother Harding may arrange, and at Hardiston at their usual hour.

Yours,

B. PITCHER.

## RECEIPTS.

Elder Reed Burritt,	N. Y.	\$3 00
John Brown,	Me.	1 00
Elder E. Saunders,	Mo.	2 00
Elder Ambrose C. Booten,	Va.	1 00
Total,		\$7 00

NEW AGENTS.—Alfred Wiley, 57 Washington street, New York city.  
Barnard Vanhorn, Davisville, Buck co., Pa.

## LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt ; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble, and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery ; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia.]

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman ; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker ; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly, Jethro Oates.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge ; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance ; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, James M. Butts, David Lenox ; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Beverly B. Piper ; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell ; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Carss, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spittler, S. J. Lowe.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot ; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

NUMBER VII.

Lafayette, Tippecanoe co., Ia., Oct. 8, 1842.

DEAR BROTHER BEEBE:—I have of necessity delayed this letter, being engaged attending associations, together with other calls from home.—With this letter I intend to close what I have to say on the subject introduced and narrated in my previous letters, but before I leave the subject I must review one more act of the Tippecanoe Association at their session in 1840. The Circular letter read before that body was written by Elder Corban. We looked upon it as a plea for and defence of the missionary cause. It was based upon general atonement, for every argument conveyed that idea. The language of that letter was bold and decisive: the arguments were such as are commonly used in defence of the same cause. It was as usual, referred to a committee, of which the moderator of the association, Elder Rees, appears by their Minutes to have been the chairman. In order, therefore, to show the way how these New School men seek to shrink from responsibility and wind their way into the hearts of the people of God, I will here transcribe the report of this committee: "Your committee to whom was referred the Circular letter, beg leave to report that the sentiments of the Circular in their view is in accordance with the gospel of Christ. But of the expediency of adopting it we withhold any expression, but submit it to the Association." "After considerable interesting discussion upon the Circular letter, it was almost unanimously voted that we do not receive the letter." The action, of the association upon this letter shows that they rejected that which Elder Rees believed to be the sentiment of the gospel of Christ, and Rees' view of the letter was but the sentiment of the whole New School party; but the association as a body differed with the committee, and by their action rejected the doctrine contained in the letter. The doctrine contained in that letter was another gospel, and not the gospel of Christ, as believed and expressed by the association in their articles of faith. But Elder Rees talks about expediency—the expediency of what? Why of adopting his view of the gospel of Christ. And well he might, if he ever knew or understood the practical influence of that

God honoring and creature humbling doctrine of sovereign grace. The course taken by Elder Rees savors too strong of insincerity or of inconsistency. If he believed the working system, which was the burthen of his letter, why hesitate to recommend it to the churches? If he did not believe it, why not say so, and warn the churches against its pernicious influence? But he did believe it, and to have said otherwise would have endangered the craft by which he and many others lived.—But the great difficulty that Elder Rees wished to evade was this, the language used by the author of that letter was too strong, and the ulterior object of himself and the whole New School party too plainly set forth: the time had not yet come when it would do to come to the light, lest their deeds should be reprov'd. He therefore wished to evade any responsibility and throw the whole as a trial of strength upon the association, and leave himself room to shape his course according to circumstances. The association rejected the letter, and had they then adopted a resolution by which every New School preacher, and the whole missionary system, and all its appendages would have been rejected from the association, they would have done the cause of God an honor, and have saved themselves the mortification of being as a body returned defaulters to the treasury of the state convention. Some of you, brethren, in the Tippecanoe Association, as well as many in the Sugar Creek Association, may think I have changed my views upon this subject. I humbly confess that I have, and I feel it to be a duty that I owe to myself and others, as well as to the cause of God and truth. That which I once looked upon as being unnecessary and uncalled for, now appears as a matter of the utmost importance to me for the health and prosperity of the churches. At the formation of the Sugar Creek Association, upon the adoption of the 14th article of the constitution, it will long be remembered that I there entered the contest with Daniel Parker, and for many hours argued with him and others upon the impropriety of adopting an article that so effectually closed the door of every church in that body against the missionary system and its innovations upon the churches; but that article was adopted, and I now believe it has been the means of saving the churches from that flood of error that has come in like a torrent upon the churches of the Tippecanoe Association. However exceptional the language of that article may appear, the principle embodied in it is of the utmost importance to the peace and health of every Regular Baptist Church in this degenerate age: *For many are the false teachers that have gone out into the world; that lie in wait to deceive; and they may be known by their fruits.*—They are hirelings, and have no other care for the

sheep than to fleece and rob them here of their peace and the small pittance by which their mortal bodies are sustained. The effort system is their hobby, and money their object. They are always ready to split churches, divide brethren, and sow discord in families. They transform themselves into the ministers of Christ. They compass sea and land to make proselytes, and if possible would deceive the very elect. Every church and every association that would maintain sound doctrine and live in peace, ought to fence against these men: that daub with untempered mortar, and declare an unfellowship for the whole missionary system; for it contains within itself the seeds of corruption, and only serves to feed corrupt men, to agitate the body of Christ, and rob it here upon earth. The whole effort system never yet, nor never will make one child of God; and if it caused one to be born before the time appointed of the Father, the birth was premature, and the child weakly or unhealthy. The whole system is founded upon the wisdom of men, and proceeds upon the plan they have adopted of saving them that have gone astray like goats, and not like sheep, and hence the quantity of money and learning necessary to have this process scientifically performed. The cause of Christ requires no such trumpery as the wisdom of this world to maintain it, nor the moral nor political power of governors or princes to advance it, its success depends alone on God; He has the power, the wisdom and the will, and the gates of hell cannot stop its progress. All that the Father has given to Christ shall come to him: He shall see of the travail of his soul and be satisfied.

Yours, &c.

L. FAIRMAN.

FOR THE SIGNS OF THE TIMES.

Mill Run, Hampshire co., Va., Oct. 2, 1842.

BROTHER BEEBE:—Through the indulgent goodness of God I am still numbered with the living, and enjoy reasonable health; and should this communication reach you, I pray it may find you in the enjoyment of the same blessing. Enclosed I send you a letter which I recently received from a Mr. Thompson of Mill Creek. My lot was cast in his neighborhood, and in my weak manner I attempted to preach Christ and him crucified. Although there is a great deal of what is called gospel preached in that place, I do not think any gospel minister had been there for many years past. Nevertheless, as God has a peculiar way to instruct his children, it is easy for all those who are taught of him to understand each other's language. His affections seemed to be so drawn out on hearing the gospel, that he was constrained to unbosom what had been long buried as a secret in his mind; having had no one among the multitude of profes-

sors about him, who was exercised as he was. I sent him a number of the "Signs," as you will perceive by his letter, on which he has given his views. I wish you to publish Mr. Thompson's letter if you think it worth a place in the Signs.

I have just read with much pleasure your article on *brotherly love*. May the Lord bless the same to the good of his children, in breaking down the spirit of strife and contention among the disciples. The Signs are far too valuable to be made the vehicle of contention, by which the hearts of God's children are made sad, instead of that consolation which they have been wont to receive from its pages.

Your unworthy brother,

JOSEPH FURR.

*Mill Creek, Hampshire co., Va., April 2, 1842.*

DEAR SIR:—According to promise I will try to give my views (which I acknowledge are but weak) on the 7th no. of the Signs of the Times, vol. x., commencing with the communication of Eld. J. G. Williams. When I see a man of his experience, ability, and a teacher of Israel, acknowledge his depravity, temptations and unworthiness, so that at times he feels unworthy to be called by the endearing name of brother, I do not wonder that a poor worm of the dust who, as it were, walks alone, and who has not had the privilege of meeting with God's people in the social band of brotherhood, and from them receiving the strengthening consolation that "*his mercies endure forever*," should fall into temptations, doubts and fears. But blessed be God, he that broke the stubborn will and engrafted the seed of righteousness is able at his own appointed time to disperse them as the sun does the morning dew, and turn them in the end for our good, by preparing the heart to receive instruction, and filling it with love for deliverance, till it overflows with joy, gratitude and praise. He teaches us thereby to know that it is good to be tried in the furnace of affliction, that we may come out as gold purified. As to the work of the Spirit in the heart before conversion, I think I can go with him (through the greater part) hand in hand: and I believe that it is also the marvellous work of the Lord. As the woman of Samaria went to the city after Christ revealed himself unto her, and said to the men, "Come see a man that told me all things that ever I did: is not this the Christ?" So I think that every one that is called according to his purpose is led by his Spirit to see the exceeding sinfulness of his heart, that his whole life has been one continued scene of rebellion—that he has run counter to his will and become justly obnoxious to his view; and under a feeling sense of his divine displeasure, he then sees that he is wretched, miserable, poor, blind and naked, and he is unable to see why the Lord who cannot look upon sin with the least degree of allowance can be just, and yet justify one so exceedingly sinful—all he can say then is, "Lord, if consistent with thy purity have mercy upon me, a sinner." As judgments and mercies both proceed from kindness, it is through kindness that we are brought down to the lowest

depths of despair, that we may see our own unworthiness and nothingness; that we may see and know that there is no other name given under heaven among men whereby we can be saved, but by the Lord and Saviour Jesus Christ. As those who have been sick only can appreciate the true value of health, so those who have been brought to see their own nothingness, depravity, and the impossibility of obtaining mercy by their own righteousness, can rejoice with joy unspeakable and fall of glory, when the Father pleases to reveal his Son and remove the mighty burden of condemnation. To such the elucidation of Isaiah lx. 7: "They shall come up with acceptance upon my altar," by Eld. Hill, is truly consoling, as it proves that nothing is able to separate them from the love of God in Christ Jesus: "Nay, in all these things we are more than conquerors through him that loved us." We see the same kindred spirit throughout the communication of Eld. West, but must agree with him, that language would fail to express the joy caused by the operations of the Spirit: the most forcible manner in my opinion, is to refer a brother to similar cases and circumstances, as it will bring it home to his mind with more power than words can express. It contains several very interesting and instructing remarks on different passages of scripture, which, together with the communications by different brethren, make it a very interesting and desirable paper, and calculated to give strength to all who are fed by the sweet influence of the Holy Spirit, to look for his second appearance. The anecdote that grew out of the debate between the arminian and Predestinarian Baptists, as it respects the creature doctrine of chance, is both instructing and amusing, and proves to a demonstration that the Lord does all things at his own appointed time, and in a way that often appears to poor shortsighted man very miraculous, and shows that his will must and will be done, notwithstanding all the resistance made by poor feeble man. I am sorry that Eld. Williams run out of paper, as I should like to have heard the impression that took possession of his mind after baptism. The remarks on Isaiah xl. 2: "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins," is to me particularly striking, as I look upon you as the messenger of God who proclaimed the glad tidings of great joy, which caused me to rest in Christ as my Redeemer, and to believe that my iniquity was pardoned, which subject leads me to take a retrospective view, and try to tell you of my delusions and fears. I think it was in the fall of 1828, as I was engaged at my business in Dresden, Ohio, I was taken with a chill and fever, and on my way home (I had almost six miles to walk) I was reflecting on my situation (which appeared at that time to be a desperate one) it pleased the Lord to take away my burden of condemnation, and give me such a view of his loving mercy as made me clap my hands and leap for joy; I felt so light it appeared as if I could fly: I went on my way truly rejoicing and calling on

all things on earth and in heaven, both animate and inanimate, to praise his name for his marvellous love, (something like the song of the three Hebrew children in the fiery furnace.) But I was such a poor, weak mortal, that I was soon robbed of the force, or power of the glorious manifestation of his redeeming love, viz: next day as I was laying on the bed I fell into a slumber after the fever abated, and thought I saw erected in the air, four or five feet above me, a judgment seat, and three men in it, which I thought was the three persons in the Godhead. As I looked upon them they appeared to be consulting together, and in a few minutes one of them rose up and looked down upon me and said, "What thou doest do quickly."—And all disappeared. When I awoke it appeared as plain as if I had really seen such a vision with my natural eyes, I concluded it must be meant to put me in mind of some duty or obligation due him for his loving kindness towards me. As I was reflecting what could be intended by the vision, for I could not look upon it as a common dream, and could not bring my mind to rest on anything satisfactory, my inquiry was, Lord, what wilt thou have me to do? The seducing spirit was ready to put into my mind that those were the same words that our Saviour spake to Judas after he gave him the sop, and consequently it must be for something like the same purpose. My heart is not right in his sight; not that I am willing to part with him and the hope of eternal happiness for the pleasures of this world, &c.; and that I may not be deceived he has taken this plan to let me know that I have by some means (I know not what) forfeited my interest in him, although I had such a view of his mercy. So I walked through the valley and shadow of death alone, with now and then a faint gleam of hope when I reflected on the happy feelings I had enjoyed, (and I knew not what it was nor what it meant) but the recollection of the dream would generally eradicate my hopes, and was the means of keeping me from telling what I had experienced, or of asking advice. As one manifestation appeared to come in contact with another I was desirous of having the same happy feeling again (not thinking that Christ made but one atonement for sin, or that my sins could be pardoned but once) to try to effect that purpose, I would try to get the same loathsome view of sin as I had at the time my load of condemnation was taken away; and because I could not shoulder it up again I would sometimes think that I was like Esau who sought repentance with tears, but found it not, or was given over to hardness of heart and a reprobate mind, and was always ready to take all the judgments on myself and leave the blessings and mercies for those who were more deserving. In the fall of 1841, I tried to make an acrostic, the last verse was,

Put thy good Spirit in my heart,  
So may we ne'er desire to part—  
O write thy law within my breast,  
Nor let me from thy presence rest.

It appeared for some length of time after that these words were continually in my mind. I thought



I had certainly realized the request contained in them, which caused me to mention the circumstance to you last fall when I fell in your company, and when I afterwards told you of the goodness and mercy of God in casting away my sins, and received the word of comfort as above referred to, and had faith to believe that my warfare was accomplished. I have thought that my dream as above stated was intended to lead me to confess his goodness and mercy at that time, as it appears to me that I have felt the influence of his divine Spirit more or less every day since. "He that confesseth me before men, him will I confess before my Father." I will try to tell you a circumstance that took place the Wednesday before the last Easter, 1842. One of my neighbors was telling me what he had experienced, &c. I told him I had experienced something similar about fourteen years ago. He said, are you not afraid you will lose it? Why do you not get baptized? &c. I told him that Paul informed us that nothing was able to separate us from the love of God, and repeated it. Well, said he, we may separate ourselves. I told him I thought we were always present with ourselves. When I went home I told my wife what conversation we had. Well, said she, it may be that you are wrong: it may not be as well with you as you may think, or something to that import. It took a great impression on me, and cast me down with doubts and fears respecting my situation; I was in great distress of mind that day, and part of the next, and went off in a lonesome place to work, alone. "Are any afflicted, let them pray." As I was trying to present my petition to him who knows all things, and can decide all controversies, I had such a view of his mercy, and that his mercies endure forever, that I thought I could never doubt again under any circumstances: the words that came to my mind were,

"Can a woman's tender care  
Cease towards the child she bare?  
Yes, she may forgetful be,  
Yet I will remember thee."

These were words that I have not thought of, nor can I tell when I saw them, but they were applied with such power, and at the same time such a view, as I shall always believe that his mercies endure forever; that he has a more tender care for his children that are born of his Spirit than a mother has for her babe; that there is nothing too strong for omnipotence; that nothing can pluck them out of his hand. I cannot tell you my feeling, but you may be sure after being cast down with such great doubts and fears, such a view filled my heart with love. Then it came into my mind from the same source, that "The kingdom of heaven is likened to a woman who hid leaven in three measures of meal," because it fills the heart with love until it overflows with joy, gratitude and praise.—After the excitement was over it was applied to my mind that it is good to be tried in the furnace of affliction, that we may come out as gold purified. When I went home I told my wife what a view I had of the subject we had been talking of, what instruction I had received respecting the kingdom of heaven being likened to a woman who hid leav-

en in three measures of meal, &c. Why, said she, I asked you the meaning of that some time ago, and you could not tell me. Well, I can tell you now the true scripture meaning, as I think I have been taught by him who cannot err. Thus I have been confined in "Doubting castle" these fourteen years, and cruelly treated by "giant Despair," being urged on by his "wife Diffidence." I have great reason to be thankful to our great and glorious Master for sending his servant to inform me that he had given me the key that would open the door of that loathsome prison and set me free, to effect which I have often been to hear preachers of various denominations, and read sermons by different authors; but none of them appeared to touch my case, perhaps because I could not understand their language. And now my dear friend let us rejoice together, and each move in his proper sphere, you proclaim liberty to the captives in public and private, and I will try to continue to love him with all my heart, and praise him for his kindness and mercy in private. And when we have done praising him here below, may we be counted worthy to appear in his peaceful presence, with all the ransomed of the Lord, and see him as he is, and praise him to all eternity, is the prayer of your unworthy friend,

D. THOMPSON.

FOR THE SIGNS OF THE TIMES.

Anson, Somerset co., Me., Oct. 17, 1842.

DEAR BROTHER BEEBE:—I for the first time take my pen in hand to inform you that I have been for six years a reader of the Signs of the Times, and as I have been much delighted with its contents, and also hearing how the Old School Baptists scattered over the United States get along, I have thought of giving you a little sketch of my travel in this world of trouble, and also the state of Zion in this vicinity. And now to commence with my travel, I was conceived in sin and brought forth in iniquity, and to do good I had no knowledge, and to do evil I was bent, and that continually; and was with all mankind in a state of nature dead in trespasses and in sins. I took light for darkness and darkness for light; for I thought if ever I got to heaven it must be by my good works: but when I arrived at the age of seventeen, I was one evening at a meeting, and after the meeting was closed as I stood on the floor, suddenly I, for the first time, saw that I was a condemned sinner in the sight of God. I returned home, but knew not what to do; I spent a restless night but got no relief; and I spent one year in this way. The preaching I heard all this time, was that in order to become a christian we must be willing to let the whole world know it, and make resolutions that we will take up the cross (that is) kneel down on an anxious seat, and be determined that we will have religion. But all this time I would not have had any one to know what was on my mind for all this world: I dared not so much as to take the Bible in my hand before any persons for fear that they would mistrust what was on my mind. I thought it told truth, but I was a poor helpless sinner justly con-

demned, and dared not look to heaven, but cried God be merciful to me a sinner. And one day when I was almost in despair, after I had done my work I retired to the woods but could not pray for myself, and returned to the house and went to rest, and as I lay thinking on my sad condition, all at once my load of guilt removed, and I thought I could see Jesus with the eyes of my understanding on the cross, with his arms extended my soul to receive. I had a happy season all alone. The next morning I found myself calm and so remained for a few days, but told no one how my mind was; but when I went to meeting again and heard the do and live system, I threw myself away and thought I was deceived, and so I got along under this arminian yoke of bondage three years longer; and then I broke my mind and told how I had got along, and by searching the Bible, and having a severe combat with my old system, I was obliged to give up, and was established in the doctrine of the Bible, and was baptized and joined the Baptists. And I have spent eight years more viewing myself the greatest sinner on earth, but still have a hope in the mercy of God. Now to commence with the state of Zion in this vicinity. I must tell you rather a lamentable story, and yet a good one too, for while the multitude are talking the same in substance as the old Pharisees, that is, that they were born holy, and when they came to years of understanding they had two spirits good and bad, one equal to the other, and it is just as easy to follow one as the other, and therefore never were in bondage to any man. Yet there are a few that appear have been converted and become as little children, that is, they were by nature children of wrath even as others, dead in trespasses and in sins, and their own strength is perfect weakness, for when they would do good evil is present with them, and they are made to cry out, oh! wretched man that I am, and therefore have to trust wholly in the righteousness of Jesus Christ. There is a small church of such here in this place, that three years ago took a stand aloof from the doctrines and societies of men, and covenanted to take the Bible for our rule, of faith and practice. Our whole number then was twelve, we have added five from the New School and two by baptism. We are very much scattered, but when we can meet together we find that we are united in the doctrine of the Bible.

But I come to a close by giving you a little sketch of the Eastern Old School Baptist Yearly meeting that met with us on the 16th and 17th of September, 1842: chose Elder Daniel Whitehouse ruling elder, brother William Quint, Jun., clerk. We had a very interesting meeting, the brethren appeared to be all of one heart and of one mind. And as one of our number, John A. Badger, was a licentiate, by our request he related his experience and call into the ministry, and the brethren unanimously agreed to proceed to ordination. The Sunday following met accordingly. We had a very crowded assembly. Elder P. Hartwell, of North Berwick, preached the ordination sermon from John xxi. 16: "Feed my sheep." Prayer by Eld. J. Bailey. Charge by Eld. J. Atacumber.

Right hand of fellowship by Elder D. Whitehouse. Closing prayer by brother J. L. Purrington, licentiate. We then repaired to the water side, where one sister followed her Lord in the ordinance of baptism. We had a solemn and yet a delightful season.

WILLIAM QUINT, JUN.

FOR THE SIGNS OF THE TIMES.

Davisville, Buck's co., Pa., Oct. 17, 1842.

BROTHER BEEBE:—We have learned with regret, that reports have gone abroad that this church has deviated from the Primitive or Old School faith.

Now this is to certify, that such is not the fact, but that this church does openly and publicly dis-fellowship every New School innovation upon the doctrine and practice which is enjoined by the gospel of Christ. And we do invite the ministers and brethren of the Old School denomination to visit us, as in the providence of God they may have an opportunity.

Done with the approbation of many of the brethren of the Baptist church of Southampton.

Yours in christian fellowship,

SAMUEL MILES.

### Circular Letters.

To the churches composing the Licking (Ky.) Association of Particular Baptists.

DEARLY BELOVED BRETHREN IN THE LORD:—Through the indulgence of a kind and gracious Sovereign, we have again been permitted to meet in our associate relation. Gratitude of heart and thanksgiving are due to God, who has sustained us amidst changing and trying scenes, and life's uncertainties, to enjoy another annual meeting with the brethren and messengers composing this Association.

It being a practice of long standing to address you through the medium of a circular, we propose inviting your attention to a few remarks on the subject and effects of the New Birth, which are much agitated in our day. Some take it to be one thing and some another, but "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Christ said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." John iii. 3. It is this new and heavenly birth, which has bound christians in all ages, in such ties of love that distance nor time can separate or break asunder. The reason is obvious; they are of the same household of faith—their hearts are fashioned alike—begotten by the same spirit—and born of the same parents, they therefore know the order of their Father's house, but the world knoweth them not, because it knew him not; this is the reason why the son of the bond-woman has ever persecuted the son of the free woman: or the children of the flesh have persecuted the children of promise. Although the children of promise are few in number, and feeble in themselves, yet they are not willing to submit to the traditions of men; nor can they extend the hand of fellowship to any but those who give satisfactory evidence that they "Are born not of blood, nor of the will of the flesh, nor of the will of man, but of God," they are a people distinct from, and are not numbered among the nations: they are a people zealous of good works; their enemies call them by many opprobrious names, but O! those despised little ones are safe—"The gates of hell shall not prevail against

them," "The eternal God is their Refuge and underneath are the everlasting arms;" he shall thrust out the enemy from before them—the Lord will be a wall of fire round about this poor little flock, and the glory in the midst of them; then, dear brethren, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people." Whence it will be perceived that the fellowship of the saints is the effect of the love of God shed abroad in our hearts, by the Holy Ghost, which is given unto us, and is confirmed by a joyful reception of the truth and obedience to the commands of our Lord Jesus Christ; hence it is said, "Every one that loveth him that begat, loveth him also that is begotten of him," and we are constrained to judge favorably or unfavorably those claiming to be sons and daughters of Zion, in proportion as we see the image of Christ manifested in their walk and conversation; from all of which it is worse than idle to say we must fellowship *this* or *that*, seeing that fellowship flows spontaneously from the implantation of grace in the heart. We have great reason to be thankful to God for liberty of speech and of conscience; that it is our privilege to proclaim fellowship for truth, and non-fellowship for every thing at war with the truth.

We seem evidently, dear brethren, to have fallen on the times of which the Apostle has warned his brethren, when "Evil men and seducers shall wax worse and worse, deceiving and being deceived," "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables."

We may expect a warfare not only with the flesh and its inbred corruptions, but with satan and his legions which shall compass the camp of the saints; but dear brethren, this little flock need not be dismayed, for "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Isa. xxxiii. 22: for he hath said, "I will never leave thee nor forsake thee," but he will consume their enemies with the brightness of his coming.

Let us ask of him grace to help in time of need, that we may be enabled "To contend earnestly for the faith once delivered to the saints," and O! dear brethren, let us remember that "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds."

Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

THOS. P. DUDLEY, Mod.

JAS. S. PEAK, Clerk.

Of the Mad River Baptist Association, O.:—

VERY DEAR BRETHREN:—Through the mercy and protection of an all-wise Creator, we have been permitted to meet once more on this side of the silent tomb, and to address you by this our annual epistle of love. We feel that the responsibilities resting upon us, as your Messengers, acting in the capacity of an Association, are of a momentous nature. Dear brethren, the signs of these times, and the word of our King, call loudly upon every follower of Jesus to watch and to pray that all our actions be governed with an eye single to the glory

of God, and the welfare of Zion. The church of the living God has ever been surrounded with hosts of mighty foes; yet she stands, a monument of God's wisdom and power. The powers of anti-christ are yet in the field, and every day appear to gather more strength. "They set up their ensigns for signs." Many artful mottoes are inscribed upon their banners, to deceive the hearts of the simple, and lead astray the unwary. "Tract Society"—"Sunday School Union"—"BIBLE SOCIETY"—"MISSIONARY SOCIETY"—"WASHINGTONIAN TEMPERANCE SOCIETY," float on every breeze, stream from every battlement of the citadel of error, and are hoisted by every detachment of the grand army of anti-christ. Universalists, Roman Catholics, Deists, Atheists, and Arminians of every name and grade, appear to have adopted "temperance" as their watch-word. Beware, brethren, lest they, with good words and fair speeches, deceive you. You owe allegiance to Him who has purchased you with his own blood. His army has but one banner; on which Jehovah has inscribed, as with an immortal pen, "BY GRACE ARE YE SAVED, THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD: NOT OF WORKS, LEST ANY MAN SHOULD BOAST." Let us praise the God of grace, for preserving here and there a standard-bearer, to unfurl the banner of victorious grace on the heights of Zion. "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!" And O brethren, remember, that so long as ye walk as obedient children, your enemies can do no harm. Wield the sword of the Spirit; for by so doing one shall chase a thousand, and two shall put ten thousand to flight. Enquire for the old paths, and walk therein: for some, (of whom we hoped better things,) appear to be searching after new paths; and, not content with the volume of God's inspiration, are seeking to become wise above what is therein written. Beware, lest there be in any of us a disposition to introduce sentiments, which, if persisted in, will inevitably cause divisions and offences contrary to the doctrine taught by our blessed Lord. Is it not to be feared that such a spirit is now manifesting itself, even among those called Old School Baptists? Are there any among us willing to take on themselves the fearful responsibility of sowing discord among brethren? of severing those bands which have united and kept us together, through scenes of adversity and trial? God forbid that any of us should recklessly pursue a course, whereby the sheep and lambs of Christ would be wounded in the house of their friends; while the enemies of Zion would shout aloud for joy, and tell it in Gath and publish it in the streets of Askelon, saying; "How doth the city sit solitary, that was full of people! how is she become as a widow! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers, she hath none to comfort her: all her friends have dealt treacherously with her; they are become her enemies." Brethren, we hope better things of you, though we thus speak. Let us therefore watch and pray lest we enter into temptation; striving to keep the unity of the spirit in the bond of peace. We have nothing to fear from the combined forces of anti-christ, while walking in the footsteps of the Captain of our salvation; who leads all the purchase of his blood to certain and glorious victory. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Remember, many duties devolve on every soldier of King Jesus; and he has said, "If ye love me, keep my commandments." "Be ye therefore, followers of

God as dear children." Brethren, are we not negligent in many things that make for our mutual peace, comfort, and edification here on earth? Do we assemble ourselves together as often as we should? And when we do meet for the worship of God, is our conversation such as becomes the worshippers of Him, who is "glorious in holiness, fearful in praises, doing wonders?" Have we not concluded it is useless to meet for social worship, unless a preacher of the gospel be present? If so, brethren, we have evidently been wrong in that matter: for Jesus has said, "Where two or three are met together in my name, there am I in the midst!" And if we have his presence what can we want beside, since

"To spend one day with him on earth,  
Exceeds a thousand years of mirth."

Let us be careful that the devil and our own proud hearts, do not deter us from the performance of those duties which God has enjoined upon us, to show our love to him, and to one another. Let us ever remember that the eye of the world is upon us, and that we should strive so to conduct ourselves as to give them no just ground to reproach the cause of God our Saviour.

We are exhorted to contend earnestly for the faith once delivered to the saints. Let us then form no compromise with the arminian world, in any matters pertaining to the doctrines of God our Saviour, but "Hold fast the form of sound words," for "Ye shall know the truth, and the truth shall make you free." Fight on then, ye children of the Most High God, for soon ye shall be freed from sorrow, toil and pain: soon ye will be discharged from the warfare with the world, the flesh and the devil; and then you will enter the heavenly Canaan, where

"No chilling winds or poisonous breath  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

But, before then you must encounter the last enemy, Death; for "It is appointed unto man once to die." But you need not fear him, for Jesus has removed his sting: and though your bodies must return to the dust from whence they came, yet death shall not reign *eternally* over them; "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. These same identical bodies in which we now dwell shall be raised, but they shall be changed and raised *spiritual* bodies—and not bodies of flesh and blood. "Then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 35—58.

### Corresponding Letter.

The Mad River Regular Baptist Association to the several Associations with which she corresponds, sends christian salutation.

DEARLY BELOVED BRETHREN:—God in his providence has favored us with the blessing of meeting our brethren once more in an associated capacity. Our hearts leap for joy on beholding the oneness of sentiment and union of heart exhibited in the different epistles from our beloved brethren, who are scattered abroad in the wilderness, and which has prevailed among us during our present session. The dispensation of the gospel has been

faithful on the part of your messengers, and our intercourse has been mutually satisfactory. We request the continuation of your correspondence.

Now, dear brethren, though our trials and afflictions be great, let us stand fast in the liberty wherewith Christ has set us free. Although great is the enemy we have to contend with, yet Zion's King has said *Fear not little flock, for it is your Father's good pleasure to give you the kingdom.* Let us be mindful that He who has armed us for the conflict, will assuredly bring us safely through it and crown us victorious over every foe, to the praise of his glory. And now may the grace of our once humble, but now exalted Lord and Saviour, reign over you and rest upon you, until he brings you finally into the everlasting enjoyment of himself!

## EDITORIAL.

New Vernon, November 1, 1842.

[CONTINUED FROM PAGE 159.]

"For three and thirty years," says Mr. Gear, "He trod the realms of the rebellious, seeking in ways manifold to do them good." That our Lord sojourned in the flesh thirty three years, and that he went about doing good, healing the sick, feeding the hungry, casting out devils, raising the dead and reproving the scribes, Pharisees and hypocrites of that day, is true; but that he *sought in manifold ways to do them good*, is very far from the truth.—Known unto God were all his works from the foundation of the world; hence the idea of his having to *seek* to do good is grossly incorrect. *His reward was with him and his work before him.* He came to do the will of Him that sent him, and to finish the work, and he has told us, "This is the will of Him that sent me, that of all that he hath given me I should lose nothing"—and he has assured us that he will raise them all up at the last day. Mr. Gear would represent our Lord as having to try experiments in order to learn how to do good, &c. Away with such New School trash.

Mr. G. admits that Christ trod the wine-press of the wrath of God alone, but this is the only place where Mr. G. says he could be alone. This declaration speaks volumes. The *New School* believe that while Christ was alone in bearing the wrath of God, he is not alone in saving sinners. If treading the wine-press was the only place where Christ could be alone, and in every other department of the mediatorial work his modern missionaries are conjoined with him—then was he aided by his co-workers in rising from the dead; in leading captivity captive; in quickening and delivering from wrath his people; in raising the dead, casting out devils; in making laws for the government of his kingdom; in sitting a priest upon his throne, and in bearing the glory; in calling, qualifying and sending forth his ministers to preach, governing his subjects; and finally in raising the dead and judging the world: the *New School* suppose he will be in need of their aid.—Such is the loftiness of the vain imagination of modern missionists.

"In every other department of labor (says Mr. G.) he would have his people with him; and es-

pecially does he call upon them in the work of instruction, in the spread and proclamation of the gospel, for the purpose of enlightening and winning souls to the love and practice of holiness."—In what part of the sacred volume has God given this *special call* for co-operation in *winning souls* to holiness, &c.? It cannot be found. Souls are brought to the love and practice of holiness in a very different manner from this. "God has made bare his arm in sight of the nations, and all the earth shall see the salvation of the Lord." His arm is not, as H. Gear seems to suppose, concealed by filthy rags of human righteousness, effort or co-operation; but wherever his salvation is known, his arm, made bare, is seen. How ridiculous the thought, that men are to aid the blazing Sun of Righteousness in enlightening souls, or to add charms to the glory of the everlasting gospel, in order to win them: and equally absurd is the notion that the gospel is to be spread by the aid of men or angels. The gospel is the power of God, through faith unto salvation; and is poor finite, depraved man to aid the Lord Jehovah in spreading his power? Fuller's gospel, or any other human device, for the darkening of counsel, may be facilitated by the labor of man: but all the men on earth, with all the angels in heaven, would be quite insufficient to send the gospel of God our Saviour into the heart of one poor helpless soul. That spurious system bandied about by college-taught dandies, in black coats, is quite a different thing from the gospel of our Lord Jesus Christ. "Here," adds Mr. G., "in the language of Paul, we are laborers together with God!" But the Apostle Paul never used any such language, the words quoted, Mr. G. should know, if he be the scholar he pretends to be, were put into Paul's mouth by king James' translators, and the Apostle has only claimed for himself and brethren, that they were laborers together *under* God. But willing to rest his arrogant and presumptuous claim upon a misstatement of Paul's words, the poor silly schoolboy exclaims in the ecstasy to which he had lashed himself, "O what honored and favored partnership!" Be astonished oh heavens! stand in amazement oh earth! In this nineteenth century the *New School* Baptists of these United States claim to be in partnership with God Almighty; in the work of salvation! What more than this did the pope of Rome ever lay claim to? If these filthy dreamers are partners in the firm with God, they have a right to remit sins, to contract obligations, collect funds and appropriate them in the name of the firm. And this too they assay to do, hence we see the convenience of this claim, in order to justify them in offering heaven and eternal life for money, works, &c. We would have hoped that few could be found, even among *New School* Baptists, sufficiently hardened in blasphemy to take the daring stand of H. Gear, were it not that this sermon was called for and published by the convention of *New School* Baptists, and thus adopted as their sentiments. Salvation is held by them to be a mere partnership business between that God who will not give his glory to another, nor his praise to graven images or missionists.

Do any begin to charge us with attaching to the words of H. Gear what he did not mean? We call on such to read his words which we have given verbatim. He says, that while missionaries are endeavoring to draw souls to Christ, their work is identical with that of the almighty Father, and "That while you are agonizing in spirit for the salvation of the lost, and seeking with all your heart to save them, you are sympathizing deeply with the blessed Redeemer, and laboring in happy union with him in the same glorious object."

From this last quotation we see that the New School fraternity believe that the almighty Father is *endeavoring to draw souls to Christ*; and the missionaries are *engaged* in identically the same work, so that God does no more, according to this doctrine, than the missionary does: both are endeavoring to draw souls to Christ. Can any person experimentally acquainted with the character of the God of Israel, believe that H. Gear, or the convention who have adopted his blasphemies, have any saving knowledge of the true God and eternal Life? The Redeemer also is represented as *agonizing and laboring* with such co-partners as H. Gear, for the accomplishment of the same object. The blessed Redeemer indeed agonized, once in the garden, sweat as it were drops of blood falling to the ground, and once upon the cross poured out his soul unto death: but he has risen and "*Gone up with a shout and with the sound of a trumpet.*" To represent that our Redeemer is now agonizing in conjunction with a set of arminian religion mongers, is false as the place where the lie was coined, and base as the spirit by which it is asserted.

But we pass to notice the *application* made of this abominable theory to the missionary speculations of the present age.

"1. *How great, &c., is the work of the ministry especially that of the missionary.*" The work of the gospel ministry made the Apostle Paul feel himself to be *less than the least of all saints*. The missionary enterprise makes those engaged in it feel themselves to be greater than the highest angel in heaven; swells their hearts with pride to that degree, that they say in the language of their prototype, "I will ascend into heaven, I will exalt my throne above the stars of God; I will set also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. xiv. 13, 14.

"2. *How careful should we be in the selection of persons to fill the ministerial and missionary offices.*" By this inference drawn by Mr. Gear, from premises in his sermon, the whole prerogative of selecting persons for the ministerial and missionary offices is claimed. He gives us not one single hint that the God of heaven has anything whatever to do in the matter of choosing whomsoever he will for the work. By this assumption of the divine prerogative, we are probably to understand that those wonderful partners in the firm, which dwell on the earth, are to regulate all the affairs of the church on earth. How modest this claim! We

should be careful in selecting! If H. Gear and his colleagues can prove to us that they are in reality as they profess, co-partners with the persons in the Godhead, then we have nothing to say in reply to their assumption of the power and government of God; but as we are among those who dispute their equality with the eternal God, we deny their right to interfere in the business of selecting persons for the ministry of the gospel. As the modern missionary Baptists now publicly claim to be vested with authority to select the persons to fill the ministerial offices, what have we to expect from them should they attain to the secular power of our country? When they shall mature their plans, and bring the legislative councils of our states to sanction their claims to be in partnership with the almighty God, and that they have the right to *select* and to *reject* whom they please, may we not reasonably look for the re-establishment of inquisitions, dungeons, flames and faggots, to enforce their decisions?

The fourth inference drawn by Mr. G. is that, "4. *We see the wickedness of opposition to missions.*" All who oppose the base pretensions of such men as H. Gear and Co., are denominated *wicked* opposers of missions; and they are charged with robbing the holiest and kindest beings of the universe of one of the richest sources of their enjoyment. 2d. Of standing in the way and hindering the progress of redemption. 3d. Of keeping mankind in sin. 4th. Of shutting them out from the means of attaining to the end of their creation; and of forming a character upon the model of Immanuel's—and lastly, of hostile array against the Trinity. These charges relate to those who are called anti-missionary, or Old School Baptists. Let us review them.

We are not aware that in opposing the blasphemy of H. Gear and his associates in abomination, that we are opposing and robbing the *holiest* and *kindest* beings of the universe. We pity the universe that contains men less holy and kind than the modern missionists. Their holiness is like that of the pope, only an assumed name to deceive, and their kindness is developed in robbing the poor, the widow and the fatherless of the last dollar, shilling or cent, they can possibly wrench from them by deception and falsehood. Their feelings of kindness towards the Old Fashioned Baptists have been fully demonstrated for several years past, introducing confusion and discord, bringing in damnable heresy, dividing the churches, robbing them of their meeting-houses, and finally in attempting to blast their characters and exterminate them from the land. Such are the characters who lay claim to the distinction of *holiest* and *best* of the universe.

2d. We are charged with hindering the progress of redemption! The scriptures inform us that Christ has obtained eternal redemption for his people; but Mr. G. says that the work of redemption is now in progress, and represents it as liable to hinderance if not to complete failure, in consequence of those charged with standing in the way. Who is to be believed? If the statement of the

scriptures be true, it follows, unavoidably that the statement of H. Gear is false. On the charge of keeping mankind in sin, we have no disposition to remark. We are however inclined to the opinion that man was involved in sin before the modern mission system or its opponents existed. The fourth charge is twofold, viz: shutting mankind out from the means of attaining the end of their creation, and of forming characters upon the model of Immanuel! God has declared the end from the beginning, and said his purpose shall stand and he will do all his pleasure. As to any *means* by which man is to attain to the design of his creation the scriptures saith not. If any of the human family could prevent themselves or others from attaining the ultimate end or design for which they were created; it would necessarily prevent the accomplishment of God's pleasure, and reflect upon his truth. According to New School theology Christ has only given a model of character to be imitated by modern missionists, and even that may be prevented by the opposers of missions. But what *model* or example did he leave in relation to mission operations? He accused the missionists of that age with compassing sea and land to make one proselyte, and of making such proselyte twofold more the child of hell than themselves. He taught his disciples to pray the Lord of the harvest to send forth laborers, but he never gave them a model for forming missionary societies, organized upon monied principles, or to think them called upon to select or qualify men for the gospel ministry. Last, but not least, he says that we stand in hostile array against the most delightful work of the Father, Son and Holy Ghost." Thus the Father, Son and Holy Ghost are represented as being less delighted with the works of creation, providence and grace, than with the *partnership* works of the missionary establishment in conjunction with these persons of the Godhead. Comparing all the works of God, Mr. G. would set them all in the back ground, and represent that God is more delighted with the foolish mummery, base hypocrisy, and heaven-daring blasphemy of the present times, than with all the glory of the heavens, or songs of the redeemed. To represent the choicest pleasure of the great eternal God subject to interruption by men, we should have supposed sufficiently derogatory to the divine honor; but alas! for poor infatuated man.

The fourth inference drawn by Mr. G. from his sermon is, "4. *We learn the great desire and anxiety of God that sinners should repent.*" Christians, is this a true description of your God? Is he desirous or anxious for the repentance of a greater number of sinners than he is able to bring to repentance? How feeble! How weak! How inefficient must Jehovah be in the estimation of modern missionists! Truly we may say with Moses, "Their rock is not as our Rock: our enemies themselves being judges." Our God hath mercy upon whom he will have mercy, and whom he will he hardeneth. Theirs is *desirous*, yea *anxious* for the repentance of sinners: has provided ample means for their salvation; invited them in



the most cordial manner to turn and live. Has set forth bands of bright celestial beings to charm them to repentance by the music of their harps and the rapture of their songs.

If the God they worship has provided ample means for the salvation of mankind, why do the missionaries constantly harass the people to furnish means? Not a nook nor corner remains unexplored by their hungry mendicants, in search of money to be employed as means for bringing sinners to repentance and evangelizing the world.

We leave Mr. Gear and his compeers to meet the retribution that awaits them for their blasphemy and falsehood, assured, as God is true, their judgment now of a long time lingereth not, and their damnation slumbereth not.

Had Mr. G. uttered and published his sermon upon his own responsibility, we should have regarded him and his production unworthy the notice of our readers; but as this sermon comes to us under the sanction of the western convention of New School Baptists, we have a right to regard it as expressing the sentiment of the whole fraternity of the same order throughout the United States.

*From the "Union Temperance Advocate."*

"DISCUSSION AT MIDDLETOWN.—The discussion between Elder Beebe of New Vernon, and James J. Pierce of Pennsylvania, as previously noticed, came off at the Presbyterian Church, in Middletown, Monday of last week.

The questions discussed are embraced in the following propositions, as presented by Elder Beebe, in his acceptance of the challenge from Mr. Pierce.

1st. That the fundamental principle of the "Temperance Society" that to "*make, vend or drink liquors which, when used to excess, produce intoxication, is immoral and sinful*," is anti-scriptural and implicates the Lord Jesus Christ and his Apostles as being immoral and wicked.

2d. That said society assumes to be "*wise above what is written*," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by said society, in which the pledge is total abstinence, is made a test of church fellowship and also of political preferment, is subversive of the principles of democracy and of true religion, and that they constitute a connecting link, uniting the church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

The parties were on the ground precisely at the appointed hour; the debate was opened by Mr. Beebe, at 11 A. M., and concluded by Mr. Pierce, at 10 P. M., with brief intermissions for dinner and tea. Both gentlemen sustained their respective positions in a masterly manner. We are only induced to notice the debate at all, from the presumption that those of our readers who were present, would be greatly disappointed upon our refraining to represent its true character, to the satisfaction of those who may have been absent.

We are well aware that the expressed opinions of the debate are equally as various and as numerous as the many congregated on the occasion; hence, we feel ourselves at liberty to impart our unprejudiced conclusion; that the contest on the first position was long and tedious, each one sustaining his sentiment admirably well throughout the day,

with but an occasional collision; Mr. P. rather adducing arguments of expediency, than scripture testimony, although the gentleman quoted a few forcible passages of scripture, which, with none others, or no other testimony whatever, were sufficient to overthrow the whole mass of argument adduced on the other side.

The second position was rather intermingled with the first, not being discussed of itself at all.

The debate upon the third position was brief, but very emphatic. Mr. P. in a most eloquent manner set forth arguments, which were not, neither could they be refuted, and again the gentleman rebutted every argument adduced by his opponent, Mr. B., upon the third position, in a manner highly creditable to himself and to the exceeding great pleasure of his friends. Both gentlemen acquitted themselves well, and Elder B. proved himself strongly allied to the sentiments he advocated, and likewise proved himself a workman in a bad cause. His eloquent manner and dignified appearance, enables him to leave an almost indelible impression with the same argument which M. P., in his gentle and courteous manner, would scarcely render audible. However erroneous we may be in our conclusion upon the first position, we unhesitatingly put forth the conclusion upon the third, which we believe to be universal among unprejudiced minds, present on the occasion, that Mr. Pierce not only came off victor; but triumphantly victorious.

The debate concluded, as we believe, without incurring loss or benefit to either party. We only hope, that at a future period, some more eloquent speaker and distinguished orator, may arise with the same arguments adduced by Mr. Pierce, and the question will be settled at once, that the cause of Mr. B. is bad and cannot be sustained, leaving the victory a second time, although more satisfactorily on the side of 'Total Abstinence.'

REMARKS.—The above is as fair a version, perhaps, as should be expected from an editorial in a paper to which no one has the unblushing effrontery to affix his name as editor, and which is dependent on popular excitement and delusion for its existence. But unvouched for as the above article is, it was wise to withhold it until the impression of the debate had become less vivid, lest it should be considered by its friends as mockery. As an expression by an unprejudiced and respectable print, we give the following from the Goshen INDEPENDENT REPUBLICAN, of Oct. 7:

"We learn from several gentlemen who were present that in the discussion at Middletown on Monday last, our friend Elder Beebe used up his opponent Mr. Pierce, tooth and nail. How is this? Is the fault in the cause or the champion?"

Our ambushed author, of the "Advocate," however is candid enough to admit that there was "but an occasional collision;" yet nevertheless says "Both gentlemen SUSTAINED their respective positions in a masterly manner," and "admirably well!" How strange that the affirmative and negative of the three propositions, being both "admirably well sustained," came into but an occasional collision!

Our nameless commentator thinks that against the first position "Mr. P. adduced arguments of expediency rather than scripture testimony." We only wish the reader to review our first position and then judge what arguments of expediency would have a bearing upon the position that the fundamental principle of the Total Abstinence society is anti-scriptural and implicates the Lord Jesus Christ and his apostles as immoral and wicked.

But our chronicler continues, "The gentleman quoted a few passages of scripture, which, with none others, or no other testimony whatever, were sufficient to overthrow the whole mass of argument adduced on the other side." If the author intends ourself by "the gentleman," and certainly from the facts in the case or the laws of language, he does not intend Mr. P.) the few passages of that kind adduced by us amounted to hundreds in number.

"Upon the third position," continues our laughable logician, "Mr. P. in a most ELOQUENT manner set forth arguments which were not neither could they be refuted," &c., and directly afterwards complains that "Mr. P., in his gentle and courteous manner, would scarcely render audible" what when expressed in an "eloquent manner" would "leave an almost indelible impression!" Truly the legs of the lame are not equal. But pray what were the irrefutable arguments set forth by Mr. P.? Or were they so inaudibly expressed as to only reach the ear of our author?

The gentleman who penned the above article well knew that in writing Mr. P. triumphantly victorious, he could but elicit involuntary ridicule from his own friends, and therefore prudently withheld his name. Well he knew, also, that he could not with even an affected air of gravity interrogate an "unprejudiced" individual as to his opinion whether Mr. P. came off victorious, and that if he could he would be laughed to scorn.

One more remark and we have done with this self ridiculous mass of ambiguities and contradictions. Since the "Advocate" has given it as its "ONLY HOPE that at some future period some more eloquent speaker, and distinguished orator, may arise," &c., we assure its friends that whenever the Total Abstinence society will elect a man whom when defeated they will not desert as they did Mr. Pierce, we shall cheerfully appear again in defence of the same positions.

"The Temperance Society in Middletown was addressed on Friday evening last, by the Rev. D. T. Wood, who put forth a most powerful refutation of the sentiments advanced by Mr. Beebe, at the discussion the Monday previous—notwithstanding Mr. Pierce handled his antagonist admirably well—yet the sentiments of the Reverend Gentleman, left a more indelible impression, being a combined class of scripture argument, pointed and irresistible, and uttered in the brief space of twenty minutes. It was truly a masterly effort, and showed conclusively the inconsistency and absurdity of the position attempted to be sustained on the occasion alluded to. We cannot but believe, that the people of Middletown and the neighboring country, will adhere more strongly to sound reasoning than be gulled by mere loquacity. We shall review this matter further by-and-by."—*Union Temperance Advocate*.

If indeed Mr. W. chose "long guns" in preference to a closer combat with us, is it not a duty he owes to community, to present his "combined class of scripture argument, pointed and irresistible," in a more prominent way than in the presence of three dozen of his particular friends? We appeal to the author of the above squib, or Mr. W. himself.

## POETRY.

## MY GRACE IS SUFFICIENT FOR THEE.

Come, all ye chosen saints of God,  
Whose souls are washed in Jesus' blood,  
Hear what he says, his word is true:  
"My grace sufficient is for you."

"I am your sure, almighty Friend,  
Who, loving, loves you to the end:  
I will be near you, and will show  
My grace sufficient is for you."

"I know how num'rous are your foes;  
I know the ways which they oppose;  
I know their cunning malice, too;  
My grace sufficient is for you."

"Though Satan strives your souls to ensnare,  
You're still the objects of my care;  
You're near my heart, I'll bring you through;  
My grace sufficient is for you."

"Do you want proof of this, my love?  
Calvary survey—then heaven above!  
See how the ransomed millions bow!  
My grace sufficient is for you."

"I'll guide you safely in the way,  
Through life's dark night, to heav'n's bright day,  
And there, with wonder, you shall view,  
My grace sufficient is for you."

*From Lloyd's new Hymn Book.*

## CHRIST'S DIGNITY IN DEATH.

See the Lord of glory dying,  
See him gasping, hear him crying;  
See his burdened bosom heave.  
Look, ye sinners, ye who hung him,  
Look how deep your sins have stung him;  
Dying sinners, look, and live.

See the rocks and mountains shaking,  
Earth unto her centre quaking!  
Nature's groans awake the dead!  
Lo, the sun is struck with wonder,  
While the peals of legal thunder  
Smite the blest Redeemer's head.

Heaven's bright melodious legions  
Chanting to the tuneful regions,  
Cease to thrill the quivering string.  
Songs seraphic, all suspended  
Till the mighty war is ended  
By the all-victorious King.

Hell, and all the powers infernal,  
Vanquished by the King eternal,  
When he poured the vital flood.  
By his groans, which shook creation,  
Lo, we sound the proclamation,  
Peace and pardon through his blood.

Shout, ye saints, with admiration,  
Fill with songs the wide creation;  
Since he's risen from the grave.  
Shout, with joyful acclamation,  
To the Rock of your salvation,  
Who, alone, has power to save.

Bear, with patience, tribulation,  
Overcoming all temptation,  
Till the glorious jubilee;  
Soon he'll come, with bursts of thunder,  
Then shall we adore and wonder,  
Singing on the highest key.

See the blissful scene before us,  
Join the universal chorus,  
Bid the flowing numbers rise;  
Songs immortal sweetly sounding,  
Notes angelic loud rebounding,  
Trembling round the vocal skies.

## CHRIST'S SUFFERINGS ON THE CROSS.

When Jesus hung upon the tree,  
In agonies and blood,  
He fixed his languid eyes on me,  
As near his cross I stood.

Oh, never, till my latest breath,  
Can I forget that look;  
He seemed to charge me with his death,  
Though not a word he spoke.

A second look he gave, and said,  
"I freely all forgive;  
This blood is for thy ransom paid,  
I die that thou may'st live."

With pleasing grief and mournful joy  
My spirit now is fill'd,  
That I should such a life destroy,  
Yet live by him I kill'd.

*Ibid.*

## OBITUARY.

Died, very suddenly of the prevailing dysentery, in Abington, Pa., August 21, 1842, brother J. Northrop, in the 71st year of his age.

Our esteemed brother was a native of Kingston, R. I. He joined the Baptist church in Exeter, R. I., in 1806; moved to this county in 1813, and united with the Abington church, with whom he withstood the anti-christian heresies, that attempts have been made to palm upon them for a few years past, and in fellowship with whom as deacon he died. Our dear brother with others so firmly withstood the torrent of abominations with which our land is deluged as to incur much censure from the foes of Zion. While he was told by those that went out from them because they were not of them that "new ground would produce the best wheat," he was content to remain upon Bible ground, upon which he grew stronger and stronger to the day of his death, preferring the doctrine of the cross to the commandments of men. He was extensively known and beloved by Bible Baptists.

May we be reconciled to the Lord's will, hoping that he will yet raise up some other to fill his place for the good of the church.

B. PITCHER.

## DIED.

At Otisville, after a very short illness, on Sunday night the 30th ult., Mr. GEORGE F. SEYBOLT, aged about 50 years.

**HYMN BOOKS.**—We acknowledge the receipt of a very neat volume of choice hymns and spiritual songs, recently published by Eld. Benjamin Lloyd, of Lafayette, Chambers co., Ala. We tender to him our thanks for the present. By a cursory examination we find that it contains many excellent hymns, and we believe the book in all respects will answer to its title, viz: "Lloyd's Primitive Hymns, Spiritual Songs, and sacred Poems." The book contains about 500 pages, and a still greater number of hymns and poems. Those wishing to obtain copies of the work, will address their orders to brother Lloyd, whose post office address is as stated above.

We learn that the volume of original hymns and poems recently published by brother Thomas Davis, of Madison, Morgan co., Ga., is also well received.

## OLD SCHOOL MEETING.

Otego, Otsego co., N. Y., July 2, 1842.

A general meeting will be held in this place on the second Wednesday in January next. Our companions in tribulation and in the kingdom and patience of Jesus, are invited to attend.

Done by order of the church.

JOHN BIRDSALL, Church Clerk.

Brethren that attend our meeting from a distance, will enquire for Wm. H. Birdsall, John Birdsall, or Wm. Shepherd.

## RECEIPTS.

Elijah Lynch, Esq.,	O.	\$2 00
Elder Samuel Williams,	"	5 00
Eliphas Bidwell,	N. Y.	1 00
Jesse Carpenter, Jun.,	"	1 00
Eld. James M. Butts,	Mo.	5 00
E. Draper, Esq., for Wm. Boggess,	"	1 00
Wilmot Vail,	Pa.	4 00
Lemuel Harding,	"	1 00
Jethro Oates,	Ga.	3 00
James L. Fullilove,	Ky.	2 00
Moses Rogers, Esq.,	N. J.	10 00
Total,		\$35 00

NEW AGENT.—James Wells, Dundaff, Sunquannah co., Pa.

## LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Freyton, Esq., Jacob Winchel, Jun., A. A. Cole.

NEW YORK CITY.—Samuel Allen, [525 Broome street,] Alfred Wiley, [57 Washington street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble, and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Statts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Belch, John Crihfield, J. Hughes, J. W. Dance, John Carsen, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia,] Barnard Vanhorn.

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly, Jethro Oates.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Mortea Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owens, Richard M. Newport, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Carass, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spitler, S. J. Lowe.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot; and brethren Joseph Tapscott, Zephariah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kinkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, E. T. Saunders.

MICHIGAN.—Archibald F. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

NEW VERNON, ORANGE CO., N. Y., NOVEMBER 15, 1842.

NO. 22.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance, \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

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

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—  
JEREMIAH.

BROTHER BEEBE:—As my health I think improves, though very slowly, and I do not feel able to travel much, and I cannot well bear to be long idle, and having obtained the defence of the Baptist Missionaries in Jamaica against the charges brought against them—perhaps you have seen it all before now, if you have you need not read much of this when you have anything of importance that particularly calls your attention. But I promised you to send it, and if you have not seen it, it will be something new, to read what a mighty defence they make, and how clean they have wiped their mouths, or the committee for them. The first was taken from "Baptist Register," under the editorial head, July 29, '42, in which it appears that something had been published against Weston's disclosures—and we are favored with Weston's reply, which now follows:—

"Dear brother,—In your paper of July 6, is an extract of a letter from Rev. Charles H. Hosken, in which he seems to infer that some of my statements concerning Jamaica are incorrect. I wish not for controversy, I only desire to have the truth known. If in the discharge of my duty in exposing any error or defection of faith or practice in the churches, I suffer; I will pray that I may have grace to bear it patiently. Brother Hosken, speaking of the sums which I said the Missionaries received, says, 'These are hard statements—I cannot but feel grieved that brother W. did not ascertain facts more correctly before he made them; for it is an awful thing to be found guilty of slandering a brother or brethren. Did it never occur to brother Weston? That supposing there were no delinquents, and that there were no sick, infirm, nor superannuated members, which often make a fifth part of the church, it would require no less than 4,000 members at twelve and half cents to make the above sums. Where are the many churches in Jamaica containing that number?'—As to my ascertaining facts before I stated such things, allow me to ask, whether there is not presumptive evidence, that by two years residence in Jamaica, I should not ascertain the facts as correctly as my good brother who was never there?—If he means to charge me with direct prevarication, having the knowledge of the facts before me, that is another thing. With regard to the number of members, did it not occur to brother H. that

enquirers pay the same as members? With regard to the delinquents, the sick, infirm and superannuated members, I would say there are very few who do not pay their tickets regularly. If any are too poor to pay they almost always find some one in the class ready to pay for them. There are several reasons for this, as I said before, they pay this money with the confident expectation that a regularly paid up ticket will be a passport to heaven. The people are kind to each other, and very few would begrudge twelve and half per month in aiding a poor old friend to heaven. I have also heard several of the missionaries threaten members and inquirers (a) with exclusion if they did not bring their tickets regularly. This being demanded by the people, (or of them) operates as a prevention. Brother H. asks, 'Where are the many churches in Jamaica containing that number of members?' I find by the Jamaica Almanac that Rev. Oughton reports 6,557 members, and inquirers from 2 stations, 3 of his stations numbers not reported. Rev. J. F. Abbot, 2,555, at 3 stations, and 3 stations numbers not reported. Rev. J. M. Philips, 2,916, at 3 stations, and 11 stations numbers not reported. Rev. H. C. Taylor, 2,109, at 2 stations, and 2 stations numbers not reported. Rev. J. Clark, 2,562, at 2 stations, and 4 stations numbers not reported. Rev. W. Knibb, 3,321, at 2 stations, and other stations numbers not reported. Rev. J. Bunchel, 3,935, at 1 station, and 8 stations numbers not reported. Rev. W. Dende, 3,283, at 2 stations, other stations numbers not reported. Rev. E. J. Francis, 1,995, at 2 stations, other stations numbers not reported. I know as brother H. says, 'That the missionaries send home considerable money, collected from the people for various benevolent objects, but it is not ticket money.'

With regard to their keeping accounts with the parent society of the ticket money, several of the missionaries told me that they did not, and I supposed that they told me the truth, and I have now no reason to discredit their word against it. I would say again, I did not intend by my former remarks to charge any of these missionaries with being destitute of the love of God. Those with whom I become acquainted I loved, and I love them none the less now; but I must desire that their practice should be different, if I have any regard for the souls of my dying fellow men. In conclusion I would say, nothing but a sense of duty would have induced me to make public what I have,—I was forewarned that obloquy would be heaped upon me, and for some time I shrunk from it. But I have done what I believed, and still believe was my duty, though a painful duty. And as I have the corroborating testimony of several devoted congregationist brethren now in the island, I leave the issue with the great Head of the church.

J. WESTON."

The Editor says, "We had but hardly prepared the foregoing when we fell in with the following, published in the last 'Baptist Advocate.' Our readers can peruse it and judge for themselves."

"LEADERSHIP ITEM.—The committee of the Baptist Missionary Society call the attention of the friends of missions to the following Circular. It was originally printed for the information of their own members, to whom it was sent, as also to a few of the supporters of kindred societies.—

In consequence of the continued and extensive publication of sweeping charges against the Jamaica churches, they feel called upon to give it a wider circulation. They are deeply interested for the purity of these churches, and have often expressed their anxious wish to promote it. They therefore exceedingly regret that those who have made these charges should not have thought themselves called upon to give the particulars to the committee, in order that they might be investigated, and that even when requested so to do, should have invariably declined. In reply to these charges the committee confidently appeal to the following document."

"Baptist Mission House 6., Pen. Court., Jan. '42.

My dear sir,—You are probably aware that statements calculated to produce an unfavorable impression of the purity and discipline of the churches in Jamaica, connected with the Baptist Mission, have been widely circulated in this country. They have been sent over from the island in private letters, and newspapers, and have been often repeated during the last nine or ten years.—The committee have heard these statements with much pain, under the feeling that, whether true or false, interests dear to them were likely to be injured; if true, they affect the character of their missionaries—if false, the character of some whom they should be sorry to find amongst accusers of the brethren. For some time, therefore, their attention has been anxiously directed to the state of Jamaica churches, and they feel it their duty to communicate to their friends a summary of the evidence that has been laid before them. It has been matter of much regret that the statements referred to have so seldom been brought before the committee, either in a direct or a specific form.—They have come principally through the intervention of third parties, and have been most of them so general as to be incapable either of investigation or reply. In some cases those who have brought the charge have refused to substantiate it, or even to mention the church which was in their view an illustration of its truth. In no case has a definite charge been made, but it has been investigated, and the committee have been seeking evidence from all quarters on the general questions these charges involve. (c) The Baptist mission in Jamaica was established in 1813, and has been blessed to a very great degree. In the last ten years the members of the churches have been multiplied from 10,000 to 30,000, the number of chapels from 15 to 50—schools in proportion, while the congregations amount to about 80,000. (d) Among the second causes of this success, there are two which all allow to have been of considerable weight. The one, the active part which the brethren have been compelled by circumstances to take in the cause of emancipation. 'They have been, for years, (to use the language of Mr. Gourney,) the unflinching, untiring friends of the Negro. No threats have daunted them, no insults or persecutions have driven them, from the field. They are now reaping their reward in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness.'\* (e) The other is the strong prepossession in the minds of many of the Negroes in favor of believing baptism. Their scriptural views of this ordi-

\* A winter in the West Indies, by J. J. Gourney, p. 159.

nance originated with American teachers who had visited Jamaica many years ago, and formed churches, some of which remain; but which, since the death of their founders, have been injured in many cases by impurity and superstition. These churches are still said to contain about 6 or 800 persons in connexion with them, as hearers and members. The diffusion of the views referred to has further been greatly prompted by the occupation of some parts of the island by our own missionaries at an earlier period than by those of other societies. Such is the effect of these causes, that in many districts the people would rather hold services of their own than attend on the ministry of Pedobaptist brethren. It will be observed by a careful reader, of the charges against our churches in Jamaica, that cases of superstition among the native Baptists (as some of them are now called) are mixed up with general charges against our missionaries, although in no way connected with them, as if the one proved the other, and this committee were responsible for both. But, after all, are the results as fair as they seem? Is the prosperity of the mission as real as it is apparently delightful? On the one side of this question are our missionaries, 27 out of 30, the practice of several other religious communities, and many important witnesses. Amongst whom are Messrs. J. Sturge, J. J. Gourney and John Candler. \* On the other side are 3 of our missionaries with several of other societies. Apart from the personalities which have unhappily been allowed, the assertion on the one hand is, that the employment of leaders and tickets in our churches is demoralizing and degrading, erroneous in principle, and injurious in its results; that baptisms are hasty and indiscriminate, and that the churches generally are in a corrupt state. While on the other hand it is stated, that leaders and tickets, without being open to any valid objection in principle, (f) are important and necessary helps—that the utmost possible care is taken in the admission of members, and that the churches generally are as pure as any christian churches in this country. Of course it will be felt immediately, that the testimony of Baptist missionaries on such a question may be partial—that they are likely to speak in favor of a system which they themselves employ—and that their evidence must be received with caution. (g) But on further consideration the committee have felt that the character of their evidence is at least as weighty as the character of the evidence on the other side. (h) All the testimony against the churches has come either from the virulent opponents of Baptists, men who in the time of slavery hated even their name—from individuals who have resided only a few months on the island, and during those few have had no acquaintance with our churches, but with native Baptists only—from individuals who have been some time there, but had no intercourse with our churches for years—from brethren who have been disappointed in their prospects, and whose congregations have never been large, while there have been hundreds or thousands in attendance on the Baptist minister near them, or who have from other causes a leaning in favor of their own statements—or from parties whose piety indeed is undoubted, but whose evidence is qualified by individual peculiarities. The committee would not for a moment impute individual misrepresentation to any, still they feel that they ought to exercise the same caution in receiving testimony against the Jamaica churches, as they do in receiving testimony in their favor. Our Jamaica missionaries may no doubt be partial in speaking of a system they have deemed worthy of adoption, but it is at least as possible that there may be partiality

or ignorance of the working of the system on the other side."

With these preliminary remarks I now proceed to give the charges with the explanations and replies:

1st. It is said that the leaders are generally bad men; that their office is useless, and even mischievous; that they have unlimited authority; that they conceal the sins of the members from the pastor; that the church seldom dares to exercise discipline towards them, and that the pastoral office is in fact in their hands. (i) The following are the replies of different brethren on this point.

"I dare say you have heard much about ourselves and leaders, I will endeavor therefore to give you a faithful description of them. In churches so large as ours it is entirely impossible for a minister to be well acquainted with all the people, to visit all the sick, and know the private history and moral character of every member—we therefore form our church into 33 sections, or classes, over which we place a deacon, or one of the most pious and intelligent members we can find. Ability to read and write are, in this church, indispensable qualifications. These leaders have to exercise a strict watch over the conduct of the people, where they meet every Monday evening for reading, prayer and exhortation; and on Tuesday evening every week the leaders meet on the mission premises to bring their reports to me, to examine cases of discipline, restoration, &c., &c., and consult on any steps to be taken for the promotion of the cause of God. Notwithstanding all that has been said against them, I believe they are a very estimable and valuable order of men, and I must in conscience say that I attribute the very extraordinary success which has attended the Baptist mission in this land, under God, to their *zealous* and self-denying exertions on behalf of their perishing countrymen. (j) The fact is, it is the christian instruction society in principle, if not in name; and is conducted on the principle that every subject of the grace of God should labor to communicate to those around him, thus becoming fellow-workers with Christ in the gospel. (k)

S. OUGHTON.

Kingston."

"The leader system is generally employed in the established churches in this city, and in Spanishtown, and Falmouth, and other places I could mention. Indeed I believe it generally prevails where the incumbent is suspected of piety. A strong indication that it is not necessarily mischievous.

J. TINSON.

Kingston."

"A body of more pious, self-denying, devoted men, it would be hard to meet with; and we cannot but think that charges against them from such a source are calculated deeply to pain their minds, and discourage them in pursuing the important unrequited duties to which they have devoted themselves.

'UNITED MISSIONARIES.'

Falmouth." (l)

"The more I know of the leader and ticket system the more I admire it: Jethro in Jamaica has been anticipated.

J. E. HENDERSON.

Waldensia."

"We do solemnly declare that the leaders and deacons are not invested with, nor allowed to exercise the power which it is asserted they possess. That every case of delinquency, as soon as discovered, whether an officer or private member, is

dealt with as the case may require; and each can say for his respective congregation, that a system of discipline is observed as rigid and scriptural as is observed by any dissenting churches in England. 'UNITED MISSIONARIES.'

Jamaica."

"We have had cases of defection among leaders in our churches, but there has never been one which has not been dealt with as though it had been the case of a private member.

J. TINSON.

Kingston."

"The leaders are, generally speaking, and so far as I can judge, devoted christians; they labor hard for God and souls, and they do not exercise an undue authority. I have had some sad cases with respect to three or four of them, during my residence here, but have always found that when a charge was made there was a disposition fully and fairly to investigate it, and that if it was proved it was just as safe to exercise discipline as in the case of the youngest member.

B. B. DEXTER.

Stewarttown."

"Most of us have church meetings every week, (m) and having one or two deacons, (or those that act as such, by assisting us in the discharge of our pastoral duties) on almost every estate, numerous as our churches are, scarcely a single act of serious delinquency can arise without our knowledge. Things indeed of the most trivial nature, and others less trivial, but which are connived at, at home, are brought for adjustment before our churches here. As soon as any one is convicted of being in the indulgence of actual sin, the preliminary steps of course being taken, he is instantly excluded, and the cause of that exclusion is publicly proclaimed. So far as my own church is concerned, and I have a right to presume that others of the same standing are equally incorrupt, I am persuaded that a purer church under the same circumstances does not exist in any missionary station in the world.

J. M. PHILLIPPO.

Spanishtown."

"With one of my deacons, Mr. Borset, you are well acquainted, and most of those whose names you will receive, have been consistent in their conduct for ten or twelve years, and it is my most conscientious belief they are holy and devoted men. At the first formation of our station we employed the best agency we could find, and bent our ardent attention to their improvement. By kindness and instruction many superstitions have been eradicated, and it has long been a rule in the church that no one shall hold any office in the church who cannot read the word of God, or who has ever been convicted of any gross immorality, which rule is most scrupulously observed. (n) So far from the leaders and deacons concealing sin, it is through them nearly exclusively that we detect it. I have only discovered one instance of a leader's concealing sin, and the loss of his office immediately followed, to which he has never been restored. My firm conviction is, and that after 17 years of experience, and each year far more extensive than that of any of our opponents, that the leaders and deacons in our churches have been, and still are of invaluable service in the cause of Christ; and that their voluntary labors deserve far other treatment than they have received. Now let us try the two systems by a fact. Mr. Whitehorn reprobated this ten years ago, and if I am not mistaken he has never in ten years opened a station, erected a chapel, or done any one thing in a pecuniary way to extend the cause of Christ, while a host of ignorant men have obtained those

\* See Candler's Journal, part 2d, page 18—20.



who have been compelled to go to them for instruction. When I first came to Falmouth, in consequence of Moses Baker's \* instructions, the professed Baptists were full of superstition, (o) and I do not believe that thirty of them could read the word of God. Instead of driving them away I felt it to be a solemn duty to try to reclaim them, (p) and with every desire to render all the glory to God, he has enabled me to do it. I have requested Mr. Blyth to point out a single person in office in the church who is immoral—he has refused. I should feel thankful if any would, for I long and pray for the increased purity of the church, (q) and I have earnestly besought God to bestow this blessing. Were this the last sentence I were to write on the earth, I could say, and do say, that I have never kept back one truth from the people, or cloaked one sin by refusing the exercise of church discipline. I say not this in boasting, God knoweth, though I bless that grace that enables me to say it, and on behalf of the cruelly defamed deacons I also say, that they have never, no, not in one instance, thrown the least obstacle in the way of the exercise of the strictest discipline, no, not even when we had the painful duty of excluding one of their own number. There is not now a native Baptist place that I am aware of, or not more than one, in all the north side mission.—These despised men under christian training, (and none of our enemies charge us with not preaching Christ) having raised and paid for three chapels capable of holding 5,000 persons, two mission houses, two school rooms, and now support two ministers four European school masters and mistresses; and have raised nearly £300 sterling towards the extension of the gospel this year.—One thousand children are daily taught the word of God, more than 2,000 adult and young persons can read it, and in the district in which they reside there is less crime than in any part of England. This is the —; I am a fool in boasting, but the enemies of my adopted people have compelled me. (r) Mr. Renshaw has never seen, nor does he know one of them.—Whitehorn does not know five of them, he never associates with us.—Of the state of the Baptist mission in Jamaica, Mr. Whitehorn knows no more, except in his immediate circle, than if he lived in China; he never visits any of us, attends any of our meetings, or concerns himself with any of our proceedings. He has not been within 80 miles of Falmouth more than once for ten years.

*Falmouth.*"

\* One of the American teachers, referred to above.

"Many of the leaders I know well, and have always found them the most intelligent and pious of the people; and what could an English missionary do in such a climate without such helps? How could he visit and look after the people? There might in that case be numbers in the church living in sin, and he not know anything of it. Why even the leaders, men accustomed to the climate can hardly stand it. (s)

*Spanishtown.*"

Protest of the deacons and leaders of the Baptist churches at Falmouth, Refuge, Waldensia, Stewarttown and Browntown:

"Having been charged (in common with the officers of other Baptist churches in this island) by several missionaries through the public press, with being immoral in our conduct, oppressive in our exactions of money from the members of the churches to which we belong, and with wilfully concealing and conniving at sin, in those who are united with us in church fellowship, we feel it to

be a duty we owe to our characters, and to the churches with which we are connected, to give to those charges the most unqualified denial, and to this denial we subscribe our names, that our accusers may (if they can) substantiate any charge of immorality, deception, or extortion against us, and we assure our friends in England, that while conscious of many faults, our humble efforts have been, and still shall be made to extend the knowledge of Jesus Christ; and we hope ever to be kept from imitating the conduct of those who have so unrighteously published charges as dishonorable to themselves as they are unjust to us."—Here follows the names of nearly 300 deacons and leaders of the churches in the Western Union. A similar protest has been forwarded from the deacons and leaders of the church at Spanishtown. The following testimony of J. J. Gourney is important:

"I can easily conceive that the greatness of the numbers attached to the Baptist mission in Jamaica may entail on the missionaries the necessity of employing an agency among the Negroes themselves, which may not be always so much enlightened as could be wished; but I feel quite confident that such men as Phillippo, Knibb, Clark, Tinson, Burchel, Oughton and others may be entirely depended on for doing the best that can be done for the cause they are endeavoring to promote: every thing I saw among the Negroes under their care was most orderly and agreeable.

J. J. GOURNEY."

The next that comes is from B. R., Aug. '42, and commencing with Ed. remarks. H. W.

"THE LEADERSHIP SYSTEM IN JAMAICA.—We give under our editorial head the conclusion of the defence of the committee in England, touching the charges made against the Jamaica Baptist missionaries. It is a pretty satisfactory exculpation certainly, (t) and must be very gratifying to our readers to peruse. There is one thing, however, alleged by brother Weston, to wit: 'the setting off,' and preparation of candidates by the leaders, which we should like to see fully explained; and perhaps when his specification reaches England or Jamaica, some testimony in reply may be furnished which will be satisfactory to all.—The committee say that the names of the accusers 'are mentioned without the slightest imputation on their motives,' and it has probably not been with any evil design that their statements have been made, but from a misapprehension of the state of things generally. Another ground of mistake may have arisen from the want of a proper allowance for the peculiar circumstances of such a population—many of them under the influence of the gross superstitions in their native land, and many in a state of ignorance as regards the Bible, but very little removed from that of the Burmans or Karens. To expect therefore that converts in such circumstances will present an aspect correspondent with those who have enjoyed the privileges of gospel teaching all their lives, is expecting too much. From the account brother Mason and others gave of the surprising ignorance of those who are something like leaders or subordinate teachers among the Burmans and Karens, we are not to be greatly surprised, even if the leaders in Jamaica should, many of them, be but little better informed. According to brother M., and others, the greatest care is necessary in committing to them any great latitude of instruction.—'The admission of members into the church' he considers 'Only the beginning of missionary labor.' 'To empty the dark chambers of their hearts of the trash with which they are closely filled, and stow them with the treasures of Chris-

tian truth,' he deems 'the great task.' (u) Probably these same remarks would well apply to the poor children of Africa, in Jamaica; and persons from a land of light like that of England, Scotland, or America, might not know for some time how to make proper allowance for such ignorance, and strong prejudices might be conceived toward those who could even think favorably of the christian pretensions of any so deplorably ignorant.—This may have been the case with brethren Weston, Whitehorne, Reid and Kingdon: for to believe that they would be guilty of deliberate slandering of their brethren, to the certain sacrifice of their own reputation and happiness if proved malicious, we are totally unable to entertain the thought. We are glad that we have given publicity to the whole matter, pro and con, that all of it may be seen by our readers, and furthermore, the whole thing coming out may result in greater circumspection on the part of those who have intrusted to them the evangelical instruction of such a multitude of ignorant disciples, and that charges may be preferred with greater caution."

2d. "LEADERSHIP SYSTEM.—It is said that tickets (which are given to members and enquirers) are regarded with superstitious reverence, as charms or passports, and are earnestly sought for under this notion; that the people think they are purchased, and that thus they think they are a means of extortion. (v) 'Every member has what is called a *member's ticket*; on the ticket is written the member's name, place of abode, class, and the number which stands opposite his name in the church book, as an easy mode of reference. This ticket is renewed at certain periods, when a subscription, if it can be afforded, is expected towards maintaining the service and cause of God.' If a member is excluded by the church he ceases to have a ticket, and the date of his exclusion, and the cause, is written against his name in the church book. The ticket of a member is expected to be produced every time the Lord's supper is administered. The object of this is to prevent improper persons from 'sitting down at the table.'—'When enquirers are introduced and their names are entered as such on the list, a ticket is given to each, with their names, residences, and the number of the list in which they are enrolled written on them. These tickets are renewed quarterly, and on their renewal a subscription is expected unless the parties are sick or very poor. So long as enquirers' tickets are renewed, those holding them are considered as under the care of the church, and connected with us; but if guilty of sin, their names are crossed off, and they no longer receive a ticket.' (w) I consider the advantage of tickets to be very great in such a community as this. They show connexion with a christian society, and persons who are introduced to us when they have a ticket, consider themselves bound to attend the means of grace and listen to instruction, who would otherwise (if not members) be tempted to regard those advantages oftentimes with indifference; besides they would not so frequently come under the faithful admonitions of the members, leaders or deacons as they now do. I have frequently thought that if I were again by the providence of God placed in England, possessing the knowledge I do of the English schools and village stations, I should endeavor to introduce the same plans in any church over which I could exert any influence. I am persuaded that much more could be done by this system to secure a large and more regular attendance on christian worship in our highly favored and native land. In this island those churches which adopt the same, or some similar plan, (we are not bound to any particular system) have in general larger congregations than those who employ no active agents to fill their

chapels, and watch over the conduct of their hearers.

H. DENDY.

*Slater's hill."*

"I can unhesitatingly assert that they are of great service in the congregations over which I preside, in preventing disorder, promoting discipline, and enabling me to know more of the people than I otherwise could, as well as in guarding the table of the Lord's supper. Shall we give up every thing because it may be abused? I am quite sure from much anxious investigation that the desire to have a ticket generally arises not from its being viewed as a passport to heaven, but from a wish to possess a certificate of union with some christian church.

J. TINSON.

*Kingston."*

"At the beginning of every year I have given out tickets to the members and enquirers, to be renewed quarterly: they are distributed not by leaders or deacons, but by myself, or in some few cases by Mrs. Dexter. With regard to superstitious notions about these tickets, if they ever did prevail before the minds of the people were so much enlightened, they are now almost if not quite eradicated. It has been my invariable custom to renew the tickets, and then take whatever might be given to the church, as our people express it.

B. B. DEXTER.

*Stewartstown."*

"As to what has been said about the leaders and tickets, nine tenths is false, and the rest is so exaggerated as to be little if any better. To do without either the one or the other here would be impossible, if the cause of Christ is to prosper.

W. HUME.

*Spanishtown."* (x)

"Our people are not so well informed as we could wish, but they know better than to trust to a piece of paper, either as a charm, or as a passport to heaven.

JOHN CLARK.

*Jericho."*

"If I thought the tickets were an evil I would break up my church sooner than give one. (y)

H. C. TAYLOR.

*Old Harbor."*

"I have no doubt cases may be found where superstitions have been connected with tickets, I have met with a few myself, but only a few.—When such cases occur it cannot be supposed that your missionaries are either so stupid, or so wicked as to encourage, or connive at them.

J. TINSON.

*Kingston."* (z)

HEZEKIAH WEST.

[TO BE CONCLUDED.]

FOR THE SIGNS OF THE TIMES.

Wallkill, N. Y., Nov. 1842.

# A BRIEF REVIEW OF EIGHTEEN YEARS' EXPERIENCE.

BROTHER BEEBE:—I have long felt a desire to open my mind through the columns of the Signs to those who know the Lord; but esteeming myself as "Less than the least of saints," I hardly know where or how to begin. Nevertheless, small though I am in and of myself, I do feel strong in the Lord and in the power of his might. And O may I not feel ashamed to make manifest what I have been taught of Jesus on whom my soul is enabled to rest through his free and sovereign grace.

My parents were Presbyterians, and they had me sprinkled at the age of five or six years.—And, (however by them intended) I can but consider it abominable for any who profess to know either God or themselves to offer their infants for sprinkling. From the time I was fourteen years old I was subject to many serious impressions, and especially when hearing the preaching of terror; but such impressions were very transient until I became within two months of twenty years of age, which was in A. D. 1824, at which period I was asked whether I was fit to die? I replied, no. This was to me a most alarming thought. At this time my eyes were open to discover my sins set in array before me; this I had never seen before in the same light; my mouth was shut and I became dumb before the terror of the law of God. I resolved however to reform and do better for the future, and as I had been taught to say my prayers, I concluded I would attend particularly to them; but I was made to see that the sacrifices of the wicked were abominable in the sight of God. I was then brought to a full stop; I could do nothing but sigh, and cry, O Lord, have mercy on my poor soul, if mercy could possibly be extended to one so utterly unworthy. But alas! I could not see how God could maintain his justice and have mercy on me. For three weeks my distress was such as I cannot describe: it seemed that my burdened heart must break. But here I was brought to discover by faith the Lord Jesus Christ suffering upon the tree as a Mediator between God and me, and bearing my sins in his own body, expiating my guilt and bearing my sorrows. This appeared to be for me indeed, for my burden left me, and then I felt some trouble because it was gone, not knowing how the children of God are brought out of darkness into the light and liberty of the gospel. But at length these words were applied to me, "I will bring the blind by a way which they know not," and that he makes darkness light before them, and crooked things straight, that he will do these things for them and not forsake them. This was truly comforting to my soul, and the love of God to me appeared inexpressible. As I had never heard any one relate a christian's experience, I became perplexed again, not feeling satisfied as to the manner in which the children of God are exercised; but in this manner I was brought, for I did not, nor could I come only as I was brought: I had been looking for some other way or louder voice, but the manner in which God spake to the disconsolate prophet occurred to me, "Not in the whirlwind, nor fire, nor earthquake, but in a still small voice." This brought joy and comfort to my mind; I thought I had indeed heard that still small voice of him who alone could speak peace to burdened souls. I felt inclined to read no other book than the Bible, nor did I wish to hear anything of the concerns of this world. Seeing all my young friends who professed a hope at that time uniting themselves with the Presbyterian church at Middletown, and feeling that I could not go with them, I began to fear that I was deceived; and here satan began to take advantage of me,

and to try my strength on every hand; I was tossed to and fro with doubts and fears in regard to the reality of my hope, until I was almost discouraged for some months, after which these words were applied to my poor soul with such force that I verily thought I should never doubt again: "But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ." Eph. ii. 13. I thought I could say I believed I was brought nigh, for my soul was fed upon green pastures beside the living waters. I had never witnessed the administration of the ordinance of christian baptism until I saw Elder Gabriel Conklin baptized about seventeen years ago, on which occasion a still small voice seemed to say to me, "This is the way, walk thou in it," but at that time the cross appeared so great I did not obey the mandate, and shortly my mind was again beclouded with doubts and fears, and for years I was kept in darkness; I could neither tell my joys nor trials, my mouth was closed in silence and I could only implore the Lord to open my mouth; I was made to see that my trials proceeded from my unbelief, that I was an unbelieving believer if such an expression may be allowed. I cannot express the joy I experienced on the renewal of the evidence that my hope in Christ was a reality, and that the cause of my distress in which I had been so long depressed was unbelief. But I have to lament my ingratitude to God for his great mercy and grace, in keeping me and leading me in the way of life, for giving me to thirst for, and to taste of the waters of salvation, if it is not given me to drink as abundantly as some do. I feel thankful to God for even the desire. I saw an appointment of an Old School meeting which was held in the city of New York, and feeling a desire I attended it. Elder Conklin preached from these words, "I being in the way was led to the house of my Master's brethren." It appeared to me that every word was for me, and then I thought I drank abundantly.

Thus have I been led for the last eighteen years, up to the time I related my exercises to the church, received the expression of their fellowship, and was baptized at New Vernon in company with sister Mahala Thompson, on Sunday, Nov. 6, 1842.

ANN HORTON.

FOR THE SIGNS OF THE TIMES.

Darbyville, O., Nov. 8, 1842.

DEAR BROTHER:—I take my pen in hand to drop you a few lines. The disciples in this section of country are united in maintaining the truth, the same as held forth by you in the columns of the Signs of the Times. In this truth they rejoice, having been made free by it. The Muskingum, Sciota, Miami and Mad River Associations speak the same things—their voice is as the voice of one man, in holding forth one Lord, one faith, and one baptism. Since these associations cut loose from New Schoolism they enjoy great peace in believing and fellowship with each other. We feel that it is good for us when we meet together, for the Lord is with us: we have experienced that his

banner over us is love. Yet, brother Beebe, there is much business transacted in constituted associations that might be dispensed with: our association sets usually three days, two days, or the most part of two days is taken up in debating somewhat after the manner of a legislative body, and very frequently on business that belongs exclusively to the churches, over which the association, as such, has no control, and the churches not bound by any decision the association may make. The members of the association are confined to the house; a few discourses on Lord's-day are most all they hear—instead of this it appears to me nearly all the time might be occupied in hearing preaching, and in conferring with one another, much to the comfort and edification of the dear saints—strengthening the union between them, increasing brotherly love and fellowship, and connecting them more closely together. More perhaps hereafter.

Yours as ever,

G. AMBROSE.

FOR THE SIGNS OF THE TIMES.

## EXTRACTS.

**BROTHER BEEBE:**—I feel hardly satisfied without adding a few things regarding the Signs. I value their contents high, with the exception of a little spirited controversy which has appeared of late between some of the beloved correspondents, however I am happy in the prospect that such hostilities have ceased. The precious epistles of many of your correspondents have often been to me like cold water to a thirsty soul. I ardently hope the recent exhortation, to let brotherly love continue, may be heeded by all our dear brethren. I cheerfully admit the propriety of exposing error and exhibiting the truth: and I do rejoice that the truth is exhibited through your valuable paper in that manner that error cannot stand before it. I think truth is gaining ground in this place, although there is much of *do and live* preached all around us. Effort systems are not as popular here as they were some months since.

May the blessed Jesus strengthen your hands. is the prayer of your unworthy brother,

J. P. SMITH.

McConnellsville, N. Y., Sept. 21, 1842.

FOR THE SIGNS OF THE TIMES.

Turin, N. Y., Nov. 16, 1842.

**DEAR BROTHER BEEBE:**—Having a small remittance to make, you again hear from me. You would doubtless expect something more than a line or two, if indeed you were not acquainted with the writer: I have thought of late that there are but a precious few who seem to be qualified to write for public inspection. You know there are some in the world who hew to the line, and all others must trace the same line or they will be cashiered or their writing vetoed. And as I am opposed to veto on everything, I chose to be quite mute in these days of great knowledge. Dear brother, I am looking for a storm in the ranks of the Old School—conflicting elements appear, and I am quite sure that if you maintain independent ground,

as some few things of late indicate, you must expect to share in the conflict. My precious brother call no man *rabbi*. Enough on this now.

I have been out on a little mission this fall, and truly the meeting which I attended was interesting and very harmonious. The last meeting which I attended at Delphi, Onondaga co., was well attended: and I think the cause of truth is spreading in western New York. Emanuel's troops are gathering around Hamilton Factory: and I have learned that there was some alarm in that modern Athens. Our brother Blakesly has drawn the sword for good. Brother Bicknell is on the walls. Brother Hill is annoying the good folks in Utica. Brother Smith has taken up his quarters at Vienna. And Salmon had a day of it last Lord's-day, to be sure—several hundred attended meeting. Ah! my brother, the Lord reigns.

My love to Gabriel Conklin and yourself, and Old School brethren and sisters,

M. SALMON.

## EDITORIAL.

*New Vernon, November 15, 1842.*

Agreeably to the request of the brethren at Ramapo, we call the attention of our brethren to their letter published on the last page of this sheet, and being fully resolved, if God permit, to attend ourselves, we earnestly entreat Elders A. Harding and G. Conklin, and brethren from the churches named in their letter to meet us at the time and place specified.

"For it pleased the Father that in him should all fulness dwell."—Col. i. 19.

How peculiarly pleasing it is to such as trust alone in the Lord, to contemplate the fulness of the Lord Jesus Christ! However lean, barren and destitute God's children may feel themselves to be, it is a real satisfaction to know that he possesses all fulness in himself, and that "Of his fulness have all we received, and grace for grace." Upon a subject of so much interest, so full of consolation to the family of God, a few reflections cannot be uninteresting.

The character in whom all fulness is treasured is none other than the immaculate Lamb of God, the Redeemer of Israel; the Mediator of the New Testament; the King of Zion, and the Shepherd and Bishop of our souls. However much his character and perfections have been traduced by Pharisees, workmongers and modern arminians, who have denied his power to execute his sovereign pleasure in calling, quickening and eventually glorifying all that his Father gave him; and how much so ever they may reflect upon his wisdom, goodness and grace, "Unto you that believe he is precious." But may we not enquire, in what does his fulness consist? It certainly does not consist in the possession of all or any of those qualities, or attributes which men are wont to ascribe to him, such as *anxiety, inability, dependence* on creature's wills or works—nor can he be filled with the Spirit of that religion which is highly esteemed by the children of this world, since that which is

highly esteemed among men is abomination in the sight of God. Men have regarded him as altogether like themselves, as possessing a fulness of such qualities as to them, in their depraved and benighted state, would seem comely and God-like. But the natural opposition of man to all that belongs to the divine perfections disqualifies him for justly appreciating that which is truly good and spiritually excellent.

First. "In him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. What do we or can we possibly know of the Godhead that we have not learned through the medium of our Lord Jesus Christ? What conceivable attribute of God that does not shine forth in the face of the Beloved? "He is the brightness of the Father's glory, and the express image of his person." Heb. i. 3. Eternity, immutability, self-existence, independence, omniscience, omnipotence, justice, love and truth are all treasured up in him as they exist in the Father. He that knoweth the Son knoweth the Father. He that hath seen the Son hath seen the Father: and he that receiveth or worshippeth the Son receiveth and worshippeth the Father.—Who can comprehend the fulness of him in whom all the Godhead dwelleth bodily?

Second. It hath pleased the Father that in him all fulness should dwell, in regard to the church; for the Apostle says he is "Given to be Head over all things to the church, which is his body, and the fulness of him that filleth all in all." Eph. i. 22, 23. And immediately connected with the words above cited the Apostle adds, "And ye are complete in him who is the Head of all principalities and power." Col. ii. 10. This then must be considered as one important item of the fulness of Christ. All are in him that will ever be in him, his church created in him; chosen in him, loved in him, secured in him, and made acceptable in him, are the fulness of his choice, purpose and grace; they are the fulness of his mystical body, embracing all the members of a perfect body, and the joints and bands, gifts and perfections, and as such they have ever existed in him in perfect harmony with the inspired testimony. "Lord thou hast been our dwelling place in all generations, even from everlasting to everlasting, thou God." Ps. xc. 1, 2. This fulness embraces all that the Father gave him, all whom he has redeemed with his own blood, and all that shall ultimately reign with him in glory: so that all the powers that be can never add to his fulness, in regard to the number or perfection of his church, as his church exists in him; for that which is *full* can contain no more, that which is complete admits of no enlargement, and that Zion which God has pronounced "*The perfection of beauty*," Ps. l. 2, cannot be improved. However imperfect, uncomely, loathsome and incomplete the church collectively or the saints individually may be in herself or themselves considered, Christ is of God, made unto his people Wisdom, Righteousness, Sanctification and Redemption.—1 Cor. i. 30.

Third. He is "*Full of grace and truth*." John i. 14. We are lost in wonder and admiration.

when we trace the perfections of our adorable Prince and Saviour. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and to him are all things, to whom be glory forever, amen. Rom. xi. 33—36.

Full of grace. All that has been flowing from the fountain of grace to meet the wants of his dependent people in ages past, has not diminished his fulness. He remains the same yesterday, to-day, and forever. Not even that astonishing requisition upon the fountain when Jesus laid down his life for his sheep; when he bore the curse; carried our sorrows; endured the withdrawing of his Father's presence, could chill the ardor of his love, or lessen the abundance of his grace. Often as we, the children of his love, are involved in clouds and darkness, doubts and fears, and in our extremity made to approach the throne of grace, we witness the ample fulness of grace still flowing on to meet our returning wants. Like the fulness of his grace is that of his truth; it endureth forever: heaven and earth shall pass away, but his word cannot fail. How consoling to his saints is the assurance that his promises are based on infallible truth. "Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 17, 18. Of the indwelling fulness of the Redeemer we may include his power. "All power in heaven and on earth is given into his hands." Matt. xxviii. 18. That he should give eternal life unto as many as the Father hath given him. John xvii. 2. There is in him an unwasting fulness of all that can contribute to his glory or the real good of his people. He is full of sympathy for the feelings of our infirmities, full of compassion, full of wisdom and knowledge, full of love and full of glory. Truly we may say with the apostle, "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens." Heb. vii. 26. "And of his fulness have all we received, and grace for grace."—John i. 16.

**STABILITY.**—The Apostle has warned the members of the christian church against being carried about by divers and strange doctrines, and urges the importance of their hearts' being established with grace. It is essential, not only to our usefulness, in our connection with the citizens of Zion, but also to our own individual peace and comfort. "A double minded man is unstable in all his ways," and is not therefore to be relied on in anything. However sincere or well meaning, he is at the mercy of every wind that blows. At one moment he professes firm and unshaken faith

in the doctrine and order of the gospel; his faith appears to be sufficient to remove mountains, his zeal is ardent and love flaming,—but alas! the wind veers about, and his ear is caught by some strange and novel sound; his eye is allured by some new wildfire light, and he is afloat upon the bosom of some treacherous and uncertain sea, without chart or compass. To-day he mingles with the flock of Jesus; weeps in sympathy for their tears; burns with ardent devotion when they pray; sounds the highest notes when they sing, and participates with them in all the variety of their exercises; anon he is seen in the ranks of the alien; labors to impeach the doctrine of Christ; joins in the clamor of those who ridicule the experience of the children of God, and is loud and long in repudiating the order of the house of God.—Again, as though conscious of his propensity to err, he seeks a middle way, places himself between the firing of the two conflicting interests of Christ and Belial, and offers a treaty of peace to both.—Such professors of religion are never to be relied on; they cause continual agitation and turmoil in the church, and, so far as their influence is felt among the young and weak of the saints, cause wavering and fear.

Now while the dread hurricane of delusion and heresy is sweeping our country with all kinds of false doctrines, how important it is that the saints should be established in the truth; should have on the whole armor of righteousness, and having done all, stand fast: firmness and decision are very important. No one should take the Old School Baptist stand who can conveniently be anything else, and certainly one might suppose there is very little inducement among us to allure those who wish to be in favor with the world, the flesh or satan.—Those who from thorough conviction of the correctness of the ground we occupy, find a necessity laid on them to join our ranks, will be likely to endure hardness as good soldiers, and count all things but dress for the excellence of the knowledge of Christ Jesus our Lord. Such persons will be stable, and such will prove a blessing to Zion in comforting, encouraging and confirming the feeble and the wavering, and to such we bid a hearty welcome to bear with us the cross, and share with us the crown.

We are informed the Apostles went about confirming the souls of those who believed. If those who are strong among the flock of Christ would copy the Apostolic example, and endeavor to strengthen the hands that hang down, and confirm the feeble knees, the result would be more happy than to denounce all, who, for want of deeper experience, and more extensive instruction, have failed to come up to their standard of orthodoxy. If the strong are required to bear the infirmities of the weak, let the energies of those who by reason of age are able to digest the strong meat, remember that the lambs require to be fed on the sincere milk of the word, that they may grow thereby. We certainly need to have in exercise all the gifts of the Spirit, with all wisdom and patience, that we may put to flight the armies of the aliens, and dash all their little ones against the wall, and at the same time "Hurt not the corn nor the oil."

*"Modern christian benevolence, or rather anti-christian malevolence, stated, examined and exposed, in eighteen specimens, by Eld. J. C. Goble."*

This is the title of an ably written pamphlet recently published and now ready for distribution to those who may wish to procure copies of it.—The writer has given a thrilling account of trials and persecutions endured by himself in connexion with the churches of his pastoral charge. We have made the following extract from the work, embracing some excellent remarks on the contrast between the doctrine and practice of the church of God in primitive times, and the doctrines and practice of modern or New School Baptists. The whole work is well worth the attention and patronage of our brethren in general. Those who wish copies can be supplied by directing their orders to Elder James C. Goble, Middletown Point, Monmouth county, N. J. Of the conditions, as to price, we are not advised. We presume, however, the terms are moderate, as the author only wishes to realize from the sales enough to cover expenses.

#### "SPECIMEN EIGHTEENTH.

By this same class of professed christians, [Arminian Baptists] I am represented as a strenuous opponent to all gospel benevolence, and that I am assiduously endeavoring to pull down all their benevolent operations. For it some of them have been so kind hearted as to say that I ought to be hung! others that I ought to be imprisoned, and others that I ought not to be countenanced by any christian community, &c. To rebut such a charge, made, as it is, in a spirit of ill will, and clothed in such abusive language, it will be sufficient to a thinking mind, just to say that so far as I am capable of understanding gospel benevolence, I am its firm advocate and ardent adherent. But the difficulty existing, and the plain point at issue between this people and me is, (for we are certainly very widely apart) what they call christian benevolence I call anti-christian malevolence. I profess, and ever desire to practise that benevolence as a christian which is in accordance with the scriptures of divine truth, of which we have a beautiful summary in the praises of the heavenly host to God, saying, "On earth peace, good will toward men." But in the practice and operations of this professedly benevolent people we have the reverse entirely. Their language and their conduct would make it read thus, on earth divisions, ill-will towards men. For these are they that have filled churches with confusions and schisms, and communities with bickerings, backbitings and tumults; and touching their good-will I am prepared to speak from experience that I have suffered more injustice, oppression, persecution, cruelty, and every species of ill-will in the space of four years from these characters, than I ever have in all my life from every other source combined. And as it respects raising and applying monies for benevolent objects I will just contrast the rule given and practice pursued by the Apostles with these modern benevolent workers and beggars.

**Apostolic.**—Benevolence a free will offering: "Let every one lay by him in store," &c.—1 Cor. xvi. 2.

**Modern.**—A kind of assess money is levied and the amount to be raised is settled upon and decided by the fund solicitors and pastors by an indirect tax: hence the gatherers thereof say, We want so much money from you, for such an object: we calculate that such and such is a fair proportion for you;—while many have gone so far as to say that the day is coming in this country when we shall



not have to reason and entreat, but the people will be compelled to give according to their property, &c.

*Apostolic.*—Those that contributed were judges of their own ability to give: "Let every one lay by him in store."

*Modern.*—Pastors, agents and beggars are judges. "We think you are worth so much; we want so much, and we expect you certainly to give so much;" thus making themselves judges, managers and distributors of the donor's liberality.

*Apostolic.*—They were to give according to their prosperity: "As God hath prospered him."

*Modern.*—"Give, and you will prosper; give largely, and you will thrive accordingly;" and they upon this ground will take the last shilling of the poor man's earnings or the widow's last farthing.

*Apostolic.*—They had their contributions in readiness: "Let him lay by in store," showing thereby simplicity and cheerfulness, as well as promptitude.

*Modern.*—"No matter if you have nothing now, give us your name with the figures affixed; subscribe largely, and we will call again, (but no considerations are made for the giver upon unforeseen losses and disappointments, or financial embarrassments, which perhaps might be his lot) oh! no; we expect the payment of your subscription; we have called for it and we must have it: our funds are low and we cannot do without it."

*Apostolic.*—The churches had the entire control of the funds: "As I have given order to the churches of Galatia, even so do ye." 1 Cor. xvi. 1.

*Modern.*—Conventions formed by priests unconnected with churches, have the management and distribution of the funds for benevolent objects, which funds are raised in the greater part detached from the churches, begged by ministers or other agents, from individuals, or obtained by initiation fees without any direct authority from the churches.

*Apostolic.*—The churches chose and appointed the delegation by whom their benevolence was to be forwarded: "Whomsoever ye shall approve." 1 Cor. xvi. 3.

*Modern.*—Conventions, either state, annual or triennial, forward, direct and apply the funds.—These conventions are formed of men who have paid certain initiation fees, or are by large sums of money made life members, or life directors—have the whole control of all the financial affairs; these may pay when, where and whom they please; but such conventions existed not in the days of the Apostles, but are the offspring of that religious whore (the church of Rome) and are rapidly bringing us into bondage by their monied powers and coercive measures, and these are they which have already destroyed the independence of more than two thirds of the Baptist churches.

*Apostolic.*—The benevolence of the churches was brought directly to the object for which it was raised: "That they (those whom the churches approved) may bring your liberality unto Jerusalem," &c. 1 Cor.

*Modern.*—It goes through many and various hands. The contributor pays to the solicitor, he to the convention, they to the board, the board to the treasurer, the treasurer to the object, &c. &c. Now in all this round there is more or less slicing of the benevolent loaf, so that in many instances it becomes very small before it reaches the object, and sometimes it never reaches it. Agents have been known to consume the whole that they have begged out of the people, while thousands upon thousands have been raised, and not a single dollar appropriated to the object for which it was raised.

*Apostolic.*—There was no noise, no trumpet blowing in apostolical benevolence. See Matt.

vi. 1—5: "Do not your alms before men, to be seen of them," &c.

*Modern.*—Received three hundred dollars to make — a life director, and one hundred also to make — a life member of — Society; also of Mr. — five hundred dollars for Hamilton theological institution; also of the executors of the last will and testament of Mr. — one thousand dollars for foreign missions; also of — fifty dollars for domestic missions, &c. &c.—These donations fly as it were upon the wings of the wind, are inserted in all the religious newspapers, minutes and periodicals devoted to modern benevolence, are heard from city to city and from village to village, while the echo resounds from mountain top to mountain top.

*Apostolic.*—In the benevolence of the gospel there are no monied distinctions: "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons, &c.—James ii. 1—7.

*Modern.* Unless persons pay ten dollars, or one hundred or three hundred dollars, they cannot be favored with a voice or invested with a directing power concerning the great benevolent objects of the day, but have to hear the insulting language of "Stand thou there, or sit here under my footstool," or witness a conduct tantamount thereunto. While God hath chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him. These benevolent souls say to the man with a gold ring, in goodly apparel, "Sit thou here in a good place," &c. If ever this scripture has been fulfilled clearly and fully, it is now in these modern systems of religious benevolence. Their conduct proves incontrovertibly these distinctions to the rich; we want your money, that is what we are after, "Come up here, sit here in a good place, you are just suited to this honor, we have been looking for you, we are doing a great work, souls are perishing for the lack of money, and much of our success depends on just such men as you, Sit thou here," &c. But to the poor, it is said, "Sit thou here under the footstool, we will not exactly disown you, anything you can do for us we are willing to receive; but you cannot come up here in this good place till you get a little more money, then you can come up, yea, you can then be a life member or life director. Peter and John would be denied the privilege of being members of these benevolent societies upon the same grounds, for they declared silver and gold have we none: and the great Apostle to the gentiles also, for he was poor and had to work with his own hands sometimes for his support. I could produce arguments *ad infinitum* in confirmation of the sickening contrast between Apostolic benevolence and that mere shadow of benevolence carried out in the monied Associations that have arisen within the last twenty years: but enough has been said, and enough too, to disgust every christian and every thinking mind. By a careful revision of the state of the churches in the Baptist denomination, the pious heart becomes pained, and the christian cries out in the plaintive language of the prophet, "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter," &c. Lam. iv. 1, 7.—Again he saith, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them, for they be all adulterers, an assembly of treacherous men. And

they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth—they proceed from evil! to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders," &c. &c. Jer. ix. 1—8. My soul has long been grieved while I have thought on the state of Zion in these modern times; often, very often has God in the midnight hour, and my pillow witnessed the tears of my sorrow, and my prayers for the people whom I still love, and who have left the truth and are turned unto fables. When! O when! shall Zion awake? When will the dark and cloudy day be passed? When will the Lord appear as a Sun and Light to Israel, and with his soul cheering beams warm and cherish, enlighten and revive the hearts of many of his dear children, who are bewildered, and wandering, cold and barren, who have perverted their way, and forgotten the Lord their God? I sometimes have to exclaim as they did in old times, "Is not the Lord in Zion? Why have they provoked the Lord to anger with their graven images, and with strange vanities?"—Again, "For the hurt of the daughter of my people am I hurt." "Is there no balm in Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?" But when I think upon the precious promises of that covenant which is ordered in all things and made sure, and of a covenant keeping God; and that all things are made with, and are in the hands of his Son Jesus Christ, our blessed Day's Man and Mediator, I still rejoice with joy unspeakable and full of glory. In this view of the subject I can see wanderers restored, backsliders reclaimed, unstable souls settled, enquirers directed, the heavy laden comforted, the faithful encouraged, the afflicted sustained, the sinking supported, the disobedient corrected in a fatherly way, all things working together for good, Jacob arising, Zion prospering and Israel saved with an everlasting salvation. Behold he saith, "Thy Maker is thy Husband, the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." "I have called thee as a woman forsaken and grieved in spirit." "For a small moment have I forsaken thee, but with great mercies will I gather thee: in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." "Behold I, even I will both search my sheep and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark day: and I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country I will feed them, in a good pasture and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." "Therefore thus saith the Lord God of Israel against the pastors that feed my people," "Ye have scattered my flock and driven them away, and have not visited them, behold I will visit upon you the evil of your doings saith the Lord: and I will gather the remnant of my flock out of all countries whither I have driven them and bring them again to their folds, and they shall be fruitful and increase: and I will set up shepherds over them which shall feed them, and they shall fear no more nor be dismayed, neither shall they be lacking, saith the Lord."

## POETRY.

## EVERLASTING LOVE.

*The Enquirer and Believer.*

- Enq.* What was it, O believer say!  
Before the birth of night and day,  
That plan'd thy dwelling place above?
- Bel.* Jehovah's everlasting love.
- Enq.* What made the Son of God descend,  
To be thy Counsellor and Friend?  
In all his acts what did he prove?
- Bel.* That his was everlasting love.
- Enq.* Why did the heavenly witness come,  
And in thy bosom make his home?  
Why does thy soul his grace approve?
- Bel.* The cause is everlasting love.
- Enq.* When to rejoice in Christ thine Head,  
The courts of Zion thou dost tread:  
What voice sounds sweetest in the grove?
- Bel.* The voice of everlasting love.
- Enq.* When by affliction sore distress'd,  
What cheers thy pining, aching, breast?  
Where do thy fond affections rove?
- Bel.* To scenes of everlasting love.
- Enq.* When hell's dark banners are unfurl'd,  
And Satan's fiery darts are hurl'd;  
What then a hiding place can prove?
- Bel.* The tower of everlasting love.
- Enq.* When dark in mind, and things run cross,  
Thou hast distress, pain, grief, and loss;  
What makes thee neither flinch nor move?
- Bel.* The arms of everlasting love.
- Enq.* When death commission'd by the Lord,  
Comes to untie thy fleshly cord:  
What wings will bear thee up sweet dove?
- Bel.* The wings of everlasting love.

*Gos. Mag.**Ramapo, Rockland co., N. Y., Nov. 14, 1842.*

At a special church meeting of that portion of the Baptist church at Ramapo, which continue in fellowship with the Warwick Association, held at their meeting-house, the following preamble and resolution was adopted by the church, viz:

Whereas, a portion of this church have, under the influence of Elder E. J. Williams, declared a non-fellowship for the Warwick Association, and by the counsel of the said Williams and his New School allies, have declared themselves to be the church of Ramapo, and have assayed to censure and exclude from the privileges of the church four members, because they could not approve and fellowship the course of the said Williams, and as they evidently intend to continue the process of exclusion until all who do not unite with them are proscribed, Therefore,

*Resolved*, That the churches of Warwick Association, viz: Brookfield, Walkill, Hardiston, Waterloo and New Vernon, are requested to send their pastors and faithful brethren to meet with us on Saturday, the 3d day of December next, at our meeting-house, to aid us by their christian counsel.

It is the special wish of the church that our brethren fail not to attend, as we believe the cause of God and truth imperiously demand their attendance.

Written by order and in behalf of the members in fellowship with the Warwick Association.

ABRAM I. FORSHEE, *Ch. Clk.*

N. B. Elder Beebe, we wish you to send this notice to the churches above designated either by letter or through the "Signs of the Times."

A. I. F.

## MARRIED.

At Bloomingburg, on Thursday evening the 10th inst., by Elder G. Beebe, Mr. JAMES CARPENTER, of Van Burenville, to Miss MARY ANN, daughter of Mr. Ira Hazen of the former place.

## OBITUARY.

*Chenango Forks, Nov. 12, 1842.*

BROTHER BEEBE:—It becomes my duty, painful as it is to a bereaved mother, to announce the death of a darling babe, THERON JOSHUA, son of Joshua and Rebecca Maria Baker, died Oct. 3d, after a gradual decline of four months, aged 10 months and eighteen days.

Thus lovely babe, so young, so fair,  
Called hence by early doom;  
Just came to show how sweet a flower  
In paradise can bloom.

In addition to the above, the still more painful task is mine to request you to record, for the information of numerous acquaintances and relatives, the death of my late affectionate husband, JOSHUA BAKER, who died on the 6th inst., aged 35 years and 2 months. After lingering for a year and five months with consumption, he calmly resigned his breath and took his flight to his Saviour and God, in whom he confidently trusted throughout all his trials and afflictions. It was his privilege to be perfectly resigned to the Lord's will, and he waited patiently the coming of the Lord to take him to the mansions of rest prepared for the people of God. He was an Old School Baptist in sentiment, although he never made a public profession of religion, yet he hoped that he was born again in former years. Oh! brother Beebe, he is gone and we are left to mourn, a widow and four children; yet we cannot wish him back, for "I would not live always." Cloud after cloud arises, and I look for no place of real comfort on this side of the grave, beyond the grave I hope to rest with God and be at peace.

REBECCA MARIA BAKER.

## DIED.

At Wurtsboro, on Friday night, the 18th inst, Mr. ROBERTS CANFIELD, aged about 35 years.

Near Otisville, after a short illness, Mr. SILAS BROWN, aged about 28 years.

## OLD SCHOOL MEETINGS.

*Otego, Otego co., N. Y., July 2, 1842.*

A general meeting will be held in this place on the second Wednesday in January next. Our companions in tribulation and in the kingdom and patience of Jesus, are invited to attend.

Done by order of the church.

JOHN BIRDSALL, *Church Clerk.*

Brethren that attend our meeting from a distance, will enquire for Wm. H. Birdsall, John Birdsall, or Wm. Shepherd.

Please publish the next general meeting of the Old School Baptists in Michigan, to take place at FAIRFIELD, commencing on Friday before the last Saturday in January next, 1843.

Yours,

E. G. TERRY.

## RECEIPTS.

Deacon Wm. Murray,	N. Y.	\$1 00
L. L. Vail, Esq.,	"	5 00
Elder M. Salmon,	"	5 00
Doct. Wm. B. Slawson,	"	5 00
Cyrus Goode,	Va.	5 00
Elder T. Buck,	"	2 00
Elder George Ambrose,	O.	5 00
H. Davis, Esq., for J. Humphrey,	"	1 00
Elder B. B. Piper,	Ill.	3 00
J. K. Carter,	Mo.	1 00
L. Black, Esq., for Wm. Stedham,	Ten.	2 00
Total,		\$35 00

NEW AGENTS.—John B. Rittenhouse, Baptisttown, N. J.  
R. R. Reynolds, Savannah, Andrew co. Mo.

## LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

NEW YORK CITY.—Samuel Allen, [525 Broome street,] Alfred Wiley, [57 Washington street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Crikfield, J. Hughes, J. W. Danice, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia,] Barnard Vanhorn, James Wells.

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VERGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Halleclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, E. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly, Jethro Oates.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee. TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, C. Mills, K. Williams, L. Jacobs, T. S. Rush, John Knight, George Winn, Esq., J. M. Teague, William Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox; and brethren Fielding C. Hathaway, Thomas J. Wright, C. Gregory, Stafford McGee, Joseph Thorp, Morton Brown, G. B. Thorp, John Rothwell.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, I. Brisco, J. Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, Enoch Ferrell; and brethren John Hartgrove, John T. Crooks, Jameson Hawkins, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Peter Carress, Luther Mellett, Cloud Bethel, James Fisher, Alexander McCane, Wesley Spitzer, S. J. Lowe.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, William Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. I.

NEW VERNON, ORANGE CO., N. Y., DECEMBER 1, 1842.

NO. 23.

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

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance, \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

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

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—JEREMIAH.

[CONTINUED FROM PAGE 172.]

"I asked my church assembled for that purpose, whether they considered the money they gave to the church as a payment for the ticket? Whether they considered the ticket as a passport to heaven? To which questions they severally answered, no!"

T. F. ABBOTT.

St. Ann's." (A)

"At the time of renewing the quarterly tickets two shilling and sixpence currency is given by such as are able to work daily, but all is voluntary. The people are simply told their duty, and cheerfully fulfil it." (B)

J. CLARK.

Brownstown."

"We are taught before we become members of this church that it was a part of every christian's duty to support the gospel at home, and to spread it abroad; and we declare that what we have given we have given freely and voluntarily, and never considered anything to be exacted or extorted, either by the leaders or ministers.

CHURCH AT BETHEL-HILL."

"We do conscientiously affirm that our offerings are cheerfully and voluntarily made.

CHURCH AT LUCEA."

"I am well aware that subscribing to the cause of Jesus is not always a mark of real attachment to his cause; but still it is a pleasure to be able to state that, as far as their ability enables them, they are quite willing to give of their little to its promotion. I know some will say that this is extorted by fear, and I know also that such a statement is false. What is subscribed is generally given to me by the parties themselves, and I tell them plainly that if it be not willingly bestowed God will not accept it. I have collected money both in England and Jamaica, and I assure you I much prefer the latter. No excitement of popular speakers; no parade of public meeting is necessary. They can give what they can afford without noise or show.

W. KNIBB.

Falmouth." (D)

3d. It is said that baptisms are hasty and indiscriminate, and that the discipline of the churches is exceedingly low. In the admission of members it is impossible for us to be more cautious; I hesitate not to say, indeed, that we carry matters in this respect to an extreme. Seldom is it the case that we admit any one to the communion under a two years' probation, whilst it is the common case

that they have been 3, 4, 5, and even 7 years. At this very time I am engaged in the church in examining candidates for baptism. Among the number are some very intelligent and respectable young people who have been enquirers, I may say probationers, for a period of upwards of twelve months; their conduct during that time having been perfectly consistent, and their piety, so far as we can judge, undoubted: but because they are young, and have afforded such inadequate opportunities in point of time for judging of their sincerity, they have been recommended to postpone their application a little longer. As ministers of Christ, as men who can judge of the piety or otherwise of our fellow creatures, by external appearances only, what are we to do, under such circumstances?—Evidently to baptize them, every church in Britain would respond, and leave all the consequences to God. Believe me, my dear friend, that great as the numbers are, that we annually admit to our communion, we could admit hundreds more if we were influenced by no higher motives than a mere increase of numbers. Among those even selected from the mass as giving evidence of superior qualifications, many are turned back; and our principal concern, on such occasions is, lest we have rejected many whom Christ has not rejected, rather than lest we should have received those whom Christ has not received.\*

J. M. PHILLIPPO.

Spanishtown." (E)

\* See West Indes, 1837, by J. Sturge, page 198.

"Members are those who profess faith in Christ, and who are apparently sincere in depending for their acceptance with God, alone on the righteousness of the Lord Jesus Christ; who practically regard his precepts, keep his ordinances, love his people, and rely on his assistance for the discharge of all the christian duties. Persons proposed for membership by a deacon, a leader, or a private member, have their names written in a candidate's list. The minister takes an opportunity of holding personal intercourse with each of them separately again and again; he examines them on christian experience and endeavors to ascertain the extent of their scriptural knowledge, not only in reference to the way of salvation, but as to their views of christian ordinances and duties. They are also questioned on all the leading events and characters recorded in the Bible. After this their names are read over at three consecutive church meetings, and the members are desired to say if they know anything against their moral character. If anything of the kind is known by a member or by members, either personally or by report, they are requested to inform the minister after the meeting, so that the fullest enquiry may be made. If on the other hand, the minister is satisfied with their knowledge, and nothing is brought against their moral character, they are received into the church upon a show of hands. Enquirers are those who attend our chapels, and are desirous of being taught the things which relate to their best and eternal interests. They are not entered upon the enquirer's list, neither do they have a ticket to show their connexion with us, till they have attended a considerable time. They are also informed what will be expected from them if they place themselves under our guidance. (F) They are required to forsake all known sin, all sinful

amusements, and sinful company; and are told that Jesus requires them always to be ready to make any sacrifice for his cause. (G) They are told that no person will be continued on the enquirer's list if found guilty of Sabbath breaking, lying, fornication, drunkenness, or quarreling. They are told that religion is a personal thing, and has to do with the heart; that it is absolutely necessary to have the heart renewed, to repent of, and forsake sin, and to exercise faith in the Saviour. They are told that if they walk contrary to the precepts of the gospel they must expect reproof, which they must bear meekly, and receive with kindness; and finally they are told that as they have the care and instruction of the church, and the benefit of the preaching of the gospel, it is their duty to contribute cheerfully to support and extend the cause of Christ. (H) If inquirers act inconsistently, neglect the means of grace, or walk into sin, they are expected to give up their tickets, and their names are struck off the list. The leader however still marks their conduct and watches for opportunities to warn them faithfully of their state and condition."

W. DENDY.

Salter'shill."

"Every allegation made against our people by friends or foes we examine into, and exercise a constant and faithful discipline.

JOHN CLARK.

Jericho."

"None are admitted till after repeated examination; the minister is satisfied as to their views of divine truth, and the members have had a fair opportunity of stating if they know anything against them.

B. B. DEXTER.

Stewartstown."

"Our churches in Jamaica, I am certain, so far as my observation has extended; and I think it has been quite sufficient to justify me in taking them as specimens of the whole, are quite as pure as any churches of any denomination in England, or in the world. If any fault attaches to our discipline it is that we are too strict, both in receiving and excluding members—persons are excluded for sins for which you would not think of excluding: our people seem determined to obey the apostolic injunction—'Have no fellowship with the unfruitful works of darkness.' (I)

W. HUME.

Spanishtown."

"We are exceedingly strict and particular in examining candidates, much more than I ever witnessed or heard of in England. They have to appear before the whole church, and are examined respecting their views of themselves, of Christ, and the way of salvation: of the nature of a christian church, the ordinances of baptism, and the Lord's supper, &c., not only by myself, but cross-examined by the deacons, or others, until we are perfectly satisfied that their views of divine truth are clear and scriptural. They are then required to withdraw, and the leader who has the spiritual care of a certain number of persons is required to state from his own personal knowledge in what manner they are living, and whether their moral character is such as to qualify them for membership. Then the question is put to the church whether they know anything against the

candidates; and finally they are received on a general show of hands.

S. OUGHTON.

Kingston."

"A more consistent body of christians than the members of this church will not readily be met with; they are walking in love, adorning the gospel, (j) and showing forth the praises of him who hath called them out of darkness into his marvelous light. (k) It pains me to the soul to hear the piety of our people spoken against in such sweeping terms. There may be, and are deceivers and deceived, (l) but the body of our people walk as holily, live as prayerfully as members of any churches in the world. No discipline I am sure can be more strict, more faithful. (m)

JOHN CLARK.

Brownstown."

"In receiving members my plan is this, either myself or Mrs. Knibb, (or some one whom we know to be fully competent) speaks individually to the candidates. Mrs. Knibb generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. Knibb has spoken to the females, on receiving her report, I talk with them, either individually or collectively. I keep an account of each, and when I have heard those who come I call a meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the church, telling them that if they know anything against any one and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for that purpose; if no charge appears against any of them I receive them for baptism. They are then in the presence of the church, received by the right hand of fellowship, and become full members of the church. During the year I have baptized, after being thus examined, 385 persons; and in referring to the receiving book, containing 305 of their names, I find that they have attended as enquirers, as follows, 6 for 9 years, 10 for 8 years, 80 for 7 years, 50 for 6 years, 47 for 5 years, 33 for 4 years, 76 for 3 and 2 years.

W. KNIBB.

Falmouth." (n)

"The foregoing is a sample of the replies of the Jamaica missionaries and churches to the charges that have been brought against them. A sample only. Brevity compels the omission of more evidence than has been here adduced (o) all equally decisive on the questions in dispute. Let us review the character of the evidence on both sides. On the one side are our own missionaries, several of whom, Tinson, Phillippo, Knibb, Burchel, Oughton, Dendy, have been from 10 to 20 years on the island, a much longer period than most of witnesses against them: others are new missionaries without possessions, and ALL are free to adopt any system which their judgment approved. (p) These brethren agree in assuring the committee that the leaders are pious and devoted men—that they have no undue authority—that they are as certainly visited with church discipline as private members, and that their labors have been of the greatest service to the cause of Christ. (q) They state that tickets are useful, not superstitiously regarded, (except in rare cases) that they are not bought, nor is it supposed by the people that they are; that the admission of members is carefully guarded, and that the condition of the churches is as favorable as the condition of any churches in this country. These are the statements of christian brethren, men of undoubted piety and extensive experience on the effects of a system which they have adopted, as in their judgment the one

best suited to promote the purity and efficiency of their churches. (r) They speak directly to facts, not opinions, to what they know not to what they think. These statements have been in substance repeatedly printed in this country, sent out to Jamaica, read by the people, and not only questioned, but confirmed. Ministers, leaders, deacons, members, enquirers, all asserting 'These replies are true—these charges false.' And what are the statements by which this evidence is to be set aside? Anonymous letters in the 'Falmouth Post' and the 'Morning Journal,' the opinion of some brethren of the London Missionary Society, Messrs. Vine, Barret, Alloway and Milne, of 2 or 3 of the Scottish mission, Messrs. Blythe, Waddell, of ministers of other religious bodies, Messrs. Patton and Renshaw, with our own missionaries, Messrs. Kingdon, Whitehorn and Reid. As these gentlemen have themselves mixed up their names with these questions, no apology can be necessary for thus pointedly introducing them. They are mentioned without the slightest imputation on their motives. What is said is intended not to affect their character, only to qualify their evidence. (s) It is not doubted that they are seeking in common with ourselves the extension and purity of the church of Christ. Of most of these brethren it is saying but the truth, that they know comparatively nothing of the working of the system of which they complain. Messrs. Whitehorne, Kingdon and Reid have very seldom visited their brethren, and know very little of the state of the churches. Mr. Whitehorne has not visited any of the principal of them for several years. He knows little unless it may be of the native Baptists who abound in his vicinity. Mr. Reid has been from the first much more intimate with missions of other societies than with his own brethren, whilst all these brethren (conscientious as we believe them to be) have pursued a course which materially lessens the value of their opinion on such matters as these. Mr. Renshaw was only ten or twelve months in Jamaica, was settled over a congregation of native Baptists, and left the island under feelings of disappointment. Mr. Barret knows little of the Baptists, and has taken his views principally from his neighbors and brother-in-law. Mr. Reid, Mr. Milne, in support of his general statements, mentions cases of superstition among native Baptists of St. Andrews and Kingston. Mr. Blyth who brought grave charges against the churches near him, refused to give the particulars to their pastor, to whom a copy of his letter had been forwarded for the purpose of enquiry. (t) Mr. Patton's charges, when referred to the witnesses and authorities, he himself had named were found to be misrepresentations. Others speak of the Baptists gathering all the people near them, to their chapels, thus robbing their neighbors to form congregations they cannot properly superintend, whilst all tell of what they hear or suppose, and seldom of what they have seen. It is difficult to give an idea of the misrepresentations which these brethren have formed, and the consequent misrepresentations they have made. Mr. Milne asserts that it is notorious, all the enquirers kneel for some time on a bar of sand previous to their admission into the church. Our brethren say in reply that they have no such practice in any of their churches. Mr. Barret alleges that the Baptists are shamefully hasty in admitting members, and in proof states that Mr. Williams baptized 126 persons before he had been six weeks in the island. These it turns out had been for years in communication with Mr. Phillippo, and were only waiting the arrival of a Baptist missionary to be formed into a church.—Mr. Blythe affirms that tickets are sold to any one that will buy them; and that they may be had even for dogs and horses; and in proof bring for-

ward a circumstance that occurred some twelve years ago of an individual pretending to have been sent for the usual tickets by some enquirers who were not able to attend. Mr. Whitehorne says the leaders, as a body, are bad men, when in fact he has had no means of becoming acquainted with them. Mr. Vine states that such is the proselyting spirit of our missionaries, that Mr. Cornford had opened a preaching room at one of his stations where it was not wanted. Mr. Cornford says in reply that the place was a Baptist sub-station before Mr. Vine landed on the island, and that more members of ours resided there than all the members of Mr. Vine's church. Can the committee do otherwise than receive with caution such sweeping charges of brethren who bring in proof such misstatements as these? Let not these remarks be misunderstood. There are no doubt cases of inconsistency in our Jamaica churches, as at home. Our brethren themselves are the first to acknowledge it. (u) It is even probable that every individual who has written on the subject may be able to adduce some example in support of his charge. It would be strange if such examples had not occurred in churches containing thirty thousand members, and these just emerging from the degradation of low moral habits that slavery had fostered. But the general accusations against leaders, members, and ministers, the committee altogether deny; and they confidently appeal to the preceding evidence, although they possess much more in support of their opinions. They go farther. They feel persuaded from a knowledge of the character of their missionaries, and from the evidence that cases needing discipline are comparatively rare, that the purity of these churches is, in many respects, worthy the imitation of British christians—and that we should be the better in this country if there were more of the love, the activity, the self-denial, so prevalent in that island.

Whilst the committee refer their friends to the evidence now adduced, as a significant reply to all general assertions, they are ever thankful to receive any information that may remove particular abuses, or promote the purity of the churches. (v) Their general rule is, to send a copy of every specific charge to the minister or church concerned, and to request an investigation and reply. This they have always done, and will continue to do. Their only object is to extend the knowledge of the Redeemer, and to be instrumental under God, in adding to the number of his true disciples. They can rejoice only so far as they feel assured their work shall stand.

I am, my dear sir, yours, very sincerely,  
JOSEPH ANGAS, Sec'y."

The following remarks upon the foregoing are arranged according to the notes inserted. Each note prefixed to a remark will be found affixed to its corresponding portion of the preceding defence, commencing on the first page of our last number.

Ed.

(a) See Weston's declaration.

(b) In substance the committee declare they are confident the interested missionaries and leaders, &c., speak the truth in their own defence, though witnesses in their own cause.

(c) What use in seeking or even finding witness against the missionaries so long as their testimony in their own cause is of so much better character in the view of the committee than any brought against them?

(d) What a powerful and conclusive witness! If this proves them right how wrong was Noah in the course he pursued in preaching to the antedelu-



vians! Ay, and Jesus too in his ministry here on earth! And how owned of God and blessedly right was Mahomet in introducing his system of religion, who is said to have founded one of the largest and longest standing empires on the earth! But more especially blessed has the devil always been. For his religion has been the most popular and his followers have been the most numerous, almost from the days of Cain.

(e) Mr. Gurney's testimony goes to prove that their increase of number is "the reward" of their labors from the negroes,—not the fruit of the operation of the Spirit of God.

(f) There is no more in the New Testament against leaders and tickets than there is against sprinkling for baptism; and they are both in their places doubtless useful in building up and supporting the daughters of the mystical harlot.

(g) A mere show.

(h) Why make this feint, as though afraid to trust their missionaries, when determined at the same time to receive their testimony as outweighing in their minds all the evidence coming against it.

(i) If they are not as fit for it as the profligate missionaries appear to me to be, from their own defence, (which seems as written by the ministers of satan transformed,) they must be a miserable set of creatures indeed.

(j) There is little or no room to doubt that their labors are much more abundant than those of the lazy hirelings that employ them; and I cannot doubt that by the direction of their polished masters great success attends in obtaining members and money. Neither can I learn from the statements made that they have any more need of God's help than Aaron had to make his golden calf.

(k) This shows that they believe salvation to be of works, and "therefore not of grace;"—another gospel—not the gospel of Christ.

(l) Are not these missionaries of the same race, having the same spirit as some of old, that sat in Moses' seat, that bound heavy burdens and laid them on men's shoulders? And does not *their own testimony* prove the same? viz: that they let such valuable laborers pass. "unrequited," while themselves are feasting on more than \$500. per month.

(m) Most surely they must be an unruly set or they would not need church meetings for discipline so often.

(n) Could Peter have been an Apostle after denying his Lord, if the Saviour and the other Apostles had walked by such a rule?

(o) What a pity he did not name some of their superstitions, so that we might judge whether he had not duped them, as many of such as we had hoped were christians have been caught by the foxes in America.

(p) Many of our American missionaries in defence of their conduct in sowing discord, would doubtless make the same plea.

(q) If the church at Falmouth is as pure as some have represented their churches to be, his prayers will probably be as unavailing as those of

some in olden time, that prayed standing in the synagogues, and in the corners of the streets, &c.

[r] Who dare dispute or can help believing this statement, seeing he has so solemnly sworn to so much of it? As it respects the result of his system, the things he has named appear to me more like the result of human exertion than of the gospel of Christ.

(s) Visiting the brethren is so much harder than their common labor that the negroes themselves can hardly stand it. It is perfectly idle to tell such stuff to men of God who know what labor is.—*There is a generation that are pure in their own eyes, and yet are not washed from their filthiness.* SOLOMON.

(t) We see by what has gone before and what is forthcoming, how easily Mr. Beebe of the Register is satisfied. Doubtless his judgment should be "received with caution," seeing he is in fellowship with and engaged in the missionary enterprise.

(u) If there should be any among their converts in whose hearts Christ is formed, though they may easily be led to join the church, supposing its members to possess the same spirit with themselves, it would doubtless be a "great task" for the missionaries to drive Christ, who is stronger than the strong man armed, from his seat, and stow their hearts with arminian refined idolatrous notions.

(v) It is evident from their own declaration, considering the circumstances, that they take more of the poor negroes than themselves are willing in proportion to give. But, compared with the usage of missionaries in America, we could not expect them to call this extortion.

(w) Do these missionaries believe and teach the doctrine of sinless perfection? Or do they live without sin themselves? Or must their enquirers live better than themselves?

(x) The gospel ministry, the operation of the Spirit of God, and the blood of Christ, all of less importance to the prosperity of the cause of Christ than *leaders* and *tickets*!!!

(y) So might the pope say that if he thought burning heretics and selling indulgences were evil, he would break up *his church* sooner than do either.

(z) What a blessed thing to have a character above suspicion though often complained of!

[A] A curious affair, and I think a very unlikely tale, that a whole large church, where they have as much baseness as has been represented, should be assembled "on purpose" to answer such questions, when they have so many opportunities of doing so without.

[B] No doubt they are cheerful in it, being trained to it and told that if it is not freely done the Lord will not accept it.

[C] This witness is in agreement with their instruction.

[D] Having been formerly in the habit of realizing the necessity of obeying temporal masters, unquestionably they feel as much inclination to obey their spiritual ones, seeing they expect to be accepted of God for it.

[E] Such quirks and turns weigh little indeed. The many that turn back give little or no evidence of ever having been born of God: yet they were "selected from the mass as giving evidence of superior qualifications," or of a work of grace in their hearts; and after all they are more afraid of rejecting those whom "Christ has not rejected," than of receiving "those whom Christ has not received." They must be curious ministers!

[F] & [G] Here can be seen how they are drilled to try them, whether they can stand it, and freely and voluntarily pay their money, &c. &c.

[H] This fully confirms my statement.

[I] "They justify themselves before men, but the Lord knoweth their hearts."

[J] Rather let me be adorned by the gospel than for such a dark spot as myself to adorn that gospel, which is so glorious as to hide the glory of the legal administration.

[K] The leader, who in the name of the Father, Son and Holy Ghost, raises them to newness of life!

[L] If he knows they have such among them, why not put them away? If he does not know they have such, why does he say they have?

[M] He must have arrived at perfection, or he is a pharasaical egotist.

[N] Thus the testimony closes; and my thoughts are more than I can write. With all their perfection, labor, cost, toil, with all their devotion to proselyting the blacks, it takes nine years to drill some of them to conform to their ungospel mould. Were they under the direction of the Spirit of God, as the Apostles were, they would not wait from two to nine years after their converts believed, before they baptized them. Were they governed by the rule given in the gospel, they would write, preach, and practise very differently from what their own testimony shows they do; and perhaps their churches would be as corrupt as the churches at Galatia and Corinth, instead of being such *perfect models* as they represent them to be. Their language approximates to saying, *I sit a queen and am no widow*, neither shall I know the loss of children.

[O] Because what has been adduced is thought by the committee to be decisive in clearing the missionaries from the charges brought, it must forthwith be so considered; while it is indeed sufficient to prove their corruption and relation to the *Mother of Harlots*.

[P] They own they are not bound to walk by the gospel system.

[Q] If the labors of the leaders are of the *greatest* service, the missionaries themselves are not their equals, neither is the Holy Ghost.

[R] "Men of undoubted piety," and extensive experience in the effect of a system, which they have adopted," though there is not a scrap of scripture for it, must be supported against all the charges brought against them for mal-administration, because *they speak directly to facts*, not opinions; *to what they know*, not to what they think.

[S] Can a man's evidence be so qualified by an opponent, or the judge, as to neutralize it without affecting his character?

[T] It seems of little or no use to undertake to prove even facts, where no evidence is valid but that which is brought by the accused in his own defence, where lawyers, jury and judges are deeply interested in clearing him.

[U] Where? and why was it not stated before? If it was, it wholly escaped my notice. They indeed in vindication of themselves from the charges, acknowledged that there had been cases of apostasy and superstition; but this was done to show the purity of the churches by the severity of their discipline; not as being first to acknowledge the inconsistencies found among them before they were charged with them.

[Y] While they admit it to be probable that every individual accuser may bring some example in support of his charge, they yet treat the charges as invalid!

If assured of having the confidence of a jury, and the interest of the judge in his defence, as in the case of the Jamaica missionaries before the committee, the assassin might commit murder with impunity. If detected in the act, and yet, unapprized of his detection, permitted an opportunity of confessing the case, and neglecting it, he might when arraigned, put in the plea of self defence and assert the purity of his motive, with as much propriety and success as the Jamaica missionaries.

Yours,

HEZEKIAH WEST.

South-hill, Bradford co., Pa., Oct. 14, 1842.

FOR THE SIGNS OF THE TIMES.

Murfreesborough, Ten., Oct. 30, 1842.

#### ORIGIN OF EVIL.

BROTHER BEEBE:—I see you have determined not to suffer any controversy on the *Parker theory* to appear in your paper, and I do not wish to violate any of your editorial rules; for you have thus far with great zeal and ability kept open a channel of communication for Old Baptists. To write to each other through this medium is a blessed privilege, which we should not abuse, but feel very thankful for. It is true that the subject I intend treating on, will cause me occasionally to advert to the *Parker theory*; yet in such a manner, I trust, as will exempt my communication from suppression.

I wish to offer a few thoughts on the origin of evil, merely because many have turned *Parkerites* because they could not account for the origin of evil in any other way than he has. In attempting to show the origin of sin and evil, I will state the fact, that all sin may be traced to a violation of God's law. 1 John iii. 4. But, says the *Parkerite*, this does not show the *principle of evil*, which produces disobedience of God's laws. Now I would not consider this so much a *principle as state of things*, which I will now illustrate: Eve disobeyed under the influence of the serpent, and Adam under the influence of Eve. The former in her state of creatureship, gave more heed to the words of the serpent than to those of her Creator; and the latter in his state as a creature hearkened more to the words of Eve than to the commandment of the Lord. Here we see *their state as*

creatures, the channel through which disobedience ensued, without any pre-existing principle of evil, especially in the case of Adam, as he was not deceived (1 Tim. ii. 14,) but was influenced by Eve and not the serpent, Gen. iii. 12, 17. But, says one, all this does not account for the origin of satan. Take notice, we have just shown that *man's state* at first admitted of disobedience, and his present miserable fallen state is a consequence of his disobedience. May we not very safely infer that the origin of the satanic state is the same? That his condition as a creature admitted of disobedience? that he disobeyed and thereby brought on himself his present condition? If the imperfection and inferiority of creatures make it necessary for a law, or rule of conduct to be prescribed for them by their Creator, as it necessarily does, the same imperfection or inferiority may admit of disobedience through such a *state*, whether human or angelic, and not from an eternal evil spirit. None can be secure in their creatureship only as they obey God; and if their state admit of disobedience, we at once see the source of evil. Although the creature may be pronounced good, very good, yet it is only creatural good that is intended, for the creature is imperfect, very imperfect, inferior and very inferior when compared to his Creator, through which imperfection and inferiority he may disobey God as Adam did, and as we believe, satan did likewise. The objector may say then God has created evil. Certainly not; no further than a state of imperfection and inferiority when compared to HIMSELF. A necessary state in creatureship surely. A state which God has guarded by just and wholesome laws, which through the imperfection of the creature may be violated; and which cannot be broken without incurring awful penalties. Then we see sin must come through a state or condition inferior to the divine state, through that which differs from God. For God cannot sin, is above all law, is a rule unto himself. For if all beings were like unto him in all things, there could never be any evil or sin, and yet there could not in that case be but One Perfection! One Wisdom! One Mind! One Will! One Power! One Glory! One Providence! One Essence! Here we see that all creatures must necessarily be inferior to God, may disobey God, and suffer as Adam did. The Lord in his *permissive* providence suffered sin to come through a state altogether unlike his own divine state. Here we have a view of the glory and perfection of God. None can be greater, and if any could be equal, there would be only One Glory, One Will, One Providence, &c., as just mentioned. But, says the objector, according to this view of the subject, the saints are not safe as their state is inferior to the divine state, through which inferiority disobedience and sin may ensue in heaven. This would be true, were we to consider them in themselves, under law and not under grace, in their creatureship and not in Christ. They have ALL in Christ under grace, and not in Adam under law, (1 Cor. i. 30;) have grace in Christ and not in Adam, (1 Tim. i. 9;) have a seed in Christ and not in Ad-

am, (Rom. ix. 8; 1 Pet. i. 23;) have spiritual life in Christ and not in Adam, (Rom. v. 17; Col. iii. 4;) and have all spiritual blessing in Christ according to grace, and not in Adam according to law. Yea, all they have is in Christ according to the gospel. Their obedience, &c., is through One not inferior to the Father; no imperfection or inferiority here through which disobedience might take place. What a lively view we here have of the gospel state over the law state; all inferiority and imperfections shut out through Christ—complete in him [Col. ii. 10;] who is equal with God. We see the glory of Christ's equality with the Father, and how necessary it was that he should be equal with him as our Saviour, in delivering us from a law state, that there might be no danger of disobedience through a state of inferiority, and that we might be brought into a glorified state and kept by divine power *under grace*. We have proven our views from the gospel as well as from the law. We see the state or condition of the church is different from the rest of creation; and is not in any danger of the kind we have been treating of. The safety and peculiarity of the church as beheld in Christ, in contradistinction to the danger, evil and ruin to which all other things are exposed, appears plain, very plain from the foregoing considerations.

It is my earnest desire to send forth through this Old Baptist channel kind words of entreaty, and not of controversy on the subject of Parker's theory of two seeds, to dear brethren in the Lord.—Beloved brethren, I do not wish to controvert with you on the above subject, in violation of brother Beebe's rule with regard to it; but only wish to say a few words "in meekness and love" about some things connected with the general good and union of the Old Baptists. "Are we not a little band of brothers against the whole world?" of *armenian* professors? "What have they but craft and indignation against us?" We surely need not look for anything from that source but opposition, indignation and misrepresentation. Thus we see a cause for union among ourselves; and the propriety of avoiding every thing that might disturb our peace, break our fellowship, or interrupt our correspondence. Then away with every theory and expedient which has been introduced from time to time, on man's authority among the Baptists. Dear brethren, readers of the *Signs*, let me ask you what is it that has from time to time produced so much distress among the Lord's people? Will you not answer with me, that much of our distress and discussion proceeds from the views, theories, expedients and institutions brought in by leading men among us. Then with all past experience staring us full in the face, shall we take up Elder Parker's theory of two seeds, and of an eternal devil, and preach and contend for it to the hurt of our union as brethren in the Lord? I have a high regard for Elder Parker's other writings and views, and am surprised that he has indulged the flesh in getting up such a heresy, (the product of a strong, active and vigorous mind) as he seems to have been deeply initiated into the blessed doctrine

of grace by divine light and power. He should have kept the flesh "in subjection," and should have not listed his human understanding in coming to such conclusions on such mysterious subjects; for as strong as Elder Parker's mind may be, it is alas! bounded by the same impassible depth that all others are, and all is conjecture here, even by Elder Parker. And his conjectures have become an offence among the people of God. The Baptists were not troubled with anything of the kind before his day. The offence has come through him, and I think it is enough to make him feel awful indeed when he looks at the sad consequences which his theory is about to produce among the Baptists. For I fear it will swell and "widen into waters of bitterness." Is Elder Parker's theory essential to the preaching of the gospel? If so, how was it preached or believed on previously to his day? Are we commanded to find out the origin of satan; to set him forth as an eternal spirit; to declare his generation; to give him a seed, the product of his eternal power? For the theory raises him to the dignity of an eternal being!!—Shall we fall out about the non-elect, their origin, and the power that satan has over them? Are we unwilling to look for awhile "As through a glass darkly"? Or are we determined to look through Elder Parker's human wisdom and sophistry *clearly* into all of these deep, dark and unfathomable subjects?

Oh! brethren, shall we never learn from past experience? How we neglect this warning monitor that peals forth from every quarter, *Beware! Beware!* O Baptists! of men's theories—receive them not, preach them not, advance them not, incorporate them not in your articles of faith.—They will not comfort, will not feed, will not edify, will not bring into the unity of the faith; but will distress, divide, and work to deplorable issues. Shall we not rather say, what think ye of Christ? Yes, let us learn what the Lord has revealed in his word of truth, which was spoken and written as holy men of old were moved by the Holy Ghost—not as Elder Parker was moved by the flesh, carnal wisdom, and that *evil one*, I fear, also, who wanted flattery from his pen, for instance an attribute of eternal existence ascribed to him; that he might be preached, written about, talked about to the exclusion of the blessed One, to whom alone belongs an eternity of existence, an attribute that cannot be given to another.

Let us receive with gratitude what the Lord has been pleased to reveal concerning the strange, mysterious and unexplained creature, satan, both with regard to his origin and his power [permissive power] over Adam's fallen race in this world, and in the place prepared for his angels hereafter. Let us receive only what the Lord has revealed on such subjects, and reject as things hurtful all human theories concerning them; never embrace them nor preach them, lest we thereby aggravate that which has already become an offence among the Lord's people.

Suppose, dear brethren, that Elder Parker's theory were consigned to utter oblivion, never to be

revived, I ask in love, what would the church lose? Tell me ye advocates of this offence. We know it would not suffer loss, but gain deliverance from a distressing heresy: one that I would not be the author of for any earthly consideration, fearing as I do the great contention, distress and disunion which it is about to cause.

As the offence has come, may we not ask how shall we escape its hurt? Heresy will have its influence and its course in spite of all the opposition that we may make to it. Let that man tremble, in whatever age or country, who has brought in hurtful heresy among the people of God, and O how thankful should every child of God be, who has been kept by the power of God from such things!

Again we ask what is to be done? We answer and entreat that *you touch not, handle not, teach not, preach not, circulate not Parker's heresy among the people of God nor elsewhere, and you will not be partakers of his sin.* Brethren, you can preach the gospel without any aid from Elder Parker; for it was preached for many centuries without any light from him. I do not want to cavil with you about his notions, for I love many who are called Parkerites, I only want you not to give them such importance as many are doing. The more we preach and circulate Elder Parker's theory, the greater will be the distress that we shall be the authors of. Then let us all come to this wise conclusion, that the union and fellowship of the Old Baptist is of more value, infinitely more, than Elder Parker's theory.

Yours truly,

JOHN M. WATSON.

FOR THE SIGNS OF THE TIMES.

N. T. Stephensburgh, Oct. 20, 1842.

BROTHER BEEBE:—I returned home from the Far West on the 6th inst., having travelled in nine months about six thousand miles, including the different excursions round about and through twenty-five or thirty counties in Missouri. More than forty years ago I had the sentence of death in myself, and thought most certainly the appointed time of my exit was near at hand; yet I have been continued in life up to the present moment—and have, at the advanced age of nearly seventy years, in the winter, started a journey of more than five hundred miles by land, and how far by steam-boat I know not, perhaps twice or thrice that distance, and returning nearly by the same route and means. Yet the good, kind hand of my God has protected me and supplied all my need according to his riches in glory by Christ Jesus: and my general health is much improved. Moreover, I am more and more confirmed that "God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and will he not do it? or hath he spoken, and shall he not make it good?" My guilty and unprofitable life has not only been comfortably continued, but that wherein I trusted in him has been more than consummated. What shall I render unto the Lord for all his benefits towards me? Blessing, glory, wis-

dom, thanksgiving, honor, power and might, be unto our God forever and ever. Amen.

In the 17th no. of the Signs I perceive Eld. T. Boulware of Fulton, Mo., has for the first time communicated with the Old School Baptists through the suspected and much despised "Signs of the Times." I congratulate brother Boulware and give him a hearty welcome amongst the Old School Baptists, not that I stand in any doubt about his good, right standing in Christ, as a good minister of his in word and doctrine. Elder Boulware seems to have been somewhat like one of those I noticed in a former scribble, under the idea or notion of sheep, "Almost afraid of their own shadow." I had a brotherly introduction to brother Boulware at the Two River Association in Mo., in May, and heard him preach twice, and was much pleased with his gifts, doctrine and order. I yet recollect some appropriate remarks he made on a few words in Psalms, "My heart is fixed, O God," wherein he manifested a zeal for God and truth, by exposing some of the anti-christian trumpery, and exclaimed in sea-faring terms, "clear the deck," alluding as I understood him, that the church of Christ must not be encumbered or burdened with error, delusion and lies, in her passage through this world to the haven of everlasting peace and happiness. I conclude brother Boulware is a good soldier of Christ, and a workman that need not be ashamed. Moreover, from a little pamphlet with his signature, I discover he has not been a careless observer of the workings and movements of the anti-christian benevolent machinery amongst the Baptists in Kentucky and Missouri. From my own observation amongst some of the Baptists in Missouri, I partly agree with brother Boulware, that the Old Baptists have acted long enough, yea too long, with the Hagerenes for the declarative glory of God and their own peace and comfort; and until they withdraw themselves from the Ishmaelitic gang or cast them out from amongst them, they have no just grounds to expect better times than heretofore: on the contrary it is said by an Apostle "Evil men and seducers shall wax worse and worse, deceiving and being deceived." I think the Old School Baptists, having been deceived so long and so often, had better thrust or push these evil men, seducers, &c., with *Mr. Universal Charity*, out from amongst them, they being intruders as well as evil men, seducers, &c. In some of my scribbling for the "Signs" I have made use of a borrowed remark, that is, that *Mr. "Universal Charity"* is a visitor to God's children, but an abiding resident with the Arminian, and of course with the world and the whole anti-christian gang in toto. But so it has been, and is to this day, that *Mr. Universal Charity* has made so many successful excursions and visits to the Old School Baptists, and has so many of like kidney with himself, both in and out of the visible church of Christ, he will not be put off entirely, until the Spirit of the Lord erects his standard in the hearts of God's chosen ones, standard bearers and all, and drives him out by the brightness and power of the gospel of truth.

I can truly say, from my own experience and observation, supported by the scriptures of eternal truth, that an entire non-intercourse with the whole anti-christian phalanx and their great idol, *Universal Charity*, is the most pleasant and profitable for every dear child of grace, and most for God's declarative glory. 2 Cor. vi. 17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Rev. xviii. 4:—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." John xv. 8: "Herein is my Father glorified, that ye have much fruit: so shall ye be my disciples." 1 Peter iv. 14: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth on you. On their part he is evil spoken of, but on your part he is glorified."

The above scribble, brother Beebe, is at your disposal, in part or in whole. Better that my pride and vanity in scribbling be mortified, than the good cause of God and truth be evil spoken of or set at naught by any. O that God's dear children may experience much of the divine presence, know his will, be humble and thankful, live to his praise, and glorify him in their bodies and spirits which are his.

Farewell, my brother, in the unity of the Spirit, in the bond of peace,

I. CHRISMAN.

N. B. If brother Boulware has a copy of his pamphlet to spare, and will enclose it to Mr. John Allemong, P. M., N. T. Stephenburg, Va., it will afford some information to the Old School Baptists in this region of country.

I. C.

## EDITORIAL.

*New Vernon, December 1, 1842.*

TO SUBSCRIBERS AND AGENTS.—The year is now closing upon us. With the next number we close the tenth volume of the "Signs of the Times," and having some obligations to meet at the end of the year, our agents and subscribers will render us an important service by forwarding the balances now due us, as soon as possible.

Those also who intend to favor us with their subscriptions for the next volume, will do well to give immediate notice to the agents through whom they have subscribed, or to us; and as many as can forward their remittances for the next volume will be entitled to our gratitude.

EVANGELIZING THE WORLD.—Under this imposing pretension, all the wheels of modern speculative philanthropy are put in motion, and all their revolutions are made to tell of the magnitude of the enterprise; every agent employed, from the generator of steam to the little twirling spindle, is made to bubble and buzz with large accounts of unprecedented success attendant on these human contrivances for the reformation of mankind, and the overthrow of satan's kingdom. Magnificent so-

cieties encircling the great and wealthy of Europe and America have been employed for years in distributing Bibles, tracts, missionaries and heresies throughout the accessible parts of the world, and the numbers of converts have been multiplied at home and abroad to an astonishing amount. The favorite idols of numerous pagans have been renounced, and hurled back indignantly to their bats and moles, for the more refined systems of modern invention. The Washingtonians, or professedly reformed drunkards, with the abolitionists, the Millerites and the Mormons, are all employed in preparing the world for the exit of time.—"Father Matthews" in Europe, and Delavan, the "apostle of temperance" in this country, are doing exploits; and some have whispered that the end of all things will be in April next. Others there are indeed, afternoon sort of people, who think that without an astonishing harvest of pecuniary aid, they will not be able to prepare for their anticipated millennium in less than thirty or forty years, but these are willing to avail themselves of all the excitement produced upon the public mind by Mr. Miller's theory, notwithstanding they very generally denounce him as a fanatic.

Many new orders of revivalists have been originated to the business of evangelizing the world. The Baptists in the south have adopted the *camp-meeting* plan, and drive on business with a zeal surpassing that of the Methodists, while their New School brotherhood in the north are making rapid work with tents and protracted meetings.

At present Mr. Miller, Alexander Campbell and Finney the perfectionist, are all engaged in the benevolent work of reforming the citizens of New York city. Time and space would fail us to spread out before our readers any adequate idea of the numerous schemes, inventions, machines and appendages, now in full operation for the suppression of sin and the annihilation of satan's kingdom, and yet we greatly mistake if there has ever been a period in the history of our country when all manner of crime and immorality, heresy and spiritual wickedness in high places flourished to so great an extent. There are reported by our courts of justice, perhaps twice as many murders, suicides, robberies, thefts, duels, perjuries and frauds than at any previous period in the recollection of the most aged of our generation. The numerous cells of the new prison in this county are at this moment literally filled to overflowing with culprits awaiting their trial. Nor is this state of things at all peculiar to this meridian; from every quarter we hear of a similar state of things.

To us it appears very evident, that the God who looked down upon the folly and madness of the builders of Babel, and in judgment inflicted on them a confused language, gives too plain a vindication of his righteous indignation to be mistaken. How can it be otherwise? God will not be mocked by men who profanely undertake to supercede his method of salvation by the substitution of their own inventions. How arrogant and presumptuous for mortal worms who profess to know

the Lord, in whose sight the heavens are not pure, and by whom angels are charged with folly, to presume to improve his plans or to exceed his wisdom. Will he not demand of them, "Who hath required this at your hands?" More than twenty years, since the general apostacy of the Baptists, have been spent in fruitless experiments to mature a system of salvation by works, and to make converts without the special operation of the Holy Ghost. Thousands of conversions have been reported as the result; but alas! how mortifying to the pride of man to hear the keen reproof of Jesus, "Every plant that my heavenly Father hath not planted shall be rooted up." All the heresies, delusions, persecutions and religious extravagancies that have ever agitated our guilty world, disturbed the church of God and caused rivers of innocent blood to flow, were introduced under the specious pretence of reforming, christianizing or evangelizing the world, and improving the state and condition of the church.

The conspiracy of Jews and Romans, of wicked men and devils, against the life and character of the immaculate Saviour, against his Apostles and the primitive saints, was headed by high priests and elders, scribes and pharisees; and the crucifixion of Christ, and the proscription and martyrdom of his disciples, was effected under the highest profession of profound regard for the glory of God and the spiritual good of man. The establishment of the professedly christian religion by law, under Constantine, together with the whole train of improvements in religion; the creation of a pope, an inquisition and the lighting up the fires of the papal persecution, were all conceived, undertaken and consummated professedly for the salvation of mankind. No theory can be too heterodox, no practice too corrupt, to gain patronage from the multitude if it be but enrolled in the livery of religion. With high religious pretences Mahomet succeeded in fastening his delusions on his numerous dupes. Peter the hermit, in securing the patronage of the crowned heads of Europe, and in enrolling a mighty army to attempt the extermination of infidelity, and the substitution of the papal heresy in Palestine, and with the same kind of zeal the puritons of the east, and the Protestants of the south, waged their wars of extermination against the Baptists and all other non-conformists, and persecuted them in some instances even unto death. And now while verging upon the middle of this nineteenth century, with all the boasted light, science, patriotism and religion, and with the full mass of historical testimony pouring its meridian radiance upon us, we see the same spirit, zeal, delusion and excessive fondness of error, as an incubus fastened upon the citizens of these United States, and from this country breaking forth like a flood to deluge the more barbarous nations of the earth. And this is called evangelizing the earth, while the laws of Jesus, the doctrine of the gospel and the institutions of the house of God, are cast aside, as being quite too antiquated and inefficient to be of any further use.



**MISSIONARY BENEVOLENCE.**—The following description of Catholic missionism coincides so fully with that of the Protestant upon the island of Jamaica, as given by Mr. Weston and corroborated by other testimony as well as the farcical defence of the missionaries themselves, that we give it place. It is from a historical work published in 1825, by H. Huntington.

"An ecclesiastical establishment was instituted in Spanish America, as an auxiliary branch of the government, on a similar model to that in Spain, and was extremely burdensome to a young and growing state. At so early a period as the year 1501, the payment of tithes was required, and laws made to enforce it. The exactions of the clergy were extended not only to every article of produce, but also to those which comprised a portion of manufacturing industry, such as sugar, indigo, and cochineal; and these legal burdens were greatly increased by the bigotry of the colonists, and their fondness for external pomp and parade in religion, which made them easy dupes of the clergy, who drained their wealth from productive branches of industry, to endow churches and monasteries. Pope Julian Second conferred on Ferdinand and his successors the patronage and disposal of all ecclesiastical benefices in America, so that the Spanish sovereign became the head of the church in America, and the administrator of its revenues, a prerogative which he did not possess at home. The bulls of the Roman Pontiff could not be admitted until they had been examined and approved by the king and the council of the Indies. The hierarchy was as imposing as in Spain, and its dominion and influence greater; the arch-bishops, bishops, and other dignitaries, enjoyed large revenues, and the ecclesiastical establishment was splendid and magnificent. The lower order of the clergy consisted of the curates, or parish priests, the *doctrineros*, who have the charge of such districts as are inhabited by Indians, who are subject to the Spanish government, and the *missioneras* or missionaries, who are employed in converting the *Indios Bravos*, or fierce tribes. An inconsiderate zeal for the establishment of monasteries was disclosed at an early period, and from the influence of the regular ecclesiastics, these institutions were multiplied to a pernicious extent, in a new country where every encouragement ought to be afforded to the increase of population.

Most of the clergy in America were regulars, and many of the highest honors and most lucrative preferments were in their possession. Great numbers came out as missionaries, and most of them in quest of liberty, wealth, or distinction. To certain orders of missionaries, the Pope allowed the privileges of accepting parochial charges and receiving the emoluments, without depending on the bishop of the diocese, or being amenable to him. Some of them, in violation of their monastic vows, openly engaged in commercial pursuits; others amassed wealth by oppressing the natives, whom they pretended to instruct and christianize; and notwithstanding their vow of continency, many of them were dissolute and licentious, in a degree almost exceeding belief.

The success of the missionaries, in converting the natives, was almost entirely deceptive; they made use of the same unjustifiable means that have been resorted to by the Jesuits in other parts of the world, and with like success. To render the new religion more palatable, and to introduce it with greater facility, they pretended that there was a similarity between the doctrines and mysteries of christianity and the crude notions of their own barbarous superstitions. Being, in many instances, overawed by the power of their conquerors,

and excited by the example of their chiefs, multitudes expressed a reluctant consent to embrace a religion of which they were entirely ignorant, and were instantly baptized by the missionaries. By such means as these, by fraud and force, in the course of a few years after the reduction of the Mexican empire, more than four millions of the natives were baptized; but they remained the same, or at least no better, for such spurious conversion; they were not only entirely ignorant of the doctrines and duties of christianity, but retained all their veneration for their ancient superstitions. This mixture of christianity with their own superstitions and rites, was transmitted to their posterity, and has never been eradicated. One ecclesiastic baptized, in one day, five thousand Mexicans, and stopped only when he had become so far exhausted as to be unable to lift his hands. Other missionaries, less successful, declared that the natives were too little removed above the brutes to become christians; and a council was held at Lima, which decreed that they had not sufficient understanding to be admitted to the sacrament of the Eucharist. This decree was abrogated by Paul the Third, who, in 1537, promulgated a decree declaring them *rational creatures*, and entitled to the privileges of christians. That infernal engine of hierarchical power, the inquisition, was established in America, by the pious zeal of Philip Second, in the year 1570. The natives, from their incapacity, were exempted from the jurisdiction of this horrid tribunal.

If the Spaniards rendered little benefit to the natives by their attempts to christianize them, their conduct towards them, in other respects, was severe and oppressive in the extreme."—*History of South America and Mexico.*

**LEADERSHIP SYSTEM.—BAPTIST MISSION AT JAMAICA, &c.**—We have devoted much of the present and of the preceding number to the disclosure of the corruption and abomination of the missionary speculation at Jamaica, and truly we may say in the language brother West has quoted, at the head of his communication, from Jeremiah, "*A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests (or clergy which are so called) bear rule by their means; and my people (or those who claim to be the people of God) love to have it so.*"

The awful profanation of the sacred name of religion to cover the most base and deceptive robbery of the poor, ignorant, superstitious sons of Africa, that has ever soiled the page of Baptist history, is indeed a *wonderful and horrible thing*. Modern mission advocates have been prophesying for many years the conversion of the world through the operation of their missionary movements, which prophecy is false; for salvation is of the Lord, and there is no salvation in any other name: by means of this false prophecy the clergy are enabled to bear rule, and although they rule as with a rod of iron; yet men are so extravagantly fond of being deceived that they *love to have it so*. We cannot offend them more than by exposing their errors and holding forth the truth. The disclosure made by Mr. Weston is a very fair illustration of the above remark. From a residence at Jamaica, as a missionary for two years, Mr. Weston was certainly qualified to speak from his own knowledge of the facts in the case. As a New School Baptist, and as a missionary himself, it can-

not be reasonably supposed that he would have any inducement to exaggerate, and from the candor evinced in the tone and spirit of his writings we have great reason to believe that his statements were made with the utmost caution, and that he was ready to make every possible allowance for every circumstance which could weigh in favor of the missionaries.

By reference to our 16th number, of August 15, of the present volume, the reader will find the letter of Mr. Weston, in which he charges the English missionaries with extorting from their poor deluded people, vast sums of money, which in the aggregate amounts to \$6,500 annually, for each English missionary, by making them believe that their salvation depends on the punctual payment of their ticket money, from which source this immense revenue is derived; with instituting the office of *leaders*, whose duty it is to make proselytes, teach them the questions and answers required to be known as a prerequisite to baptism, and to set them off by raising them from their knees and saying, "I raise you up to newness of life, in the name of the Father, and Son, and Holy Ghost."—Mr. Weston charges them also not only with failing to preach to the people the necessity of the quickening operation of the Holy Ghost, the blood and righteousness of Christ as the ground of their justification with Christ, &c., but also with opposing others and censuring him for preaching these things to them. From nearly two years' acquaintance he says, "Aside from their schools, I can see very little to choose between their religion and the basest Catholicism."

When these charges were first published, an attempt was made to evade their force by charging the Old School Baptists with having fabricated them to raise a prejudice against missionary operations, but as this slander against the Old School did not take, the letter of Weston was passed about through nearly all the New School prints. This brought out several communications from various quarters in defence of the English missionaries at Jamaica, among which is that of C. H. Hoskin, and those documents and apologies of the committee of the Baptist Missionary Society, and from all that we have seen, and all that we have presented to our readers of their defence, to us it appears that so far from invalidating the testimony of Weston they have established it. First. They give Weston a first rate character for truth and veracity. Second. They admit the existence of the *leadership system*, with many other things of which Weston complained. Third. They admit that tickets are given and exchanged as Weston has represented, and that when these tickets are renewed a certain sum of money is expected. They attempt to justify the practice by saying that the situation and circumstances of the blacks at Jamaica, require a different provision from any mentioned in the New Testament, and some of them have asserted as much. Mr. W. Hume for instance says, "To do without either," (tickets or leaders,) "would be impossible if the cause of Christ is to prosper." This declaration is handed over by the committee to the public, as a justification of the persons implicated, showing that the committee and the Missionary Society in general are agreed with the sentiment.

[TO BE CONTINUED.]

## POETRY.

*He healeth the broken in heart and bindeth up their wounds.—PSALM CXLVII. 3.*

Oh, Thou, who driest the mourner's tears,  
How dark this world would be,  
If, when deceived and wounded here,  
We could not fly to thee.

The friends who in our sunshine live,  
When winter comes are flown;  
And he who has but tears to give,  
Must weep those tears alone.

But thou wilt heal that broken heart,  
Which, like the plants that throw  
Their fragrance from the wounded part,  
Breathes sweetness out of wo.

When joy no longer soothes or cheers,  
And e'en the hope that threw  
A moment's sparkle o'er our tears,  
Is dimm'd and vanish'd too:

Oh, who would bear life's stormy doom,  
Did not the wing of love  
Come brightly wafting through the gloom,  
Our peace-branch from above?

Then sorrow, touch'd by thee, grows bright  
With more than rapture's ray:  
As darkness shows us worlds of light  
We never saw by day.

*From the Gospel Magazine.*

### JESUS' LOVE TO HIS PEOPLE ON EARTH, NOW HE IS IN HEAVEN.

To heav'n thy great Forerunner's gone,  
And enter'd there for thee;  
Then let his sacred word alone  
Be thy sufficient plea.

In all thy trials, great and small  
He loves to hear from thee;  
His word assures he'll conquer all,  
He lives to plead for thee.

Our mighty Advocate on high,  
He'll plead our cause most free;  
While troubles last he'll grace supply,  
He lives in heav'n for thee.

What though the pow'rs of hell assail,  
And sins do harass thee;  
The gates of hell shall ne'er prevail,  
He lives in heav'n for thee.

There as our great High Priest with God,  
He intercedes for thee;  
Presents his righteousness and blood,  
Sweet incense! pow'rful plea.

Then oh! my soul when dangers press,  
To him for succor flee;  
To help, he's pledg'd his faithfulness,  
He lives in heav'n for thee.

When sorrow, sickness, death and hell  
Do sorely press on thee;  
Go thou, my soul, and satan tell,  
He lives in heaven for thee.

Through all thy meand'ings here below,  
Let this thy comfort be;  
As King of saints and angels too,  
He lives in heaven for thee.

He keeps the feet of all his saints,  
And e'er will counsel thee;  
Will thee protect, and cheer when faint,  
He lives in heav'n for thee.

He lives—the great Redeemer lives,  
Our record is on high;  
Oh! let this truth sweet comfort give,  
And prove a rich supply.

He lives as Prophet, Priest, and King,  
(Kind offices for thee:)  
He lives, oh! cause my soul to sing,  
He lives in heav'n for me.

He lives—the same that died for thee;  
Jehovah's fellow he;  
He'll live through vast eternity,  
He'll live in heav'n with thee.

*From the Gospel Magazine.*  
ON ISAIAH XXVI. 3.

In perfect peace the Lord will keep,  
All those whose minds are on him stay'd;  
For such are his beloved sheep,  
And all their debts he freely paid.

The world may frown, the devil rage,  
And sin within like mountains rise:  
But Christ their Captain did engage  
To bring them safe above the skies.

Therefore poor doubting soul rejoice,  
And pray that God your mind would stay;  
For all his sheep shall hear his voice,  
And none shall be a cast-away.

The price of his own blood he paid,  
To ransom all his chosen sheep:  
And all whose minds are on him stay'd,  
In perfect peace he'll surely keep.

Submissive and resign'd they'll be,  
To what Jehovah may permit;  
Till God shall call them hence away,  
When in his glory they shall sit.

And sing the everlasting song,  
Of praise to him who rules on high,  
And with one heart, one voice, one tongue,  
Shall praise their God eternally.

## MARRIED.

Near Unionville, on Tuesday evening, the 29th ult. by Elder G. Beebe, Mr. LEWIS SMITH, to Miss MARY ANN, daughter of Tustin More, Esq., all of Unionville.

## OBITUARY.

Departed this life, September 27th, 1842, Mrs. HANNAH BOULDEN, wife of Jesse Boulden, of New Castle county, Del. Mrs. B. was an aged and worthy member of the Old School Baptist church of Welch Tract, Del. In her death the church, as well as a large and respectable circle of relatives and friends have sustained a serious loss; but their consolation is not to mourn as they that are without hope, as there remains not the least doubt that their loss is her gain. "Blessed are the dead that die in the Lord, for they rest from their labor, and their works which do follow them."

The church has had to record the death of three of her members within the last year, two of which were deacons, brother Isaac Hill and William McConnohey, and while her number has been diminished by death, their seats remain unfilled by the addition of other members, but we have the consolation to know that the Most High saileth, and although the visibility of the church seems on the decline, his purpose of grace is going on undisturbed, and we shall not only be constrained to acknowledge but shall rejoice in the fact that he hath done all things well.

Yours as ever,

THOMAS BARTON.

## OLD SCHOOL MEETINGS.

Otego, Otego co., N. Y., July 2, 1842.

A general meeting will be held in this place on the second Wednesday in January next. Our companions in tribulation and in the kingdom and patience of Jesus, are invited to attend.

Done by order of the church.

JOHN BIRDSALL, Church Clerk.

☞ Brethren that attend our meeting from a distance, will enquire for Wm. H. Birdsall, John Birdsall, or Wm. Shepherd.

Please publish the next general meeting of the Old School Baptists in Michigan, to take place at FAIRFIELD, commencing on Friday before the last Saturday in January next, 1843.

Yours,

E. G. TEERY.

☞ Receipts will be acknowledged in our next.

## LIST OF AGENTS.

MAINE.—Elder Philander Hartwell, Wm. Eustice, Jehn Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Bursitt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, T. Bishop, A. Ashby, Samuel Mead, William Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [525 Broome street,] Alfred Wiley, [57 Washington street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, William Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and Gilbert Chamberlin, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Critchfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, [Wm. H. Crawford, corner Willow and Seventh St. Philadelphia,] Barnard Vanhorn, James Wells.

DELAWARE.—Elders William K. Roberson, Thomas Barton, J. Miller, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, William W. Covington, Peter Klipstine, John T. Watkins, Jacob Keller, F. T. Webb, R. C. Leachman; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, F. T. Hathaway, William C. Boggs, M. E. Lee, Wm. Trenton, James B. Shackelford, Isaac Herschberger, Stearns Hillsman, Israel Curry, C. Halleclaw, Joseph Furr.

NORTH CAROLINA.—George Howard, L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Wm. Abbott, J. Daniell, C. A. Parker; and brethren W. B. Daniell, F. Ivey, J. W. Turner, A. Preston, J. Holmer, R. McKindly, Jethro Oates.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee, James Murray, Elder B. Lloyd.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, William Anthony, J. L. Palmer, J. Harper, Albert Moore.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—By request I forward you the following copy of a letter to my brother, which you are at liberty to publish or lay aside.

Oct. 17, 1842.

This day testifies that the chilling winds and piercing frosts of sixty-four winters; the burning heats and drenching rains, the floods and droughts of sixty-four summers, have passed away since I commenced an acquaintance with one that has grown old in transgression: and the bands of sin and the cords of vanity are, if possible, strengthened by reason of use and gratification, to hold the old man back from seeking deliverance from the paths of the destroyer. He sometimes takes a faint retrospect, and feels a kind of qualm, and groans beneath the load of corruption. But ah! how vain! how soon his fits return, and he pursues his old flesh pleasing course, like the dog returning to his vomit! In the early part of my acquaintance with him his bodily health was feeble, owing in part, if not wholly, to the misconduct of his ancestors far back. For it is a truth that ought not to be concealed, that he was born under the sentence of death; for a crime committed by the parent of his race, by reason whereof through the whole lineage down even to himself, not one had escaped a disease of the mind, far worse than Job's sore biles. But notwithstanding his disease, both of body and mind, yet at times he seemed blithe and playful; and the parents were pleased with their first born son: the beginning of their strength, and the excellency of their dignity.—But alas! ill fated child; he was the occasion of grief, perplexity and trouble to his parents. The disposition of the serpent soon appeared, showing that it dwelt in his bosom. And notwithstanding all medical aid that was applied, both emetic and cathartic, restringents or laxatives, apothecary or botanical—whether taken inwardly or by outward application, all proved ineffectual as to destroying the fell monster. He might sometimes be a little curtailed in his extravagant rambles, and pressed down to an apparently moderate size, and found to hide his head. Yet such was the disposition of the flesh, that when obliged to be concealed from public he would collect such a mass of venom in his preparatory as should answer to vent occasionally,

like one in a delirium, that was mad with his best friends. And it was found a truth that there was no destroying the demon, (he was so deep rooted and interwoven in the very nature of the child,) unless the walls of his cottage were pulled down, and that would destroy, (as was supposed) an immortal jewel that dwelt therein, which, though now pleased with the serpent and infected with its poison, could it once be cured and made to hate the serpent instead of nourishing it, would be worth more than immense treasures of silver and gold.—But the greatest difficulty they now perceived was to persuade the child to do it; for it was found that neither parents nor earthly powers could perform a work so great as ever to persuade the child not to listen to the dictates of the deceiver, and not to nourish its enemy: and if a cure could not be effected the child would be ruined forever. Every effort was made, every experiment resorted to that parents or friends had courage to try, or skill to accomplish, but all in vain, the child was a free willer in sentiment, (for so he had been taught) and he chose to keep his serpent in his bosom, to nourish it and follow its dictates, for therein he supposed his greatest joy consisted. The parents became alarmed, discovering the child's stubbornness and self-will, (for now I know no difference between *free will* and *self-will*.) Pains was taken to instruct the child, (but not in a Sunday school as are in use now; and, perhaps, the instruction was not so efficient) and learn him to reform. Law curses of everlasting misery were threatened for continuing in disobedience, and eternal glory promised as a reward for obedience, and destroying the dreadful destroyer of all their former prospects concerning their dear son, but the child appeared incorrigible. There was now left but one remedy, or possible way of recovery that they knew of. They had heard of a Physician that once on a visit to some of his relatives in Judea, had cured several demoniacs, and to him they would apply, with much entreaty and many tears. First, That he would bless their endeavors to dissuade the lad from evil practices. Second, That he would encourage him to behave well, and do good works, to ensure a gracious reward of eternal glory, in consequence of his turning of his own free will from the dictates of the serpent, and walking in obedience to the Lord. In short so much was said and done, the child at length became alarmed, and solemnly promised reformation, and attempted the work, in hopes of shunning a dreadful hell thereby, and of obtaining a glorious heaven for his work. The serpent seemed to hide his head, but he lay as in a coil, ready for operation at any favorable moment: and strange to tell, he would change his very skin in the dark, and so transform himself as to appear like an angel; he

would appear so very lovely and loving; would be so very religious, that to many who were ignorant of his devices it would seem as if he were the best christian in the world: anon, he would appear like a fury, ready to destroy all religion and religious folks, and turn a heaven into a hell. When he could not flatter into a religious phrensy he would try to frighten into downright despair; if that did not succeed he would invent some pleasing tale, or present such pleasant prospects of worldly pleasure or fleshly gratification as would call off the mind from serious thoughts, and fill it with such stupidity and carelessness as would almost make one forget that he was born to die—and thus I knew his mind and feelings to be changing for several years; sometimes there would appear to be some hopes of his final recovery; at others his friends would feel much discouraged, as he on the whole really got no better, for he would foster the serpent in his bosom. At length it was hoped the good Physician would come, but oh! what work was there! what scenes took place within the poor boy! Could you have seen what I saw you might have thought that all hell was let loose within him at once—such hissing of serpents; such disturbance in the cage of unclean birds; such turning of things upside down; such cries and doleful lamentations; such horrors of conscience; such flashes of fire; such thunderings from Sinai—so terrible that the walls of the tenement trembled. He attended to his prayers, attempted to reform as well as he could, in such circumstances; but could find no relief in these, nor by them, nor for them: for the law uttered its dreadful curses in his hearing, not only for those he thought to be his bad deeds, but for such as he had called good ones—he was declared to deserve damnation; and the sound not only rang in his ears, but he was made to feel in his mind, if not in his heart, that the sentence was just. I verily thought the serpent had his head bruised, and would die, or quit his habitation; for there was such peace in the boy's mind for a while that he seemed like a new creature, and felt as if he were in a new world: and hopes of his being healed were entertained by many of his intimate friends. But oh! what a life he has lived! How base the ingratitude he has manifested to his God for all his kindness shown! He has indeed professed to believe in Jesus, and to love God, and to hate the serpent and his ways; and promised to walk in love, in lowliness of mind, in humility, and in the fear of the Lord. He did publicly promise to deny himself, take up his cross and follow the Redeemer. He has said that he trusted in God, and hoped for salvation by grace alone, through the blood of atonement; and many other such things he has spoken in my hearing. And being, as I thought, well acquainted with him; liv-

ing in habits of the greatest intimacy with him from his infancy, I did hope that he had the root of the matter in him, and that he would try to crucify the flesh, with its affections and lusts, and put on the Lord Jesus Christ, and not make provision for the flesh to fulfil the lusts thereof—and that he would put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts—and that he was renewed in the spirit of his mind—and that he would put on the new man, which after God is created in righteousness and true holiness. But what has his life been? Ah! it has been so unsteady, so uneven; he has backslidden so often; wandered so far in bye and forbidden paths; he has been so much of his time so far from what and where he ought to be; his mind so wandering, so cold, so dull and stupid; his affections so roving, so glued to this world; his religious exercises so lifeless, dry, cold, barren and lean; has so little energy, so fruitless; loves himself so well, and the Lord so little, if any; gratifies himself so much; denies himself so little; is so ready to shun the cross, and so unwilling to bear it; has made so many promises to do better, and breaks them all, and does no better yet; is so seldom warm in his affections, and when he professes to be, gets cold so quick; and instead of pressing forward as he ought, gives back so soon; is so often lounging when he ought to be fighting the good fight of faith; he watches so little; is so often sleeping, and careless, on his part, if not fast asleep; prays so little, and his prayers when he attempts are so cold, so heartless, so faithless, and he is so often chasing phantoms instead of following the Lord; and when he thinks he fain would follow him, he is so much like Peter when he followed afar off, that I sometimes doubt the reality of the change supposed to be wrought in him.—The serpent certainly is not dead yet, and there is an abundance of the serpentine disposition yet in his flesh, if not in his heart; and I have often seen so much of his crook in his walk, that I think at turns if he followed the Lord as close and as much as he does the serpent, he would lead a very different life from what he now lives. One would think that living in the same room with another sixty-four full years they might be well acquainted. But the old man is often cutting up such capers and playing such pranks as astonishes me and makes me ashamed of his conduct. And I am so sensible that I am not even now fully acquainted with him, that I really fear there is no crime that the devil can invent that he has mental and physical powers to perform, that he would not commit, if he were not prevented either by providence or grace. He was for years a real mystery to me.—How a man could have such feelings as he sometimes said he had, (and I thought he spoke the truth) and not be born of God, I could not conceive—and how a man that was really born again could feel, and act as he sometimes did, would perplex me so that I could not tell what to think of him. But I have concluded that the old man never was changed—that which is born of the flesh is flesh still, and does and will continue to love and

nourish the serpentine disposition; for it was born with him, and in him, and will remain there until the old man dies—and it is that which made him act so many times as if the devil were in him.—And when I thought that change was wrought in him it was a communication of a new man, a new principle, which may be called a new born babe. 1 Peter ii. 2. And the old man being born first, as Ishmael was born before Isaac, Ishmael-like mocked him. And as Peninnah provoked Hannah, to make her fret, so the old man would provoke the new man, who being but a babe, and weak, had hard struggling to make a live of it—yea, he would have been killed outright, had not the Lord bound the strong man, armed, and taken away his armor, wherein he trusted. But bound as he was, and his armor taken away, he gave such counsel to the old man as caused some desperate contests between the old and the new man, which would have terminated the existence of the new born babe long ago, had not the Lord been his Helper. And perhaps it is embraced in the economy of grace that the new man should be thus exercised in struggles and contests, suffering with foils and wounds in his wars with the old man, that he may know the power of grace, learn the power of faith, trust wholly in the Lord, and have fellowship experimentally with Christ in his sufferings. To tell of all the wars and fighting, broils and tumults, that have been, and still are, in a little mud walled cabin that never was strong enough to stand of itself, without props and braces, and being held up by a power, not its own, would fill a volume, instead of a small sheet. But I have a mind to notice some of the manœuvres of the old man in a brief way, for the old man is a real old braggart, and often boasts of what he has done, and cannot be easy if he is opposed or curtailed in his vain desires. He pleads for having the government by birthright, and if he is not gratified in every thing, is ready to mutter and grumble, contend and find fault, complain he is hardly dealt by, and cannot have his right. And if boasts and threats do not answer, and the case seem to suit his turn any better, he can whine, cry, snivel, beg, plead and fawn around one, so that one can hardly deny him some little gratification; he will promise so fair, appear to be so friendly, and show such appearance of love—but he is false in his pretensions. Once let him loose, gratify his wishes, and war immediately ensues. He soon gathers large munitions for war, dirks, daggers; filth, mire and meanness. He will bite like a serpent, sting like an adder, and strike like a scorpion. He has also racks, prisons, gibbets, fire and faggots, and has also used the civil sword. He possesses ways, means and weapons too numerous for me to mention here. And when he thinks it best, and nothing will answer his purpose better, he will turn religionist, and cut a real flourish: he can have, and love any religion except the religion of Jesus, and the form of that he can use, but the Spirit of it he hates—and he likes almost any form of religion better than the gospel of Christ. And he can do almost every thing but that which is right;

he can talk, pray, preach, exhort, expound and give almost any sense of scripture, but the true sense of it, and that he calls abominable. And while he thanks God that he is not like other men, and boasts of the great things he has done, is now doing, and is resolved to do for the honor of religion, and the good of his fellow men, he in truth never did anything right, nor did he ever intend to: he never had a right motive in anything that he in anyway was concerned in doing, and yet all that he does, whether religious or irreligious; whether by intrigue or in open violence in war, or in pretended peace, either by flatteries or frowns; whether with poison to wound, or with fire to burn, or in scoffs and jeers; or in his childish whining, or racks or gibbets, all work together for good to the man of God. For so it is, hateful and indisposed as he really is to all that is good—impotent, infidel, and really helpless as he is, as to doing the least duty in the true spirit of it; yet God in his infinite wisdom, and by his almighty power, has so governed, directed, and does so control all his movements as to make him bring both food and medicine to the new man to heal his wounds, and nourish his soul, and cause him to rejoice with exceeding joy. Many other things are deeply interesting and worthy of notice that I must now pass in silence.

I will close my epistle with recounting the mercies of the Lord, which he has been administering these 64 years: for as was noticed above, when the babe was born he was under a curse, the sentence of death, by the administration of a righteous law, transgressed thousands of years before the child was born. So now in contemplating the mercies he has enjoyed, his life being spared so long amidst the shafts of death that have been hurled so thick around him, so many comforts enjoyed, so many dangers escaped, so many times preserved amidst storms and tempests; so much health, though sickly born; so many wounds healed; so many sins forgiven; so much comfort instead of continual anguish which he so justly deserved. So in viewing all the way the Lord has led him 24 years longer than he led Israel in the wilderness of old, there appears some hope in his case, that notwithstanding all his abominable corruptions in nature and practice, including all his wars and fightings, cruel mockings, and abuse of the new man; all his opposition to God's grace, the plan and administration of it; and all his quarrelling with divine government; his loving the serpent of sin in nourishing him in his bosom, with all his impotence and helplessness; that he shall yet be delivered from this body of corruption and brought into the glorious liberty of the sons of God; "Not by any works of righteousness which he has done, or can do," or in any dependence at all upon himself; but altogether on account of the righteous obedience of somebody else. He hopes that this mortal body may be raised in immortal glory, &c., this corruption put on incorruption, this vile body be fashioned like unto the glorious body of our Lord Jesus Christ. And this hope rises in contemplating the power and kindness of the



Lord, manifest by or in implanting a holy principle, forming a new man in the old carcass; notwithstanding all the opposition manifest by the serpent, and the will of the flesh in which he resides: it is strengthened by the great multitude of mercies conferred all through life which has passed thus far. And by the many deliverances wrought for the new man as he passed through the wars between the flesh and the Spirit: and by some sweet interview (as he hopes) the soul has enjoyed in the kind visits the Lord has been graciously pleased to make to such an unworthy creature. And by the teaching of that word and Spirit which he opened somewhat to the view of the new man the falsehood of that doctrine of the *devil*, the freedom of the unregenerate will of man to choose holiness, with the knowledge of the true God and eternal life: and has given him such soul-cheering views of the doctrine of God our Saviour, which leads to a discovery of an unchanging plan of the eternal God, fixed in the immutable counsel of his own will for the government of the world, and the salvation of the Bride of the Lamb. God manifesting himself in his covenant character as Father, Son and Holy Ghost, directing all the events that take place, whether good or evil, so that they inevitably must result in his declarative glory, and the good of his chosen.

Query. Were you ever acquainted with such a man or any of his relatives?

Yours in love,

AN OLD SINNER.

How vex'd and plagu'd with self and sin,  
Engaged in conflict I have been;  
Zion appears a resting place,  
Enthroned there 's the God of grace,  
Kind Saviour come to my relief,  
I own of sinners I am chief:  
And let thy grace to me abound  
How else with rest shall I be crown'd?  
Weak and weak dear Lord I am,  
Encircled round with guilt and shame;  
So let me dwell in thine embrace  
To tell the story of thy grace.

FOR THE SIGNS OF THE TIMES.

Anson, Somerset co., Me., Oct. 17, 1842.

BROTHER BEEBE:—The reading of your paper has been edifying to me: it has been like good news from a far country. There are a very few in this region who are willing to have their names cast out as evil, and to stem the torrent of opposition which is pouring like a flood upon us from every quarter: so that when we can hear of others who are willing to take the bible as their whole rule of faith and practice, and do not adhere to the doctrines and commandments of men, it is truly refreshing to our souls.

It has been almost ten years since I professed to have a hope in the mercy of God. When I had an evidence that my sins were forgiven, I thought that sin was all done away, that my enemies were all slain, and that I should always live in the enjoyment of religion: but ah! I soon found that the *old man* of sin was not wholly destroyed; I found that I had still a disposition that was at en-

mity to God, which was not subject to his law, neither indeed could be. And from that time to this I have had many ups and downs. I have a disposition within me that is so prone to wander from God that it sometimes seems to me that I am led captive by satan at his will: but I believe that I shall be carried through all the temptations and trials which are inflicted upon me in this life, and shall through grace come off conqueror, yea more than conqueror through him that loved us and gave himself for us.

I have had the pleasure this fall of attending two Old School Associations, one at Anson, Me., and the other in North Berwick, Me. The preaching that we had was according to the word: it was such as was calculated to feed the sheep and lambs of Christ; and there was nothing transacted through the meetings but what belongs to the worship of God. Our numbers were few, but we found the promise verified, that where two or three are met together in Christ's name there will he be with them, and bless them. While meditating upon these things my mind has been much occupied upon the difference between the worship of God and the worshipping of idols. Let us go into one of the New School Associations, and there we shall see the worshipping of idols instead of the preaching the gospel—we shall see the horseleech's daughters crying, Give, give: they will tell us that there are thousands of our fellow mortals that are gone down to ruin because we have not given more abundantly of our money to support the missionary cause, and that if we do not come up to the work that their souls with thousands that are still living will be required at our hands: they will also tell us how many has been brought within the pale of the church by the means of the Missionary, Bible, Sunday School and Tract Societies, &c., and that if we will only pay tribute to them of our gold and silver for the support of these societies, and also to support their colleges so that they can educate young men to prepare them for the ministry, we shall soon see the whole world converted—yes, and after we do all this they will not read or recite their sermons to us unless we give them five or seven dollars a day. This looks not like what the Apostle said, *Wo is me if I preach not the gospel*. And again we read that God's people are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ. Again, that Christ will see the travail of his soul and be satisfied. So that we see that he will bring in his own elect in his own time and way: but it causes us to mourn when we see how fast corruption is spreading in our land, and we do hope that if it is God's will that he will bring his people out from the abominations of our land and add unto his true church of such, and such only as shall be saved; for the word is, Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or, what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye

are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

I have some verses on hand which were composed by Elder James Stewart, which I send you to to have printed in your paper, if you please.

The horseleech has her daughters that still are crying, Give: You must pay us for preaching, or else we cannot live. You must give us ten dollars for every sabbath day— It is no more than reason that we should have our PAY. We have to write our sermons, and read them off to you— We cannot work for nothing as the Old Baptists do. It takes us time to study, and that you know full well— We must be paid for learning attained at Waterville; And now if you will give us five hundred by the year, We'll try to read our sermons, and from work keep clear. But if you will not pay us we'll read no more to you; But we will take a mission and see what we can do. This looks not like a minister that Jesus Christ has made: He never preached the gospel, and made of it a trade. But when I see a preacher that will not preach or pray, Unto the church of Jesus unless it be for pay, It looks just like the lawyer, as I have heard them say, Who pleads well for his client if he is sure of pay. Now if I go to college and there do learn my trade, In order to get money, what difference can be had, Between me and the lawyer, I surely none can see. And now if there is any, pray point it out to me. But we want no such preachers to come along this way, To peddle out the gospel, and gather up their pay. The gospel of salvation we know was freely given, Not to be bought with money, but freely sent from heaven.

BETSEY QUINT.

## EDITORIAL.

New Vernon, December 15, 1842.

### LEADERSHIP SYSTEM I JAMACA.

[CONTINUED FROM PAGE 183.]

How far does this testimony fall short of establishing the testimony of Weston? On their defence, the accused party virtually admits that the provisions of grace, the blood of Christ, the love of God, and the quickening operation of the Holy Ghost, are all ineffectual, and that without the leaders and ticket it is impossible that the cause of God should prosper at Jamaica. According to this notion, the God of heaven is charged with imperfection, either a want of knowledge and wisdom to understand the condition of the people at Jamaica, or a failure to provide in the economy of redemption, such indispensable things as *leaders* and *tickets*.

From the first document submitted by the committee they prove that charges of the same nature of those preferred by Weston have been made from time to time during the last nine or ten years. Now Weston certainly cannot be the scape-goat for all these reports, as his connexion with that station, we believe, commenced in 1840, and for eight years previously to 1840, according to their own showing, they knew that their missionaries were charged with the same things, and a circular

was prepared and circulated among the members of the craft to silence all misgivings on the subject. These often repeated reports have been constantly winked at by the committee because "They came through the intervention, in most instances, of third parties." To entitle charges to the consideration of the committee they must come from the implicated parties themselves.

If charges brought against the missionaries by a third party are not valid in the estimation of the committee, the missionaries have nothing to apprehend; for all possible means of disclosure is then cut off, except it come either through themselves or their deluded dupes. Any other channel would involve a third party.

Another reason for winking at the charges which have been frequently reiterated and widely circulated for nine or ten years, is that such charges have been *general*! Those who have made those charges have specified no particular church. Hence because the charges have been preferred against all the missionaries in Jamaica generally, they have been disregarded. Mr. W.'s charges are also general, but being publicly challenged in regard to them, he has now made them specific, and in answer to Mr. Hoskin he comes out with names and churches. By so doing, that impediment to a fair investigation is removed. Well, what now? do the committee come up to the work? No: they only make public a circular previously written to be read only by a limited number of the friends of that mission, and, as far as that document affects the subject at all, it goes to confirm the statements of Weston, and show the readiness of the committee to countenance the abominable wickedness and villany of their hireling swindlers. "In no case," says the committee, "has a definite charge been made, but it has been investigated, and the committee have been seeking evidence from all quarters on the general questions these charges involve." If, according to this statement charges have been investigated, such investigation must have resulted in the conviction of the accused party, as from their own showing they have elicited facts sufficiently heinous and in *quantum sufficit* to establish every charge preferred by Weston; and the manner in which they have been seeking evidence from all quarters, may be duly estimated by the manner in which Weston is treated for daring to disclose the facts in the case: and Weston asserts that he was forewarned of the obloquy that would be heaped on him if he made the disclosure, and for some time shrunk from the duty from that consideration. And now that he has surmounted his fears, and dared in this matter to be honest, how is his testimony regarded by this *seeking* committee? Why just as he had been forewarned that it would be regarded: every possible means is taken to invalidate his testimony, and to make him, if possible, believe that his own eyes and ears have borne him false testimony.

The grand secret of the unparalleled success the missionaries have realized, in convert-making, is also in an incidental way leaked out. The great

zeal of the missionaries in the abolition cause in Jamaica, together with the predilection of the blacks in favor of immersion, and not the outpouring of the Spirit, as at Pentecost, has produced their harvest; and hence Mr. Gourney says, "they (the missionaries) are now reaping their reward," &c. And Mr. Weston testifies that instead of preaching Christ to the people, or requiring of their converts a declaration of what God had done for them, they only require them to answer certain interrogatories, or that their leaders should answer for them; and that the grand confession of their faith consisted in saying, as they were taught to say, "Me feel good since leader set me off," and this, together with the prompt payment of their "ticket money," was enough to entitle them to baptism. There was more truth than poetry in the admission of Mr. Hume, that the English missionaries could not do without such helps as leaders, tickets, &c.

To silence all fears as to the purity of the Jamaica missionaries, the committee claims that 27 out of 30 of our missionaries repel the charges and assert the innocence of themselves, while the other three admit the justice of the charges, and the admission or testimony of the latter is also strongly corroborated by the testimony of others who are not our missionaries, and by the existence of facts admitted, which they have alleged to exist, and which Mr. Hume considers indispensably connected with the success of the English missionaries. Should a banditti of thirty men stand indicted for robbery, and on trial before any jury of our country, and twenty-seven of the thirty plead not guilty, and three of the number turn states' evidence, admit the whole truth, and their evidence before the court and jury be corroborated by the testimony of numerous disinterested witnesses, would any such jury dare to acquit the whole band because a majority of them refused to admit the fact? Such is the real weight of the testimony pro and con, in regard to the accused missionaries.

Having copied in our columns the charges as preferred against the Jamaica missionaries, and the defence of them by themselves and their pliant committee, together with brother Weston's very pertinent notes upon the defence, we shall dismiss the further consideration of the subject for the present, and enquire what evidence can be produced to show that the missionaries of any other humanly devised establishment are less corrupt than those at Jamaica? The institution of leaders, and the traffic in tickets, is no more unscriptural than the missionary society is, and until corrupt fountains can be made to send forth pure waters, and corrupt and poisonous trees can produce healthy and pure fruit, these institutions must abound with corruption and iniquity.

"A HOWLING OF THE SHEPHERDS," ALIAS WOLVES.—The following is copied from the "Baptist Record":

"American Baptist Home Mission Rooms, New York, Nov. 24th, 1842.  
THE ANTI-MISSION SPIRIT.

That is a very limited idea of the Home Mission effort in this country, which contemplates merely

the supply of a destitute church or population with the preaching of the gospel. (a) It embraces all those religious, moral and social influences which are essential as restraints upon prevalent immoralities, correctors of vitiating social manners and customs, (b) safeguards against the encroachments of false religious systems, especially such as antagonize against the institutions of the country, or the consciences of men. (c) They discountenance ignorance, cherish knowledge and aim at making every one within their reach useful and happy. (d) In the accomplishment of these objects, the missionary encounters many serious obstacles, not the least of which is that morbid conception of the divine economy among professors of religion, which leaves every purpose of God to be accomplished without human instrumentality. (e) It is adverse to all active agency in extending the kingdom of Christ, (f) and fosters a spirit of apathy in practical religion, which is utterly at variance with the gospel of Christ. (g) We give an instance in illustration.

There is an association in Indiana, embracing churches in some ten or twelve counties, the first article of whose constitution reads thus; 'This Association shall be called the Missiniwa Predestinarian, Regular Baptist, Anti-missionary Association.' The fourth article provides that, 'If any member of the churches unite with any other society, to perform any religious or moral duty, they thereby dishonor the church of Christ, and should be dealt with accordingly.' All the churches and ministers of this Association, are said to be imbued with the spirit of their constitution; of which there is indisputable evidence in the fact, that a few years since, they adopted the following rule, copied verbatim, et literatim, from one of their record books; 'we do not have fellowship with the mission system nor any of her benevolent institutions so called such as temperance Societies Bible Societies Sunday schools nor any one advocating for them we believing them to be entirely unwarranted in the word of God in their present features.' With what power must such sentiments, expressed by professed disciples of Christ, operate to retard the advances of an evangelical ministry! It would be worthy of the whole Home Mission effort, though nothing else were done, to remove this unlovely spirit from the land, and substitute one more congenial with the gospel. Such with others, is our appropriate work, and God is blessing us with success. Would that our means were half adequate to the employment of the necessary number of missionaries to hasten the consummation of our object.

In the same territory occupied by the above-mentioned Association, is another of a different stamp, constituted in 1840, with only three churches. There are now ten, supplied, by only three ministers. They wish us to aid in supporting one of them as an itinerant, *but we have no funds*. It cannot be done!! They ask, but from us they cannot receive.

#### THE SPIRIT AND RESULTS OF MISSIONS.

In another part of the valley of the Mississippi, (Iowa Territory) our missionary, Rev. Daniel Jewett meets the same difficulty as described above, but he fearlessly and successfully attacks it. He states that an anti-mission preacher from Missouri, made appointments for preaching near one of his stations. He attended the meetings, and suffered great mortification in being obliged to listen to the language of slander and detraction against all missionary operations. At the close of the meetings, however, the people invited him to preach, with which invitation he complied, and with the assistance of a ministering brother he continued the meeting another day. The result was the conversion and baptism of several persons; and

ultimately, the organization of a church within the bounds of one of an anti-mission stamp. A revival of religion attended this movement.

Brother J. relates an interesting incident at one of his stations, connected with his efforts in the temperance cause. Several persons given to intoxication, had been reclaimed. One of them, especially addicted to the habit, brother J. says, 'now sits clothed and in his right mind. When he signed the pledge, his wife became intoxicated, not with rum, but with joy, and exclaimed, 'now I hope to enjoy some comfort, which is what I have not enjoyed for ten years.'

Such is the contrast between the spirit of missions and anti-missions. Such is the power of the former over the latter. Why should it not exert that power? It originated in the gracious designs of the God of salvation, and is armed with eternal truth and righteousness. It is the hope of the Church, the ark of safety to our country and the world.

Pray, Christian friends shall an instrumentality so powerful, so efficacious, so essential to Zion's welfare and the promotion of God's declarative glory, be neglected by you, or used so sparingly as to half defeat your own intentions?

We say again, weeping as we say it, our treasury is overdrawn, and we can send no more laborers into the vineyard till you replenish it.

BENJAMIN M. HILL, Cor. Sec."

REMARKS.—(a) Small as it may seem to the corresponding secretary of the Home Mission Society to supply the destitute churches with the *preaching of the gospel*, it is infinitely beyond what any well informed christian ever expected them to perform, and as infinitely beyond their power. We have no disposition to doubt the ability of the society, represented by Mr. Hill, provided they be kept in funds to supply preachers to any amount; but the gospel of Christ, or even the preaching of it is quite another thing. The gospel of Christ is the power of God unto salvation, to every one that believes; and the preaching of that gospel is by the gifts which Christ received for men when he ascended up on high and led captivity captive. Neither the power of God nor the gifts of Christ can be estimated or controlled by men or money, and if they could, what a field for operation lays before the society.—Not one of all the New School Baptists in America or in the world at this moment, can be numbered among those churches which are supplied with the gospel, or even with the preaching of it. Nor is there more than one in twenty of them that would not sooner burn down their meeting-houses than have them occupied by the servants of Christ, called, qualified and sustained by him as ministers of the gospel. Such ministers as can be bought up, hired by mission funds, may be well qualified to preach what is called mission sermons, begging sermons, &c.; and to use their own mouths, and say "the Lord saith." They may possess ample ability to *creep into widows' houses and lead captive silly women*; to promulgate damnable heresies and doctrines of devils, to lead the blind into the ditch; to persecute and scatter the flock of Christ; to daub with untempered mortar; to look every man for his gain from his quarter; and, in some instances at least, to please the ungodly; allure and flatter the wealthy, and make numerous proselytes

to their doctrines. Such of the churches of the Redeemer as are destitute of a stated ministry of the word, are taught of God to pray the Lord of the harvest, (not the mission speculators) to send forth laborers into his harvest, therefore do not stand in need of the service of gentleman mendicants.

(b) The gospel, as understood by the mission agents, is not expected to suppress prevailing immoralities. It is not by them supposed to possess any such redeeming qualities; hence in addition to the gospel, the society contemplates all that mass of humanly devised machinery, which is, in their estimation, essential for the suppression of immorality; such for instance as total abstinence societies, to prevent their converts from drunkenness; Magdalene societies to save them from debauchery, together with other societies to keep them from murder, theft, &c., but as *truth in their inward parts* would altogether disqualify them for discipleship in the New School ranks, they have not thought it necessary to organize any society against lying, cheating, and swindling in general.

(c) Apprehensive that such as are proof against their delusive charms, may speak out and warn their credulous fellow men, they contemplate measures for the suppression of all such admonition; and like their venerable mother and mistress, (whose name and character is written on her forehead, Rev. xvii.) they denounce as heretics and attempt the extermination of all such as will, in contradiction of their doctrine, contend for the faith once delivered to the saints. Mr. Hill, less sagacious than some of his brotherhood, has leaked out the fact, which his associates in wickedness have long attempted to conceal; that the A. B. H. M. society, in setting up their idols, intend them as safeguards against encroachments from those whose religious views the society denounce as false, and such they certainly profess to consider all that oppose their dictation in religious matters: but their batteries are more especially provided as a defence against such as *antagonize against the institutions of the country*. Not the political institutions of our country are meant, for none are more clamorous against the policy of our republican form of government than the New School missionists; witness their movements in regard to the Sunday mail, and the abolition excitement; but by the institutions of the country are evidently intended ecclesiastical institutions of a national character, such as the American Bible society, American Tract, Sunday School, Missionary, &c., societies. These are to be regarded as the institutions of our country, and the A. B. H. M. society is the safeguard, and all such as oppose such institutions are to be regarded as guilty of treason against the powers that be.

(d) They "discountenance ignorance." It is true they contend for making a science of religion, and are greatly in favor of theological schools, and to sustain such schools they have connected with their train an "education society;" so far they advocate scholastic knowledge; but did not the papists and even the pagans patronize a similar des-

cription of schools? Upon the same principle the Roman Catholics and heathen philosophers may claim to discountenance ignorance. Such ignorant men as Peter and John, and even the Nazarene himself they would undoubtedly discountenance, while the learned inscription which Pilate placed *above the head* of the dying Lamb would be admired and copied. An illustration of these remarks will be found in the very article on which we comment, in the ridicule and contempt with which this New School scribe alludes to the imperfect orthography of an article copied from the records of an association in Indiana.

Mr. Hill and his associates can, as beneficiaries upon the bounty of their societies, learn to read and spell more perfectly than the early settlers of our western states, and then insult the very men who have paid for their tuition; but with those Old Fashioned heaven taught Baptists, our learned novices in religion can never compare in spiritual understanding, for God has hidden these things from the wise and prudent of this world, and revealed them to babes, because so it seemed good in his sight. God has also made foolish the wisdom of this world, and stained the pride of man by an irrevocable decree, that man by wisdom shall not know him, neither by searching shall find him out; and the inspired Apostle declares that his speech and his preaching were not with such words as man's wisdom teacheth, and the reason why man's wisdom was by him rejected in preaching, was that the faith of his brethren should stand, not in the wisdom of men, but in the power of God; evidently demonstrating that the faith of God's people could not stand in both. Then let Mr. Hill and all his Ishmaelish connexions *mock on*. The saints can well afford to suffer reproach and scandal for the excellency of the knowledge of God their Saviour. The Old School Baptists are often reminded of their ignorance by their New School neighbors, but we are in a fair way to become enlightened. A few more such disclosures as that made by Weston of the Jamaica affair, will cause the scales to fall from our eyes, and all the glories of New School philanthropy will flash upon us with the force of electricity. Mr. Hill claims for his society that "They aim at making every one within their reach useful and happy." If this be true they have hitherto missed their mark. True they have endeavored to make all within their influence useful to themselves, by their contributions to their funds, &c.; and would gladly, we doubt not, have them so trained as to regard it a pleasure to subserve their schemes of priestcraft. But the children of the kingdom of Christ have no occasion for their adulterous interference, as they are happy in the embrace of their own Husband and Lord.

(e) "In the accomplishment of these objects the missionary encounters many serious obstacles." In the accomplishment of what objects? First. The preaching of the gospel, which is with the society only of minor consideration, is encompassed with difficulties; they may buy up men with their funds, but the gospel is utterly beyond their con-

terous to infer that God depends on man to devise ways and means for the execution of his purpose and decrees! The faith of God's elect leaves every purpose to be accomplished according to God's sovereign will and his divine pleasure, confident that his power is ample and his wisdom infinite;—while the fiery zeal of modern missionists leads them unbidden to attempt to steady the ark, like Uzzah; to provide a priesthood like Dathan, and to call down fire to consume such as they deem enemies of the cause, like certain disciples whom the Lord reproved.

(f) That those who oppose the modern missionary machinery are adverse to humanly devised or humanly provided agencies for extending the kingdom of Christ, is true; for God has laid in Zion a foundation for his kingdom to rest upon; and should the kingdom be extended it would be carried beyond the foundation, which would be as disastrous to the security of that kingdom as it would be for it to fall short of that location. We wish the church of God to remain where Jesus has built it, and as the foundation of the righteous cannot be removed, so we rejoice in the assurance that the kingdom which the God of heaven has set up shall never be removed nor left to the tender mercies of the missionists. What base hypocrisy for B. M. Hill and his confederates to talk of extending the kingdom of Christ, while every device which they are capable of planning, and every power they can command are constantly employed by them in opposing the government of Christ, the loyalty of his subjects and the supremacy of his laws! They wish to extend his kingdom! To what bounds and to what purpose? To compass Babylon and to embrace every heresy by them invented: but thanks, eternal thanks to God; not one of her stakes shall ever be removed; not one of her cords shall ever be broken.

That the spirit of those who prefer the gospel of Christ to the *mission system* of men and devils, "fosters a spirit of apathy in practical religion which is at variance with the gospel of Christ," is as false as the source from which the falsehood emanated is corrupt. Those who refuse to bow their knees to Baal, or to worship the image which the king of Babylon has set up, are the most actively engaged in the practice of obedience to Jesus their King of all beings this side of heaven; and they are the only people under heaven that do practice as the gospel directs, while the whole hypocritical, pharisaical league of priests, lawyers and fops engaged in what B. M. Hill calls missionary labor do make void the law of Christ by their own traditions, and teach for doctrines the commandments of men.

How much the missionary hireling adversaries of the cause of God are annoyed to find here and there a church standing, like those held forth in B.M. Hill's tirade, as marks for scorn and derision! And with what apparent satisfaction they can boast of organizing their New School-synagogues of satan, within the bounds of those churches of the living God! *Truly they glory in their shame.* Two prominent charges are urged as sufficient

cause for raising their war whoop : the first is that these churches have declined to fellowship the unscriptural institutions of modern origin ; and the second is that some of them are imperfect grammarians !! As though the Lord Jesus had chosen the wise and prudent of this world, the eloquent and the popular, the mighty and the noble of this vain world, to confound the weak and illiterate, the fisherman and the tent-makers, the babes and the sucklings, to whom it is his pleasure to reveal the things of the Spirit of God.

How wonderfully the Home Mission society are disconcerted at the name and order of the "*Missionary Association, Regular Baptist, Anti-missionary*"! This long string of adjectives seems to shock the tender feelings of the prowling wolves, that wish to break in upon them. To the first and last of these terms they would not object; but *Predestinarian* seems to imply too much of divine sovereignty to leave much hope that an association bearing such a distinctive cognomen, would ever consent to subserve the plans and designs of men. *Regular* is another word very full of meaning, and seems to charge those who have stolen the name of Baptist, with irregularity, or with something worse: but the term *Anti-missionary* is outrageous. Albeit they almost universally use the same term when speaking of the old fashioned order of Baptists.

The fourth article of agreement in which these old Regulars have united for social purposes, and the rule copied from the record book of the Association, seem very unlovely to the American Home Mission society, and to their very classic (?) scribe. Hence it is gravely suggested that it would be game worthy of all the combined talent, learning, and *ardent* (very laborious) piety, all their thousands of men and millions of money, to attack and to despoil this little company of invincible Regulars of those unlovely distinctions. How very unlovely is predestination to the eye, the ear, and to the taste of the missionaries! and scarcely less offensive to them is the idea of regularity among the Baptists, while at the very mention of *anti-mission* they seem petrified with horror. Let the whole A. B. H. M. society encamp around that little illiterate band of Old School Baptists, and they will find that "When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard" for his CHOSEN ONES. The little trifling *barley cake*, contemptible as they may regard it, may presage the near approach of the victorious "Sword of the Lord and of Gideon," and the precipitate flight of the boasted multitude of Midian.

Upon the whole, what candid reader will pretend to say that the awkward construction of the sentence, quoted *verbatim et literatim* by way of ridicule, with all its bad punctuation and worse orthography, is half as flagrant an outrage on the English language, as the sentiments advanced by B. M. Hill are upon the doctrine of the New Testament? If it were a fact that the association was possessed of the devil; and the whole mission apparatus with all their steam power and locomotive force, with all their men and money, litera-





ture and fine arts, should attempt to drive out that spirit and substitute one compatible with the gospel, *Old Sambo* would certainly play off the same prank on them that he did on a former occasion upon their five brethren of the family of one Sceva. See Acts xix. 14. But should their old master, in consideration of services rendered him by them, condescend to shift this quarters, what spirit in harmony with the gospel is subject to their control? There is no other spirit than that by which the scriptures were endited, and by which the heirs of glory are born, which is in consonance with the gospel of the Redeemer; even the Spirit of truth whom the world receiveth not, because it seeth him not; neither knoweth him: and if the world can neither see nor know the Spirit of truth, that worldly national society whose members are added by money instead of grace, which shuts out the poor moneyless saint and receives the wealthy worldling, cannot see nor know him; and if they knew him, they would know that he is not under their control. Arrogant as is their pretension to power over spirits, "such," says Mr. Hill, "is our appropriate work." Construe his words in any way we can and they betray a most lamentable ignorance of God and of the power and work of the Holy Spirit. If we regard his idiotic expression, as having reference to the spirit of opposition among the Old Fashioned Baptists to humanly instituted religious institution, he considers it the appropriate work of the missionaries to remove such sentiments. The experience of all past ages shows no other way to remove the sentiments of the Old Fashioned Baptists but by putting them to death, and if this be their appropriate work, we do not wonder that he regrets the want of *means* to accomplish it. The Old Fashioned Baptists are not to be frowned down by reproach, slander, ridicule or abuse. We may say to Mr. Hill and the society by him represented, in the language of Polycarp, "Bring on your lions." Mr. Hill seems to suppose that nothing is wanted but a sufficient number of missionaries, and there is "A howling among the shepherds," for money to buy up a sufficient quantity to accomplish the murderous work. Already do their hirelings infest all parts of our country, and swarms of them encompass the city of the saints; but victory will not perch on their banner unless the number can be doubled; short of this the consummation of "our object" cannot be expected. The chariot wheels drag heavily, as when the host of Pharaoh pursued the chosen Israel of God into the Red Sea; for says Mr. Hill, "*But we have no funds!!*" As well might we expect our bodies to subsist without food, or move without animal life, as that a worldly religious society, devoted to the worship of mammon, can succeed in their purposes against the people of God without *funds*.

In another part of the Mississippi valley they have another *howling shepherd*, who boasts of trampling the good pasture of the flock of Christ with his feet, and of fouling the water, &c.; but he has difficulties to encounter. Poor fellow, he cannot subdue the truth of heaven because he has not an arm like God's.

Mr. Hill, in his very pathetic appeal to his fellow craftsmen, after declaring that the *mission* exerts a power over what he denominates the *anti-mission*, meaning that the New School are by this part of their machinery able to oppress the Old order of Baptists; he farther avers that it originated in the gracious designs of the God of salvation, and is armed with eternal truth and righteousness. If it be not blasphemy to assert that this poor, mean, filthy, swindling monied institution, not yet of thirty years existence, and at best but a refuge of lies, is an emanation from the gracious designs of a Holy God, and that it is armed with eternal truth; we can form no conception of what would constitute that sin.

In conclusion, we charge Mr. Hill and those for whom he writes, and all those New School papers which have endorsed his blasphemous assertions, by reiterating them without contradiction, with idolatry. They have attempted to deify their idol, by ascribing to it the name and attributes of the eternal God. Mr. Hill says, "It is the HOPE OF THE CHURCH. The prophet says, 'O the Hope of Israel and the Saviour thereof;'" and the Apostle says to the church, "Christ in you the Hope of glory:" but who would suppose them to be speaking of the president, directors, &c. of the A. B. H. M. society, made up of worldly, fleshly and devilish materials? Or that the ark of safety to our country and the world? Was it in the name, by the power or at the command of this filthy institution, that our sires of the revolutionary war fought, bled and died to maintain the rights of man; or was it the Mission society that crowned the struggle with victory? An ark of safety that would gladly sap the foundation of all our civil and religious liberties, and give us in lieu of our invaluable rights, priestcraft, hierarchy, oppression and death. But this religious falsehood carries its own refutation on its face. If it be so *powerful*, so *efficacious* and *essential* to *Zion's welfare*, and to the glory of God, why such lamentable wailing and entreaty for help? Is the Ark of safety, the Hope of the church, and the Saviour of the world, dependent for success, upon the puny contributions of gold and silver extorted from the sons of men? Or can the God of heaven, to whom these names are applied in scripture, be defeated or even *half-defeated* by the negligence or covetousness of mankind? As they know no god but money, we do not wonder that Mr. Hill and those for whom he is hired to write, wept while he wrote the lamentable tale, that their treasury was overdrawn. With such a greedy set of hirelings to be maintained out of the mission fund, can it be strange that their treasury should be empty and overdrawn? These crocodile tears of Mr. Hill, are full of deception and hypocrisy: they are only intended to work upon the weak minds of those who have money, to excite them to fork it over to them, that they may feast themselves more abundantly at the expense of their deluded patrons, whom they persuade to believe, like Simon of Samaria, that the "gift of God may be purchased with money."—See Acts viii. 18—24.

END OF VOL. X.—With this number we close the labors of ten years devoted to the publication of this periodical. We propose issuing the first number of the succeeding volume on the 2d day of January next. The terms of the next volume will be as of the present, ONE DOLLAR  paid in advance,  OR ONE DOLLAR AND FIFTY CENTS, if not paid in advance, will be received for one copy for one year. A FIVE DOLLAR NOTE on any solvent specie paying bank, current at the time and place whence it is sent to us will be received as formerly for six copies for one year.

Brethren and friends who intend to patronise this paper are requested to send on their orders immediately, and as many as can, will confer a special favor by forwarding the cash. Such as are in arrears with us are informed that we are much in want of funds to liquidate demands now pressing against this establishment. Do they wish us to pay their debts? Let us hear.

### Appointments for preaching.

With divine permission, we shall preach at the house of brother David Forshee, on the evening of Friday the 30th, inst. at candle-light: and on Sunday the 1st of January next at the Ramapo church, Rockland co., at their usual hour. Brother Philip C. Broom will preach for the Salem church, in New York city, on the second Sunday in January next, and on the third Sunday of the same month for the Ramapo church.

### RECEIPTS.

Elder Samuel Trott,	Va.	\$5 00
Isaac Moore,	"	5 00
C. Jones, Esq., for C. Shackelford,	"	1 00
Hiram Kleete, Esq.,	Ky.	5 00
Elder J. Fullilove,	"	1 00
Hiram Horton,	N. Y.	1 00
Lorenzo Waite,	"	1 00
O. Boardman, Esq., for Lewis Bouton,	"	1 00
Elder B. G. Avery,	Pa.	5 00
Henry Russell,	"	5 00
Mrs. Hannah Durand,	N. J.	1 00
Levi Compton,	Ia.	1 00
Nathan Amason,	Ala.	1 00
Total,		\$33 00

NEW AGENTS.—Ellis Miller, P. M. Trenton, Butler co., O. Solomon Bunton, Locust Mount, Accomack co., Va. George Hearsack, Smithfield, Fayette co., Pa. Benjamin Truex, Esq., P. M. Andrews, Richland co., O. Elder Christian Kaufman, Beunington, Delaware co., O. Maj. John Strickler, Milford, Iroquois co., Ill.

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